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# ISLAM AND CHRISTIANITY

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**Bismi'llahi'r-rahmani'r-rahim**

## **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'ala, and may the best of prayers be upon His beloved Prophet, Muhammad ('alaihi's- salam), upon his Ahl al-Bait, and all his Companions!

Allahu ta'ala 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 and the next world. 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 the helping of others. He has declared that He will call all people to account following the Resurrection 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- salam) will remain in endless torture and pain in Hell. Therefore, we begin writing this work with the recollection of His name and by trusting in His help. We also see it as an honorable duty upon us to express our thanks and love for those superior men called "prophets", especially for the most superior of them, the Last Prophet, Muhammad ('alaihi' s-salam), 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 gives a discourse on the basic principles of Islam and compares Islam with other religions. It answers criticisms raised against Islam by its adversaries and explains as compendiously as possible the qualities essential for being a good Muslim.

For those who would like to read valuable books on Islam written by Islamic scholars (rahimahum Allahu ta'ala) after learning the facts contained in this book, we advise them to 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 cling to it with all your heart and soul in order to attain salvation and repose in this world and in the hereafter.

#### **WAQF IKHLAS**

Miladi (1993)

Hijri Shamsi (1372)

Hijri Kamari (1414)

## 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, on which 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 planet -or, to be more precise, an oblate- which internally is full of molten metal and which revolves by itself in space. And what a great power it is, out of which 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 just 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, which is taken 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 at least worth millions of dollars. 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 just 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 Allahu ta'ala. The basis of Islam is to believe in Allahu ta'ala and His attributes.

When we look around us conscientiously and when we read books describing the history of former times, we see that somethings 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 Allahu ta'ala 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 and that direction? 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 while 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 being able to see and copy a few of these fine arts in nature. Even Darwin,<sup>(1)</sup> 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 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 countless beings created by Allahu ta'ala with explicit order and harmony, and the claim of those who say that they 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 eventually number ten last. If any pebble taken out does not follow this numerical order, all the pebbles taken out so far must 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 just 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 arbitrarily, could a person be called intelligent who expects 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 as a result of them. But, according to the latest knowledge in chemistry, one hundred and five elements never cease to exist; changes only take place in their electronic structure. Radio-active events have also shown that elements, and even their atoms, cease to exist, and that matter, turns into energy. The German physicist Einstein had even 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. That is, 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 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 each of which requires the pre-existence of another 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 Allahu ta'ala 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 imply anything regarding 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 man. 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 Surat as-Sajda in the Qur'an al-karim is: "The measure of a day is a thousand years according to the way you count." And in the Bible (II Peter 3:8): "Don't forget that a day in the view of your Creator is like a thousand years."

We cannot know when Adem ('alaihi 's-salam), 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 Allahu ta'ala'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 many 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 has already become 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 Adam ('alaihi 's-salam) as the first man. He is said to have "ploughed with an ox, sown seeds, built his house, and received ten pages of wahi (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 wahi, had come to earth after he was quite developed, and that he therefore had no relationship with quadruped creatures living in caves.

A Muslim first admits with all his heart that Allahu ta'ala 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.

#### FOOTNOTES

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

## **PROPHETS, RELIGIONS, and BOOKS**

When Allahu ta'ala created man, He granted him aql (intellect) and the power of mind and thought. Islamic scholars (rahimahum-Allahu ta'ala) (2) called man "Haywan-i natiq" (3) 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 Allahu ta'ala by himself?

A retrospective view of history will show us that when left alone with no guidance from Allahu ta'ala, 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 Allahu ta'ala. Those who did not hear about the Prophets sent by Allahu ta'ala 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. By and by, 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 feared from 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 Kaba. In short, man, by himself, can never understand Allahu ta'ala, the world's real Creator, the One, and the Eternal. Even today, there are still 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 ayat of Surat al-Isra in the Qur'an al-karim: We will not punish [the worshippers of idols] until the advent of Prophets ('alaihi mu's-salam).

Allahu ta'ala sent Prophets ('alahimu's- salam) to teach His human servants how to use the powers of mind and thought, to teach them about His Oneness, and to distinguish good from evil. Prophets ('alahimu's-salam) 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 Allahu ta'ala's commandments to us. Prophets ('alaihi mu's-salam) were the greatest guides. The final and highest Prophet (sall-Allahu 'alaihi wa sallam), who communicated the Islamic religion, is Hadrat Muhammad and his holy book is the Qur'an al-Karim. (The subsequent discourse on Islam will give further information regarding this subject.) The guiding utterances of Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) are called al-Hadith ash-Sharif. They have been collected in many precious books. Besides the Qur'an al-karim and the Hadith ash-Sharifs, 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'an al-karim, and by studying the Hadith as-Sharif?" 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'an al-Karim. 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'an al-Karim and the Hadith ash-Sharifs, we should utilize the works of those great religious scholars whom we call "Murshid-i Kamil" (perfect masters). The highest ones of the murshid-i kamils in Islam are the imams (leaders) of the four madhhabs. They are al-Imam al-azam Abu Hanifa, al-Imam ash-Shafi'i, Imam Malik (4) and Imam Ahmad bin Hanbal (rahmat-Allahi 'alahim ajmain). These four imams are Islam's four pillars. We have to read the books of one of them to learn the correct meanings of the Qur'an al-karim and the Hadith as-Sharif. 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-sunnat." Those beliefs which were made up later and conflicted with the Ahl-as-sunnat beliefs are called "bidat" of "dalala" (deviation). The common principles in all religions brought by all prophets since Adam ('alai 's-salam) are the principles of belief. Allahu ta'ala has not willed differences in belief principles. In the 159 th ayat in Surat al-Anam of the Qur'an al-karim. He says to His beloved Messenger (sall-Allahu 'alaihi wa sallam): "Surely they who divided their religion into parts and became sects, you have no connection with them; their affair is only with Allahu ta'ala, (Allahu ta'ala will call them to account and give them what they deserve)..."

Who will a person with a pain in his eyes seek help from? From a watchman, from a lawyer, from a math teacher, or from an eye specialist? Of course, he will go to an eye specialist 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'an al-karim and its meanings by heart; know thousands of hadith and their meanings by heart; be specialized in the twenty main branches of Islamic knowledge and know their eighty sub-divisional branches as well; be cognizant of the subtleties in the four madhhabs; reach the grade of ijthad in those branches of knowledge and reach a stage of perfection called Wilayet-i Khassa-i Muhammadiyya, which is the highest grade in tasawwuf.

For an ignorant person who does not even know his illness or the medicine for the illness in his heart, it is almost impossible for him to pick out the appropriate hadiths for himself from the thousands of hadiths. Islamic scholars, being specialists of the heart and soul, can extract and write down the right medicine for the soul out of these hadiths and recommend it according to the nature of the person in mind. Our Prophet (sall- Allahu 'alaihi wa sallam) is like the chief doctor who prepares hundreds of thousands of medicines for the "world pharmacy," and the awliya and 'ulama' 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 and its medicine, if we attempt to choose a medicine for our illness out of the hundreds of thousands of hadiths, it may have an "allergic" effect on us, and, thus, we will have to atone for being ignorant by suffering rather than by benefitting. As a matter of fact, a hadith declares: "He who, using his reason and knowledge, interprets the Qur'an al-Karim according to his own understanding, [who fabricates interpretations that disagree with what the Ahl as-Sunnat scholars wrote based on our Prophet (sall-Allahu 'alaihi wa sallam) and Sahabat al-kiram (radi-Allahu ta'ala anhum ajmain)] becomes a disbeliever." Being unaware of this subtlety, la-madhab (non-madhabite) people prohibit us from reading the books of the Ahl-as-sunnat savants (rahimahumullahu ta'ala) by saying, "Everyone should read the Qur'an and hadiths 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." But the fact is that by doing so they have been preventing people from learning Islam's very essence and, thereby, causing great harm instead of being a means of help.

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

## **JUDAISM**

**1. JUDAISM:** The Jewish religion is the religion of those who believed in Hadrat Moses (Musa), and those who have survived up to today from the descendants of these believers. Hadrat Ibrahim ('alaihi's-salam) was the father of Hadrat Ishaq ('alaihi's-salam), who was the father of Hadrat Yaqub ('alaihi 's-salam). Hadrat Yaqub's ('alaihi 's-salam) alternate name was Israeel (Israel). Israeel means Abdullah and Abdullah means "Allah's servant." Therefore, people who are descendants of Hadrat Yaqub's ('alaihi 's-salam) twelve sons are called Bani Israeel (Sons of Israel). Hadrat Musa ('alaihi 's-salam) was a great prophet. He was sent to the Bani Israeel. 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 'Isa ('alaihi 's-salam). 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 Allahu ta'ala on the Mount of Tur (Sina). He is estimated to have died some time around the year 1625 B.C. Hadrat Musa ('alaihi 's-salam) took the Bani Israeel out of Egypt. He spoke with Allahu ta'ala again on Mount Tur. He was granted "the ten commandments" by Allahu ta'ala. He communicated to the Bani Israeel the Awamir Ashara (the ten commandments.) He also tried to instill in them the belief that there is only one Allah. He conveyed to them the Tawrat (Torah) sent by Allahu ta'ala. But he could not take them to the places promised to them. The Bani Israeel were never able to understand his divine injunctions. The state of Assyria (Asuri) invaded Jerusalem twice before the advent of 'Isa ('alaihi 's-salam), 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 has been lost. As time gradually 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 Talmud which has two parts: Misna and Gamara. The book Mizan-ul Mevazeen proves, beyond a doubt, that the books in the hands of the Jews and the Christians of today that are declared to be the Torah and the Bible are not Allahu ta'ala's word (kalam). The book Mizan-ul Mevazeen is in Persian. On its 257th page, the book says: According to Jewish beliefs, Allahu ta'ala inspired Moses (Musa ['alaihi 's-salam]) with some sciences on Mount Tur (Sina), along with the Torah. Hadrat Moses conveyed those teachings to Harun, Yusha and al-Ye'azar. These people communicated these teachings to the succeeding Prophets, and finally to Saint Yehooda. During the second century of the Christian era these teachings were written into a book by Saint Yehooda 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 Babel (Babylon), respectively. The name Gamara was given to those commentaries. Each one of the two Gamara books was put into a single book with the Mishna and given the name Talmud. The book containing the Gamara written in Jerusalem and the Mishna is called the Talmud of Jerusalem. The other book containing the Gamara written in Babel and the Mishna is called the Talmud of Babel. Christians have great enmity for 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 Talmud, there are somethings 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'azar is the son of Shuaib ('alaihi 's-Salam). The Jews attach as much importance to the Talmud as they do to the Torah.

## CHRISTIANITY

**2. CHRISTIANITY:** Hadrat Isa (Jesus ['alaihi 's-salam]) is a human being like us who was born from a virgin woman named Mary (Maryam). This fact is clearly narrated in the Qur'an al-karim which also refers to the Ruh-ul-Quds (the Holy Ghost). But, contrary to what Christians think, its meaning is not that Hadrat Isa (Jesus) is the son of God. The term Ruh-ul-Quds symbolizes the fact that Allahu ta'ala has given "the Power of Exalted Savior" to Hadrat Isa. Isa ('alaihi 's-salam) 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 'Isa. 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 was Asharyut Yahuda (Judah), 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 Isa ('alaihi's-salam) "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 Messaih (Meseeh) 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 'Isa 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 Isa. 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 Allahu ta'ala consists of two parts. The "Old Testament" contains the dispensations of Prophets that had appeared before Hadrat Isa, 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'an al-Karim was not observed in the preparation of the Bible. Many wrong thoughts, fables, and silly tales have been added to the truth. There is detailed information about the Bible in the Arabic books Risale-i Samsamiyye by professor haji Abdullah Abdi Bey from Manastir (d. 1303/1885) and in the Turkish book Izah-ul-Maram, both of which are printed works. Nevertheless, some nearly perfect 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 Isa. 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 Nicaea (Iznik) 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 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). It is strange, but 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 offense!' 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 splendor. 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 whoso 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-salam) 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 herat. 'He s 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 God shall sprinkle upon the faithful like rain.' "

The Gospel of Barnabas gives the following information about the last days of Hadrat Isa ('alaihi 's-salam), chapters 215-222: "When the Roman soldiers came into the house to arrest Hadrat Isa, he was taken out through the window by Kerubiyyun (four great angels: Gabriel, Michael, Rafael, and Uriel), and they took him up into heaven since they were ordered by Allahu ta'ala to do that. The Roman soldiers arrested Yahuda (Judas), who was leading them, saying, "You are Isa." 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 Isa came into the sight of his mother, Mary (Maryam) and his apostles (hawaris). He said to Mary: 'Mother! You see I have not been crucified. Instead of me, the treacherous Judas (Yahuda) 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 Allahu ta'ala 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-salam), six hundred or a thousand years before his coming and mentions only one God. It rejects the Trinity.

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

This explanation is totally wrong, as the following indicates. Barnabas' Bible was excommunicated and done away with in the third century, that is, three hundred or seven hundred years before Hadrat Muhammad's ('alaihi 's-salam) 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 years 300 and 325 after Christ, many significant Christian men of religion denied that Hadrat 'Isa was the son of Allah

and referred to Barnab as 'Bible to prove that 'Isa 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 (Nicaea). 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-salam), conceded that Hadrat Isa was only a human being and that it was wrong to believe in three gods. (Pope Honorius, who died in 630, was officially cursed [anathemized] 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 greatest savants of the Christian religion, and challenged him, saying: "I do not believe in the Trinity." He also said that he preferred the Arian doctrine and refuted the theory of the "Original Sin." (This sin is said to be the Prophet Adam's major sin, and the reason why Hadrat Isa 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 denied 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 the Trinity. Also, Bishop Francis Davis (1510-1579) of the same country was utterly against the Trinity and had established a sect denying the Trinity. Because this sect was established in the city of Racow, Poland, its adherents were called Racovians. They all believed Arius.

By putting some historical background of the Christian religion into this small book, we aim to inform our readers about the fact that many wise Christian scholars have disbelieved the Bibles the Christians have at present, and have admitted that a true Bible was the Bible of Barnabas. As a result of this revolt, the popes and their followers have done their best to render the Bible of Barnabas nonexistent.

But the fact is that 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 ('Isa ['alaihi 's-salam]). For example, it is written in the 12th and 13th verses of the 16th chapter of John's book: "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." This message in John's Book is similarly repeated in a slightly different manner on the 885 th page of the Turkish translation from its Hebrew origin of the Holy Book, published in Istanbul and printed in Boyajiyen Agop's printing house in 1303 (1886) by American and English Companies that publish the Evangel. 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 13 th 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 the 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." This exact excerpt exists on the 944 th page of the Turkish book. Kitab-i 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 Center, 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 Center, 19A, Carrington Street Glasgow G4 9AJ, Scotland, Great Britain,  
Tel: 041-333 11 19.
- 5) The Islamic Cultural Center 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 Center 47-48 Madrasa Arcade. Durban-Natal (South Africa).
- 9) Muslim Students Association of U.S.A. too 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 opposed 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, lied about being a Christian and about being charged by Hadrat Jesus with the duty 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 Pavlos. He pretended to be a pious Christian so that he could corrupt Christianity from within. The concept of "Oneness" was replaced by the "Trinity." Isaism ("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 false things which were not previously communicated by Christ ('alaihi 's-salam). Eventually his corrupt ideas began to spread among the Christians. Consequently, they divided into various sects. They deviated from the teaching of Isa (alaihi's-salam), and in their place they made up silly fables. They made imaginary pictures and statues of Hadrat 'Isa (Jesus Christ ['alaihi 's-salam]). 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 Isa (Jesus ['alaihi 's-salam]) to be the son of God. Whereas, the Prophet Jesus had never said such a

thing to them; he had only mentioned the Ruh al-Quds, that is, the supernatural power endowed upon him by Allahu ta'ala. Believing in the divinity of Jesus, who is believed to be the son of God, and in the Ruh 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 without which reduces them to the ridiculous state of worshipping three deities, called the "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 practiced unimaginable cruelty in the name of Christianity. They tried to destroy all the works of the ancient Greek and Roman civilizations. They became hostile to knowledge and science. They accused such scientists as Galileo (5), 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 Kamus-al-alam 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 that had written a book disapproving the Trinity and the divinity of Hadrat Isa (Jesus Christ ['alaihi 's-salam]). 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 Allahu ta'ala only. In turn, 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 (6) 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. 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 Allahu ta'ala and His Rasulullah (sall-Allahu '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 (Kimya and Jabr) 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, Salahaddin (7) (Saladin) Ayyubi showed great magnanimity towards the Christians, when he recaptured Jerusalem from them. His largeheartedness was so great that he set free the King 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 indigenous inhabitants 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-Allahu 'alaihi wa sallam) continues even today with all its vileness. Indian Rahmatullah Effendi (rahime-hullahu ta'ala) 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 Izhar-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 Ibrah-ul-haq, was published in Bosna in 1293 (1877). English, French, Gujratee, Urdu and Persian translations of it were also published. The Arabic book Tuhfat-ul-arib by Abdullah-i Tarcuman, the Persian book Mizan-ul-mevezen written by Najaf Ali in Istanbul in 1288 (1871), the book Ar-radd-ul-Jamil by Imam-i Ghazali (rahmat-Allahi 'alahi), and the book As-sirat-ul-Mustaqim by Ibrahim Fasih Haydari (8), 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 means of offset by HAKIKAT KITABEVI, Istanbul, Turkey.

It is a fact, as obvious as the sun, that before and after the beginning of his prophethood, Hadrat Muhammad (Sall-Allahu 'alaihi wa sallam) never told lies and that even among his enemies he was well known as Muhammad-ul-amin (Muhammad the Trustworthy). The excessive enmity within his adversaries caused them to be blind and their hearts to be hardened to such an extent that they have reduced themselves to the ignominy of concealing this obvious fact from the people. Since they were unable to find any faults or defects in the Islamic religion or in Islam's exalted Prophet (sall-Allahu 'alaihi wa sallam), in their efforts to inculcate their youngsters 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." But, he completely accepted the concept of the Trinity, which means the unity of the Father, Son, and 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 Wahhabi bandits, Islam was introduced 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, the 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, but it is not completely free from absurdities yet. Now, there are only a few Christians who believe in the Trinity.

In an encyclopedia written in a western language, namely, the famous German Brockhaus, it states: "The honorable Jesus ('alaihi 's-salam) 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. If they had a chance to study Islam, they would be saved from aberration by adhering to Allahu ta'ala's true religion; they would obtain His great blessings. Otherwise, they will lose their belief completely, become atheists, and fall off further into degeneration. The nonexistence of great Islamic savants in our time is an influencing factor in this dilemma. The present miseducated men of religion, under the strong influence of deviated sects, cannot attain progress and will not be able to understand this beautiful religion of theirs entirely. The absolute fact is that only Islam can bring us closer to Allahu ta'ala and procure for us a comfortable and peaceful life in this world and Allahu ta'ala's forgiveness in the next world.

## ISLAM

**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 Allahu ta'ala's created servant; it provides them with an industrious and prosperous life; and it commands cleanliness for the body and the spirit. Islam's essence is the belief in one Allah and His Prophet, Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) who is, like us, a human being and a servant of Allahu ta'ala. In Islam, a prophet is a man, but innocent and perfect. Allahu ta'ala has chosen him as His messenger to communicate His commandments to humanity. Islam recognizes all the Prophets ('alaihi-mus-salam), 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-Allahu 'alaihi wa sallam) is the latest (final) Prophet, and no other Prophet will succeed him.

To believe the Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) is Allahu ta'ala's Prophet means to believe that all the commandments and prohibitions written in the Qur'an al-karim, which he communicated, are Allahu ta'ala's commandments and prohibitions. If a person who so believes does not obey some of these commandments, he does not lose his iman (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 iman and become a kafir (disbeliever). If his head hangs in shame and his heart feels broken for his improper actions against Allahu ta'ala's commandments, it becomes clear that his iman (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 Allahu ta'ala while worshipping is essential. Worships are done not as customs, but for entering the presence of Allahu ta'ala, for thanking and calling upon Him with all one's heart and soul. Allahu ta'ala does not accept a worship done for ostentation. In the Sura Ma'un, the Qur'an al-karim 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 (zakat)."

Islam's holy book is the Qur'an al Karim. The Qur'an al-karim was sent by Allahu ta'ala to Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) and was communicated to the Sahabat al-kiram by him. While the Qur'an al-karim was being revealed, it was also being recorded with great care, and survives even today; none of its words have been defiled. No other religious book is as eloquent as the Qur'an al-karim. 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'an al-karim in his work West-East Divan: (9) "The Qur'an contains many iterations, and we feel as if these iterations will bore us, but when we read it, by and by 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'an al-karim. Let's quote some of them.

Prof. Edouard Monte says: "The Qur'an al-karim 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'an al-karim into French, says: "The Qur'an al-karim is the most beautiful of the religious books bestowed upon mankind."

Gaston Karr says: "The Qur'an al-karim 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'an."

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, every Muslim has to do: The first is to believe in one Allahu ta'ala and that Hadrat

Muhammad (sall-Allahu 'alaihi wa sallam) is His Prophet and created servant; the second is to perform salat (prayer), as prescribed by Islam; the third is to fast; the fourth is to go on hajj (pilgrimage); the last one is to give zakat, a special kind of yearly charity given by the rich to poor Muslims.

Performing prayer (salat) 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, unless there is a reason for the ablution to have been broken. 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 qada; that is, those prayers can be performed all at one some other time.

Fasting is to abstain from doing anything that breaks one's fast only during the day for one month a year, that is, in the month of Ramadan. One of its deeper purposes is to teach people the meaning of hunger and thirst. A stated person will never know hunger or have mercy on the hungry. Fasting teaches a stated 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 qada 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. Allahu ta'ala has never required one to worship at the cost of one's health, that is, to worship so much that one will get ill. Allahu ta'ala is very magnanimous, forgiving and compassionate. In other words, He is so merciful, He will forgive those who do penance.

Zakat means that the Muslims who are wealthy and who possess zakat property in excess of the amount necessary to live on, that is, above the amount termed "nisab" will give two-and-a-half percent of all their property or one fortieth of it to poor Muslims once a year. People with earnings sufficient for only a basic living standard do not give zakat. 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 debt 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 Kaba, and to pray to Allahu ta'ala 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 one's capacity, one does not have to go on hajj. Instead, he sends 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 hal." 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 Allahu ta'ala and the servant. Allahu ta'ala 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 Allahu ta'ala's enemies. Sinners are not Allahu ta'ala'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 Allahu ta'ala, in His Prophets (alaihimus- salavatu wataslamat), in His holy books, in His angels, in the fact that good and bad come from Allah, and in the resurrection after death. Actually all the religions we have spoken of are based on these fundamentals.

Above we have said that worships remain between Allahu ta'ala 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 Allahu ta'ala 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, Allahu ta'ala will never forgive those who unjustly possess human or animal rights, and they will go to Hell and receive their punishment, no matter how much they worship.

One of the human rights (pertaining to religion) is "paying the mahr" immediately to the woman whom one has just divorced. If it is not paid, the retribution, punishment in this world and the torment in the next world will be dreadful.

The most important among human rights, of which the torment will be the most dreadful, is that of not doing "amr-u maruf" to relatives and to the persons under one's authority. This means to discontinue teaching the Islamic religion to them.

It is understood that the 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."

To change the beliefs of the Ahl as-Sunnat, to corrupt the religion or faith by addressing people or by using the pen, which has been done by heretics, is a great danger for Muslims.

While in the world, such people should repent as soon as possible, then return that person's right, get themselves forgiven and trust in Allahu ta'ala'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, Allahu ta'ala 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 of serving humanity, even if they are considered to have been in another religion, may have attained Allahu ta'ala's guidance towards the end of their lives. Of old, Muslims called such people "the secret pious." If their "kufr sins" are still secret, it is unknown to us in what belief such doers of good acts died. If they had used well the weapon of mind, which Allahu ta'ala 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 Allahu ta'ala'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 author 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 adhan, 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 "hidaya," though temporarily, in that famous author's heart?

Lord Hadley, who felt a similar light of "hidaya" in his heart, said, "After seeing the plain but bright greatness of Islam, shining like a halo, one feels as if he has come out of a dark corridor into the sunlight." He later embraced Islam. If such people should die without iman (faith) and be punished in the next world by Allahu ta'ala, He will certainly diminish their punishments on account of the favors they have done for humanity. It is declared in the seventh and eighth verses of sura Zilzal in the Qur'an al-karim: "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. Whereas, a disbeliever will receive his reward only in this world. Therefore, being a disbeliever (kafir) 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 Allahu ta'ala's view, the punishment for those hypocrites who committed every sort of evil and fraud and who pretended to worship, will be much greater. Their pretending to be Muslim 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 but who eventually accepted Islam and subsequently performed many services for the religion.

Ismail Hakki Effendi (rahime-hullahu ta'ala) passed away in Bursa in the year 1137 [1725]. His interpretation of the Qur'an al-karim, namely Ruh-al-bayan, which is in ten volumes, is esteemed highly by Islamic savants (rahima-humullahu ta'ala) all over the world. He said after finishing the interpretation of the sixth juz: (10) "My shaikh [master, teacher] was the allama [most deeply learned] of his time. When he was told that some Jews and Christians behaved honestly and truly and did favors 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 iman (faith) and tawhid and that their end will be salvation." This quotation from a book of interpretation 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 (dower), 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 *Diya-ul-qulub* from page 324 onward, which was written in Turkish by Ishaq Effendi (11) of Harput in order to disprove the slanders and the lies propagated against Islam by Protestant missionaries. This book has already been published by HAKIKAT KITABEVI under the name "Cevab Veremedi" (Could Not Answer).

Today everybody should know that Islam has not ordered a Muslim to marry four women. That is, to marry more than one woman is neither fard (obligatory) nor sunnat, but only mubah (permissible). Mahmat (Mehmed) Zihni Effendi (rahima-hullahu ta'ala) at the beginning of the section on marriage in his book *Nimet-i islam* says: "Neither divorcing a woman nor marrying four women is wajib (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 as well." If the government forbids a mubah thing, it becomes haram (forbidden) and no longer mubah. 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 maintain those rights guaranteed to women. On the other hand, it is thawab (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 haram (forbidden) to hurt a Muslim, viz, 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 which 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 woman is permitted in the 30<sup>th</sup> chapter of Genesis, 21<sup>st</sup> chapter of Deuteronomy, and the 2<sup>nd</sup> chapter of Second Samuel of the Torah (Old Testament), which is accepted as the holy book of the 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 woman. (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 ('alaihi mu 's-salam) always had several wives. Therefore, polygamy is not fornication. It is compatible with the law and with common sense."

The famous thinker and author 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 declare: Islam orders Muslims to invade, kill, burn, destroy countries, and to put people to the sword for the sake of their religion, calling this "jihad" (holy war).

This assertion is completely wrong. The essence of jihad 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 defense 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 'Isa's (Jesus') teachings and advice on mercy and fairness, they have perpetrated all kinds of evil and savagery. History is full of 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 persuade the aggressor politely. In case his efforts are unsuccessful, he sues him. And the court gives 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 remain a great distance 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 honor. Jihad means to communicate Allahu ta'ala's true religion to His created servants. This can be done by using the sword to eliminate cruel and devouring dictators, who hamper Allahu ta'ala's religion from reaching His servants. First, it begins with admonishing and moral preaching, and then in the case of disobedience or opposition, these obstructions are eliminated by other means. Jihad with force is done not by individuals, but by the Islamic state.

In the 256 th verse of Surat al-Baqara in the Qur'an al-karim it states: "There is no compulsion in religion..." In comparison with the overused methods of Christians, Muslims do not attempt to convert a person to Islam by having recourse to any means, that is, 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 good behavior. Those not becoming Muslim live freely under the protection of the Islamic state as non-Muslim inhabitants. They have the same rights and freedoms as Muslims; they freely perform their own religious rituals. These are explained in the book *Diya-ul-qulub* from page 293 onward.

It is narrated in the seventieth story of the book *Manaqibe Chehar yar-i Guzin*: "A caravan of merchants made a night's halt just outside Medina. Since they were exhausted, they soon fell asleep. Umar (radi-Allahu ta'ala 'anh), the Caliph, who was taking one of his usual tours of the city, saw them. He went to Abd-ur- Rahman Ibn Awf's (radi-Allahu ta'ala 'anh) house and said to him: 'A caravan is here tonight. They are all disbelievers. But they took refuge with us. They have many valuable goods. I fear that strangers or travelers 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 (radi-Allahu '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, Manaqib: "During Hadrat Umar's (radi-Allahu 'anh) caliphate, Sad ibn Abu Waqqas (radi Allahu 'anh), the commander of the eastern front, wanted to have a villa built in Kufe 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 Amir-ul-Muminin 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. He left the city himself. Seeing no soldiers or guards, he approached a man that was sleeping on the ground. He asked that man if he had seen the Caliph Umar. In fact, the man he asked was the Caliph Umar (radi-Allahu 'anh). He asked the magian why he was looking for the Caliph Umar. The man answered: "His commander wants to buy my house, by using force on me. I came here to lodge a complaint against him." Hadrat Umar (radi-Allahu '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: 'Bismillahirrahmanirrahim (12) Lo, Sad! 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 got so tired 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 Sad. Sad was sitting and chatting cheerfully with his soldiers. When he caught sight of the handwriting on the bone in the magian's hand, who was standing at some distance, no sooner had he seen it he turned pale, for he had recognized the Amir-ul-Muminin Umar's (radi- Allahu 'anh) handwriting. The abrupt change surprised everybody. Sad (radi-Allahu '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 (radi-Allahu '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 Amir (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 Numani, Chief of India's assembly of Nadwat-ul-Ulama and the author of the famous book Al-Intiqad, passed away in 1332 [1914]. His book, in Urdu, Al-Faruq, was translated into Persian by Serdar Esedullah Khan's mother, who was a sister of Nadir Shah, the Emperor of Afghanistan. The translation was printed by Nadir Shah's command in Lahore in 1352 (1933). It says on its one hundred and eightieth page: "Abu Ubaidat ibn Jarrah (radi-Allahu 'anh) made his men announce the Caliph Umar's (radi-Allahu 'anh) commands in every city he conquered. When he conquered Humus city, he said, 'O Byzantines! With the help of Allahu ta'ala and commanded by our Caliph, Umar (radi- Allahu '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 outside, we shall protect you as we protect Muslims. As we tax Muslims with zakat of animals and ushr in return for this service, so shall we ask you to give us the jizya once a year. Allahu ta'ala commands us to serve you and to tax you with jizya.' (13)

"The Byzantines of Humus paid their jizyas willingly and gave them to Habib ibn Muslim, the chief of the Beitulmal. When the news came 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 would join the forces at Yarmuq. Abu Ubaida (radi-Allahu 'anh) made 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 (radi-Allahu '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 Beitulmal 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 from 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 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, Abu Ubaida was informed about all the movements of Heraclius' army up until the very day. 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 iman (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 produce 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 rebellion during the time of Sultan Mahmut Khan II (rahime- hullahu ta'ala), to the Russian Czar, Alexandre. The letter is a lesson:

"It is impossible to crush or demolish the Turks materially. The Turks, being Muslim, 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 behavior 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, adhering to this approach only will invigorate the Turks' sense of honor 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 admonitions 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.

Of course, 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 has studied all religions quite well, says in his English book, *Hadrat Muhammad and the Qur'an*, 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 by 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 to 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 channeled wealth into the church, 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 jihad in Islam.]

It can be said that no other nation was as loyal and as respectful to the cause of knowledge as were the Muslims. The Prophet's ('alaihi 's-salam) numerous hadiths sincerely encourage the pursuit of knowledge and abounds with respect for knowledge. Islam cherishes knowledge above property. Hadrat Muhammad (sall-Allahu '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 Ghaznavids, and the Ottoman. Davenport's word ends here.

Missionaries strove to remove Davenport's English book, which we have extracted some passages, from the market. Jihad in Islam is explained in detail in the second volume of the book *Idhharul haq* written by Rahmatullah Effendi (14), from India.

3- "In Islam the Qur'an al-karim embodies the law. Hence, the Qur'an 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," as some people say.

This assertion is wrong. It is true that the Qur'an al-karim 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'an al-karim 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 (radi-Allahu '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. Seeing the penalty revealed in the Qur'an al-karim, nobody dared to commit those types of crimes. In Islamic countries no one, even the judges, has a right to forgive the penalty called had. This penalty is sentenced 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, in other words, cannot commit these sorts of crimes.

Now let us look through the Holy Bible that is in the hands of today's Christians.

It is written as follows in Matthews Book (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."

This proves that it is also in the Holy Bible that it is correct to cut off the hand or foot of those who commit a grave sin.

Medicine given by a doctor may be found bitter by a sick person. He may guess that it is of no use and may even think 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. Allahu ta'ala, the Almighty, being a specialist for all kinds of sicknesses of the heart, soul and body, commands hand-mutilation as a cure for the disease of stealing. When every Muslim knows this order, 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 disappears. 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, appoints 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. Allahu ta'ala expects His servants 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 Allahu ta'ala 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. Allahu ta'ala 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 Allahu ta'ala]." 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 become hopeless 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-Karim 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 intimidation of failure. But, in contrast, 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 calamity, such as bereavement and the loss of property can find consolation only in his belief in fate and by putting his trust (tawakkul) in Allahu ta'ala, and then to return to his life again. It remains to be repeated 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, especially appreciated and encouraged by Islam. Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) declared, "Allahu ta'ala 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 halal (legal in Islam). A bank, earning money without interest and its advantages have been written in detail in our (Ilm-ul-hal) book Seadet-i Ebediyye (Endless Bliss). Chapter Maida of the Qur'an al-karim informs us that interest, which is prohibited in Islam was also haram (illegal, prohibited) in the Tawrat (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 claimed that the Islamic religion is "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'an al-karim enjoin seeking knowledge and praise men of knowledge.

For example, the ninth verse of Chapter Zumar declares: "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-Allahu 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-'Ulum* and *Mawduat al-'Ulum* quote the Hadith ash-Sharif: "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 possessed by disbelievers! Another Hadith ash-Sharif 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 Hadith ash-Sharif 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 Hadith ash-Sharif: "Little worship done with understanding is better than much worship done with ignorance." And yet another Hadith ash-Sharif 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 Allahu ta'ala, it is not sinful for her to go out seeking knowledge without his permission.

Here is another Hadith ash-Sharif in which our Prophet (sall-Allahu 'alaihi wa-sallam) commands us to learn: "Islam is where knowledge is; 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 on them so as to understand, and doing experiments to make the same." All these three are commanded by the Qur'an al-Karim. It is fard-i kifaya (15) 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-Allahu 'alaihi wa-sallam) most vivid expressions commanding science is quoted in the eleventh chapter of the first fascicle of *Endless Bliss* (Third edition, page 24). Hence, Islam is a dynamic religion that commands science, experiments, and positive developments.

The Europeans took many of the fundamentals of their scientific understanding from the Muslim world. For example, the Europeans thought that the earth was flat like a tray and was surrounded by a wall, while the Muslims had realized the fact that it was a revolving globe. This is written in detail in the books *Sharh-ul mawaqif* and *Marifatnama*. They measured the length of the meridian on the Sinjar Desert, which is near Musul, and determined it as it is calculated today. Nur-ud-din Batruji, who died in 581 (1185), was a professor of astronomy at an Islamic University in Andalusia. His book *Al-Hayat* reflects today's astronomical information. When Galileo, Copernicus and Newton studied from 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 old Islamic madrasas. The Andalusian madrasas guided the whole world in this respect.

The one who first found out that germs caused diseases was Ibni Sina, (16) who was educated in a Muslim environment. It was 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, Abu Bakr Razi (rahima-hullahu ta'ala) (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 had been 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, that is, the fact that positive knowledge and science was first founded by the Muslims. This, too, is also confirmed by many Western scholars. However, some enemies of Islam, who infiltrated Muslim countries, masquerading as Muslims, seized the opportunity to get the Muslims to listen to them. 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-Muslim." They caused the Muslims to forget Allahu ta'ala's command: "Learn everything." The efforts of these people had been 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, said: "Muslims do not like science; they do not want constructive knowledge; Islam is fanaticism and it means going backwards." They tried to separate 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. Those called "mustensih," that is, the transcribers, earning money by writings 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 presses from coming to Turkey. For instance, they organized a demonstration march to Bab-i Ali with a coffin into which they had put their pen cases. Moreover, by making use of extremists -whom we shall discuss later- the transcribers employed them to speak here and there repeating, "the press is anti-Islamic." In order to solve this problem, the Ottoman Sultan Ahmad (17) III, who realized that these seditious people (yobazes) 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 fatwa (18) about the press from the Shaikh-ul- Islam, the greatest dignitary of the Islamic religion. The fatwa given by the time's Shaikh-ul-Islam, Abdullah Effendi, is written in the two hundred and sixty-second page of Bahjat-ul-fatawa, like this:

"It has been decreed through this fatwa 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 fatwa is enough to show how wrong was the assertion: "The press is anti-Islamic." The word "yobaz" (seditious person) is used above to mean a man who claims his vulgar, ignorant, and corrupt ideas and political convictions to be religious knowledge. They convey Islamic knowledge wrongly to get everybody to accept their corrupt views and perverted convictions. Some of them get their strength 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 yobaz 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-Sunni Muslims, in order to obtain property, money or position. As a result they corrupt the nation's faith and morality. These seditious people (yobazes) can be classified into three groups:

1- Ignorant yobazes 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 deceived by the enemies of Islam as well as be dragged into destructive paths. In Ottoman history, Patrona Halil, Kabakci Mustafa and Kizilbas Jalali, who said he was the Mahdi, are from among those who caused so much blood to be shed.

2- The second group is called "Religious Yobazes." 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 reverse of what they know that is 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 Sebe'; Abu Muslim Horasani; and Hasan Sabbah, the son of the Qadi (Islamic judge) for Samavne city; Shaikh Badraddin; and the men of religion who gave a fatwa to martyr the Ottoman Sultans are religious yobazes. In addition, Muhammad, the son of 'Abd al-Wahhab from Najd, who caused dissension, namely, Wahhabism to appear; Jamal ad-din-Afghani (19), who was the head of a Masonic Lodge in Egypt; Muhammad Abduh, who was a Mufti for Cairo; his follower Rashid Rida; and from Egypt, Hasan Benna with Sayyid Qutb; doctor Abdullah Javdat, an enemy against the Muslims of Istanbul; Ahmad Qadiyani, a hypocrite who was used as a toy in the hands of the British to harm the Muslims of India; Abu-l ala al-Mawdudi 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 47 th letter of his book Maktubat the great Islamic savant Imam Ahmad Rabbani (rahmat-Allahu 'alaih) 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 old Islamic states of the past. They misled the men of state. Our Prophet (sall-Allahu 'alaihi wa sallam) declared: 'Muslims will be divided into seventy-three parts. 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 the harm of an average ignorant citizen is of any consequence. But the ignorant and deviated shaikhs of Darwish lodges have been seen to be quite dangerous. Their harm is contagious, too." In his 33 rd letter, he wrote: "Our Prophet (Sall-Allahu '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 Allahu ta'ala, and which is the most honored of all be harmful for those who use it as a means for attaining worldly property, position and political success? Being fond of worldly things is something that Allahu ta'ala never likes. Therefore, it is a very tragic event to use the knowledge praised by Allahu ta'ala in a way disliked by Him. It means to dignify what He doesn't like, and to devalue what He likes. To be frank, it means to stand against Allahu ta'ala. Teaching, preaching, writing and publishing religious books will be blessed with the condition that they are done for the sake of Allahu ta'ala, only, 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 ones among 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. Allahu ta'ala declares in the 18th and 19th verses of the Surat al-mujadala in the Qur'an al-karim: 'And they think that they, themselves 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 saint 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, in our time, the weakness in obeying the commands of Islam and getting away of people from the religion is because of the words and writings fabricated under the mask of religion and the evil intention of those people. [Men of religion are classified into three divisions: the owner of wisdom; the owner of knowledge; the owner of religion. A religious savant is the one who possesses all three qualities. The words of those who lack any of them are not dependable. Being the owner of knowledge requires one to be a specialist in the knowledge 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 Allahu ta'ala. These are the inheritors and representatives of the Prophet ('alaihi mussalam). These are the best and the dearest ones among mankind. On the Day of Resurrection, the ink of their writings will be heavier than the blood of those martyrs who died in battle for Islam, that is, for the cause of Allahu ta'ala. The Hadith ash-Sharif: '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 stuck 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 Allahu ta'ala 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 suffer. One who deems the world valuable will cause the hereafter to be offended. To dislike the world means to appreciate the hereafter. It is impossible to appreciate 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 Sufis, after they have 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 37<sup>th</sup> verse of Surat an-Nur in the Qur'an al-karim: "They are the men whom neither business nor trading distracts from remembering Allahu ta'ala." They seem to be fond of the world, but actually, never! Haja Bahaaddin-i Naqshiband Bukhari (20) (quddisa sirruh) said, "Even when the goods cost fifty thousand gold coins, at the same time, he never forgot Allahu ta'ala for even a moment."

3- The yobazes of science are the third group of seditious men who have a diploma from a university and appear to be scientists. The writings fabricated by these yobazes are written and presented as scholastic examples of science and medicine and are in turn used to demolish the beliefs of the youth to separate 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. Yobazes of science attack Islam by changing scientific knowledge, just as the yobazes of religion have changed religious knowledge.

Those with a good knowledge of Islam and who are well educated at universities immediately understand that yobazes' words are not agreeable with knowledge or science and that they are ignorant in science and in religion. But youngsters and students can be dragged into disasters by being deceived by their words, lies, and by being influenced by their names and positions. Thus, they cause the Islamic community to become divided. Detailed explanations about the yobazes of science are written in the book *Endless Bliss (Seadet-i Ebediyye)*.

The three groups of yobazes, 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 Allahu ta'ala; they are no longer as powerful as they used to be. Today, as Allahu ta'ala 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 completely 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 the founder and protector of the social order that began 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 (Seadet-i Ebediyye)*. We recommend this book to them.

#### FOOTNOTES

- (2) Rahimah-Allahu ta'ala: May Allah's mercy be upon them.
- (3) Hayvan-i natik: Creation which is able to speak.
- (4) Malik bin Anas, passed away in Madina in 179 (795 A.D.)
- (5) Galileo, died in 1051 (1642 A.D.).
- (6) Henry, died in 1106 (1694 A.D.).
- (7) Salahaddin Ayyubi, passed away in 585 (1091 A.D.)
- (8) Ibrahim Haydari, passed away in 1299 (1881 A.D.).
- (9) German name of its original is West-Ostlicher Diwan.
- (10) Every group of twenty pages in the Qur'an al-karim is called "one juz."
- (11) Ishaq Effendi, passed away in 1309 (1891 A.D.)
- (12) In the Name of Allah the Compassionate, the Merciful.
- (13) 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.
- (14) Rahmatullah Effendi, passed away in Mecca in 1306 (1889 A.D.).
- (15) Something clearly commanded in the Qur'an al-karim is called fard, pl. faraid. 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 kifaya. In other words, when one Muslim in an assembly, a community or a city of Muslims carries out the fard kifaya, the rest are absolved from that particular obligation.

- (16) Ibn Sina Husain, passed away in Hamadan in 428 (1037 A.D.)  
 (17) Ahmad Khan; passed away in 1149 (1736 A.D.)  
 (18) Answer which is given by an Islamic savant to Muslim's questions. Sources, references have to be appended to the fatwa  
 (19) Jamal ad-din Afghani, died in 1314 [1897 A.D.]  
 (20) Bahaaddin-i Bukhari, passed away in 791 (1389 A.D.)

## **CONDITIONS FOR BEING A TRUE MUSLIM**

The word "Islam" in Arabic means "self-devotion, submission, salvation," as well as "peace." Imam Azam Abu Hanifa (rahmat-Allahi 'alaih) has defined Islam as "submission and obedience to Allahu ta'ala'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'an al-Karim, Allahu ta'ala 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 Sulaiman the Lawgiver said the following in a book which he wrote sometime around 967 [1560]:

"I admire the cleanliness here. Everyone here washes himself 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 "hammams," 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 full of 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 Allahu ta'ala's commandments on cleanliness. If each Muslim knew his religion perfectly and practiced it with

devotion, this uncleanness 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 uses 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-Allahu '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 the most important sciences are these, the religious one, 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 disease 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 *Mawahib-ul-ladunniyya*, it has been proven that the Qur'an al-karim promotes both aspects of medicine as expressed in some verses.

Our Prophet Muhammad (sall-Allahu '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 doctor of medicine. When the doctor arrived he came to our Prophet and said "Sir! My Majesty has sent me to you as a servant. I shall treat those that are ill free of charge." Hadrat Muhammad (sall-Allahu '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 with the words: "Sir! I came here to serve you. Up to now no sick person has come to me. I have been sitting idly by eating and drinking comfortably. And now I'd like to go back home." Our Prophet (sall-Allahu '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 honor 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 sick. 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 sick. But, a Muslim who pays attention to his health and cleanliness remains healthy for a long time. He hardly becomes sick. Death is a fact of life. It cannot be avoided. Everyone will die as a result of some illness. But, 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 was taught the vaccine from the Turks, took it to Europe in 1211 (1796) and was unjustly titled "The one who discovered 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. Europeans were under a current of plague and cholera for a long time. When Napoleon first besieged the fortress of AKKA in 1212 (1798), plague erupted among his army, and having no remedy against it, he had to beg for help from the Muslim Turks, who were 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 fees and presents."

This means to say that Westerners, who were helpless against diseases until two centuries ago, had learned today's medicine only by reading, experimenting, and working as it is ordered in the Qur'an al-karim.

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 orders 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 Altiparmak. The Jews claimed ownership of the land and said that the Muslims could not build a mosque there. The dispute becomes a matter for a court of law. After the hearing, the court decided that the area belonged to the Jews, that the mosque is to be destroyed, and that the land is to be given back to the Jews. The decision was executed. Indeed, great justice!

Our Prophet (sall-Allahu 'alaihi wa sallam) declared: "I have been sent down to perfect virtue and to spread beautiful morals over the world." Another hadith 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 (sura) Ma'un 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 promote others feeding the needy?" The worships of such people are not accepted. In Islam, keeping away from the prohibitions (haram) 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." Rasulullah (Hadrat Muhammad [sall-Allahu '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-Allahu 'alaihi wa sallam) declares: "Your love of country originates from your faith." 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. Whereas, in our country, when there is a likelihood of war, everyone looks for a hiding place lest he should be enrolled in the army. And those who are recruited by force fight reluctantly."

How Allahu ta'ala would like His servants to be is explained very well in the Qur'an al-karim. The exalted meanings of verses 63-69 in Chapter Furqan are: "[The virtuous] servants of the Rahman (Allahu ta'ala, who has much compassion for His servants) 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 namaz] to 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, a 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 servants whom Allahu ta'ala 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 ayats (verses) in Sura (chapter) Saf: "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'ala'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 Allahu ta'ala. Worship should not be performed unwillingly or unconsciously. Worship must be performed willingly and with great love for Allahu ta'ala. To fear Allahu ta'ala 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 Allahu ta'ala should be performed in a such manner so as to prove our love for Him. The blessings which Allahu ta'ala 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 worships. Some kinds of worships, as we have said above, are between Allahu ta'ala and His servant. Maybe Allahu ta'ala 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 Hadith ash-Sharif) are found in the fourth volume of the book Ashiad-ul Lamat, which is in Persian and is a commentary to the well-known book Mishqat-ul-Masabih. (21)

1. He who does not have mercy on people is not treated with mercy by Allahu ta'ala.
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 halal and one -tenth is haram, Allahu ta'ala 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 haram (forbidden) for him to harm his blood, property, chastity or honor.
5. I swear by Allahu ta'ala that unless a person loves for his Muslim brother what he loves for himself, his iman will not be perfect.
6. I swear by Allahu ta'ala that a man who is not trusted by his neighbor doesn't have iman (belief). [That is, he is not a genuine Muslim.]
7. A person without mercy in his heart does not have iman.
8. Allahu ta'ala 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, Allahu ta'ala will send him helpers when he gets old.
11. The house that Allahu ta'ala loves best is the one which houses an orphan and in which an orphan is served kindly.
12. In this world and in the hereafter Allahu ta'ala will help the person who silences a backbiter. If he does not silence the backbiter while he has enough power to do so, Allahu ta'ala 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 practiced by the pre-Islamic Arabs, by taking her out of the grave.
14. In Allahu ta'ala'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 understood by observing whether or not his [Muslim] neighbors like him.
16. The destination of a man who hurts his neighbors with his speech is Hell, even if he prays much, fasts much, gives alms much. But, if he doesn't hurt his neighbors 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. Allahu ta'ala 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 iman just before they pass away" is right.]
18. The thawabs (reward 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 Allahu ta'ala's views is to be a man with a bad character.
20. If someone is happy to see that the man he dislikes is in trouble, Allahu ta'ala 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-Allahu '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 thawab (blessings) of worships."

22. Do not have envy. As a fire destroys wood, having envy annihilates the blessings of a person, too. Having envy means being jealous of a person, that is, to wish the blessings given to him by Allahu ta'ala were taken away from him. It is not called envy 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. Allahu ta'ala doesn't put his servant whom He endowed with a beautiful face and a good character into Hell in the hereafter.

25. Abu Huraira was told: "Be good-tempered!" by the Prophet (sall-Allahu 'alaihi wa sallam). He asked: "What is being 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-Allahu ta'ala 'alaihi wa sallam) did not want to perform the janaza prayer (22) of a person who had died indebted. A Sahabi (companion of the Prophet) named Abu Qatada (radi-Allahu 'anh) took his debts upon himself by remittance. Hence, the Prophet accepted performing the janaza prayer for him.

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

29. In the view of Allahu ta'ala, 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 iman (faith) is the one with the best character and the one who is the mildest to his wife.

Most of the Hadith ash-Sharifs written above exist in the book Zawajir by the profound Islamic scholar Ibn Hajar (23) just before the part entitled 'Ihtiqar.' They are the source for beautiful Islamic morals. Islamic scholars have derived rules from these Hadith ash-Sharifs. Some of them are as follows.

1. It is haram (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 breaking 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 haram to take and use someone else's property without his permission even if you put it back 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 cannot 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 *Maktubat* by the profound Islamic scholar Imam-i Rabbani Ahmad Faruqi (rahmat-Allahi 'alaih), who was a great wali and was the mujaddid of the second thousand years, is very valuable. Sayyid Abdulhakim Arwasi (24), who was a professor of theology in the Madrasat-ul-Mutahhassisin, the highest of the madrasas (schools) during the time of the Ottoman Empire, often said, "Another book as valuable as *Maktubat* has not been written on Islam," and, "The most valuable and the highest book is Imam-i Rabbani's book *Maktubat*, except of course, for the Qur'an al-karim and our Prophet's (sall-Allah 'alaihi wa sallam) hadith ash-Sharifs. "Imam-i Rabbani was born in the city of Serhend in India in 971 (1563), and passed away there in 1034 (1624). Abdulhakim 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 76 th letter of *Maktubat*: The sacred meaning of the 7 th verse of Hashr Sura 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 disaster 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 taqwa. In the presence of Rasulullah 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 hadith-i Sharif 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 taqwa is more important than anything else. In Islam the most valuable thing is taqwa. The basis of the religion is taqwa. Wara and taqwa mean to abstain from the harams. To abstain from the harams entirely, it is necessary to abstain from more than the necessary mubahs. We should use the mubahs only as much as necessary. If a person uses the mubahs as he likes, that is, of those things which the Shariat has permitted, or uses the mubahs exceedingly, he will begin to do what is doubtful. And the doubtful is close to those things which are haram. Man's nafs, like a beast, is greedy. He who walks around an abyss may fall down into it. To maintain wara and taqwa precisely, one should use the mubahs 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 servant 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 mubahs always, especially during this time. At least, one must abstain from the harams and do one's best to abstain from more than the necessary mubahs. When the mubahs 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 harams. One must trust oneself to Allahu ta'ala and beg Him. This repentance, asking for pardon and begging, may stand for abstaining from more than the necessary mubahs 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 harams: Firstly, to abstain from those sins which only disturb the rights of Allahu ta'ala; secondly, to abstain from those sins whereby men and creatures have rights. The second kind is more important. Allahu ta'ala does not need anything, and He is very merciful. But human beings do not only need a lot of things but also are very stingy. Rasulallah 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 dying! 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."

[Ibni Abidin, (25) while explaining the book Durr-ul-mukhtar, says in the two hundred and ninety-fifth page on the subject of intending for salat, "On the Day of Judgement, if the right-owner does not forgive his right, for right of one dank, seven hundred prayers of namaz which have been performed in jema'at and accepted will be taken away and will be given to the right-owner." One dank is one-sixth of a dirham, about half a gram of silver, which is worth about twenty-five kurush.]

One day, when Rasulallah asked the Ashab-i kiram, "Do you know who is called bankrupt?" they said, "The person without any money or property left." He declared, mong "Amy ummat, a bankrupt is a person whose deed-book contains many thawabs of salat, fasting and zakat on the Day of Judgement. But he has cursed a person, slandered him and taken away his property. His thawabs will be divided and distributed to such right-owners. If his thawabs are depleted before the rights are paid, the sins of the right-owners will be loaded upon him. Then he will be thrown into Hell."

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

"Rasulallah (sall-Allahu alaihi wa sallam) said: 'Allahu ta'ala is Rafiq (The Exalter). He likes mildness. He gives to mild people what he has not given to the severe ones or to anyone else.' This tradition (Hadith ash-Sharif) is written in the tradition book Sahih by Imam-i Muslim.

Again in Muslim, [the Prophet] said to his blessed wife Hadrat Aisha (radi-Allahu 'anha): 'Behave mildly. Refrain from severity and from something repulsive! Mildness adorns a person and takes ugliness away.'

A Hadith ash-Sharif [in the book Muslim ] declares: 'He who doesn't act mildly has not done any good.'

A Hadith ash-Sharif [in the book Bukhari ] declares: 'Whom I like best among you is the one with the most beautiful temperament.'

A Hadith ash-Sharif [conveyed by Imam-i Ahmad and Tirmuzi (rahima-humullahu ta'ala)] (26) declares: 'A person who is given mildness is given goodness in this and the next world.'

A Hadith ash-Sharif [communicated, by Imam-i Ahmad, Tirmuzi, Hakim and Bukhari (rahima-humullahu ta'ala)] declares: 'Haya (bashfulness) comes from iman. A person with iman is in Paradise. Fuhsh (an indecent act) is evil. Evildoers are in Hell.'

A Hadith ash-Sharif [communicated by Imam-i Ahmad and Tirmuzi] declares: 'I'm describing the person for whom it is haram (forbidden) to enter Hell and for whom it is haram for Hell to burn: Pay attention! This person shows easiness and mildness towards people'.

A Hadith ash-Sharif [communicated by Ahmad Tirmuzi, and Abu Dawud] 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.'



is the very truth itself. None of his instructions are humorous, funny or delirious. How long will sleeping with open eyes, like hares (rabbits) last? The end of his sleep is shame and disgrace, empty-handedness and privation. The exalted meaning of the 115<sup>th</sup> verse (ayat) of Chapter (sura) Muminun in the Qur'an al-karim 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 Allahu ta'ala." This is the end of the translation from the 98<sup>th</sup> letter.

While describing "tasawwuf" in his book entitled *Erriyad-ut tasawwufiyya*, Sayyid Abdulhakim Arwasi stated: "Tasawwuf means to cast off human attributes and to be endowed with angel-like attributes and habits of divine morals." And he quotes Abu Muhammad Jereere's statement: "Tasawwuf is to be endowed with all the good habits and to be purged from all the bad habits." [Abu Muhammad Jariree Ahmad Ibn Muhammad Ibn Husain passed away in 311 (923 A.D.). He was one of the great disciples of Junaid-i Baghdadi.]

Muhammad Mathum (rahima-hullahu ta'ala), the son of Imam-i Ahmad Faruqi (rahmat-Allahu 'alaih), the great Islamic scholar and the mujaddid of the second thousand (Islamic) years, wrote in the 147<sup>th</sup> letter of his book *Maktubat* to Mir Muhammad Hafi, 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-Allahu 'alaihi wa sallam), the most beloved by the Creator of all the worlds and the most exalted one of all the prophets. O my brother, whose mercy is exuberant. 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 traveler to the next world. Allah has given you a post to govern many people, and thereby, He made you a means for meeting their needs. Give plenty of thanks to Allahu ta'ala for endowing you with such a valuable and profitable responsibility. Strive to serve Allahu ta'ala's servants. Have the understanding that by serving Allahu ta'ala's servants you will attain blessings in this and in the next world. Know that the way leading to Allahu ta'ala's love is to be mild with Allahu ta'ala's servants, 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-Allahu 'alaihi wa sallam) has explained this very well by way of the following hadith:

'Allahu ta'ala creates and sends the things that His servants need. Allahu ta'ala's most beloved servant is the person who serves as a means for His blessings reaching His servants.'

Below, I'm writing a few hadiths 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-Allahu 'alaihi wa sallam) sacred words are called Hadith.] Read the following hadiths carefully! Try to follow them in your every word and deed!

1. Muslims are brothers. They don't hurt one another or treat one another roughly. If a person helps a Muslim brother of his, in turn, Allahu ta'ala 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, Allahu ta'ala will conceal his defects and faults. [Bukhari, Muslim]

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

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

4. Allahu ta'ala has given many worldly blessings to some of His servants. He has created them so that they will be useful to His (other) servants. If these servants distribute the blessings to Allahu ta'ala's servants, there will be no decrease in their wealth. If they do not convey these blessings to Allahu ta'ala's servants, Allahu ta'ala will take His blessings away from them and give them to others. [Tabarani, and Ibn Abid-dunya] (28)

5. Meeting the needs of a Muslim brother is more profitable than doing i'tiqaf (29) for ten years. And one day of i'tiqaf for Allahu ta'ala's sake will place a man a very great distance away from Hell's fire. [Tabarani, and Hakim]

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 Maja]

7. If a person goes to help a Muslim with a business, for each step, he is given seventy thawabs and seventy of his sins is 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-dunya]

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, Allahu ta'ala will help him pass over it quickly. [Tabarani]

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

10. The act which Allahu ta'ala loves best after His faraid is to please a Muslim. [Tabarani]

Allah's commands are called fard. Hence, from this hadith ash-Sharif, it is understood that those who perform the worships that are fard are loved more by Allahu ta'ala. The things which are harmful and evil and prohibited for people to do by Allahu ta'ala are called haram. Allahu ta'ala loves those who refrain from the harams better than those who do the faraid (pl. of fard). It is fard to have a good temperament. And it is haram to have a bad temperament. It is more valuable and more thawab to refrain from doing evil than to do good.

11. When a person does a good deed for a Muslim, Allahu ta'ala creates an angel from this good deed. This angel will worship all the time. The thawab for his worships 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. Allahu ta'ala 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-Allahu 'alaihi wa sallam) was asked: 'What are the more important things which will cause one to enter Paradise?' 'To fear Allahu ta'ala 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.' [Tirmuzi, Ibn Hebban, and Baihaki (30)] [The symptom of fearing Allahu ta'ala is to refrain from His prohibitions.]

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

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

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-Dunya]

16. A person asked our Prophet (sall-Allahu 'alaihi wa sallam): 'Which is the best of deeds?' 'To have a good temper,' answered the Prophet (sall-Allahu 'alaihi wa sallam). The man stood up and left him, then, a few minutes later 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 Allahu ta'ala 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 too amuse others will go to Paradise. I promise you that he who has a good temper will attain high grades in Paradise. [Abu Dawud, Ibn Maja, and Tirmuzi]

18. In a hadith al-qudsi, Allahu ta'ala 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 by these two your religion is completed.' [Tabarani] (31)

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. [Tabarani]

20. Allahu ta'ala loves and helps the soft-tempered. He doesn't help the harsh and the hot-headed. [Tabarani]

21. Who is the person for whom it is haram 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! [Tirmuzi. This hadith ash-Sharif is also written in the 99 th letter mentioned above.]

22. It is a great endowment from Allahu ta'ala's for His servant to act calmly and gently. Being impatient and rash is the devil's way. Being patient and reserved is what Allahu ta'ala loves. [Abu Yala]

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

24. Allahu ta'ala loves the person who, when he is angry, behaves mildly, overcoming his anger. [Isfahani]

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

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

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

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. [Tirmuzi]

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 Abu Malik al-Ashari (rahmat-Allahi 'alaih) asked who would be given such villas, the Prophet (sall-Allahu 'alaihi wa sallam) said, 'They will be given to those who are honey-tongued, generous and when other people are asleep, meditate over Allahu ta'ala's existence and greatness and invoke Him.'

I have quoted the hadiths written above from the hadith book entitled Targhib wa Tarhib, which is one of the most valuable hadith books. Abdulazim Munziri (rahmat-Allahi 'alaih), the author of the book, is one of the greatest scholars of hadith. He was born in 581 (1185) and died in Egypt in 656 (1258).

May Allahu ta'ala give us the lot of living compatibly with the hadiths written above. Check yourself! If you are in accordance with them, give thanks to Allahu ta'ala! If you have any manners incompatible with them, you should entreat Allahu ta'ala 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 Allahu ta'ala 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 Allahu ta'ala to protect ourselves against such a squalid state! A couplet:

Congratulations to those who attained.

Shame upon the poor, who missed!

This translation from Maktubat-i Mathumiyya 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 kafir (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 jihad (holy war). The state performs jihad not only by cannons and swords, but also by means of cold war tactics, propaganda and publications. And every individual Muslim makes jihad by exhibiting his good habits and by acting in a good manner. To make "jihad" means to invite people to Islam. As it is understood, it is jihad also to be kind to disbelievers and not to offend them. It is, therefore, fard for every Muslim."

Hadrat Muhammad Mathum (32) Faruqi (rahmat- Allahi 'alaih), the writer of the long letter above, is one of the greatest Islamic scholars and one of the highest awliya. 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 meters away from his father's tomb. Through his innumerable letters, he gave advice to thousands of Muslims, to state authorities, to the time's ruler, Sultan Alamgir (33) Evrengzeeb (Rahima-hullahu ta'ala), 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 gatherings and lectures. They thereby attained the highest grades of tasawwuf and they each became a wali.

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 awliya educated and trained by him reached the grade of irshad. And each of them saved thousands of people from calamity, ignorance and aberration in the cities they were sent to. Each of his five sons was a great scholar and wali (awliya). 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 superstition. He only laughs at such things as magic, ill-omen, fortune-telling, incantation and amulets that contain writings other than those from the Qur'an. He also laughs at blue beads; putting candles, wires and threads on tombstones; and at any one who claims to perform miracles. In fact, most of such things have been conveyed to us from other religions. The great Islamic scholar Imam Rabbani (rahmat- Allahi 'alaih) answers in this way 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 Allahu ta'ala than the others." The greatest miracle is to learn Islam and to live 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 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 (poor ones) 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 by throwing them 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 like to be done by." But he does not mention the name of Allahu ta'ala. 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 movements, 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.

But, 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 Rabbani (rahmat-Allahi 'alaih) in his 293 rd letter, wrote: "Wonders and miracles are of two kinds. The first is the knowledge and marifat (gnosis) which belongs to Allahu ta'ala's

individuality, His attributes and His actions. This knowledge cannot be obtained by thinking or with the intellect. Allahu ta'ala 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 precious. These are granted to those who are on the right path and loved by Allahu ta'ala. But the ignorant think that the second one is more precious. 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 walis. They do not appreciate the truthful ones. They say that if they were real walis they would be able to inform us about our situation. Using this invalid logic they deny Allahu ta'ala's beloved servants."

In the 260th letter, he wrote: "Being a wali means getting closer to Allahu ta'ala. 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 wali, has a high rank. A wali does not have to know that miracles are emanating from himself. Allahu ta'ala may make the figure of a wali 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 walis who are aware of their state, but they will not reveal it to strangers because they do not attach importance to them."

Ibni Hajar Makki (radi-Allahu 'anh), who is the darling of the Ahl-as sunnat scholars and whose words are taken as a proof, conveys the following hadiths just before the chapter "Ihtiqar" in his book Zawajir: "I take an oath by my Allahu ta'ala that the worship performed by those who have eaten a piece of haram food will not be accepted for forty days." And, "Salat which has been performed with a shirt on, bought with haram money, will not be accepted." And, "The alms given from haram money will not be accepted. His sins will not be reduced." Sufyan-i Sawree says that doing pious deeds and establishing foundations with haram 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. Allahu ta'ala emphatically commands this to be done in this way in the Qur'an al-karim again and again.

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

The great Islamic scholar Imam Ghazali (rahmat- Allahi alaih) 450 (1058)-505- (1111) classifies human beings into four groups in his book Kimya-yi Se'adet, which he published nearly nine hundred years ago in the Persian language: "The first group is 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 Allahu ta'ala. 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 wrong doings 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 jihad to do so.

Always address people with a sweet speech and with understanding, even if they are of other religions. Allahu ta'ala commands this in the Qur'an al-karim. It is written in the books of fiqh that it is sinful to hurt a non-Muslim's feeling 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 jihad can be done only with a sweet tongue, knowledge, patience, and iman. He who wants to convince someone about a fact should, first of all, believe it himself. And a Muslim never loses his patience or has 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 bad. Since disbelief is a harmful and corrupt way of life that takes one to calamities in this world and the next, Allahu ta'ala 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. Kafirs (disbelievers), that is, those who are not Muslim, are the poor who have been deprived of this way to happiness. We should pity them and not hurt them at all. It is even forbidden (haram) 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'an al-karim, Allahu ta'ala invites all the people to the right way. He promises that He will forgive all the past wrong doings of a person who adopts this way. Those who are in other religions are the poor ones deceived by Satan or by those who know nothing about Islam. Most of them are unfortunate people who, while believing in one Allahu ta'ala like us and trying to attain His love, have been misled into the wrong ways. With patience, sweet speech, reason and logic, we have to 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 Allahu ta'ala, were the same with respect to the principles of belief. The three major religions from Hadrat Musa to Hadrat Muhammad ('alaihi 's-salam), namely, Judaism, Christianity and Islam, believed in one Allah and taught that Allah's prophets ('alahimus- salawatu wattaslimat) were human beings like us. But the Jews disbelieved Hadrat Isa and Muhammad ('alahimas- salam), and the Christians, who never did rescue themselves from idolatry, thought that Hadrat Isa ('alaihi 's-salam) was the son of Allah, even though Hadrat Isa said: "I'm a servant just like you"; "I'm not Allah's son." But still they worship three different deities under the names of Father (Allahu ta'ala), Son (Isa, 'alaihi 's-salam), 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 Allahu ta'ala has revealed through His last Prophet Muhammad Mustafah (sall-Allahu '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- Allahu '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-Allahu 'alaihi wa sallam) is the last Prophet.

#### FOOTNOTES

- (21) The author of Mishqat is Valiyyuddin Muhammad, who passed away in 749 (1348 A.D.)  
 (22) Janaza Prayer: When a Muslim dies, other Muslims assemble together in front of his coffin and perform a certain prayer called salat-ul-janaza. Thereby, they pray so that his sins will be forgiven, and he will be given many blessings, etc.  
 (23) Ibn Hajar, passed away, 974 (1566 A.D.)  
 (24) Abdulkhakim Effendi, passed away in Ankara in 1362 (1943 A.D.)  
 (25) Muhammad Ibn Abidin, passed away in Damascus, in 1252 (1836 A.D.)  
 (26) Muhammad Tirmuzi, passed away in 279 (892 A.D.)  
 (27) Ahmad Abu Nu'aym, passed away in 430 (1039 A.D.)  
 (28) Ibn Abid-dunya Abdullah, passed away in Baghdad in 281 (984 A.D.)  
 (29) I'tiqaf means to stay in a mosque and pray day and night during the last ten days of the month of Ramadan.  
 (30) Ahmad Baihaki, passed away in Nishapur, in 458 (1066 A.D.)  
 (31) Tabarani Sulaiman, passed away in Damascus in 360 (971 A.D.)  
 (32) Muhammad Mathum, passed away in Serhend in 1079 (1668 A.D.)  
 (33) Sultan Alamgir, passed away in 1118 (1707 A.D.)

## PART: TWO

### The QUR'AN AL-KARIM and The BIBLES

#### P R E F A C E

Today the followers of the two great religions in the world, that is, Islam and Christianity, have two books that are supposed to be "the words of Allahu ta'ala." The holy book of the Christians is the Bible, Kitab-i muqaddas (holy book). This book consists of two main parts: Old Testament, namely the Torah (Tawrat), and the New Testament, the Injils and the pamphlets appended to them. The holy book of the Muslims is the Qur'an al-karim.

We, Muslims, believe that 'Isa (Jesus) ('alaihi 's-salam), who has been deified by the Christians, was a prophet. Since he was a prophet, it was natural for him to be given a book by Allahu ta'ala. That is why there can be no doubt that the real Bible, which was 'Isa's ('alaihi 's-salam) book, was certainly "Allahu ta'ala's word." But, today, the real Bible does not exist. In the book which the Christians have in their hands there are very few words which actually come from the original, true Injil (real Bible). The real Bible was in the Hebrew language. Later this book was translated into the Greek and Latin languages erroneously, and, in the course of time, many additions were made and it was continuously changed. Many Bibles have been written, but the majority of them were rejected. At last, today, there are four Bibles left.

The evidence for this will be seen in future pages. But changes, corrections and explanations in the Bible are still going on. However, in contrast, not a single letter has been changed in the

Qur'an al-karim since it was revealed to the beloved Prophet Hadrat Muhammad Mustafah (sall-Allahu 'alaihi wa sallam) that is, it has remained in its pristine origin.

Our words up to here are not the claims of Muslims only. Scientists and theologians from the West have carefully re-examined today's Bible and have proved that it is not "the words of Allahu ta'ala." We should not forget that we shall enter the twenty-first century soon. In a century when science and technology have been developing rapidly, and when even the underdeveloped nations of the world have established universities, it has become impossible to accept any dogma blindly by saying, "I heard it from my father." "I don't know the reason, but my teacher told me." Today's young people have been exploring the origins and reasons for everything and have been refusing the things that are not logical. In Turkey, half a million people sat for the university entrance examinations in 1980. Those young people who have been educated by way of modern science will certainly examine carefully everything which has been taught concerning religion, too. For this reason, today's Western theologians, as you will see in this book, have been uncovering the errors in the Bible. Thus, after reading their publications, we wanted to report to our Muslim brothers the great differences between today's Holy Bible and the Qur'an al-karim once again. While we were preparing this chapter, we made use of an American author named Houser, who has written some books regarding religion.

In addition to this, we studied the book *Tuhfat-ul- arib*, which describes the errors in the Bible. It was written by Anselmo Turmeda, a well-known Spaniard priest who converted to Islam in 823 [1420]. We also examined the book *Pearls of the Bible* by S.Merran Muhyiddin Sahib Iqbal of Pakistan and the Turkish book *Dhiya-ul-qulub* by Ishaq Effendi of Harput, Turkey, who was a professor and a member of an educational council. He died in 1309 (1891). This book was published in 1295 (1878) and contains the author's deep research on the Bible. It was printed by *Hakikat kitavevi* in Istanbul, in 1407 (1987 A.D.), in the Latin alphabet, and given the name *Could Not Answer*. Another book written in Turkish by Ishaq Effendi is (See note on page 36.) *Shams-ul Haqiqa* published in 1278 (1861 A.D.). This book has two-hundred and ninety pages and proves, by means of using absolute proofs, that the Christian's so-called Bible is really a history book that was written later on, while the Qur'an al-karim is the actual word of Allahu ta'ala. *Shams-ul Haqiqa* is in the Sulaimania library in Istanbul registered under the number 204 in the "Dugumlu Baba" section. Furthermore, a Turkish book, *Izah-ul-maram*, written by Haji Abdullah Ibn Destan Mustapha Effendi (34) from Bosna (Bosnia), and printed in 1288 (1871 A.D.) at a printing house owned by Yahya Effendi, the sheikh of Mustapha Pasha Tekke, outside Edirnekapi, is registered under the number 771 at the "Nafiz Pasha" section of the Sulaimania library. This book cites many proofs to prove that Christianity is completely corrupt and invalid. But it is the book *Idhhar-ul-Haq* by Rahmatullah Effendi from India which hurts Christianity the most and indicates that Christianity is not true or based on facts.

On its three hundred and ninetieth page, the Persian book *Maqamat-i ahyar* says, "Fander, a Protestant priest, was very famous among Christians. A Protestant missionary organization sent him with some distinguished priests to India to propagate Christianity. In Rabi ul-akhir and on the eleventh of Rajab, 1270 [1854 A.D.], in the presence of other scholars and distinguished personalities, these missionary delegates had a scientific debate with Rahmatullah Effendi, the great Islamic scholar from the city of Delhi. At the end of the debate, which lasted quite a long time, Fander and his assistants failed to answer. Four years later, while India was occupied by the British [all her Muslim people, especially the Sultan (the Muslim ruler), and the men of religious authority were harshly tortured by them], Rahmatullah Effendi emigrated to the city of Mecca-i Mukarrama. Later the above mentioned Christian missionary delegation came to

Istanbul in 1295 [1878 A.D.], and began to propagate Christianity. The Grand Vizier Hayruddin Pasha invited Rahmatullah Effendi to Istanbul. When the priest met him again, they were confused and did nothing, except to leave Istanbul without answering his questions. Rahmatullah Effendi was given many presents. In addition, the Grand Vizier, Hayruddin Pasha, requested him to write a book in order to explain how he refuted and made the priest a laughing-stock. Upon this request, after writing the Arabic book *Idhar-ul-Haq* during the time between the 16th of Rajab and the end of Zilhijja, he went back to Mecca again. Hayruddin Pasha had the book *Idhar-ul-Haq* translated into Turkish, and, subsequently, both books were printed. This book was also translated into several European languages and sent to every foreign country. Newspapers in England stated: 'If this book is widely read, Christianity will suffer greatly.' Sultan Abdulhamid Khan II, (35) the Khalifa of all the Muslims (rahmatullahi alaihi), invited Rahmatullah Effendi again during the month of Ramadan, 1304. He entertained him respectfully in his palace and bestowed many gifts upon him. Rahmatullah Effendi passed away in the city of Mecca-i Mukarrama in the month of Ramadan in 1308 [1890 A.D.]."

Moreover, we also examined some Western books concerning the Qur'an al-karim that were written one hundred years ago. Thus, we have concluded that if these two holy books are examined impartially, it will become obvious to everybody, (even to the most inflexible man) no matter what religion he belongs to, which book is Allahu ta'ala's word.

We prepared this book in two parts. In the first part, as we said above, we shall report on the scientific research done on the Qur'an al-karim, the Old Testament (Torah), and the New Testament that is available today.

In the second part of the book, Hadrat Muhammad's (sall-Allahu 'alaihi wa sallam) miracles (mujizas), virtues and beautiful moral characteristics have been explained. We obtained all this information from a Turkish history book entitled *Mirat-i Kainat*, written by the famous Islamic scholar Nishanci-zada Muhammad Effendi, who was educated during the Ottoman State and died in 1031 (1719). This book of his was published in Istanbul in 1269 (1853).

I hope our dear readers will read this chapter with great interest and make use of the knowledge in it. May Allahu ta'ala bring us all to the right path and keep us on it. Amin!

#### FOOTNOTES

(34) Abdullah Ibn Destan, passed away in 1303 (1885 A.D.).

(35) AbdulHamid Khan, passed away in 1336 (1918 A.D.).

## **The TORAH and the BIBLES of TODAY**

Today, there are three religions that believe in the existence of Allahu ta'ala: Judaism, Christianity and Islam. It is written in the international statistics of 1979 that there are about 900 million Christians, 600 million Muslims, and 15 million Jews in the world. The rest of the people (more than two billion) either belong to religions like Buddhism, Hinduism, Brahmanism or similar religions which do not believe in the concept of One Creator. The rest worship idols, fire and the sun, or do not accept any religion. Recently, in the U.S. press, it has been reported that the Muslim population was 900 million, not 600 million. Finally, according to the publications of CESI (Centro Editoriale Studi Islamici), in Rome, the Muslim population was reported to be 865.3 million in 1980. It states the number of Muslims as follows:

In Asia : 592.3 million

In Africa : 245.5 million

In Europe : 21 million

In America and Canada : 6 million

In Australia : 0.5 million.

It is reported in the book Islam published in English in 1984 by an Islamic center named "The Muslim Educational Trust" that the number of Muslims in the world is one billion and fifty seven million. The number of Muslims in each of the forty-six Islamic countries as well as in the other countries is also given in this book. It is understood through statistics that the Muslim population is increasing every year.

The number of countries wherein the Muslim population is over fifty percent is nearly fifty-seven. In the light of this statistic, what a pity that some people are still worshipping idols, as we are about to enter the 21 st century. In addition to this, many of the people following the three great religions which believe in One Supreme Being, have given up their faith completely. This is because there are no real murshids left to lead them. It is impossible for today's men of religion, who lack religious and scientific knowledge, to convey the love of religion to the young generation, which has been learning just scientific knowledge. To enable the youth to attain happiness, we need guides who are open minded, informed about the latest scientific developments and who, at the same time, know the religion very well. Through this impartial book, following a scientific method in our research, we want to ascertain Allah's real religion, determine which one of the two great books, the Bible or the Qur'an al-karim, is Allahu ta'ala's word, and thereby show the right path to those who hesitate in this matter.

Our readers must be assured that while these studies were being carried out, we were completely impartial. The two books on religion that we have examined are the Qur'an al-karim and the Bible of today. It is a fact that there is the Torah (Tawrat) which belongs to the Jews, but since the most important parts of it were added to the Bible under the name of The Old Testament, this book was examined as it is within the Bible. This part of our book deals mostly with the New Testament. That is, the book to be examined here is the book which is supposed to be the real Bible and called the "Evangelium" in the Christian world.

The Holy Bible is not one book. As we have explained above, one part of it is called "The Old Testament" which contains texts quoted from the "Torah." The second part is called "The New Testament." It contains the books (Injils) written by Matthew, Mark, Luke, John, and Luke's book "The acts of the Apostles," and the letters written by the apostles and Paul. The Old Testament consists of three parts. The first part contains the five books Genesis, Exodus, Leviticus, Numbers and Deuteronomy, which is supposed to be the Torah revealed to Moses ('alaihi 's-salam). The second part is Naveeim, that is, Prophets, which is divided into two as the early Prophets, and the late Prophets. These are Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezeikel, Hosea, Joel, Amos, Obadiah, Johah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The third is called Ketuvim, i.e. books, scripture. These are the Psalms which are supposed to have been written by David ('alaihi 's-salam), and other books, such as The Proverbs, The Songs of Solomon, Ecclesiastes, Ruth, Esther, Job, The Lamentations of Jeremiah, Daniel, Ezra, Nehemiah, and Chronicles.

Where does the knowledge in these books come from? The blindly adherent Christians and Jews, -even though there are many contradictions between them- believe in the same book and claim that all the words in these books are Allahu ta'ala's words. But if it is examined very carefully, you will have to acknowledge that the words in these books come from three different sources:

1. Some of them can be accepted as Allahu ta'ala's words because Allahu ta'ala, Himself, addresses human beings. For instance, Deuteronomy 18:18: "I will raise them up a Prophet from among their bretheren, like unto thee, and will put my words in his mouth. And he shall speak unto them all that I shall command him."

Isaiah 43:11: "I, even I, am the Lord; and beside me there is no savior."

Isaiah 45:22: "look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

We think that these statements have been quoted from the real holy books of the Prophets sent to the Israelites (Jews). Note that with these words Allahu ta'ala declares Himself as One ( there are no gods so-called son or holy ghost); He, Himself, sent the Prophets and there is no Allah, but Him.

Now, let us examine the second source of the Holy Bible.

2. The words in the second part might be acceptable as the words of Prophets. For instance:

Matthew 27:46: "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 Allah, my Allah, why hast thou forsaken me?"

Mark 12:29: "And Jesus answered him. The first of all the commandments is: Hear, O Israel; The lord our God is one Lord." [And, notice again, son or holy ghost is not mentioned].

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

If we analyze these words which are claimed to have been spoken by Isa ('alaihi 's-salam), they can be accepted as the words of a Prophet. Therefore, the words of Allahu ta'ala and the words of a Prophet (alaihimus- salavatu wattaslimat) are both in the Holy Bible. In contrast, Muslims have separated Allah's words from the words of their Prophet, and have gathered the words of their Prophet (alaihimmussalevatu wattaslimat) in the books called "Hadith ash-Sharif," which means "traditions."

Now, let us consider a third aspect of the Holy Bible.

3. Some of the scriptures here are historical events, such as the events written by Isa's ('alaihi 's-salam) apostles about Hadrat Isa. And some of them are quoted from other people; some of them are narrations from historians; and the remaining ones are the words of authors who are not known. Also, the reason for their being told is not known. Here is an example:

Mark 11:13: "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, who wrote this event, never met Isa ('alaihi 's-salam). Furthermore, after this verse; that is, in the 14th verse, it is said that Isa ('alaihi 's-salam) prayed so that the fig tree would never bear any figs after that. An assertion like this is never acceptable. It is out of the question for a fig tree to bear figs while out of season. And it is not compatible with wisdom, knowledge, science, and religion for a tree to be cursed by a Prophet since it could not bear figs while out of season, especially since it is a helpless tree created by Allahu ta'ala.

Also here someone is talking about someone else. The narrator is not known. But it can be understood that the person who went to the fig tree was Hadrat Jesus.

Likewise, in most of today's Holy Bibles, there are words of authors who are not known, but their words are understood to be the words of a human being. Therefore, it is impossible to accept them as the words of Allahu ta'ala.

Now, please let us put our hands on our hearts and think carefully. How can we accept such a book as the word of Allahu ta'ala, a book in which there are some words by Allahu ta'ala, some

words by Prophets, and some different narrations by ordinary human beings. In short, there are many errors in today's Holy Bibles. A story is related in different ways by different narrators. The numbers reported in a story are not the same. These are enough to prove that today's Holy Bibles are really the work of human beings.

In the 82 nd verse of Chapter Nisa of the Qur'an al-karim, Allahu ta'ala declares: "Will they not ponder on the Qur'an? [The Qur'an al-karim is the word of Allahu ta'ala] If it had not come from Allah, they could have surely found in it many contradictions." What a truthful word this is! The contradictions within the Holy Bible prove that it is the work of human beings. As we shall see below, the Holy Bibles were examined, corrected, changed, improved in other words, edited various times over by religious commissions and synods. How can Allahu ta'ala's words be corrected by His servants? But not a single letter of the Qur'an al-karim has been changed since the first day it was sent to our Prophet Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) by Allahu ta'ala. We shall see in the section concerning the Qur'an al-karim that the Muslims have done their best to keep it in its original form. Even the most fanatic Christians jealously admit that the Qur'an al-karim has not been changed at all up to now. Any revelation of Allahu ta'ala must be like this. They remain forever unchanged. Let us listen to educated Christian men of science and see what their opinions are on the matter of whether today's Bibles are Allah's word or not.

On the 17 th page of his book *Is the Bible Allah's Word?* Dr. Graham Scroggie, who is from the "Moody Bible Institutions," says: "Yes, the Holy Bible is the work of human beings. Some people oppose this fact with reasons I cannot understand. The Bible is a work which was prepared in the minds of men, written down in their language, with their own hands and completely possessed of the human character."

Although he is a Christian, Kenneth Crag, a man of religion, says: "The New Testament, which is part of the Holy Bible, is not the word of Allah. In it, there are tales told by mankind and the testimony of people who saw how something had happened. Those words, which originated only from the minds of human beings, have been presented to people as if they were the words of Allahu ta'ala."

Theologist Prof. Geysler says: "The Holy Bible is not the word of Allahu ta'ala. But, in spite of this, it is a holy book."

There had been popes in history who did not believe in the doctrine of the "Trinity" which is the unity of three: "Allah, the Son, the Holy Ghost." One of these popes, Honorius, was officially cursed forty-eight years after his death by the Synod which was held in Istanbul in 680 A.D.

The Bible, written by Barnabas who was one of the apostles of Isa ('alaihi 's-salam) and who traveled together with Paul to spread Christianity, suddenly disappeared and, hence, the proof that "A Prophet will come after me; his name will be Muhammad (sall-Allahu 'alaihi wa sallam) and he will teach you many things" which was said by Hadrat Jesus, has been hidden by the extreme elements of the Christian Church.

Therefore, we and Western scholars should come to the same conclusion: The Holy Bible of today is not Allahu ta'ala's word. The real Torah and Bible which were Allahu ta'ala's actual words have been corrupted and falsified. In today's Bible, besides the words which can be considered the words of Allahu ta'ala, there are many words added by others, in the form of tales, narrations, and imaginary ideas. The chapters which proclaim the doctrine of the Trinity are completely illogical and run against the belief that "Allahu ta'ala is One." It is known that during the translation of the Bible from Hebrew into Latin and Greek, the idolatrous Romans and Greeks who had hundreds of gods by then, wanted to further increase the number of gods as a

result of believing that one god is insufficient. According to some scholars, Plato's philosophy, which was relied upon by the Greeks, caused the conception of one God to be converted into three gods in all the Greek biblical translations. Plato's philosophy divides everything into three. For example: Manners are supported by the three senses: morality, wisdom, and nature. Nature is divided into three aspects: plant, animal, and human. Plato, basically had the belief of one Allah, who created the world, but claimed that Allah might have two assistants. This philosophy brought about the doctrine of the Trinity. There are numerous historians who have accepted this philosophical theory. Nevertheless, these words "I am Allah! Allah is One. there is no Allah except Me." are in many chapters of today's Holy Bibles, as we shall see below. Even the Bible itself refutes the doctrine of the Trinity which was inserted into it unjustly. It is claimed that the doctrine of the Trinity also comes from mistakes in the translation. Recently, after seeing the tremendous decline in the number of believers in the doctrine of the Trinity, the Christian Church now asserts that the words "father" and "son" have completely different meanings, and they are now reconsidering the idea of One Allah. The matter concerning the mistranslation of the Bible will be further dealt with below.

Although it is understood that today's Holy Bibles are not the words of Allahu ta'ala and many Christians confirm this fact; nevertheless, some fanatical Christians still claim that "Every word in today's Bible is the word of Allahu ta'ala." This is what we say to those zealots: The mal-i Sharif (interpretative meaning) of the 18th verse of chapter Baqara in the Qur'an al-karim is: "They are deaf [for not listening to the truth and accepting it], and dumb [for not declaring the faith and what is right], and blind [for not seeing the right path to Allahu ta'ala]. They will never return to the right path." It is said in the 13 th verse of the 13 th chapter in Matthew's book as follows: "Therefore speak I to them in Parables: because they seeing see not; and hearing they hear not, neither do they understand."

Now let us examine the Bible again.

First of all, we must focus on the fact that the Bible in the hands of the Christians is not one and the same. If you wanted to talk to Catholics about the Bible, they would ask you: "Which Bible do you want to talk about?" The Catholics, Protestants and Orthodoxies (Eastern churches) have different Bibles. If you asked them, "How can the Bible, which is supposed to be Allah's word, exist in so many different forms?" they would be confused for some time and then give a ridiculous answer, which has no relation with the question, such as: "Well... In fact, the Bible is one. But there can be differences in its interpretations." If we examine history we shall see that the first Roman Catholic Bible was Vulgatan's translation of Jerome's Latin Bible published in 990 (1582) in Reims, and then republished in Douay in 1609. And today, it is available in English with the name "RCV" (Roman Catholic Version). Today, the Bible in the hands of the people of England is the frequently changed form of this old Bible. From the year 1600 up to now, it has been examined many times. Some texts have been taken out which were said to be "apocrypha," that is, doubted as genuine, and some texts, for example, Judith, Thobias, Baruh, Esther, etc.. have been completely abolished. Finally, it was published again with the name "Authorized Version" meaning "the latest and the truest Bible." But since a considerable number of scholars, even the famous Prime Minister Churchill, considered the expressions in this Bible inappropriate, they returned, for some time, to the old and famous Bible, called "KJV" which was abandoned in the year 1611. Finally, in 1952, it was corrected again and a new Bible was prepared with the name "RSV," meaning "corrected and reviewed." Nonetheless, since this new one was assumed not to have been corrected perfectly, soon after this, in 1391 (1971), "the double-corrected Bible" was published.

The Catholics' Bible has also been changed many times. The Bible, translated from Hebrew to Greek and then from Greek to Latin was examined by the Assembly of Nicaea (Iznik), which was ordered to convene by the Great Constantine in the year 325. And later it was examined by the Assembly of Ludicia in the year 364, by the assembly of Istanbul in 381, by the assembly of Carthagian monks in 397, by the assembly of Efesus (Efes) in 431, by the assembly of Kadikoy in 451, and by many other assemblies. Each time, it was put in a new order, some parts were changed, and some books in the Old Testament were taken out while some of those which had been refuted by some assemblies were accepted again. In 930 (1524) when Protestantism arose, these books were again examined and changed again.

During this era, a great many Christian scholars opposed these changes and translations claiming that foreign material had been added to the Holy Bible.

As we have mentioned above, it can be easily seen that the people who claim that the Bible has been incorrectly translated from its old original Hebrew are actually correct. In the Hebrew language the word "Father" means not only "the father of a child," but it also means a man who is great and honorable. That is why, in the Qur'an al-karim, Azar, who was the uncle of Hadrat Abraham (Ibrahim [alaihi 's-salam]) is referred to as "his father, called Azar." His own father, Taruh, had died. He had been raised by his uncle Azar and according to the traditions of that time, he called him "father." The dialogues in the book Rashahat say that in Turkistan the people who are respected and pitied are called "father," too. (We use the expression in Turkish "What a father-man he is!" to explain the admiration we feel for someone.)

Likewise in the Hebrew language, the word "son" is widely used to describe someone who is younger and lower in rank, but loved very much. Look at this phrase in the Bible. Matthew 5:9: "Blessed are the peacemakers: for they shall be called the children of God." As it is understood clearly, the word "son" means "the beloved servant of Allahu ta'ala." So, the word "Father," in the original Bible, means a sacred existence and the word "son" means "a beloved servant." It does not mean three gods at all. The meaning derived from the words "Son" and "Father" is that "a very exalted Creator has sent His beloved servant, like Hadrat Jesus, as a prophet to mankind." Most of the Christians who have realized this fact say: "All of us are Allahu ta'ala's servants, and children. Allahu ta'ala is the Lord and Father of us all. The words 'Father' and 'son' must be explained like this."

It will be understood through the examples below that a number of words in the original Hebrew book have been mistranslated.

1. In the original Hebrew of Genesis, the first book of the Old Testament, the word "Allah" was written instead of Allah. The word had one "L" not two. However, in today's Bible, which has undergone many changes, the word "Allah" has been deleted. That is to say, Christians were afraid of using a name similar to the "Allah" of the Muslims.

2. The word "virgin" does not exist in the Hebrew original of the Old Testament. The birth of Hadrat Jesus Christ has been written in the old Hebrew text as follows: Isaiah 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Im-man'u-el." The word "Almah" was used here which meant "girl" in the Hebrew language. Also, in Hebrew the word "Bethullah" is used to mean "virgin." But, the word "virgin" was used instead of "girl" by the Christians since this suited their interests. Thus, the concept of "the sacred virgin" had been established in the Christian world.

3. Furthermore, the sentence in the Bible (John 3: 16) was: "For God so loved the world, that he gave [sent there] his only son [the person He loved much] that whosoever believeth in him should not perish, but have everlasting life," was changed by the fanatical priests of England to:

"For God so loved the world, that He gave His only begotten son, that whosoever believeth in him should not perish, but have everlasting life." They, unfortunately, added an English word "begotten" which definitely means "born to someone." Nevertheless, even in many parts of today's Holy Bible, the fact that Allahu ta'ala is one and Hadrat Isa (Jesus Christ, 'alaihi 's-salam) was sent as a prophet is written. We shall quote some of them now:

Mark 12:29: "... Hear, O Israel; The Lord our God is one Lord."

Mark 12:32: "... There is one God. There is none other but He."

Deuteronomy 4:39: "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."

Deuteronomy 6:4: "Hear, O Israel: The Lord our God is one Lord And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Deuteronomy 32:39: "See now that I, even I, am He, and there is no god with me."

Isaiah 40: 25,26: "To whom then will you liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things.

Isaiah 43: 10,11: "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 savior."

Isaiah 44:6: "Thus said the Lord... I am the first, and I am the last; and beside me there is no God."

Isaiah 45:5: "I am the Lord, and there is none else, there is no God beside me."

Isaiah 45:18: "For thus said 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."

Isaiah 45:21,22: "Have not I the Lord? and there is no God else beside me; a just God and a Savior; 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."

Isaiah 46:9: "I am God, and there is none else; I am God, there is none like me."

The words below explain that Hadrat Isa (Jesus, 'alaihi 's-salam) was a prophet:

Matthew 21:10, 11: "And when he was come in to Jerusalem, all the city was moved, saying, who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

John 5:30: Isa (Jesus) said: "I can of mine own self do nothing: as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me." [That is, I can do nothing myself. I do what I hear. I look for His will, not for my own will.]

Mathew 13:57: "And they were offended in him. But Jesus said unto them. A Prophet is not without honor, save in his own country, and in his own house."

John 8:26,27: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. [That is, He who sent me is Allah. I relate to the world only what I have heard from Him.]

John 14:24: "He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [The words you have heard are not mine, but they are Allah's, who sent me here.]

John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

John 14:18: "...for my Father is greater than I"

The Acts 2:22: "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."

The Acts 3:26: "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The Acts 4:29,30: "...by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." The facts that Isa ('alaihi 's-salam) was a prophet and he spoke what he was revealed by Allahu ta'ala are clearly reported in those above-mentioned verses.

All these words above have been quoted from the Bible which the Christians still have today. In other words, no matter how many changes they have made, there are still authentic words in today's Torah and Bible resulting from the original Bible.

The fact of Allahu ta'ala' becoming angry with those who wanted to falsely depict Hadrat Isa ' (Jesus, 'alaihi 's-salam) as His son, and even insolently change the words of the Bible to suit this purpose, is declared in the 88-92 nd verses of Chapter Maryam of the Qur'an al-karim: "They [The Jews and the Christians] say 'The Mercy-giving has adopted a son!' You have brought up something monstrous! The heavens almost burst apart from it, while the earth splits open and the mountains fall down with a crash, that anyone should ascribe a son to the Mercy-giving! It is not proper for the Mercy-giving to adopt a son. Everyone who is in Heaven and Earth comes to the Mercy-giving merely as a servant."

Again, in the 3rd verse in Chapter Ikhlas of the Qur'an al-karim, Allahu ta'ala declares: "He has not fathered anyone nor was He fathered." The interpretative meaning of the 171 st verse in Surat-un Nisa is: "O people of the Book! [The Jews and the Christians] Do not exaggerate in [practicing] your religion and tell nothing except the Truth about Allah. Christ Jesus, the son of Mary, was merely Allah's messenger and His word which He cast into Mary, and a spirit [proceeding] from Him, Believe in Allah [Alone] and His messengers, and do not say: 'Three!' Stopping [it] will be better for you. Allah is only One Allah; glory be to Him, beyond His having any son."

In the 10 th verse in Chapter Baqara of the Qur'an al-karim Allahu ta'ala addresses those who changed the Bible: "There is a sickness in their hearts. Allah has increased their sickness. They will have a painful torment because they have been lying."

The interpretative meaning of the 79 th ayat of Chapter Baqara is: "Woe to those who wrote the Scripture with their own hands and then declared: 'This is from Allah, so they may sell it for a paltry price. Woeful shall be their fate, because of what their hands have written, because of that which they have gained!'"

## **SOME of the ERRORS in the HOLY BIBLE**

Today, a big source of income is provided by writing a new Bible and selling it, by continuously changing the Holy Bible, and by publishing new ones. Every Westerner has a Holy Bible in his house, whether he believes or not. Moreover, most Western peasants do not know of any other books, except the Bible. They do not read any other books besides the Holy Bible. The Westerners' cultural level is not as high as most of us think. Those living in villages can read and write, but they do not know what happened in the world. They only read the Holy Bible. That is why every new "reviewed and corrected" Holy Bible is published in the millions, and thereby, every year publishers earn millions of dollars. As a result, we claim that no profession is as profitable as publishing new Holy Bibles by way of changing it from time to time.

Western magazines often say "there are mistakes in the Holy bible." Sometimes there may be some amazing articles written by some famous scientists and theologians. One of them is below:

Now, you too, just like me, will ask yourself: How can the word of Allahu ta'ala be translated incorrectly? How can the word of Allahu ta'ala be revised by men? How can the word of Allahu ta'ala be examined? And say to yourself: Is it possible for such a document or text, which is continuously being changed and corrected, to be "the word of Allahu ta'ala?" Moreover, you will be completely surprised to read the words which are in the prologue of the King James Version, which was changed in 1971 for the second time. The religious committee that did the latest correction states in the prologue as follows: "... The translation of the Holy Bible, which was ordered to be prepared by King James, is extremely perfect. And it can be assumed that it is the highest work of any English publications. But, what a pity that this Book contains so many grave and serious mistakes that require it to be corrected over and over again.

Now, let us think the matter over once again. A religious committee assembled and found a lot of grave mistakes in the Book which had previously been looked upon as the word of Allahu ta'ala, between the years 1020 (1611) and 1391 (1971), and decided that those mistakes had to be corrected. After this, can anybody believe that this Book is "the word of Allahu ta'ala?" We will narrate a pleasant story to you below. The narrator of the story is a person who had scientific discussions with Christian scientists and men of religious authorities on the Holy Book as well as the Christian dogma and successfully proved that the Holy bible has been corrupted. This person says:

"We have seen an article, dated September 8, 1957, in a magazine called Awake, which is published in the U.S.A. Here is the article: 'It is strange but there have been 50,000 mistakes in the Holy Bible!' Recently, a young Christian bought a copy of the Holy Bibles "K J V" (King James Version). Since he believed it was the word of Allahu ta'ala, he thought there were no mistakes in it. But he was surprised when he read an article, namely, "Realities About the Holy Bible," that was written in the magazine look. It said that a religious council formed in the year 1133 (1720) found 20,000 errors in the K.J.V. He was greatly disappointed. When he talked to his religious friends about this matter, they told him that there were 50,000 errors in today's Bible, not 20,000. The young man became unconscious. Now he asked me: 'For Allah's sake! Please answer me! Is this Bible, which I believe to be the word of Allah, full of mistakes?'

"I had read that magazine carefully and kept it. It was about five months ago when someone knocked at the front door of my house. When I opened the door I saw a smiling, kind, and sincere young man. After he had greeted me respectfully, he showed his identification card. "Jehovah's Witness!" was written on that card. I knew that this was the name given to young missionaries. That young missionary, using a very soft voice, said to me: 'First of all, we deemed

it to be our duty to invite educated people, who are out of the right way, to Christianity, which is the true religion. I brought for you some good books which contain quality texts quoted from the Bible, which is the word of God. Let me give them to you. Read them and decide for yourself.' I invited him in. I made coffee for him. I think he thought he had deceived me. After we had drunk the coffee, I asked him: 'My dear friend! You accept the Holy Bible, as the word of Allahu ta'ala, don't you?' He responded saying 'of course.' I said: 'So, there are no errors in the Holy Bible, are there?' He said: 'Never.' Then I showed him the magazine *Awake* and said: 'This is a magazine published in the USA which is a Christian country. This magazine says there are a total of 50,000 errors in the Bible. If it were an Islamic magazine, you would be free to deem it important or not. Now, don't you have to accept the words in a magazine published by a man who is a Christian ? So, what do you think of this claim?' The young man was suddenly surprised. He said: 'Will you let me read the magazine please?' He read it again and again. I watched his face and how he became ashamed. I felt difficulty in not laughing. At last he found an answer to give me. He said 'look! This is a magazine printed in 1957. Now, we live in the year 1980. It means, 23 years have passed. I think the errors have been found and corrected during this time.' I asked him seriously: 'O.K. but, I wonder how many thousands of those 50,000 errors were corrected. Which errors are the corrected ones? Can you give me information about them?' He said, putting down his head: 'I'm afraid I can't do that.' I added: 'My dear guest! How can I believe the Holy Bible is Allahu ta'ala's book when it is often changed and corrected and contains 50,000 errors. Not even a letter in the Qur'an al-karim, which we believe to be Allahu ta'ala's book, has been changed up to now. There are no errors in it, not even a single one. You want me to be a Christian, but your guide, the Bible, is full of errors. So, the way you have chosen is doubtful. Now, how can you explain this dilemma to me?' The poor man was surprised and confused. He left me hurriedly saying: 'I'll see some great priests and come to you again to answer your questions.' But, since that day, I haven't seen him. I have been waiting for him for months. But no word from him up to now."

Now, let me give you some more information about the mistakes and the contradictions of terms in the Bible.

First of all, let me tell you that those who tried and found errors in the Torah and the Bibles are members of the church. They have fallen upon the contradictions, and now they are trying to find a way to get rid of them. Philips, who published a book entitled *The Modern Bible Translated Into English* in London, in 1971, says about the Book of Matthew as follows:

"It is asserted by some people that Matthew, who was one of the apostles and is supposed to have written a book in the Holy Bible entitled with his own name, did not write it himself. Today many members of the church claim that this book was written by a mysterious person. This mysterious person has changed Matthew's book according to his point of view and added some other words to it. His writing style is clear and fluent. Whereas, the writing style of the authentic Book of Matthew is more complex, but the words are more logical. Matthew used to write down what he heard and saw after he had weighed them in his mind and was absolutely convinced that they were the words of Allahu ta'ala. But, in contrast, the Book of Matthew, as we have it now does not seem to have been written so carefully."

Since the words of Allahu ta'ala cannot be changed continuously, the example above is enough proof to show that today's Book of Matthew has been written by human beings. The original Book of Matthew has disappeared and an unknown man has written a new Bible in its place. Nobody knows who this man is.

As it is known, the four apostles' books that are in the New Testament of today's Holy Bible were written by Matthew, Mark, Luke and John. Only John, the son of Hadrat Isa's aunt, had actually seen Hadrat Isa, but he wrote his book in Samos after Hadrat Isa had been taken up into heaven. Neither Luke nor Mark had seen Hadrat Jesus (Isa). In fact, Mark was not an apostle. He was only a translator for Peter. Furthermore, not only the Book of Matthew, but also the book of John is claimed to have been written or changed by someone else. In short, there are many rumors about these four books. But everybody in the world agrees with the idea that: These four books, written by human beings (as you will see below) consist of the tales which convey the same story differently. They are written by human beings.

We would like to mention another aspect of today's Torah and Bibles. The story below is narrated by a man who had scientific discussions with Christians and put them in a position of not being able to answer.

"One day, I called upon my Christian neighbors and said: 'I have been studying the Holy Bible lately. Therefore, I want to read a quote from it to you.' They were very happy to hear that I was busy with the Holy Bible, thinking that 'perhaps, he is about to embrace the true faith.' They hurried around me. I gave a Holy Bible to everybody and requested them to open it to the 37 th chapter of the Book of Isaiah. Then, I said 'Now, I'll read this book from the Bible in my hand. Please follow me and pay attention to see if I am reading everything exactly.' All of them began to listen to me carefully while following the text. The text I read was as follows:

'And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah, the Prophet, the son of Amoz.

And they said unto him, Thus saith Hezekiah, 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."

And I continued to read some more, but while I was reading, I stopped and asked a few times, 'Any questions? Am I reading precisely.' They always affirmed, saying, 'Yes, you are reading precisely.' Then I said to them sharply, 'Now, I'll reveal something to you. The verses I have read are in the 19 th chapter of Second Kings. But, the verses you have followed are in the 37 th chapter of Isaiah. So, these two books are exactly the same. It means that one of them was copied completely. But, I do not know which one was copied from which. It will be your business to decide on this matter. But the books that you have deemed to be holy were stolen from each other. Here is the proof.' They all became furious and cried out saying, 'It cannot be. It is not possible for something like this to happen.' They took the Bible from my hand immediately. They checked it carefully. They were quite puzzled seeing that the verses I had read were in Second Kings 19 and that they were identical to the verses in Isaiah 37. I said to them: 'Do not be angry with me, but is it appropriate for a holy book to have examples of plagiarism in it? How can I believe in a book like this?' All of their heads were lowered. They confirmed the truth unwillingly."

Now, let me show you some more paragraphs in the Holy Bible which cannot be understood.

A verse from Matthew 9:9: "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."

Now let's examine the statements above. If Matthew wrote them himself, why should he put them down as if he heard the story from someone else named Matthew? If he had written it

himself, he should have told it like this: "And as Jesus passed forth from thence, I was sitting at the receipt of custom. He saw and saith unto me: Follow me. I arose, and followed him."

From the Book of Luke 1:3: "For as much 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 Theophilus."

It is understood from this paragraph that Luke wrote his book in a time when some other men were busy writing Bibles.

Luke remarks that there exist no Bibles written by any apostles. By reason, he distinguished apostles from those who were busy writing Bibles by saying "Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word."

There was no need for him to say that he was a disciple of one of the apostles. It would bring him no advantage because in that century there were many compilations, texts, and booklets attributed to the apostles. Maybe, he intended it to be a proof to prove that he himself examined every fact in detail and learned from the original source.

A verse from John 19:35: "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

If this passage had been written by John himself, he should not have said "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

If you examine these quotes above, you'll see that the three apostles (Matthew, Luke, John) did not mention themselves but an unknown man. Who he was is not clear. Who is this man? Is he a man? Is he a prophet? Who are the servants of the word? Who is the man who stood up and followed Hadrat Isa? Who is the witness? How can a religious book be so incomprehensible and full of so many mysteries. Who is witness for whom is still unknown.

Now, let us study the contradictions in the Holy Bible.

II. Samuel 24:13: "So Gad came to David, and told him, and said unto 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?"

Now, let us read in the First Chronicles (21:11) about the same story: "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."

You see the great difference regarding the same subject in the two books of the Holy Bible, which is claimed to be the word of Allahu ta'ala. Which one must we believe in? Does Allahu ta'ala contradict Himself?

The differences between the books of today's Holy Bible are so numerous that if we tried to convey all of them, this would be a tremendous book. However, we shall mention a few more contradictions so as to give our readers a more definitive understanding.

Second Chronicles 36:5: "Jehoiachin was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem."

Second Kings 24:8: "Jehoiachin was eighteen years old when he began to reign." There is a seven year difference between the ages. Apparently, those who have written this holy book did not take into consideration this discrepancy.

Another example:

Second Samuel 10:18: "And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there."

Now, a description of the same battle in the book, First Chronicles 19:18: "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 Shophach, the captain of the host."

Again, pay attention to the differences: According to the first book there were seven hundred chariots, but according to the second book there were seven thousand, or ten times as many chariots. According to the first book, forty thousand horsemen were killed, but according to the second book they were footmen, not horsemen.

If the books in the Holy Bible give such varying explanations, who can believe that they are the words of Allahu ta'ala? Can we say, Allah forbid, that the All-knowing, Almighty is unable to distinguish footmen from horsemen? Does He not know the difference between seven hundred and seven thousand? To assume and declare such contradictory scripture to be the words of Allahu ta'ala is the worst slander and insolence one can perpetrate against Allahu ta'ala. Let us go over some more examples.

The matter we shall examine below concerns the sacrificial area (sacrificing pool) that Hadrat Sulaiman had built in his palace.

The First Kings 7:26: "And it was a handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: It contained two thousand baths." (36)

Now, in the same book, Second Chronicles 4:5: "And the thickness of it was a 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."

As you see again, there are one thousand baths, that is, thirty-seven hundred liters of difference. Apparently, those who wrote these books did not cooperate with each other and recorded what they remembered without examining the book overall. Thus, this "holy" scripture contradicts itself while being proffered as the words of God. Let us give one more example:

Second Chronicles 9:25: "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."

Let us read the same story from First Kings 4:26: "And Solomon had forty thousand stalls of horses for his chariots."

As you see here, the number of the stalls has increased ten times.

It can be said, "Mostly there are number differences. Is the number difference so important?" Let me respond to this question with a statement from Albert Schweizer. He said: "Even the biggest miracles cannot prove that two and two equal five, or that there are angels on the circumference of a circle. And also, the most enormous miracles, no matter how many they are, cannot remove any contradictions or mistakes which lie in the Christian doctrine."

Lastly, let us examine some textual contradictions.

Matthew 27:44: "The thieves also, which were crucified with him, cast the same in his teeth."

But, Luke (23:43) says: "One of the thieves swore at Hadrat Jesus. The other one heard it and scolded him saying: "Do not do that. He is having trouble like us. And Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise."

The difference between these two passages can be seen apparently.

According to Mark, after Hadrat Jesus had been pulled down from the cross, while he was among the dead, he talked to his apostles and then ascended into heaven on that same day.

However, according to Luke, Hadrat Jesus made his ascent after he had been among the dead for forty days.

It is possible to give many examples like those above. But the size of this book is not large enough to contain all of them. Turmedo, the priest who became a Muslim and whom we introduced to you in the preface of this book, gives some examples himself:

Matthew 3:4: "...and his meat was locust and wild honey." In the same book and just a few chapters below (11:18): "For John came neither eating nor drinking."

The old priest has drawn attention to another point:

Matthew 27:51: "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 arose. And came out of the graves after this resurrection, and went into the holy city, and appeared unto many."

The priest Anselmo Turmedo, who became a Muslim says: "This description of the tragedy you have already read has been completely derived from an old book. This record was written by a Jewish historian when Titus conquered and destroyed Jerusalem. Now we see the same phrases in the book of Matthew. In other words, somebody has inserted these words into the Book of Matthew." This proves again the assertion: "The book of Matthew is not the actual book written by Matthew himself." And it brings us back to the mysterious person who made those insertions and wrote the book of Matthew.

Let us cite another historical incongruity:

It says in Genesis 16:15: "And Ha'gar bare Abram a son: and Abram called his son's name, which Ha'gar bare, Ish'ma-el." But after a few pages, that is, Genesis 22:2, it states: "And He said, Take now thy son, thine only son Isac, whom thou lovest, and get thee into the land of Moriah." In other words, the fact that Hadrat Abraham had another son named Ismail was forgotten.

Leaving these mistakes aside, which provoke boredom in our readers, let us try to find out the origins of the books which make up today's Holy Bible, which is believed in by today's Christians and Jews.

The first books in the Holy Bible are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They call these five books the Torah (Tawrat). They suppose the real Torah of Moses ('alaihi 's-salam) consisted of these five books.

We have written above what was said about the Book of Isaiah. As it is rumored, it was written by someone else.

The Book of Judges might have been written by Ismail.

The Book Of Ruth : Author is not known.

The first Book of Samuel : Author is not known.

The second Book of Samuel : Author is not known.

The first Book of the Kings : Author is not known.

The second Book of Kings : Author is not known.

The first Book of Chronicles : Possibly written by Ezra, who was a Hebrew rabbi, a man of religion that lived 350 years before Hadrat Jesus Christ ('alaihi 's-salam).

The second book of Chronicles: It is possible that it too was written by Ezra. The fact that Ezra means 'Uzair is written in the book Munjid. But the writer of these books is not 'Uzair ('alaihi 's-salam). He is a Jewish man named Ezra.

Ezra : Ezra, himself, wrote it.

Esther : Author is unknown.

The Book of Job : Author is unknown.

The Book of Psalms : It means the chapters of Zabur

It is said that they are the verses which belong to David ('alaihi 's-salam), but it also contains some Psalms of Bani Korah, Asaf, Ezrahi, Heman and Hadrat Sulaiman ('alaihi 's-salam).

Jonah : Author is unknown.

Habakkuk : A book written

by a person whom nobody knows. We do not know where he was from, his pedigree, or his job.

This is a very brief summary about the books of the Old Testament in the Holy Bible.

As for the "New Testament," since it has already been explained with its many contradictions and since the necessary information about the apostles has been written, we feel it is unnecessary to repeat them.

Moreover, in many cases, the Bible is simply meaningless. For example: "The wrestling of Hadrat Yaqub (Jacob) with Allah and defeating Him in his dreams" or "the sexual intercourse between Lut ('alaihi 's-salam) and his daughters." Since the Christians have acknowledged how infamous these words are, they have begun to delete them from the Holy Bible.

At this point, let us examine the way today's Holy Bible expresses itself and see what it tries to teach human beings.

As an example, we have taken an article from Genesis, the first book. This book talks about the first human beings, the first prophets, and the great prophets like Adam, Noah, Abraham (alaihimussalavatu wattaslimat). It also outlines how the Hebrew families were formed. Here we quote a few verses from the beginning of the 38 th chapter of Genesis, which talk about Judah, who was the father of the Jews:

"And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Cananite, whose name was Shuah; and he took her and went in unto her. And she conceived, and bare a son;..." Briefly, it means: Judah is the father of the Jewish race. He went to a man from Adulla. He saw there the daughter of a man from Cannan. Her name was Shuah. He took the girl and entered her body. She became pregnant and gave birth to a son.

Now, please, putting your hand on your heart (it means: "Tell me frankly."), and answer this question. What does a religious book teach? A religious book teaches people what they must do and what they must not do. It gives them some advice about this world and the next world. It rebukes them for their bad behavior and praises them for their good deeds. It instructs them on their duties to Allahu ta'ala and how to treat each other. It explains how to live in peace. Briefly, a religious book is a book of morality.

Which one of these points is in the scripture above? It is apparently a story of fornication. This passage could be accepted as pornographic or obscene and banned in every country. Likewise, there are many other immoral scriptures in this book which is believed to be a Holy Book by Christians and the Jews. For example, in the 30 th and subsequent verses of the 19th chapter of Genesis in the Old Testament, the Prophet Lot is alleged to have had sexual intercourse with his own two daughters after they induced him to get drunk by having him drink alcohol, and even worse, as a result, his daughters bore baby boys. Hadrat David is supposed to have had sexual intercourse with Bathseba, Uria's wife. Uria was one of his commanders. After seeing her naked while she was taking a bath, the Prophet sent Uria to the most dangerous battle front in order to get rid of him, according to the words written in the 11th chapter of Second Samuel in the Old Testament. Today, in many European museums, there are pictures illustrating Hadrat David watching Bathseba or of his sending Uria to die. In European languages, there is the expression

"the letter of Uria" which means "death- warrant, or very bad news." What do the people who read these kind of stories in the Bible learn? They learn about the men who were forced to be in the same bed with their brother's wives; the fathers- in -law who caused their own son's wife to become pregnant; the father who had sexual intercourse with his own daughter; the religious men (the men who had religious authority) who had sexual intercourse with the wives of those who worked in their offices.

These stories could cause us to go mad. Even some Christians do not believe in these ugly stories and reject them. In an issue of the magazine Plain Truth published in 1977, it said: "While you are having your children read the Holy Bible, you must be very careful because in the Holy Bible there are immoral and degenerate stories. In the minds of those children who will read them very corrupt and wrong ideas will be formed about the relationships between the members of their own families. These stories of fornication, which are mostly in the Old Testament, must be deleted from the Bible, then this purged Bible can be given to them. The same magazine adds: "The Bible must be revised again because with its present form, it does not encourage good morals; on the contrary, it encourages the youth towards immorality."

The famous man of letters Bernard Shaw was more intolerable about the Bible and said: "In the world, the most dangerous book I have ever read, is the Bible. It must be kept under a firm lock. Its appearance must be prevented."

In his book about the Holy Bible, Dr. Stroggie, referring to Dr. Parker, says: "When you read the Holy Bible you feel yourself lost among the subjects which contradict each other. There are too many different and strange names in the Holy Bible. Especially, in the Book of Genesis, they considered pedigrees only. Who was born from whom and how it happened? These are told continuously. What has this to do with me? What connection do these stories have with loving and worshipping Allahu ta'ala? How can we become better men? What is Doomsday? How and who are we going to submit our accounts to? These aspects are hardly addressed. Mostly there are different legends. They begin the night before finishing the day."

In his book entitled Canon of the New Testament, professor F.C. Burkitt wrote: "The four descriptions of Hadrat Jesus Christ ('alaihi 's-salam) in those four Bibles are different from each other. The people who wrote them did not want to coordinate those books. That is why they give conflicting information. There is no relationship between them. While some scripture are like incomplete stories, others seem as if they are quoted from a famous book."

This is said on the 582 nd page of the second volume of the Encyclopedia of Religion and Ethics: "Hadrat Jesus Christ ('alaihi 's-salam) did not write a book nor ordered any of his disciples to write anything." In other words, this great encyclopedia proves that those four books in the Bible that are written by the apostles are composed of different stories with no religious value.

Today, while scientists, historians, and even the Christian men of religious authority from Europe announce that the existing "Torahs and Bibles are corrupt," the enemies of religion, who deny the value of morality, and who are ignorant of spiritual knowledge, as a result of being excessively proud over their material progress, discount all religions by using the depravity in the Torahs and Bibles as a proof. In addition, they think that they are right to deny miracles. Yet, it is a basic principle for Muslims and Christians, in brief for all religious people, to believe in miracles. The man who tries to prove religious knowledge and faith through his intellect, which is impossible, will go astray. Man is the enemy of what he does not know or understand. Such a pathetic man who is afflicted with the disaster of denying miracles is Ernest O. Hauser, a famous American author of religious books. In his article published in the year 1979, he misinterprets

miracles and to a great extent, he insults religious people. In order to deceive youngsters, he took the articles of some atheists as a proof. Shall we read his article together?

"It is said in the Book of Matthew 14:19: ... 'And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes... And they did all eat, and were filled... And they that had eaten were about five thousand men, beside women and children.'

"The most famous miracle of Hadrat Jesus, which is a subject of debate even in our time, is described like this in the Book of Matthews.

"A miracle is something extraordinary, done by a prophet to show his own ability and strength in a way contrary to natural laws. But today, how can we propose and expect a Christian who has grown up in a modern environment, while having learned the latest technology and science to believe these miracles? But, it is impossible to delete them from the Bible. So, we have to study on miracles carefully and in detail. We have been brought up hearing about so many of the miracles performed by Jesus Christ ('alaihi 's-salam) since the time of our childhood. Among them, his turning water into wine at a wedding in Canan, his calming the terrible storm in Galileo, his curing the blind, his walking on the sea up to his apostles' boat, and his giving life to Lozarus, who had died, have been drilled into our minds. In fact, most of the four Bibles are full of miracles. Miracles are contained in the best sections of the four books of the apostles. When the honorable Jesus came to the Jewish people, he had to perform miracles in order to prove that he was a prophet. He did this because the Jews opposed him and said: 'You claim yourself to be a prophet. Therefore, you must show us miracles in order for us to believe you.' He even had to show miracles to some of his apostles, who had doubts from time to time. For example, when a terrible storm broke out while they were traveling on a boat in the sea, they said: 'Oh! Lord! We are about to die by drowning. Help us, please!' As soon as he signalled, the storm stopped. This incident had a great affect on the apostles. They kneeled down for mercy. They confirmed their belief in him. Later on, when the apostles told this story to other Jews they also admired Jesus and became his followers. [Matthew chapter 8]. It is said in the 37<sup>th</sup> and the following verses in the 10th chapter of the Book of John that Jesus ('alaihi 's-salam) said, "If I do not do 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." Those miracles had such a great affect that the famous religious Jew Nicodemus, who did not believe in Hadrat Jesus Christ's ability to work miracles, visited him one night and said to him: 'From now on, I believe that you have been sent by Allah because you cannot do these miracles without the help of Allahu ta'ala.' We know that Hadrat Jesus ('alaihi 's-salam) never liked displaying these miracles; he was even ashamed. He said to a leprous man whom he cured only by touching: 'Tell nobody that I cured you.' He deemed it sufficient to say a few words and to act modestly when he performed a miracle. According to the Bible, he said to a woman whose son he had revived: 'Go on your way, your child is alive.' He used to only say to the patients he cured: 'Get out of the bed and walk.' In fact, those miracles were completed by a little gesture made with his hands or by touching. Hadrat Jesus Christ's compassion and mercy usually were the basis for the miracles being exposed. One day, he met two blind men on the side of the road; they begged him for help. Hadrat Jesus ('alaihi 's-salam) pitied them, and when he rubbed their eyes with his hands, they were able to see again. As to the miracle reported by Luke, this one also shows how merciful Jesus was. Hadrat Jesus Christ met a funeral ceremony for a poor woman's only son. Since he felt compassion for the woman, who was in great trouble, he revived her dead son. Today, there are many Christians who deny these miracles. A new scientist who believes in the honorable Jesus Christ declares that Jesus ('alaihi 's-salam) could not perform such miracles. Yet in 1162 (1748), the famous

Scotch historian David Hume said: 'Miracles violate the laws of nature, which are based on definite and fixed fundamentals. It is impossible to change these laws. That is why, miracles cannot be believed.'

"But, the most important opinion is that of Rudolph Buthman, a man of religious authority in today's world. This theologian says: 'For a man who has electricity, radio and a television set in his home, it is impossible for him to believe in those imaginary miracles written in the Bible.'

"In order to understand what the origins of those miracles were and to give logical explanations for them, various experiments have already been done. For example, the miracle of making two fish sufficient for more than five thousand people occurred in a different way. Hadrat Jesus Christ ('alaihi 'ssalam) went out for a walk with some followers. When it was time to eat everybody presented the food he had brought with him. Hadrat Jesus ('alaihi 's-salam) added his two fish and five loaves of bread which he had brought, and they all ate together. The miracle of Hadrat Jesus' walking on the sea as far as his apostles' ship was only an optical illusion. We all know that a man walking along the shore of the sea on a foggy day may appear to be walking on the water. As to the miracle concerning his stopping a storm, the fact is that when Jesus ('alaihi 's-salam) signalled, the storm was coming to an end anyway. It is correct for you to think that even if he did not signal, the storm was ending anyway. In fact, all of these miracles were reported by those who had seen them. A man who witnesses an event like this, being misled by his emotions, can diminish or exaggerate an event, or say something contrary to the truth. He may tell, not what he witnessed, but how he thought things to be. However our discussion on miracles has almost ended, but it can be concluded that there are few people left who believe the miracles in the Bibles. Recently, a well-known archbishop said: 'Even if a man does not believe in miracles, he can be a true Christian because the fundamental principle of Christianity is to believe in God and have pity for human beings.' This means that when we are reading the Bible, even if we accept it as a legendary book and the miracles in it as imaginary experiences or not, it has no connection with being religious.

"It is remarkable that, on the one hand, the miracles performed by Hadrat Jesus Christ ('alaihi 's-salam) caused him to become world famous, but, on the other hand, they also caused a great number of people to become his enemy. When the Jewish men of religious authority heard that Hadrat Jesus Christ ('alaihi 's-salam) had cured a sick man in Bethsaida (Baitania) and revived Lazarus, they said: 'This man is attracting all the people towards himself by performing these miracles. He almost designates himself to be God. In order to protect ourselves against his harm, we must kill him.' Then, they complained about him to the Romans. On that day, Hadrat Jesus Christ ('alaihi 's-salam) was performing his last miracle by putting a man's ears back into their proper places after they had been cut off by Peter as a result of the servant speaking against Hadrat Jesus. This man was the servant of the chief diviner and had come to catch Jesus ('alaihi 's-salam) along with the Roman soldiers. By forgiving him, the Prophet showed the world that 'man should be compassionate towards his enemies also.'

[According to the information in the book History of the Jews written by H. Hirsch, a Jewish man of religion authority, the Jews formed an assembly called The Assembly of Seventies so that they could get their community to explicitly follow the orders of the Torah. The head of that assembly was named The Chief Diviner. Those Jewish men of religion who teach Judaism and interpret the Torah to Jewish students in schools are called Scribes. Their explanations and additions were inserted into the Torah published later on. These are the scribes mentioned in the Bible. One of their duties was to get the Jews to follow the Torah.]

"After that, the miracles of Jesus Christ ('alaihi 's-salam) came to and end. When the romans caught and took him before King Herold, the King told him: 'I hear that you perform miracles. Let me see one.' In response, Jesus was silent and looked down because his mission was over; the business given to him by Allahu ta'ala had come to an end. This prophet after assisting others, could, at this point, not help himself; he was sent to save mankind, not to save himself. How much Allahu ta'ala liked his behavior is clearly understood by the fact that He raised Jesus up into heaven.

"The question, 'Do you believe in miracles?' has been repeatedly asked. Yes, it is hard for today's generation to believe in miracles. But, we must not forget that faith cannot be explained completely by logic. Faith is love and it does not always correspond with logic. A bit of divine right should be left for human beings, as well. When we were still children we used to listen to fairy tales with great joy, but as we grew older, how saddened we were to hear that the animals, fairies, magicians and dwarfs were not true. Let us not think about miracles so much. I suppose, even a man who can think quite logically would take great pleasure in thinking that, whether tale or not, he descended from heaven to the earth on the miraculous wings of Christianity."

The Christians who discovered the mistakes and the defects in the Holy Bible neither believe its words nor its miracles. Though they are Christians, some people like the British philosopher david Hume and the priest Rudolf Butman, who understood that the Torah and the Bible in their hands could never be Allah's word, have clearly declared their hatred for Christianity, and this hatred was reasonable. Meanwhile, violating scientific and ethical fundamentals, they also dared to declare their imaginary thoughts on the miracles given in the Qur'an al-karim which is the true word of Allahu ta'ala. The youngsters reading their articles, which are unjust and not based upon any scientific facts, but written on behalf of science, will be misled just like their authors. Serving innocent youngsters in order to save them from this disaster is the first business for those who are conscientious and consider it to be a sacred duty to serve mankind in this world. We, too, with the intention of pleasing Allahu ta'ala, who orders us to be helpful, will quote below the book Mawahib-i Ludinniyye by Ahmad Qastalani (37) (rahmat-Allahu 'alaih), who was a great Islamic scholar.

"A miraculous occurrence, which was a proof manifesting that the Prophets (alaihimussalavatu wataslimat) were sent by Allahu ta'ala to announce the truth, is called "mujiza." While performing a miracle (mujiza), a prophet must state to the onlookers: 'If you do not believe, you, too, do the same yourself, but you cannot.' A mujiza is something that is contrary to systematic and scientific laws. That is why a scientist cannot perform a mujiza. If a man displays a miraculous feat but does not make a challenge beforehand or does not explain 'You cannot do this,' he should be looked upon as a wali and not as a prophet. A miraculous deed performed by a wali is called "Karama." Similar things done by others are called "Sihr." that is, magic. The things done by magicians can be done by Prophets (alaihimussalavatu wataslimat / may Allah's peace be upon them), and awliya [plural for wali] (rahima-humullah ta'ala / may Allah's mercy be upon them) too. For example: When Pharaoh's magicians converted ropes into snakes, the rod of the Prophet Moses ('alaihi 's-salam) became a snake itself and swallowed them all. When the magicians saw that their magic had been subverted and realized that they were not able to perform the mujiza (miracle) which they had just witnessed, they all submitted and believed in the prophethood of Hadrat Moses. Although, Pharaoh had threatened them with torture and death, they did not relinquish their belief. The mujizas of the Prophets (alaihimussalawatu wataslimat) and the karamas of the awliya (rahimahumullahu ta'ala) have all been created by Allahu ta'ala. Though He creates the events which are conformable to scientific laws and natural

phenomena, with the effects of some certain reasons, He creates the mujizas without such reasons. Mujiza is also named "burhan" or "ayat." Sihr (magic) changes the physical properties and shapes of matter. It does not change the structure of matter. But, a mujiza and karama can change both of them.

It was cited both in the Old Testament and in the New Testament that the last of the Prophets, Muhammad ('alaihi 's-salam) would come, would appear on the Arabian peninsula with certain qualities and would be accompanied by miraculous occurrences. The revealing of these facts is a great mujiza for both the Prophet Moses and Jesus ('alaihi 's-salam) and also for Muhammad ('alaihi 's-salam). Allahu ta'ala granted each Prophet mujizas similar to the things deemed valuable and meritorious during those times. Allahu ta'ala has not only given Hadrat Muhammad ('alaihi 's-salam) mujizas like the ones which were given to the Prophets before him, but He also granted him other mujizas as well. The fact that Muhammad ('alaihi 's-salam) performed more than three thousand mujizas in his life-time is written in the Turkish book Mirat-i Kainat. Eighty-six of them are written in this book in a separate part entitled "The Mujizas of Muhammad" ('alaihi 's-salam).

Some of the Muslims who are not Ahl as-sunnat, and some scientists who are ignorant of religion, do not believe in either all of the mujizas or some among them. They say that such happenings are not conformable to their scientific knowledge. The disbelievers among them must be taught the religion of Islam so that they can attain the true faith. As for those who are believers, they must believe in the mujizas. They have to because the Holy Qur'an informs us that on the Day of Resurrection, the earth, the heavens, the living and the non-living will change their structures and come apart. Those who believe in these changes which do not conform with scientific knowledge, must also believe in miracles. We do not say: "Prophets ('alaimu 's-salawatu wattaslimat) make mujizas or awliya (Muslim saints) (rahimahumullahu ta'ala) make karamas." If we said so, the disbelievers would have a right to speak. But we say: "Allahu ta'ala creates mujizas through His Prophets (alaihimussalawatu wattaslimat) and karamas through his awliya (rahimahumullah ta'ala)." A reasonable and honest man, who knows biological and astronomical events thoroughly, and who has studied the latest scientific developments, understands immediately that every existence, organic or inorganic, from the atoms to the sun, has been created in a well-balanced manner. He also understands that they all run continuously like the components of a single machine depending on each other. He, therefore, without hesitation believes that one entity, seeing, knowing and having infinitive power, has created them as He desired, and is directing them as He wishes. He welcomes the idea of a great creator creating mujizas and karamas, too. As scientists, we say that mujizas are real and are only done by Allahu ta'ala. He makes them possible through His Prophets (alaihimussalawatu wattaslimat). No prophet can perform mujizas by himself without the permission of Allahu ta'ala. Hadrat Jesus' ('alaihi 's-salam) curing the sick people and revivifying the dead are mujizas created by Allahu ta'ala and are revealed in the Qur'an al-karim. But the Christians, many of whom are completely confused about the correctness of their Bible, believe nothing communicated in it, and as a result have become irreligious.

The unfortunate Christians, how can they be expected to believe in today's Holy Bible? Shall we re-write, in brief, the facts you have already learned about the Bible?

1) There are very few passages in the Holy Bible which can be accepted as the words of Allahu ta'ala.

- 2) It is understood that some words are not the words of Allahu ta'ala, but of a Prophet, through the fact that those words are written in the Holy Bible with the name of the Prophet who uttered them.
- 3) Numerous words, said by unknown narrators, were added to the Holy Bible.
- 4) Many Christian men of religion have confessed that many tales and legends are intermixed with the narrations of the apostles.
- 5) The history of Hadrat Jesus Christ ('alaihi 's-salam), as given by the apostles, is contradictory.
- 6) Some Biblical books, such as Barnabas' Book which consisted of true narrations, were destroyed by the Christians.
- 7) The Holy Bible has already been examined and changed again and again up to now by various religious committees. These examinations are still going on today. According to an estimation, there are four thousand (4,000) Holy Bibles at hand, each one being different from the other. Every examining committee claims that there were serious mistakes in the previous Holy Bibles.
- 8) Various emperors ordered the revision of the Holy Bible and their orders were fulfilled.
- 9) The means of expression in the Holy Bible are too undignified to be the expressions of Allah's book. Some sections of the Old Testament are too obscene to be read by children, as you have seen above.
- 10) The fact that there are fifty thousand (50,000) errors in the Holy Bible has already been written by different European Christian magazines. Today, the Christians do their best to correct the worst one called "The Trinity."
- 11) Finally, by Christian theologians, too, the Bible is admitted to be the "work of human beings," not the words of Allahu ta'ala.

My dear readers! You have examined today's Holy Bible together with us. As you must admit, we did not support any side in this examination. We narrated only the words of religious men from the Christian world, not Islamic scholars. From time to time, they took out different passages which contradicted each other. Everybody can examine and scrutinize the Bible after buying one. We wrote down the chapters and verses of the subjects we studied, and we examined their accuracy extensively.

Now, how can such a book be compared with the Holy Qur'an (Qur'an al-karim) which is eloquent, dignified, divinely expressed and has never been changed, not even a single letter since the time it was revealed? Surely, all of us have come to this conclusion:

The words of Allahu ta'ala are never changed. And such a book which has defects, fabrications, has been changed from time to time, and was admitted to have been written by mankind by its own theologians cannot be the "book of Allahu ta'ala."

In today's Holy Bible where are such things as advice, guidance, distinguishing good from evil, describing the world and the next world, consolation, etc., which are necessarily expected to be in the book of Allahu ta'ala?

In a copy of the magazine Plain Truth, dated July, 1395 (1975 A.D.), it stated: "We must confess that we cannot present a book which has enough persuasive power to influence the minds of those who are educated, but not Christian. They always cite the different Bibles which contain numerous contradictions and tell us: "You are not able to agree among yourselves. What do you want to enlighten us with?"

A Muslim gentleman having had many experiences with Christian missionaries says:

"In the year 1939, I was in charge of a commercial house called Adams Mission, which was near a Christian Seminary (priest school). I was twenty years old. From time to time, the students attending that school used to come to the place I worked and mock us, and expose to me and my

Muslim friends their grudge and hatred towards the religion of Islam, Hadrat Muhammad and the Qur'an al-karim, by using the most vulgar expressions. In their opinion, the Islamic religion was a false religion and the Muslims were the most inferior creatures in the world. Since I was a sensitive man, their attacks caused me much sorrow. I could not sleep at night. I was not able to respond to them. I was not only ignorant of Christianity, but I also had little knowledge about my own religion. Because of this, I decided to study the Holy Bible and the Qur'an al-karim thoroughly to increase my knowledge of Islam and Christianity, and to read the books written about these subjects. As a result, I have been studying for forty (40) years. My greatest source of information on this matter has been the Arabic book Idharul Haq written in Istanbul by Rahmat-Allah Effendi (38), an Indian (Rahime-hullahu ta'ala). At last, after a time, the truth flashed in front of my eyes, like the sun. Henceforth, I could see and understand everything in detail. Subsequently, when those priest candidates re-approached me, they received appropriate answers and left feeling ashamed with their heads down. During the conversation, while I was giving them answers, I did not use vulgar expressions; on the contrary, as Allahu ta'ala ordered us to do, I spoke in a pleasant way, using soft words. I had examined the Holy Bible quite carefully and exposed the defects in it so effectively that they were not able to find any answers to give me. Furthermore, they were puzzled over the fact that I knew the Holy Bible better than they did. Afterwards they began to show great respect for me.

In those days, I found a book prepared by a Protestant missionary priest. The name of that book was How to Make Muslims Christian written by a missionary named Geo G.Harris. That book contains the following advice: 'It is very difficult to make Muslims Christian. Muslims respect their traditions and they are very inflexible. In order to make them Christian, it is necessary to apply these three methods:

1) The Muslims have been taught that the original Holy Bible was changed and corrupted. You should immediately ask them the questions below:

a) Have you got a copy of the real Torah and the Bible in your hand? If you have, please show it to us!

b) What sort of differences are there between today's Torah and Bible and the original ones which you claim to be true? Where are they and how many?

c) Do you think these contradictions were inserted deliberately or are they merely differences of expression?

d) Now, I shall give you a Holy Bible; show me the alterations in it.

e) How would you read this particular verse in its original form?

2) When and by whom were those verses falsified and corrupted?

3) Muslims believe that the Holy Bible we have is either a false book similar to the original one or another book written by human beings. According to the Muslims, the Bible that we have today has no connection with the actual Bible that Hadrat Jesus Christ conveyed. But, they will be confused if they are asked the questions above. Most of the Muslims are ignorant. Their opinion, which is that 'Today's Bible is not the real Bible,' is the understanding they obtained by chance, not only about the Bible, they even lack enough understanding about their own religion. When they are asked a few serious questions, they will be confused, and will not be able to find a convenient answer. Then, tell them, 'Let me give you some information on this matter' and begin to read, with a smiling face, a low voice and soft words, some attractive sections of the Holy Bible, which should be easy for them to understand. You should give them some books or brochures, free of charge, written in a clear language, which is easy to understand about the virtues of Christianity. You should never insist on their being a Christian. You should always

leave time for them to think first and then make up their minds. If you act in this manner, surely, you will be able to make them Christian. At least, you will cause them to have suspicion in their brains.' " The same person continues:

"I believe that if the Muslims read my book about Christianity and today's Bible, which is published in English, they will be able to easily answer the questions above by Geo G.Harris, I myself after striving for just twenty years, have uncovered a lot of defects in today's Torah and Bible and have disclosed the fact that it has not been Allah's book. Not only me, but also Christian scientists and theologians themselves have the same conclusion. However, to be able to read the books and articles written by them, it is necessary to know foreign languages. Most of the Muslims do not speak a foreign language and they usually do not have enough money to buy expensive books. For that reason, in order to serve Muslims, I have been publishing my booklets in the languages known by Muslims and have distributed some of them as presents."

That is why we, too, are taking part in this great service of revealing the inner face of Christianity together with some Christian scientists, for the sake of our Muslim brothers.

A missionary says:

"Trying to convert the Muslims into Christians is deemed to be a very good deed by those who are either Protestant or Catholic. They say it is very difficult to make Muslims Christian. First of all, the Muslims respect their traditions immensely. However, missionaries believe the facts below can produce very good results:

- 1) Muslims are usually poor people. Therefore, if you give them money, presents, some goods, or if you find him a job with a Christian, surely that poor Muslims will be prompted to become a Christian.
- 2) Most of the Muslims are ignorant in religious and scientific matters. They have knowledge about neither the Holy Bible nor the Qur'an al-karim. They blindly practice the method of worship which was shown to them; hence, they do not understand anything and they do not know what real worshipping is. Since the majority of them do not know the Arabic language, they know nothing about the contents of the Qur'an al-karim, nor of the detailed information in the books of Islamic scholars. They recite some passages which they have memorized without knowing their meanings. As to the Holy Bible, they know nothing about it. Most of the men of religion who leads them are not Islamic scholars. They teach only how to worship. They cannot influence their students. Consequently, the Muslims brought up in this way worship as they were shown, without knowing anything about the fundamentals of their religion. Their faith has nothing to do with understanding the fundamentals of Islam. Their faith is predicated upon a stubbornness about not leaving the things that they have learned from their teachers and parents.
- 3) Most of the Muslims do not know another language, except their mother tongue. Let alone reading the books which were written for or against Christianity, they do not even know of the existence of such books. You should give them lots of books written in their own language which praises Christianity heavily. While giving these books, be careful that the material is simple and clear enough to be understood by them. Books which consist of complex expressions and philosophy will prove useless. They will not understand these things, and as a result of becoming bored while reading them, they will throw them away. Simple words, simple sentences and simple expressions, which are not boring, are necessary. Do not forget that the men in front of you are very primitive and their brains can only understand very simple concepts.
- 4) Continuously tell them: Since the Christians and the Muslims believe in Allahu ta'ala their Lord is the same. But, Allahu ta'ala accepts Christianity as the true religion. This has been clearly proven. Consider this: as you see, the richest, the most civilized, the happiest people in the world

are the Christians. This is because Allahu ta'ala prefers them over the Muslims who are on the wrong path. While Islamic countries are in poverty and indigence, while they are begging for aid from the Christian countries, and while they are behind in science and technology, Christian countries have reached the highest degrees of civilization and they are continuously progressing everyday. A countless number of Muslims have been rushing to Christian countries in order to find jobs. Christians are superior to Muslims in science and technology, in trade, in industry, in short, in every field. You can see this with your own eyes. All of this indicates that Allahu ta'ala does not consider the Islamic religion a true religion. He wants to show you through this reality that it is an artificial religion. In order to punish those who left Christianity, which is the true religion, Allah will always leave them in a miserable, despicable and ruined condition."

Thus, with these untrue words, missionaries are trying to deceive Muslims in order to convert them to Christianity. Since they have a lot of money, they have been spending it mostly for this purpose. They have been striving to fascinate and corrupt the Muslims by way of establishing institutions, hospitals, free kitchens, schools, gymnasiums, amusement parks, gambling-houses and prostitution houses.

In our time by using sweet and fascinating words, Christians called "Jehovah Witnesses" are trying to deceive Muslim children in order to convert them into Christians. After publishing brochures and booklets, they mail them to addresses taken out of telephone directories. Furthermore, beautiful girls, who are smartly and carefully dressed, are giving those booklets out by going from door to door. It is stated in the latest edition of the Arabic dictionary Al-Munjid, printed in 1908 by the printing house Matba'at-ul-Catholiciyye that was established in Beirut in 1296 (1879): "The new Jehovah Witnesses sect was first introduced in the United States in 1872 by Toharls Roussel. He derived wrong interpretations from the Bible and died in 1334 (1916). Yahwa is a name referring to Allahu ta'ala, which is written in the Torah." Therefore, it is understood through this Christian book that this sect is corrupt and that the word "Jehovah" is an error. Praise be to Allahu ta'ala that the Muslims cannot be deceived by their gilded and dishonest words. On the contrary, such efforts increase the hatred and the suspicion in their hearts. All praise be to Allah, the Most High. The Muslims are not as ignorant as they suppose. Yes, forty or fifty years ago, the number of Muslims who knew one of the European languages, or who graduated from universities was quite small. But, in their place, there were elementary schools and madrasahs in every country, every city and even in every village. In those madrasahs, the astronomical, scientific and mathematical subjects of that time were being taught, as well as religious subjects. The books and curriculums of those madrasahs, left from that time, are the proofs for our explanations. It is necessary for Muslims to be competent in mathematics in order to build mosques and schools, to calculate zakat, to properly distribute inheritances, to keep accounts for companies and foundations. The parents of former times used to compete with each other in order to send their children to these schools. While registering at these madrasahs, magnificent, splendid ceremonies were held and they used to give a feast. Their gilded suits with gold and silver threads, their valuable handbags, ornamented stage coaches, and the reciting of mavlids were the means by which they expressed their esteem for knowledge. The prospects of getting an exemption from military service, or receiving an appointment to a high post for those who graduated from the madrasahs with high grades inspired the youth to rush to school. Even shepherds living in villages had a great deal of knowledge about morals and religion. This fortunate situation went on like this, until the year 1250 (1839 A.D.) when the Ottoman reformation (the law of Tanzimat) was put into effect. It had been prepared by Mustapha Rashid Pasha, who was a freemason and the minister of foreign affairs, to undermine Islam.

Today, the Muslims have hundreds of books which explain the fundamentals of the Islamic religion. What a great blessings for us that it has been an enormous honor to prepare some of these books. Our books, including this one, Islam and Christianity, are written with a simple style. We have tried to use the "sweet tongue," which is an expression used by Westerners for their Christian books. All of our books contain what the greatest scholars from Western and Eastern countries think of Islam and Christianity. We have sent some of our books all over the world after having translated them into European languages. We feel pride when we see that they have had a positive effect, not only in Turkey, but in the rest of the world as well. The letters we have been receiving from all over the world, written to thank and to express appreciation, make us forget the troubles we went through in order to prepare them. We cannot imagine a reward greater than those words written in most of the letters we have received: "By reading your books, I have learned true Islam." Every Muslim who has an opportunity to read these books can easily answer those people who ask him questions about any religion, and they will cause them to admire their knowledge on the subject.

After learning about true Islam, no one can help himself from being attracted to Islam, A Muslim who has already read my books will simply laugh at missionary propaganda. The words they utter about Christianity bringing welfare, wealth, abundance and happiness are not true. Let alone serving to develop, to civilize, and to enrich a country; on the contrary, it has been witnessed that Christianity prevented such developments during the Middle Ages. Fanatical Christians prevented progress; they deemed everything to be a sin, asserting that human beings came to this world only to suffer. They destroyed the works of the Roman and Greek scientists; they demolished the remains of the old civilizations; they darkened and ruined the world. After the appearance of Islam, and its spreading throughout the world, the works of the old civilizations were brought to light. Having been improved upon with the new discoveries developed by the Muslims, the old scientific concepts were taught again. Islamic universities were founded, industry and trade developed, and mankind attained peace and comfort. During the Middle Ages, since knowledge, science and medicine existed only in Islamic countries, Pope Silvester II attended the Andalusian Islamic University. Sancho, who was one of the Kings of Spain, consulted Muslim doctors for the treatment of his illness. The founders of the "Renaissance," which was a brilliant new period, were Muslims. Today, all those Western scientists with integrity have been admitting this reality.

The well-known German philosopher Nietzsche best expressed what Christianity brought mankind:

"The wish and the doctrine of the Christians to present the world to people as ugly and bad has really made the world ugly and bad."

As to the second assertion of the missionaries, that is: "Today, Christians are wealthy, but the people of the Muslim countries are poor and miserable." It is true, but there is no connection between this fact and the religion of Islam. Anyone who is reasonable can see that if the Muslims are poor and miserable, their great religion is not at fault. The guilty ones are those who do not know the fundamentals of their religion or who, in spite of their knowledge, do not practice it. The development of the Christian world in science is not due to the Holy Bible, but it is because of their unceasing efforts, their honesty and perseverance. In reality, they have been following the Qur'an al-karim in spite of the fact that they do not believe in it. Since working, being honest, and learning as much as possible are continuously enjoined in our religion, those who do not obey these commands will certainly be punished by Allahu ta'ala. The reason why the Muslim

world remained undeveloped is not because they were not Christians; on the contrary, it was because they were not perfect Muslims.

look at the Japanese! Although they are not Christian, as a result of their diligence, industriousness and honesty, they have surpassed the Germans in optics and the Americans in the automobile industry. Japan has surprised the world with its yearly car production of 5.5 million in 1985. Japanese people are living a comfortable life. They are leaders in the electronic industry, too. All of us have Japanese calculating machines in our homes. What do those lying missionaries say about this reality? Is there any connection between Christianity and Japanese bicycles, microscopes, typewriters, telescopes, and cameras all of which are widely used in the world.

We shall discuss this matter again later on, and we shall re-examine the things that devout Muslims must do.

O! Dear readers! You have already seen today's Holy Bible. We have examined this book briefly before your eyes. Surely, you have confidence in our impartiality. Now, it is time to examine the Qur'an al-karim, which is the holy book of Islam. Together, we will examine it impartially in the same way. After we finish this examination, you will see clearly, once again, which book is the word of Allahu ta'ala.

#### FOOTNOTES

(36) 1 bath=37 liters or approximately 40 quarts.

(37) Qastalani, passed away in Egypt in 923 (1517 A.D.).

(38) Rahmat-allah Effendi passed away in Mecca in 1306 (1889) when he was 75. His famous book Idharul Haq was printed in Egypt in 1280 (1864) and translated into many languages, including Turkish.

## THE QUR'AN AL-KARIM

The fact that the last Prophet (alaihissalatu wa-sallam) will come after Hadrat Jesus is written in the Bible. According to the Bible Hadrat Jesus said:

John 14:16: "...He shall give you another Comforter, that he may abide with you forever." And John 14:26: "The comforter, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (39) And John 16:13: "Howbeit when he 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."

Apart from this, the fact that a prophet from the Arab race would come is written in the Old Testament. For example Deuteronomy 18:15-18: the Prophet Moses told the Israelities: "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." In this verse, the "brethren" of the Israelities are the Ismahelities (Arabs). Thus, this last Prophet who is written of in the Bible and who was foretold to be of the Arabian race is the Prophet Muhammad (sall-Allahu 'alaihi wa sallam). The religion he conveyed is "Islam." Those who believe in this religion are called "Muslims." The holy book of the Muslims is the "Qur'an al-karim." The Qur'an al-karim was revealed to the Prophet Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) in the Arabic language. Although 1400 years have passed, not a single word, nor even a single letter of it has been changed. Anyone who knows the Arabic language enough to understand the Qur'an al-karim a little admires its greatness and

majesty when he reads it no matter which religion he belongs to. Even those who do not know Arabic have admitted the greatness of its expression while they were reading its interpretation in other languages.

There is information concerning the three main holy books in *Mirat-i Qainat* by Nishanji-zada (40) Muhammad Effendi. It states: "After serving Shuaib ('alaihi 's-salam) for ten years in the city of Madain, on his way back to Egypt to visit his mother and brother, Hadrat Moses was granted prophethood on the Mountain of Tur. He went to Egypt. He invited the then Pharaoh and his nation to accept the true religion. Again, on his way back to Madain, he visited Tur Mountain and this time talked with Allahu ta'ala, and, as a result, the ten commandments and forty volumes of the Torah were revealed to him. Each volume contained one thousand chapters and each chapter contained one thousand verses. One volume used to be read in one year. Nobody, except Hadrat Moses, Harun, Joshua, 'Uzair and Hadrat Jesus ('alaihi 's-salam) had memorized the Torah. Some copies of the Torah were written after Moses ('alaihi 's-salam). Hadrat Musa, with the order of Allahu ta'ala, made a box from gold and silver and put the Torah that had been revealed to him in it. He died in a place near Jerusalem when he was one hundred and twenty years old. In the year 668 (1269), Baybars, the Sultan of Egypt, had a tomb built over his grave. After Hadrat Moses, Joshua captured Jerusalem from the Amaliqa. After a very long time had passed, the religion and the morals of the Israelites degenerated. Later on, Buhtunnsar, from Babylon (Babel), captured Jerusalem. He razed Masjid al-Aqsa which was built by Solomon (Sulaiman, 'alaihi 's-salam). He burned the Torahs. He killed two hundred thousand people. He enslaved seventy thousand men of religious authority. He took them to Babel. When Bahman became emperor he released the prisoners of war. Uzair (Ezra 'alaihi 's-salam) recited the Torah. Those who heard it wrote it down. However, the Jews lost their moral standing again after 'Uzair. The Israelites killed one thousand Prophets. They lived under the rule of Iran until Alexander the Great came. After Alexander, they were ruled by Jewish governors who were appointed by the Greeks.

As for the Bible, none of the authentic Torah, which is called the Old Testament, nor any other part could be maintained in its original form. Besides, there was no one who knew the Bible by heart. There is also no evidence that even the apostles knew the Bible by heart. A lot of information has already been given about the Bible in the beginning of our book. In contrast, the Qur'an al-karim was revealed in separate parts over a twenty-three-year period. As it was revealed, the Muslims immediately memorized it. However, when seventy people, called hafiz, those who had completely memorized the Qur'an al-karim, were martyred in the battle of 'Yemame,' (41) Hadrat Omar (radi-Allahu 'anh) addressed the Khalifa, Hadrat Abu Bakr (radi-Allahu 'anh), stating that 'the number of those who know the Qur'an al-karim by heart is continuously decreasing.' Hence, he requested and advised the Khalifa to have the Qur'an al-karim gathered and written. Thereupon, Hadrat Abu Bakr ordered Zaid Ibn Thabit (radi-Allahu 'anh), who was the secretary of Muhammad ('alaihi 's-salam), to write each chapter on separate sheets of paper. The Qur'an al-karim had been revealed in seven dialects, including the Quraish dialect. Sometimes, those who could not pronounce a word in the Qur'an al-karim perfectly were permitted to use another word with the same meaning. For instance, Abdullah Ibn Masud (radi-Allahu ta'ala 'anh) had told a peasant who was continuously reading the word 'tamuleseem' as 'tamulyeteem,' "if you cannot pronounce this word, use the word 'tamulfajir' instead of it, which gives the same meaning.' But, reading the Qur'an al-karim in such different dialects and using different words caused arguing among the Muslims about which dialect was the best, even to the point of fighting. In view of this, Hadrat Uthman (radi-Allahu ta'ala 'anh), the Khalifa at that time

ordered, again, Zaid Ibn Thabit (radi-Allahu ta'ala 'anh) to form a committee under Zaid's authority to arrange and re-write the Qur'an al-karim in the Quraish dialect only. All the chapters were selected from the pages which were written in the Quraish dialect. Seven copies of this Qur'an al-karim were sent to different provinces. Thus, the Qur'an al-karim, which was read two times by our Prophet (sall-Allahu 'alaihi wasallam) together with the angel Gabriel ('alaihi 's-salam) during the year he passed away, was written down. The other copies which were not identical to that one were destroyed. Today, the form and the arrangement of the Qur'an al-Karims in all the Islamic countries are completely identical with the Qur'an of Uthman. Since those days, it has not been changed, not even a single letter."

It is said in the book Riyadunnasihin, which was written in Persian: "When Hadrat Uthman (radi-Allahu ta'ala 'anh) was the Khalifa, he gathered the Ashab-i Kiram (radi-Allahu ta'ala anhum ajmain). They unanimously decided that the Qur'an al-karim they had was the one which Rasul-Allah (sall-Allahu ta'ala 'alaihi wa sallam) had read in the year he passed away. It was not wajib (necessary) for the Muslims to prefer one of the seven dialects, but it was permissible." The sources for the Islamic religion are four: Qur'an al-karim, Hadith ash-Sharif, Ijma-i Ummat and Qiy'as-i Fuqaha. Ijma means an unanimous decision. The unanimous decision of the Ashab-i Kiram (radi-Allahu ta'ala anhum ajmain) and the unanimous decision of the imams of the four madhabs is a proof and a guide for Muslims. Rasul-Allah (sall-Allahu 'alaihi wa sallam) declared: "My ummat will not agree with each other on an error." This Hadith ash-Sharif informs us that the knowledge to be gained by way of ijma will be correct. For this reason, the Qur'an al-karim, upon which the Ashab-i Kiram (radi-Allahu ta'ala anhum ajmain) had a unanimous decision, is authentic. It is haram (prohibited) to read any other Qur'an except this Qur'an al-Karim. In fact. Today there are no other Qur'an al-Karims written except in the Quraish dialect. All of the seven dialects have been changed, forgotten and lost over time. Today, in order to understand the Qur'an al-karim, it is necessary to learn the meanings of the words which were used by the Quraish tribe during that time, and this is done by reading commentary books.

Famous Western scholars and men of letters have continually expressed their admiration for the Qur'an al-karim. Goethe (42), a German poet and a well-known literary men, could not prevent himself from saying: "I was bored with its repetition. But I must admire its majestic and grand expression." All of this was said after reading a German translation which indeed was a bad one. Beoworth-Smith, an English priest, said in his book Muhammad and Muhammadians: "The Qur'an al-karim has a purity of style, and a miracle of knowledge, philosophy and truth."

Arberry, who translated the Qur'an al-karim into English says: "Whenever I listen to the adhan, it deeply affects me. Underneath the flowing melody, I hear a sound as if someone is drumming. It sounds like the beating of my heart."

Marmaduke Pickthall used these expressions for the Qur'an al-karim: "The most unimitable symphony, the best expression, and a mystical influence which moves men to tears and ecstasy." In addition to these, various Western philosophers, scholars and politicians have been describing the Qur'an al-karim with great respect, great admiration and great appreciation. Nevertheless, these people have deemed the Qur'an al-karim to be a great and valuable book written by Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) and not a book from Allahu ta'ala. If it were not for this point of view, they would all of necessity become Muslim.

Let us even look at the words of Lamartin (43): "Muhammad is not a false prophet. He himself believed that he had been selected by Allahu ta'ala to spread the new religion." This shows that Western scholars believe Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) was not a false prophet, but that he himself thought that the Qur'an, which came through his mind, was divine

revelation. That is, Muhammad did not lie at all; he really believed that he was a prophet and that the words he uttered were being revealed to him by Allahu ta'ala.

The Qur'an al-karim is a great mujiza which has no equivalent. As we shall explain in detail below, in the Qur'an al-karim there are very important scientific facts and juridical fundamentals, which have been examples for contemporary laws that have been legislated the world over. The Qur'an al-karim contains previously unknown historical information, the greatest rules of morality ever given to humanity, and the most logical and religious explanations about this world and the hereafter. Likewise, there are the facts that no one could have known or thought of until then. All of this was conveyed in a lofty expression no one could duplicate.

We should not forget that Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) was ummi. That is, he was not taught by anyone; he did not learn anything from any body; and he was unable to write. This fact is declared in the forty-eighth verse of chapter Ankabut in the Qur'an al-karim: "[O Muhammad! ('alaihi 's-salam). Before you were given this Qur'an al-karim] Never before have you read a book, nor did you ever transcribe one with your hand. Had you done either of these the unbelievers might have justly doubted. [They might have said that you had learned it from someone else, or quoted it from other holy books. The Jews might have doubted, too, saying that the Torah says the final Prophet will be ummi, but he is not ummi.] At the age of forty, when the first revelation was brought to him by the angel Gabriel, while he was in a cave worshipping, he became bewildered with fear and did not know what to do. Then he ran back to his home and asked his wife to put him into bed and to wrap him up tightly. He did not recover for a long time. Do you think a man who had accepted himself as superior, possessed of great spiritual influence and who wanted to convey a new book of religion to mankind could act like this? First of all, was it not necessary for him to study in order to gain great knowledge so as to be able to write such a great book. The travels of Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) only consisted of going to the Damascus region with merchants twice as a child. During those journeys, he was only responsible for maintaining the safety of the trade goods. He also directed the caravans and camel herds. He fulfilled these duties with the utmost trustworthiness and with an incredible memory. The first experience of divine revelation, which he never expected or imagined before, did not sit well with him. On the contrary, it provoked within him great fear. However, as the revelations repeated themselves, he understood that Allahu ta'ala had given him an extremely important and heavy responsibility. Therefore, with all his might, he obeyed what Allahu ta'ala had ordered him to do.

He began to spread the religion of "Islam," which is founded on the basis of "One Allah." Spreading the religion of Islam did not give Hadrat Muhammad (alaihi-salam) any worldly advantages; on the contrary, nearly all of the Meccans became his enemies. The Hadith ash-Sharif: "No Prophet suffered as much ill-treatment as I did," is written in hadith books. This also indicates that Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) had no previous interest or wish in spreading the new religion. In fact, as we have said above, his educational background and his circumstances were insufficient for the success of such a great task.

Thus, it is impossible to believe that Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) wrote the Qur'an al-karim by himself. But, is the Qur'an al-karim really a great book revealed only by Allahu ta'ala? Let us examine this matter.

When a new Prophet appears, the people around him expect miracles to be performed by him. Both Hadrat Moses and Hadrat Jesus Christ had to perform miracles in order to prove their prophethood. In fact, those miracles happened only with the order, permission and creation of Allahu ta'ala. But, historians wrote them down from the point of view of "Moses' miracles, or

Jesus' miracles." However, Prophets, who were human like us, could not perform miracles by themselves. Miracles are only created by Allahu ta'ala. The Prophets show people only those miracles created by Allahu ta'ala.

The greatest mujiza (miracle), revealed by Allahu ta'ala to the Prophet Muhammad (sall-Allahu 'alaihi wa sallam) was the Qur'an al-karim. The Qur'an al-karim is really a great book which is undoubtedly a mujiza. The Arabs wanted Muhammad ('alaihi 's-salam) to bring down a book from heaven or to change a mountain into gold. Many appropriate expressions concerning this take place in the Qur'an al-karim (Chapter Ankabut, 50 and 51): "They ask: 'Why has no miracle (mujiza) been given [Like the dinner party given by Isa (Jesus, 'alaihi 's-salam), or the walking-stick of Moses ('alaihi 's-salam)] him by his Lord?' [O My beloved Messenger!] Answer them: 'Mujizas are in the hands of Allah. [He creates it whenever and however He wants.] My mission is only to give plain warning.' Is it not enough for them [as a mujiza] that we have revealed to you the Book for their instruction? Surely, in this, there is a blessing and an admonition for true believers." Then, the greatest mujiza of Muhammad (alaihissalam) is the Qur'an al-karim. Contradicting those who could say "This is not the book of Allahu ta'ala, Muhammad wrote it," Allahu ta'ala answers through the 48 th ayat of Chapter Ankabut which has been mentioned above. With this, Allahu ta'ala confirms that the Qur'an al-karim has been revealed by Him and that Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) does not have the ability to write such a book. In fact, while He was selecting Hadrat Muhammad (alaihissalam) as a prophet, He deliberately wanted him to be uneducated, that is, not knowing how to read or write, in order for it to be clearly understood that the Qur'an al-karim could only have been revealed by Allahu ta'ala. In the tafsir books, a very great deal of information is given about this matter while interpreting this verse.

The great qualifications of Hadrat Muhammad ('alaihi 's-salam) that indicated his prophethood was his extraordinary accuracy, faithfulness, courage, patience, efficiency, and not just his profound knowledge. Allahu ta'ala declares in the 82 nd verse of Chapter Nisa: "Will they not ponder on the Qur'an? If it had not come from Allah, they could have surely found in it many contradictions." What a true word this is. We have already learned of how many contradictions there are in today's Holy Bible, and this fact alone proves that it was written by man.

After understanding that the Qur'an al-karim was not written by Hadrat Muhammad (sall-Allahu 'alaihi wa sallam), let us now examine the Qur'an al-karim with great patience and impartiality in order to see whether it is a great mujiza (miracle) or not. To prove that this book is a mujiza, it must be written in an eloquent language, it must report the facts and events that no one knew of or heard of until then, and it must be arranged in a way that is beyond human capability.

We have already given a lot of examples concerning the eloquence of the language of the Qur'an al-karim. In fact, this has been admitted by the entire world. There is not even a single man who can deny the eloquence of the Qur'an al-karim.

Now, let us examine whether the Qur'an al-karim reported facts that were unknown until then.

The means by which our world was formed is written in large encyclopedias and in the books of scientists as follows:

"Millions of years ago, the entire universe was composed of only one particle. Suddenly a blast occurred in the core of this particle and this single particle was divided into many particles. Each particle went in a different direction. Finally some of these particles, by uniting with each other, formed into many different kinds of galaxies, suns, planets, and satellites. Since there had been no resistance against the first blast in space, these galaxies and their planets and satellites started to float around in orbits. [Our earth and sun are within the same galaxy.] There are uncountable

galaxies in the universe. The universe is a system which is getting wider and wider. Galaxies are gradually moving farther away from our earth because the universe is widening. If their speed reaches the speed of light, it will be impossible for us to see other galaxies. From now on, we shall have to make more powerful telescopes. We fear that after some years to come, we shall not be able to see them."

When we asked those scientists: "How long have you had this conclusion?" they answered, "For about fifty or sixty years, all of the scientists in the world have agreed with this conclusion." Fifty to sixty years is a very short time in this world.

Now, let us refer to the Qur'an al-karim and see what Allahu ta'ala says about this:

A brief explanation of the meaning of the thirtieth verse of Chapter Anbiyya: "Have not those who disbelieve seen how the Heaven and the Earth were once one solid mass which we ripped apart?" And the exalted meaning of the thirty-seventh and thirty-eighth verses in Chapter Yasin: "And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark. And the sun runs on to a term appointed for it." In other words, Allahu ta'ala has informed mankind of the fundamental principles of the earth's existence fourteen hundred years ago, while modern scholars managed to find this out only fifty to sixty years ago. Now let us consider again the scientists' point of view.

Modern biologists explain the origin of life this way: "Today, we explain how life occurred, as follows: The first type of air in the world consisted of ammonia, oxygen, and carbon acid. From this, ammonia acid was formed as a result of electrical storms. Billions of years ago, for the first time, protoplasm developed in water. The first amiboids evolved from these. Life, therefore, began in water. Living creatures came out of water to live on the land and, obtaining ammonia acid in the air, developed structures with proteins. Hence, all living creatures came from water and the first living creatures were formed in water."

The Qur'an al-karim revealed this secret fourteen hundred years ago, something modern biologists have discovered only recently.

The exalted meaning of the thirtieth verse in Chapter Anbiyya: "We have made every living thing out of water. Will they still not believe?" And the exalted meaning of the fifty-fourth verse in Chapter Furqan: "He is the One Who created humanity out of water; and He has granted them blood ties as well as in-laws." And the exalted meaning of the thirty-sixth verse in Chapter Yasin: "Glory be to the One Who has created every kind of species, in pairs, such as what the earth grows, their own kind, and even somethings they do not know." There are hints here for those who are specialists on plants and animals and also for scientists in the words "even somethings they do not know." Those who have been studying new scientific matters, which will eventually be understood, such as atomic energy, can understand this. In fact, the exalted meaning of the twenty-second verse in Chapter room: "Among His signs are the creation of the Heaven and the Earth, as well as the diversity in your tongues and colors. In these are signs for the worlds [of human beings, angels, and jinns]." That is to say, there are some secrets in the fact that people are different colors and speak different languages, which we have not yet discovered. The answers will come to light in time.

Now let us study on the projection of today's scholars about the end of the world. They currently say: "The life of the world will certainly come to an end. As a matter of fact, in the universe, from time to time, a planet disappears by breaking into pieces. According to our examinations, our earth, by losing its balance, will be completely broken into pieces after an unknown period, which we cannot exactly calculate." On the other hand, this fact was revealed by the Qur'an al-karim fourteen hundred years ago within the exalted meanings of the first and second verses of

Chapter Zilzal: "When the Earth is shaken in her [final] quaking, and the Earth throws forth her burdens [treasures and the dead]." And the exalted meaning of the thirteenth verse of Chapter Mumin: "He is the One Who shows you His signs [which signify His existence and oneness] and sends you down sustenance from the sky. Yet only someone who repents will bear this in mind." It is said that the expression, "He sends you down sustenance from the sky," could be a reference to the sweet food called "qudrat halwa," which was sent down from the sky to Hadrat Moses when he lost his way in the desert or that sweet food called "manna," which grows in barren lands even in our time. But this interpretation is wrong. The tafsir books interpret the expression "He is the One Who sends you down sustenance from the sky" with the meaning "He is Allahu ta'ala Who sends down rain and other [snow, moisture], which are the means for your sustenance. It is a fact that Allahu ta'ala sends our food down from heaven. Let us explain this fact a bit more. Today, the greatest scientist are explaining the formation of albumens and proteins in the world in the following way: "On rainy days, with the effect of thunder and lightning, oxygen and nitrogen combine forming colorless nitrogen monoxide gas. This gas, having recombined with oxygen, forms orange colored nitrogen dioxide gas. Then again with the effect of thunder and lightning, ammonia forms from the moisture and nitrogen in the air. Nitrogen dioxide gets converted into nitric acid with the effect of moisture. This time nitric acid and ammonia combine with carbonic acid, which is present in the air, forming ammonium nitrate and ammonium carbonate. This salt is dropped on the earth with rain. On the crust of the earth, these salts combine with calcium salts present in the soil. This leads to the formation of calcium nitrate. This salt which is absorbed by plants causes them to grow. In the bodies of animals that eat these plants, those materials are transformed into different proteins (including albumens), and they nourish human beings, who eat the meat and eggs and drink the milk of these animals. Therefore, mankind's food is dropped from heaven as it is reported in the Qur'an al-karim."

We have written the information above as an answer to those who say: "The things which are reported in the Qur'an al-karim do not agree with scientific findings." Islamic scholars (rahima-humullahu ta'ala), the experts on interpreting the Qur'an al-karim, have interpreted the Ayat (verses) al-Karim as according to the scientific findings of their own time. Here we want to show that the Qur'an al-karim is not suitable only to the scientific knowledge of previous centuries, but it is also in agreement with recent discoveries. Each Ayat al-Karim a (verse) has many meanings, even never-ending meanings. This is because the Kalam Sifat (Speech, Word) of Allahu ta'ala is everlasting, just as all of His other sifats (attributes) are. Only Allahu ta'ala, who is the owner of the Qur'an al-karim, knows all of these meanings. He revealed most of these to His Messenger (sall-Allahu 'alaihi wa sallam). This blessed Prophet (sall-Allahu ta'ala 'alaihi wa sallam) revealed the ones he deemed appropriate to his Sahabas (companions, [radi-Allahu ta'ala anhum ajmain]). We think that the explanations given above are only a few drops from those oceans of meanings.

Now, if we asked all of these scientists a question like this: "Do you think a man who did not know how to read or write could think about these facts fourteen hundred years ago?" They would answer saying "How could it be? Today, mankind has already read innumerable books and has done numerous experiments to attain these facts, and after centuries, they have just now been able to reach these conclusions. To perform experiments, it is necessary to study for many years, to build huge laboratories, and to develop a lot of sensitive equipment."

Then, how is it possible to think that a man who did not learn how to read or write, and who grew up completely uneducated, could find out these extraordinary scientific facts and reported them? Of course, it is not possible. Therefore, it is quite unreasonable to believe the idea that the

Qur'an al-karim was written by Hadrat Muhammad (sall,Allahu ta'ala 'alaihi wa sallam). A book which fourteen hundred years ago gave us today's scientific facts which were obtained through years of study can only be the book of Allahu ta'ala. Mankind does not have such great power. Only Allahu ta'ala has it. We believe that everybody who carefully reads the material above will agree with us. It would be extreme fanaticism, inflexibility, and ignorance not to believe in this fact. While Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) was conveying the chapters of the Qur'an al-karim, he was communicating only the words revealed to him by Allahu ta'ala, and he, too, was learning them together with his followers.

Now, we are going to explain the second point, that is, the way of its arrangement, which again proves that the Qur'an al-karim is the greatest mujiza (miracle). Today in this most civilized century, if we use computers to examine the Qur'an al-karim, it will be understood that the Qur'an al-Karim is set up on a very sound mathematical formula which is really amazing. The result is considerable enough to be bewildering. You cannot help but to say to yourself, "This must be a mujiza of Allahu ta'ala." But before doing this examination, let us explain how the Qur'an al-karim was revealed and what Allahu ta'ala told His Prophet (sall-Allahu ta'ala alaihi wa sallam) while revealing it. This is necessary because it has a relationship with the arrangement of the Qur'an al-karim. The Qur'an al-karim was not revealed in the order of today's arrangement. The first revealed surah (chapter) was Iqra. The first five verses of Chapter Iqra were revealed first to Rasul-Allah (sall-Allahu ta'ala 'alaihi wa sallam). Their exalted meaning is: "O! Muhammad read in the name of your Lord Who creates. He creates man from a clot! Read, your Lord is most Generous. He teaches by means of the pen. He teaches man what he does not know."

As we have already mentioned, when this first revelation was brought to Rasul-Allah (sall-Allahu ta'ala 'alaihi wa sallam), he was afraid and excited. The thought had never occurred to him that Allahu ta'ala would give him the great and difficult task of spreading a new religion.

It is reported through the first to fifth verses of Chapter Muzzammil that he did not claim himself to be a prophet -Christians mostly make this claim- and he did not know what a great task he would be given nor what kind of heavy burdens he would have to bear. In those verses Allahu ta'ala declares: "You who are bundled up! Stay up for some time during the night. It may be at midnight-or a little less, or a little more; and with a measured tone recite the Qur'an. We shall cast a weighty statement on you!"

The difficulties of this task is understood through the fact that when Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) began to spread the Islamic religion, countless people became his enemies. In spite of his great effort, in the sixth year of Islam, on the day when Hadrat Omar became Muslim, the number of Muslims (as reported in the books Medarij and Zarqani) was only fifty six. Forty-five were men and eleven were women. But, since he was very honest, very sincere, a perfect man, and deeply felt the greatness of his task given by Allahu ta'ala, he never fainted; he fulfilled this holy task successfully, bearing all the dangers and difficulties.

Let us state once again that the entire world has respected Hadrat Muhammad (sall-Allahu 'alaihi wa sallam), and no one has spoken badly of him, except for a few fanatical priests. Let us read together the paragraph written below about Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) and the Islamic religion in the Kurschner Encyclopedia published in Stuttgart, Germany, in the year 1305 (1888). The reason we are using this paragraph from this encyclopedia is because these types of books must write the information contained within them as precisely as possible. The chapter which interests us concerns the morality and virtues of Muhammad (sall-Allahu

ta'ala 'alaihi wa sallam). And since it also reports what the Christian scholars thought about the Islamic religion, only one hundred years ago, we are presenting that part to you also:

"Muhammad or Mohammad, his real name is Abulkasim Ibn Abdullah. He was the founder of the Islamic religion. He was born in Mecca on the 20th of April, 571. From the time he was a young boy, he was busy with the trade business. He made numerous journeys and came in contact with various people. He was fond of learning everything. When he was still a young man, he married Khadija, who was the widow of a rich tradesman. She had taken him into her service to manage her business. In 610, he himself believed that he was a prophet who had been heavenly ordained by Allah. He did his best to make the Arabs worship the 'One Allah' concept. Up until that time they had been worshipping various idols. Muhammad sincerely believed that this task was given to him by Allah. Although most of the people in Mecca were against him and rejected his ideas vehemently, and even planned to kill him, he did not stop his activities.

"Finally, because of heavy oppression from those who rejected him, he left Mecca in the year 622. From there, he went to the city of Yathrib (Madina). The Muslims call this event the 'Hegira' and they begin their calendar according to this date. Muhammad ('alaihi 's-salam) had a large number of supporters in Medina. He wanted to purge the old Arab religion, which had become an idolatrous religion. He wanted to prove to them that 'Allah is one.' According to a report by Muhammad ('alaihi 's-salam), the fundamentals in the true religion of the Prophet Ibrahim (Abraham) and the fundamentals in the religions brought by the Prophets Moses and Jesus ('alaihi'ussalam) were the same. But, they had been transformed into Judaism and then into Christianity over time and that it had been corrupted with foreign dogmas. Muhammad asserted that all the religions were a continuation of each other and that the purest one amongst them was Islam.

" 'Islam' means 'to give oneself up completely.' The book of Islam is the Qur'an al-karim. While only spiritual subjects were mentioned in the books of other religions, there exist spiritual and social, economical and juridical topics in the Qur'an al-karim. There are subjects instructing people what they must do in the world, and there are even articles enveloping a civil code. In the Qur'an there are instructions on how to worship, how to fast, how to wash the body, as well as the knowledge of how to treat other people and members of other religions politely. The Qur'an orders Muslims to struggle against those governments that are not Islamic. All of its fundamentals consist of worshipping 'One Allah.' It bans religious pictures and statues. It forbids the consumption of pork and wine. It accepts Moses and Jesus Christ ('alaimassalam) as prophets. But it claims that the rank of the two of them is lower than Muhammad's, who is the last of the Prophets. [This fact is quite true. It is due to his qualifications and superiorities that have been mentioned in the Torah and in the Bible that were revealed to Moses and Jesus ('alaihi'ussalam) respectively. They prayed to Allahu ta'ala and wanted to be the followers [ummat] of Muhammad ('alaihi 's-salam) after seeing those descriptions in their holy books. Allahu ta'ala accepted Isa's (Jesus's) prayer. He bodily ascended to heaven by Allah ta'ala's command. He will descend to the earth just before the era of the Resurrection. He will follow and spread the Sharia of Muhammad ('alaihi 's-salam).] It announces the good news that those who convert to Islam will go to paradise wherein there are worldly pleasures, rivers, fruits, silken sofas and where every man will be given young and beautiful huries (maidens).

"Muhammad ('alaihi 's-salam) was a very good-natured, cheerful, gentle and honest personality. He always stayed away from violence and anger, and they never oppressed anyone. He always wanted the Muslims to be good-natured, cheerful, and he said they could go to Paradise only by being patient and good-natured. He declared that mercy, telling the truth, helping the poor,

giving hospitality to visitors, and compassion are the fundamentals of the Islamic religion. He was always satisfied with little, and abstained from luxury and exhibitionism. He never accepted class differences among Muslims. He respected poor Muslims, too. He never used force unless he had to. He tried to solve all problems by peaceful methods; by agreement, by explaining, and by advising, he usually succeeded. [Throughout his entire lifetime, no one was ever offended or treated harshly by him. He never became angry with someone for his own self. When he was asked for something, he never said that he did not have it. He used to give it if he had; otherwise, he used to remain silent. He was the beloved of Allahu ta'ala. He was the best of all humanity either in the past or in the future.] In the year 630, he easily captured Mecca, and in a very short time he made the Arabs, who were half-wild, the most civilized people.

"The Islamic religion permits a man to marry more than one wife but on the condition of equally addressing each wife's rights. Muhammad ('alaihi 's-salam) also had a harem with the women he had selected. He left 9 widows when he died, on the 8th of June in 632."

When we read this article in the encyclopedia, we reach the conclusion that the historian who prepared this article concluded that this religion is a perfect religion. He believes it caused people to believe in one Allah, made the wild Arabs civilized, and, above all, he has mentioned the Prophet with praise even though he did not totally believe that the Islamic religion was the real religion of Allahu ta'ala. As you see, Hadrat Muhammad (sall Allahu 'alaihi wa sallam), whom all the world confirmed as a perfect man, was customarily called, even by his most severe enemies or extreme disbelievers, "Muhammad-ul amin," which means "reliable Muhammad," because of his honesty and reliability. He carried on this heavenly task, regardless of the difficulties he encountered. After some time, the angel Gabriel ('alaihi 's-salam) brought him fourteen words of Chapter Iqra (Surat-ul Alaq). And although the Meccans continued to oppose him vehemently, Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) read them the chapters of the Qur'an al-Karimas they were revealed to him and continued to invite them to the true religion. The Meccans laughed at him and said "You are crazy" as he performed salat and worshipped an invisible Creator. Then Allahu ta'ala revealed the first to fourth ayats (verses) of Chapter Qalam: "Nun, By the pen and whatever they record, you are no madman but a man who has attained your Lord's favor. You will receive payment which will never be withheld. No doubt, you have been [formed] with a tremendous character."

The verses below were revealed to repudiate those who claimed that the Qur'an al-karim was not the word of Allahu ta'ala, but instead, the words of Muhammad ('alaihi's-salam):

Chapter Isra 88 th verse: "Say: Even if men and spirits organized to produce something like this Book, they could never produce anything like it, no matter how much assistance they give one another." [Referring to its eloquence, versification and perfection].

Chapter Najm third and fourth verses: "He [Muhammad 'alaihi' s-salam] does not speak out of his own mind. [Because he was ordered to declare tawhid (Oneness of Allahu ta'ala) to destroy shirk (polytheism), and to promulgate the Shariat (Islamic religion)]. This is an inspired revelation. He is taught by one who is powerful and mighty.

Chapter Qaf, the 110 th verse: "Say: I am only a human being like yourselves; it has been revealed to me that my Lord is Allah who is one only. [Nothing is similar to Him, and His attributes, are not shared with anybody.] Anyone who is expecting to meet his Lord should act honorably and not associate anyone [partner] in the worship due his Lord."

And finally, the chapter below was revealed for those who still had doubts as to whether the Qur'an al-karim was the word of Allahu ta'ala.

Chapter Muddaththir, first to tenth verses: "You [Muhammad] who are wrapped in a cloak! Stand up and warn! [The disbelievers by telling them about Allahu ta'ala's torment.] Magnify your Lord, and show Him reverence. Cleanse your garments! Keep away from all harams. Bestow no favors where you expect in return more than you have given. Be patient, for your Lord's sake! The day when the Trumpet sounds shall be a day of woe and anguish for the unbelievers. No help for them at all."

And beginning from the twenty-fourth verse of Chapter Muddaththir: "And they said about the Qur'an: This is just some magic, the words of a mere mortal. I will surely cast him into the severe fire of Hell. Would that you knew what the fire of Hell is like! It spares nothing [those in it] nor leaves anything left over. It burns the skins of men. Over it there are Nineteen [Angels who apply torture]. We have appointed none but angels as guardians of the Fire. We have placed such a number merely as a test for those who disbelieve, to convince the ones who have been given the Book, [The Jews and Christians believe in the prophethood of Muhammad ('alaihi 's-salam) after seeing that this number is the same as the number in their holy book.] while those who believe may be increased in [their] faith; and so the ones who have been given the Book as well as the believers may not doubt, while the ones in whose hearts there lurks malice, as well as the disbelievers will say: What could Allah mean by this? Thus Allah lets anyone He wishes go astray while He guides whomever He wishes. No one knows the number of Your Lord's angels [who were created to torment those in Hell.] except He Himself." [This number nineteen is said to be the number of their chiefs.]

The number nineteen in this surah (chapter), which is an answer to those who doubt whether the Qur'an al-karim is the word of Allahu ta'ala, was written in the Torah, too.

To be considered canonical in the Islamic religion, it is necessary for something to be communicated by one of the four fundamental sources of Islam, called "Adilla-i Shar'i" (canonical proofs). Nobody communicated that the numbers nineteen or 786 is sacred. Therefore, these numbers are not deemed to be sacred.

The number nineteen was deemed to be sacred in the "Bahai" religion, which was established late in the nineteenth century and which spread all over the world in a short time. Baha'ists fast for nineteen days. It is necessary for every member of the Baha'i faith to invite nineteen Baha'ists to his own house one time every nineteen days. There are nineteen members in their leadership assemble, which guides their religion. They are close to declaring that the number of fundamental conditions in their faith is nineteen, instead of six. They call themselves "Muslims." Even though they use the words "Allah" and "Qur'an al-karim," they have no real relationship with Islam. Their group is one of the insidious enemies of Islam.

The followers of the religion called "Qadiyani" and "Ahmadi" established in India by the British in the year 1296 (1880), claim that they are "Muslims," too. But, the man, Ahmad Qadiyani (44), who established this religion, is said to be a prophet by their followers. Furthermore, he is deemed to be more exalted than the Prophet Muhammad (sall-Allahu 'alaihi wa sallam). They insult Hadrat Jesus Christ to a great extent. All the Islamic countries have unanimously agreed that the Qadiyanis are not Muslims. This agreement was written in Islamic books and those books were sent all over the world. In 1979 a Qadiyani named Abdussalam from Pakistan was given the Nobel prize as a physicist. As a result, some Muslims became happy, thinking that it was an Islamic achievement. But, in fact, giving a prize to a communist Russian for going to the moon would be a similar achievement. However, since the disbelievers study by means of the methods ordered in the Qur'an al-karim, Allahu ta'ala enables them to attain their worldly aims. Yes, though the achievements of such people bring happiness to humanity, they bring shame

upon the Muslims. Muslims, too, who following the orders of the Qur'an al-karim, just like the non-Muslims, should discover useful things for humanity, and they, too, should be a model in science as well as in their faith and morals. Only then shall we have the right to be happy and proud.

The Qur'an al-karim has a third miraculous aspect. Now let us examine it.

Before Islam, Arabia was a desert and its inhabitants were half-wild bedouins. They were idolaters; they used to worship idols. They derived their idolatry from the Christians. They worshipped many idols. They led a primitive life. They had horrible habits, such as, burying unwanted little girls alive. Since this peninsula was out of the way, neither Alexander the Great, the Persians, nor the Romans fought the Arabs. Although they fought many nations, they did not approach the Arabs. For this reason, the immorality, the cruelty and the trickery of the Iranians and the Romans did not soil the Arabs. They remained innocent and honest. Hence, such a nation which was weak, poor but pure and clean, with the help of the Qur'an al-karim, which was conveyed by Muhammad (sall-Allahu 'alaihi wa sallam) who led them, suddenly changed and became completely civilized. Plus with an extraordinary effort, they formed an unbelievable and powerful Islamic state within thirty years, which stretched as far as Turkistan and India in the East, to Spain in the West. With their hands, science, knowledge and civilization progressed immensely. They discovered many things which were unknown until then. They attained the highest degrees in knowledge, science, medicine and literature. As we have already said above, they were so advanced in knowledge that even the popes studied in their Andalusian Universities. People from every part of the world studied science and medicine in these universities. John W. Drapper, an impartial historian, who describes the Europe of that time, says in his work called *The Spiritual Development of Europe*: "The Europeans who lived during those days were completely barbaric. Christianity could not rescue them from this barbarism. It was the Islamic religion which succeeded in the things Christianity could not. The Arabs who came to Spain first taught them how to take a bath. Then, they wanted them to throw away their clothes which were patched, lousy, and made of animal skins. They made them wear clean and nice clothes. They built houses, inns and palaces. They established universities and educated them. But, because of their hatred for Islam, Christian historians have been striving to conceal this reality and they will not reveal how much Europe is indebted to the Muslims for their present civilization."

Thomas Carlyle, who completely admits the facts written above, says: "A hero-prophet had led the Arabs with a book which was clearly understood by them. In those days the religion of Islam shone just like a spark. It set fire to a very large part of the world from Granada to India. Our dark world has been enlightened by the haloes of Islam."

Lamartine describes Hadrat Muhammad (sall Allahu 'alaihi wa sallam) as: "A man who was a philosopher, speaker, prophet, commander, who charmed the human thoughts, brought new dogmas, and founded an extraordinary Islamic state. Here is Muhammad ('alaihi 's-salam). Let them measure him with all the scales that are used to measure the greatness of any person: I wonder if there could be a man greater than him. There cannot be." Lamartine could not prevent himself from saying these words.,

Gibbon, in his work called *Rise and Fall of the Roman Empire* says: "The greatest work, proving that Allahu ta'ala is one, is the Qur'an al-karim."

Michael H.Hart, who is an American expert on Astronomy, examined all the great men from Hadrat Adam to our time one by one. Distinguishing only one hundred from among them, he demonstrated how Muhammad (alaihissalam) was the greatest of them all. He did not omit

saying that, "His might comes from the Qur'an al-karim, which he believes was revealed to him by Allah."

The well-known Psychoanalyst Jewish Prof. Jules Masserman, a professor at Chicago University in America, examines in a special copy of Time magazine, which was published July 15, 1974, all the great leaders in history up to now under the title "Where are the great leaders." He analyzed their lives, and said, "The greatest among them is Muhammad ('alaihi 's-salam). And, he finally concludes that: "Moses ('alaihi 's-salam) is second after Muhammad ('alaihi 's-salam). Jesus Christ ('alaihi 's-salam) and Buddha were not worth being considered leaders." But, since Prof. Jules Massermann is a Jewish man, he was expected to prefer Moses over Hadrat Muhammad, but he did not. He stated the truth.

In America, in a competition to determine "the Greatest Man," the individual who got the most votes was Muhammad (sall Allahu 'alaihi wa sallam).

No person, leader, or commander could transform a wild people, even a small group of people, into the greatest, the most civilized, the most moral, the most heroic, and the most educated nation of the world in just thirty years. This was only a miracle created by Allahu ta'ala. And, in order to get the Arabs to do this, He sent the Qur'an al-karim to them by means of Hadrat Muhammad (sall-Allahu 'alaihi wa sallam).

Under the leadership of Muhammad ('alaihi 's-salam) they accomplished this unbelievable success by following the Qur'an al-karim, that is, by obeying the orders of Allahu ta'ala.

Do not all of these points which we have discussed, including its divine arrangement, confirm that the Qur'an al-karim is the greatest miracle in the world? Therefore, the third miracle of the Qur'an al-karim is its civilizing effect on the world in such a short time.

The great historian Ahmad Jevdet Pasha (rahima-humullahu ta'ala), who died in Istanbul in 1312 (1894), says in his book called Qisas-i Anbiya: "The Romans attacked Jerusalem forty years after Hadrat Jesus' ascension. The Jews in the city were killed, or enslaved by the Romans. They plundered Jerusalem. They knocked down and burned everything. They burned all the books, including the Torahs. They pulled down Masjid al-Aqsa, the Bayt-ul-Muqaddes. The city of Jerusalem looked like a desert. The Jews could not re-establish a state after that event. In other words, they could not form a government. They led a contemptible and despicable life in the places where they had been scattered.

"Hadrat Jesus ('alaihi 's-salam) became a prophet during his thirtieth year. Twelve people believed in him. These were called 'havariyyun,' that is, 'Apostles,' After Jesus ascended, they tried to spread his new religion. Different books called the Bible were written. These were history books about Hadrat Isa ('alaihi 's-salam). No one had a copy of the real Bible. People were disbelievers and polytheists in every part of the world. The religion of Hadrat Isa (Jesus, 'alaihi 's-salam) was hidden for three hundred years. Those who converted to Christianity were being tortured. The Roman Emperor Constantine gave permission for this religion's acceptance in 310 A.D. He also became a Christian. He built the city of Istanbul. He moved to Istanbul from Rome. But, since the fundamentals of this religion were forgotten and corrupted, he was a toy in the hands of the priests. The Roman Empire was divided into two independent states in the year 395 A.D. Those who followed the pope in Rome were called 'Catholics' and those who followed the patriarch in Istanbul were called 'Orthodox.' Pictures and statues were put into the churches. The rest of the nations were also disbelievers and polytheists. The Romans captured Europe, Egypt, Syria and Iraq. Although they were developed in science and in the arts, their morals were degenerate. They began to torture without any reason. They perpetrated their bad morals in the countries they captured. Thanks to Allahu ta'ala, they did not attack the Arabian Peninsula.

"The Arabs were ignorant. Some of them were Christians, others were Jews, but the majority of them were idolaters. The remaining ones were dependent upon the remnant customs they inherited from the Prophets Ismail and Abraham (alaihimussalawatu vetteslimat). The majority of Meccans, being pagans, were worshipping idols. The Ka'aba was filled with idols and statues. People all over the world were leading a dark and confused life. Although the Arabs did not develop in science, they were fond of literature. There were superior speakers and poets among them. They were proud of their ability to compose poems. The development of the Arabic language was a sign that a book was going to be revealed by Allahu ta'ala." The quotation from Ahmad Jawdat Pasha's book ends here.

After we have proven with so many clear proofs that the Qur'an al-karim is really a book from Allahu ta'ala, if there remain people who still do not believe in it, it should, therefore, not be surprising for us to see that they will be punished with the greatest torment in the next world by Allahu ta'ala. To those Christians who say: "There are many cruel punishments in the Qur'an al-karim," we must answer by saying: "No, never! In many parts of the Qur'an al-karim, it is often mentioned that Allahu ta'ala is very merciful and forgiving. A sinner who regrets his sins will be forgiven by Allahu ta'ala. It cannot be considered a cruel judgement to torment, in the next world, those who refused to believe in the Qur'an al-karim in spite of all these clear evidences." Being a real Muslim does not mean worshipping according to customs only. It means purifying ourselves spiritually by being responsible towards humanity and by maintaining those high moral standards commanded by Islam. He who worships but deems deceit to be an act of intelligence, who even sometimes kills, burns and demolishes everything as a result of being misled by negative propaganda is not a real Muslim, no matter how much he claims to be one. Allahu ta'ala has declared how a Muslim must behave in Chapter Furqan of the Qur'an al-karim. Ahl as-Sunnat scholars (rahima humullahu ta'ala) have written many books in order to explain this behavior. But, we still cannot rid ourselves of these bad habits. We do not study according to the Qur'an al-karim; we do not obey Allahu ta'ala's orders; we are not so honest; we make our streets dirty; we are not clean physically and spiritually. Ironically, we have in our hands the Qur'an al-karim, the orders of our Prophet (sall-Allahu 'alaihi wa sallam) and the books of the Ahl as-Sunnat scholars (rahima humullahu ta'ala), all of which instructs us towards what is good, and teaches us clearly what we must do. Allahu ta'ala declares in the twenty-eighth verse of Chapter Fath: "He is the One Who has sent His messenger with guidance and the True Religion so that He may have it prevail over all (other) religions. Allah suffices as a Witness! [To prove that Muhammad ('alaihi's-salam) is the true Prophet.]

Ninth verse of Chapter Saff: "He is the One who has sent His messenger with guidance [The Qur'an al-karim is a means to attain His blessings.] and the True Religion, so He may have it prevail over every other religion no matter how those who associate [others with God] may hate it."

And Allahu ta'ala promises:

"Allah will reward those who thank Him."

The meaning of thanking Him here is to be perfect Muslims, just as the Qur'an al-karim wants us to be. Also, it means to use the blessings He grants us in conformity with His law. Today, there are more than one billion Muslims on the earth. That is, every fourth person in the world is a Muslim. If these Muslims become clean both physically and spiritually, as Allahu ta'ala has commanded; cooperate with each other; make efforts to develop in every field, and work diligently, Allahu ta'ala will reward them. The Muslims will then be the pioneers of civilization

as they were in the Middle Ages. This is promised to us by Allahu ta'ala. Allahu ta'ala never breaks His promise."

#### FOOTNOTES

(39) Christians insist on translating the word "Comforter" as "Holy Ghost."

(40) Nishanji-zada, passed away in Edirne in 1031 (1622 A.D.)

(41) The battle of 'Yemame' occurred in 11 A.H against Musaylama al-kazzab.

(42) Goethe, died in 1248 (1749 A.D.).

(43) Lamartine, a French poet, died in 1286 (1869 A.D.).

(44) Ahmad Qadiyani, died in 1326 (1908 A.D.).

### **The MIRACLES (MUJIZA) of MUHAMMAD (Peace be upon him)**

The words below have been quoted from the book Mirat-i Kainat. The sources for the majority of mujizas (miracles) are given in that book, but we have not written them here. And those we have written were done as briefly as possible.

There were many evidences to prove that Muhammad ('alaihi 's-salam) was a true prophet. Allahu ta'ala declared: "I would not have created anything, if you had not been created." The existence of creatures proves not only the existence and the Oneness of Allahu ta'ala, but it also proves the reality of Muhammad ('alaihi 's-salam) being a true and superior prophet. The karamas (miracles) which occurred at the hands of awliya (saintly people) among his ummat (followers) are completely ascribable to him, too. This is because karamas are seen in those who are dependent on him and who follow his true path. Even all the mujizas of the past prophets are deemed to be his mujizas because all the Prophets (alaihimussalawatu wataslamat) wanted to be among his ummat. In addition, all of them were created from his divine light. The Qasida-i Burda by Imam-i Busayri (45) explains this reality wonderfully. The mujizas of Muhammad ('alaihi 's-salam) have been divided into three groups, according to time. The first group contains the mujizas seen from the time of the creation of his holy spirit until the time when his prophethood was announced, which is called "bi'set." The second group includes those which occurred between the times of the bi'set and his death. The third group consists of the ones which occurred after his death and will continue to occur until Doomsday. The first group is called "Irkhas", the beginnings. Each group is divided into two parts: the ones seen and the ones understood by wisdom. Him mujizas are too numerous to count or to put a limit upon. The mujizas in the second group were reported to be nearly three thousand. Eighty-six of the most well known are listed below:

1- The greatest mujiza of Hadrat Muhammad ('alaihi 's-salam) is the Qur'an al-karim. All the poets and men of letters up to now have admired its versification and meaning. They have not been able to duplicate its expression. The eloquence and brevity of the Qur'an al-karim are unlike the words of human beings. That is, if you added or omitted a vocable, the harmony in the words and their meanings would be lost. No one could find a word to substitute. Its versification is not like the poems of Arab poets. It reports numerous secret events that happened in the past or will happen in the future. Those who have heard and read it are unable to forget the pleasure they experienced. Those reading it do not become bored with it even though they are tired. Countless experiments have already proven that hearing or reading the Qur'an al-karim is good for getting rid of boredom. It has been witnessed that some people who heard the sound of the Qur'an al-karim died there on the spot from feeling fear and horror in their hearts. So many former enemies

of Islam became Muslims as a result of listening to the Qur'an al-karim. Even though some enemies of Islam and those disbelievers with Muslim names such as "Muattala," "Malahida," and "Qaramita" tried to change, spoil and duplicate it, they could not accomplish their evil desires. The Torah and the Bible were changed by men, and they have continued to undergo repeated changes. All the sciences and valuable things which could not have been determined by way of experimentation, good morals, the virtues which give superiority to mankind, the good deeds which cause us to gain happiness in both worlds, knowledge about the beginning and the end of existence, and all the things which are harmful or useful for mankind have been reported either clearly or secretly in the Qur'an al-karim. Only experts on the Qur'an al-karim can understand its secrets. All the sciences and secrets existing in the Torah, Psalms of David and the Bible have been reported in the Qur'an al-karim. He revealed most of them to his beloved Prophet (sall-Allahu 'alaihi wa sallam). Hadrat Ali and Hadrat Hussein (radi-Allahu ta'ala 'anhuma) were reported to have known most of these sciences. Reading the Qur'an al-karim produces great happiness. Allahu ta'ala granted these blessings to his beloved Prophet's followers. The angels are deprived of this benefaction. For this reason, they gather and listen to the Qur'an al-karim at the places where it is being read. All the commentaries (tafsir books) convey only a small amount of knowledge concerning the sciences in the Qur'an al-karim. On Doomsday, Muhammad ('alaihi 's-salam) will read the Qur'an al-karim on a minbar (pulpit) and all those who hear it will understand all of its content.

2- One of the greatest and most renowned mujizas of Muhammad ('alaihi 's-salam) was the splitting of the moon into two. This mujiza never fell to the lot of any other Prophet. When Muhammad ('alaihi 's-salam) was fifty-two years old, the leaders of the disbelievers from the Quraish came up to him and said, "If you are a prophet, split the moon into two parts." Muhammad ('alaihi 's-salam) dearly wanted everybody, especially his relatives and his friends, to convert to Islam. He prayed raising up his hands. Allahu ta'ala accepted his prayers and split the moon into two parts. Each half of the moon was seen above different mountains. The disbelievers said, "Muhammad performed magic for us." They did not become Muslims.

Poem:

A dog, looking at the moon barks.

No fault of the moon here.

The dogs always bark.

Couplet:

Lacking of taste in the mouth indicates an illness.

The most delicious drink tastes bitter to the sick.

3- As the Muslims were in the midst of a battle fighting against the disbelievers, their water ran out. Muhammad ('alaihi 's-salam) dipped his hand into some water, and water began to flow from between his fingers. The water flowed into a receptacle that overflowed until he took his holy hand out of the water. Sometimes eighty, sometimes three hundred, sometimes fifteen hundred, and in the war of Tabuk, seventy thousand people and their animals drank this water and used it.

4- One day, Muhammad (peace and blessings be upon him) went to his uncle Abbas' home. After he had made his uncle and his children sit together he covered them up and prayed like this: "O, My Allah! This is my uncle, my father's brother. And these are my ahl-i bait. As I have covered my uncle and his family, please defend them from the hellish Fire!" After this prayer, the voice of 'Amin' was heard from the walls three times.

5- One day some people wanted him to perform a mujiza. He called to a tree some distance away from him. That tree came near to him dragging its roots and greeted him saying, "Ash'hadu an la

ilaha illa'llah wa ash'hadu anna Muhammadan 'abduhu wa Rasuluhu." Then the tree went back to its place.

6- During the battle of Khaybar he was given some lamb chops to eat, but they had been poisoned. A voice was heard from the meat saying, "O! Prophet of Allah! Do not eat me. I have been poisoned."

7- One day, our Prophet, told a man with an idol in his hand: "Will you convert to Islam if this idol talks to me?" The idolater said, "I have been worshipping this idol for fifty years, up to now it has never spoken to me. How can it talk to you?" Muhammad ('alaihi 's-salam) asked: "Who am I?" A voice was heard from the idol saying, "You are the Prophet of Allahu ta'ala." The idolater became a Muslim immediately.

8- There was a wooden column erected in the mosque in Medina. Muhammad ('alaihi 's-salam) used to lean upon that column during the khutba (sermons). It was called "Hannane." After some time, a mimbar (pulpit) was built. So, he stopped leaning upon Hannane, but it began to cry. Everybody in the mosque heard the column crying. Muhammad ('alaihi 's-salam) came near the column and embraced it. Then it stopped crying. He said: "If I had not embraced it, it would have cried until Doomsday." This type of mujizas were seen and reported many times.

9- It was witnessed many times how the gravel or the food in his hand, sounding like bees, would recite the names of Allahu ta'ala.

10- A disbeliever came and asked, "How can I know that you are the Prophet of Allahu ta'ala?" Rasul-Allah (sall-Allahu 'alaihi wa sallam) answered, "Would you believe in me if that bunch of dates hanging on the tree comes near me when I order it?" He said that he would. Rasul-Allah (sall-Allahu 'alaihi wa sallam) called the bunch of dates, and they hobbled over to him. Then he said: "Go back to your place." The dates went back to their original place again. The disbeliever who saw this mujiza became a Muslim immediately.

11- In Mecca, a few sheep from a herd were taken away by some wolves. The shepherds rushed upon them and rescued the sheep. At that moment, one of the wolves said, "Do you not fear Allahu ta'ala while taking our food." The shepherd said, "O, my God! What a surprise this is! How can a wolf speak?" The wolf responded saying: "What is really surprising is that Allah's Prophet Muhammad (sall-Allahu ta'ala 'alaihi wa sallam) is performing mujizas in Medina." The shepherd came and reported it to Rasul-Allah (sall-Allahu 'alaihi wa sallam) and immediately became a Muslim.

12- While walking out in the countryside, Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) heard the same voice three times, saying, "O! The Prophet of Allahu ta'ala!" He looked and saw a deer fastened to a man sleeping near it. He asked the deer what it wanted. The deer said, "This man caught me, but I have two babies over there on the opposite hill. If you free me, I will feed them and come back again." Rasul-Allah asked, "Will you keep your words, will you come back?" The deer promised saying, "I promise for the sake of Allahu ta'ala. If I do not come back the torment of Allahu ta'ala will be on me." Rasul-Allah freed the deer. It came back after a while. Rasul-Allah again fastened it. At that moment, the man woke up and saw the Prophet and said, "O, Prophet of Allahu ta'ala, what can I do for you?" He told him: "Set this deer free!" The man unfastened the rope and set the deer free. The deer kicked up its heels from the ground cheerfully and said, "Ash'hadu an la ilaha illa'llah wa annake Rasul-Allah," and went away.

13- One day the Prophet asked a peasant to convert to Islam. The peasant said if the Prophet revived his neighbors dead daughter he would convert to Islam. They went to her grave. He called the girl by her name. A voice was heard from the grave and she appeared. Rasul-Allah asked: "Do you want to come back to the world?" The girl answered, "O! Prophet of Allahu

ta'ala! I do not want to come back to the world. I am happier here than I was in my father's house. The next world for a Muslim is better than this world." The peasant eye-witnessed these happenings and converted to Islam immediately.

14- Jabir bin Abdullah (radi Allahu ta'ala anh) cooked a sheep. Rasul-Allah (sall-Allahu 'alaihi wa sallam) and his Companions ate it. He said: "Do not break its bones!" The Prophet gathered the bones and put his holy hands upon them and prayed. Allahu ta'ala revived the sheep.

15- A dumb boy, who was quite grown up, was brought to Rasul-Allah. He asked the boy: "Who am I?" The boy answered, "You are the Prophet of Allahu ta'ala." Afterwards he was able to talk until his death.

16- After stepping on the egg of a snake, both eyes of a man became blind. He was brought to Rasul-Allah (sall-Allahu 'alaihi wa sallam). He rubbed his holy spittle along his eyes; the blind man regained his sight, and even though he was eighty years old, he was able to thread a needle.

17- Muhammad bin Hatib says, "I was young. Some boiled water was poured on me. My body was burned. My father took me to the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam). He rubbed his spittle along the burned places of my body and then prayed. Immediately, those parts were healed.

18- A woman brought her bald son to the Prophet of Allahu ta'ala. He rubbed his holy hands on his head. The boy healed; his hair started to grow.

19- The books Sunnen by Tirmuzi and Nasai state: "A blind man came up to the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa salam) and said: "O! Prophet of Allahu ta'ala! Pray to Allahu ta'ala so that I can see." He said: "Perform a perfect ablution. Then recite this: 'O! My Allah! I'm begging you. I want something from you by means of your dear Prophet Muhammad ('alaihi 's-salam). O! My dearest Prophet Hadrat Muhammad! I'm begging my Allahu ta'ala by means of you. I want Him to accept my prayer for your sake. O my Allah! Make this exalted Prophet an intercessor for me! Please, accept my prayer for his sake!'" The man did what he was told to do. His eyes started seeing right away. Muslims have always recited this prayer to attain their aims.

20- The Prophet was traveling in a desert with Abu Talib. Abu Talib said that he was very thirsty. The Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) dismounted from his animal and asked Abu Talib: "Are you thirsty?" When he answered, "Yes!" he knocked his holy heel upon the ground. Water sprang out of the ground. He declared: "O! My uncle, drink this water!"

21- During the war of Hdaybiya, they camped near a dry well. The soldiers complained of being thirsty. Hadrat Muhammad asked for a bucket of water. He performed his ablution with that bucket and spat into it. Then he ordered the soldiers to pour the water into the dry well. He asked for an arrow and then shot it into the well. Afterwards, everybody witnessed the dry well becoming filled with water.

22- During another war, soldiers complained of being thirsty. The Prophet of Allahu ta'ala sent two soldiers to look for water. They saw a woman on a camel with two leather water-bottles and brought her to the Prophet. Muhammad ('alaihi 's-salam) wanted some water from the woman. He ordered them to pour her water into a receptacle. Afterwards all the soldiers came and filled their water receptacles and skin bags with water. The woman was given some dates and her skin bag of water was filled with the water. He declared: "Your water has not been decreased. Allahu ta'ala gave us the water."

23- While he was preaching a khutba (sermon) on the pulpit in Medina, somebody said, "O! Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam)! Due to the lack of water, our

children, animals and farms are perishing. Help us!" He raised up his hands and prayed. Although there were no clouds in the sky, clouds gathered and it began to rain immediately before he had time to rub his hands on his face. It continued to rain for some days. While he was preaching a sermon on the pulpit again, the same man said, "O! Prophet of Allahu ta'ala! We will perish because of the heavy rain." The Prophet of Allahu ta'ala smiled and said: "O! My Allah! Grant mercy to your other creatures too!" The weather cleared up and the sun appeared.

24- Jabir bin Abdullah (radi Allahu ta'ala anh) said, "I ran into heavy debt. I reported it to the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam). He came to my garden and walked around a pile of dates three times. He said to me: "Tell your creditors to come here!" Each one of them was given his due and nothing decreased from the original pile of dates.

25- A woman sent some honey to him as a present. He accepted the honey and sent back the empty pot. But when she took her pot she saw that it was full of honey. The woman came back to the Prophet and asked, "O! prophet of Allahu ta'ala. Why didn't you accept my present? I wonder, what is my sin?" He answered: "We have accepted your present. The honey you see in your pot is the blessing given by Allahu ta'ala for your present." The woman ate the honey with her children for months. It never decreased. One day, they inadvertently put the honey into another pot. In the new pot the honey was eventually used up. They reported this to the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam). He declared: "If it had been left in the pot I sent, they could have eaten it until the end of the world; it would not have decreased at all."

26- Abu Huraira says, "I brought a few dates to the Prophet of Allahu ta'ala. I asked him to bless them by prayer so that they would become prolific. He prayed and said, "Take them with you. Put them into a pot. When you want to eat some, put your hand into it and take some out. Do not take them out by pouring your pot out." I carried that bag of dates with me day and night and ate them until the time of Hadrat Uthman. I also let my companions eat them and gave handfuls of them as alms. I lost them on the day Hadrat Uthman was martyred."

27- The Prophet of Allahu ta'ala (sall-Allahu 'alaihi wa sallam) could speak the languages of all the animals, just like the Prophet Solomon. It was seen many times that some animals would come up to him and complain about their owners and others. Rasul-Allah (sall-Allahu 'alaihi wa sallam) used to report this to his Companions. During the battle of Hunain he ordered a white mule named "Duldul," upon which he was riding: "Kneel down!" When Duldul knelt down, he took a handful of sand and scattered it on the disbelievers.

28- It was witnessed many times that the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) had the power of divination. This type of miracle consists of three aspects. The first aspect concerned the events before his time. His answers to the disbelievers' questions about those past events caused many enemies of Islam to become Muslim. The second aspect was related to the events of his own time. The third aspect dealt with describing the things that will happen in the world until the Day of Judgement and the life in the hereafter. Some of his mujizas from the second and third aspects are written below: During the very first days of the invitation to Islam, some of the Sahabat al-kiram immigrated to Ethiopia after suffering from the hands of the disbelievers. Rasul-Allah (sall-Allahu 'alaihi wa sallam) as well as all of his Companions who did not leave Mecca were banned from all kinds of social activities, such as having relations with, buying from, selling to, and conversing with anyone except Muslims for three years. The polytheists of the Quraish wrote a testament declaring their decision and agreement and hung it on the wall of al-Kabat-al-Muazzama. Allahu ta'ala, the Almighty, caused a little worm [wood borer] named Arza to eat that written voucher. The little worm ate it completely except the small part where Bismik-Allahumma: In Thine name. O my Allah was written. This event was

explained to our Prophet (sall-Allahu 'alaihi wa sallam) by Gabriel ('alahis-salam). Then our Prophet (sall-Allahu 'alaihi wa sallam) told it to his uncle Abu Talib. The next day Abu Talib went to see the prominent ones from among the disbelievers. He told them the Lord of Muhammad had sent a message to him. Abu Talib added, "If his report is true, will you please let the Muslims go wherever they want, and to see and talk to everybody as they did before? If what he said is not true, I will not keep him under my protection any more." This suggestion was accepted by the leaders of the Quraish. A very large group of people gathered and went to the Ka'aba. Their written voucher was taken down and opened. It was eye-witnessed that it had been eaten completely except for the part on which the word Bismik-Allahumma was written. Ambassadors of the Persian King Husrav came to Medina. One day, he called them and said: "Tonight, his son killed your Kesra." A few days later, it was reported that Kesra was killed by his son. [Persian shahs were called Kesra.]

29- One day to his wife Hafsa (radi-Allahu anha) he declared: "Abu Bakr and your father will govern my ummat." With these words, he announced the good news that Hadrat Abu Bakr and Hafsa's father, Hadrat Omar, would be khalifas in the future.

30- Abu Huraira (radi-Allahu ta'ala anh) was charged with the duty of keeping the dates given as zakat (charity tax). He saw someone stealing the dates and captured him. He told him that he would take him to the Prophet. The thief implored for mercy saying that he was very poor and had a lot of children. Hadrat Abu Huraira set him free. The following day the Prophet of Allahu ta'ala called Abu Huraira and said: "What did the man whom you left last night do?" When Abu Huraira answered, he declared: "He deceived you. He will come again." He came again the following night and he was captured again. He said imploringly: "Leave me for the sake of Allahu ta'ala," and Hadrat Abu Huraira let him go free again. When he came again for the third night, this time his plea was of no use. The thief said: "If you spare me, I'll teach you a few thing that will be useful for you." His proposal was accepted by Abu Huraira. The thief said: "If you recite Ayat-Al Kursi just before you go to bed at night, Allahu ta'ala will protect you and Satan cannot come near you." Then the thief went away. When the Prophet of Allahu ta'ala was told what happened the following day, he declared: "Now, he told the truth; however, he is a liar. Do you know who you talked to for three nights?" He answered that he did not know. Our Prophet declared: "That person was Satan."

31- Some soldiers were sent to a place called Muta to fight against the troops of the Roman Emperor. While the Prophet was on the mimbar (pulpit) in Medina, he reported that four commanders from among his followers had been martyred one after the other in Muta.

32- While he was seeing Muaz Ibn Cabal (radi-Allahu ta'ala anh) off to Yaman to govern there, he accompanied him as far as the outskirts of Mecca and gave him a lot of advice and declared: "We shall not see each other until the Day of Judgement." While Muaz was in Yaman the Prophet of Allahu ta'ala passed away in Medina.

33- While in the throes of death pains, he said to his daughter Fatima: "You will be the first of my relatives to come to me." No one among his relatives died before Hadrat Fatima (radi-Allahu 'anha), who died six months after his death.

34- To a person called Kays bin Shammas (radi-Allahu 'anh), he said: "You will lead an easy life and die as a martyr." He was martyred in the fight against Musseylemetool Kezzab in Yemame when Hadrat Abu Bakr (radi-Allahu ta'ala anh) was the khalifa. He also foretold that Hadrat Omar, Hadrat Uthman and Hadrat Ali (radi-Allahu ta'ala anhum ajmain) would be martyred.

35- He announced the good news that the countries of the Persian Emperor Kesra and Roman Emperor Kaiser would be captured by the Muslims and their treasures would be spent in the way of Allahu ta'ala.

36- He predicted that many of his ummat (followers) will go to war by sea and that Ummi Hiram, a female Muslim (radi-Allahu ta'ala anh), will be present in that war. When Hadrat Uthman (radi-Allahu ta'ala anh) was the Khalifa, the Muslims went to the island of Cyprus by ship and fought the unbelievers. The above-mentioned lady was together with them.

37- One day the Prophet of Allahu ta'ala ('alaihi 's-salam) was sitting on a high place. He looked at the people around him and said: "Can you also see what I have seen: I swear that I see the fitnas (disorder, rebellion) which will occur between your houses and in the streets." On the day when Hadrat Uthman was martyred and again during the time of Yazid, many great disturbances occurred in Medina. A great many people were killed in the streets.

38- One day he foretold that one of his wives would rebel against the Khalifa. When Hadrat Aisha (radi-Allah ta'ala anh) laughed at his words, he declared: "O Humayra! Do not forget my words! Perhaps you will be that woman." Then he looked at Hadrat Ali (radi-Allahu 'anh) and said: "If the verdict of this case depends on you, treat her mildly." Thirty years later, Hadrat Aisha fought Hadrat Ali and was captured by Hadrat Ali. Hadrat Ali sent her from Basra to Medina respectfully.

39- Once, he said to Hadrat Muawiyah (46) (radi-Allahu 'anh), "If you rule my followers in the future, give rewards to those who do useful things. Forgive those who will do harmful things." Hadrat Muawiyah (radi-Allahu 'anh) governed Damascus for twenty years during the khalifate of Hadrat Uthman (radi-Allahu 'anh), and later he was the khalifa for twenty more years as well.

40- One day, he declared: "Muawiyah can never be defeated." During the war of Siffin, Hadrat Ali (radi-Allahu ta'ala anh) said: "If I had heard this tradition, I would not have fought with Muawiyah" (radi-Allahu ta'ala anh).

41- To Ammar bin Yaser (radi-Allahu ta'ala anh) he said: "Those who are rebellious and wicked will kill you." He was martyred while he was fighting against Hadrat Muawiyah (radi-Allahu 'anh) on Hadrat Ali's side.

42- For Hasan, who was the son of his daughter Fatima, he declared: "This son of mine is very blessed. Allahu ta'ala will make him the means by which peace is established between two great armies of Muslims." When Hasan was ready to fight against Muawiyah (radi-Allahu 'anh) with a great army, he ceased to do so and gave the khalifate, which was his right, to Hadrat Muawiyah (radi-Allahu 'anh) in order to prevent disorder and the killing of many Muslims.

43- Abdullah Bin Zubair (radi-Allahu ta'ala 'anhuma) drank the blood of Hadrat Muhammad (sall-Allahu ta'ala 'alaihi wa sallam) while he was being cupped. When Hadrat Muhammad saw this he declared: "Do you know what human beings are going to do to you? You will also do a lot of things for mankind. The hellish Fire will not burn you." When Abdullah Bin Zubair called himself the khalifa in Mecca, Abdulmalik bin Marwan sent Hajjat to Mecca with a great army. He captured Abdullah and killed him.

44- After looking at the mother of Abdullah Ibn Abbas (radi-Allahu ta'ala 'anhum ajmain) he said: "You will have a son. Bring him to me when he is born." When they brought the baby, he recited the adhan and the iqama into his ears and rubbed his holy spittle along the child's mouth and gave him the name "Abdullah" and then handed the baby to its mother, and then said: "Take away the father of the khalifas." When the father of the child, Hadrat Abbas (radi-Allahu 'anh), heard this he came up to the Prophet of Allahu ta'ala and asked the meaning of those words. He answered: "Yes, I said so. That child is the father of the khalifas. A person from among his

descendants will perform salat with Seffah, Mahdi and Hadrat Jesus." A large number of khalifas governed the Abbasid State. All of them were the descendants of Abdullah Ibn Abbas.

45- Once he declared: "Lots of people called Shiah (Shiite) will appear among my ummat. These people will be outside of the Islamic Religion."

46- He prayed a great deal for his Ashab. The good results of his prayers were seen by them.

Hadrat Ali (radi-Allahu 'anh) says, "The Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) wanted to send me to Yaman as a judge. I told him 'O! Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam), I do not know how to judge! He put his holy hand on my chest and prayed "O! My Allah! Make his heart know the true things. Make him always tell the truth." I used to understand who was correct among those who came to me with complaints, and I used to judge in a just way.

47- Those ten persons who received the good news of going to paradise by Hadrat Muhammad are called "Ashara-i Mubashshara." Among them, for Sad bin Wakkas (radi-Allahu 'anh), he prayed: "O! My Allah! Cause his arrows to hit their targets and accept his prayers!" After that every prayer of Sad bin Wakkas was accepted and each arrow he shot hit the enemy.

48- Putting his holy hands on the forehead of the son of his uncle, Abdullah bin Abbas, he prayed: "O! My Allah! Make him a great savant in religion, make him the owner of knowledge. Grant him the knowledge of the Qur'an al-karim." After that, he became the greatest savant of that time in all sciences, especially in Qur'anic commentary, Islamic traditions and Islamic law. The Companions of the Prophet and their students used to learn everything from him. He was called Tarcuman-ul Qur'an, Bahrul-ilm and Raisul Muffessirin. Islamic countries were filled with his students.

49- For Anas bin Malik (radi-Allahu ta'ala 'anh), one of his servants, he prayed: "O! My Allah! Give him lots of children and property. Give him a long life. Forgive his sins." In time, he became rich. His trees and vineyards gave fruit every year. He had more than one hundred children. He died at the age of one hundred and ten. While he was dying he said: O my Allah! You have accepted and granted three of the prayers that were made for me by Your beloved Prophet! I wonder if you have accepted the fourth one, too. He heard a voice: "I have accepted the fourth one, too. Take it easy."

50- For Malik bin Rabia (radi-Allahu ta'ala 'anh) he made this prayer: "Have a lot of children!" He had eighty sons.

51- When the famous poet called Nabiga read some of his poems, the Prophet of Allahu ta'ala prayed for him saying, "May Allahu ta'ala preserve your teeth." When Nabiga was one hundred years old, his teeth were white, and bright like strung pearls.

52- For Urva bin Cu'd, he prayed: "O! My Allah! Make his business successful." Urva Said: All my trading affairs done after that were profitable. I never lost money.

53- One day, his daughter Fatima (radi-Allahu ta'ala 'anha) came up to him. Her face was pale because of hunger. By putting his hand on his daughter, he prayed: "O! My Allah, who feeds the hungry people, do not make Muhammad's daughter Fatima hungry." Immediately Fatima's face became healthy and refreshed. She never felt hungry again until her death.

54- He prayed for Abdurrahman bin Awf, a companion blessed with the news of going to heaven, to have abundance. His property increased so much that he became a well-known rich man.

55- "Every Prophet's prayer is accepted. Every Prophet prayed for his followers in the world. I pray that Allahu ta'ala gives me permission to intercede for my followers on the Day of

Judgement. I hope my prayer will be accepted. I shall intercede for all of them except those who are disbelievers," said our Prophet Muhammad (sall Allahu 'alaihi wa sallam).

56- Having gone to some villages near Mecca, he attempted to convert them to Islam. They did not accept. He prayed that a famine would befall them just like the one witnessed in Egypt during the time of the Prophet Joseph ('alaihi 's-salatu was salam). In that year such a great famine occurred that those people had to eat carcasses.

57- Utayba, the son of his uncle, Abu Lahab, did not believe Hadrat Muhammad and annoyed him very much although he was the son-in-law of the Prophet of Allahu ta'ala. He divorced his holy daughter Ummu Gulsum Hatun and said bad things. Being deeply worried about this, he prayed, saying "O! My Allah! Send one of the dogs to him!" While they were on their way to Damascus for trading, one evening when he was sleeping among his friends, a lion came and sniffed them one by one. When it approached Utayba, it grabbed him and tore him into pieces.

58- A person was eating with his left hand. He said: "Eat with your right hand." The person lied and said: "My right hand does not move." He declared: "May your right hand no longer move." Until his death, he could not move his right hand up to his mouth.

59- He sent a letter to the Persian King Husrev Parviz to convert him to Islam. Vile Husrev tore the letter into pieces and killed the envoy that brought the letter. When the Prophet of Allahu ta'ala ('alaihi 's-salam) heard this, he was deeply sorry and prayed: "O! My Allah! Tear up his property as he tore up my letter." Husrev was stabbed with a dagger by his son, Sherawaih. While Hadrat Omar was the khalifa, the Muslims conquered the entire country of Persia, and Husrev's descendants and property disappeared.

60- While the Prophet of Allahu ta'ala ('alaihi 's-salam) was making amr-i maruf (calling people to Islam) and Nahy-i Munkar (prohibiting disbelief) and giving good advice in the city, the vile Hakem bin As, who was the father of Mervan, coming after him, used to open and close his eyes, pucker his face, and thus ridicule the Prophet. When the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) saw his bad behavior, after turning back, he declared: "Remain in the way you show yourself!" Hakem's face and eyes remained moving until he died.

61- Allahu ta'ala saved His beloved Prophet from many calamities. Abu Jahl was the greatest enemy of the Prophet of Allahu ta'ala (sall-Allahu 'alaihi wa sallam). Once when he held up a large stone in order to hit the Prophet's holy head, Jahl saw two snakes on the shoulders of the Prophet of Allahu ta'ala. Suddenly the stone dropped down from his hands and he ran away.

62- When the Prophet was performing his prayer beside the Kaba, the vile Abu Jahl said, "It is time!" he wanted to kill the Prophet with a knife, but suddenly he ran away. When his friends asked him why he was afraid, he answered: "I saw a canal that was full of fire between Hadrat Muhammad and me. A lot of people were waiting for me. If I had walked one more step, they would have thrown me into the fire. I became very frightened. When the Muslims heard this and asked the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) he declared: "The angels of Allahu ta'ala would have caught and torn him into pieces."

63- While the prophet of Allahu ta'ala ('alaihi 's-salam) was lying under a tree alone during the Kattan war in the third year of the Hegira, a disbelieving wrestler called Dasur came up to him with a sword in his hand and said, "Who will rescue you from me?" When the Prophet of Allahu ta'ala answered: "Allahu ta'ala will rescue me," the angel called Gabriel appeared as a human being and hit the chest of the disbeliever. Having fallen to the ground, the disbeliever's sword dropped from his hand. Taking the sword into his hand, the Prophet of Allahu ta'ala ('alaihi 's-salam) said: "Who will rescue you from me?" The disbeliever begged by saying, "Except you,

there is no blessed person who will rescue me?" The Holy Prophet released and forgave him. After that, the disbeliever converted to Islam and caused many other people to convert to Islam.

64- In the fourth year of the Hegira, while the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) was talking to his Companions under the wall of a Jewish fortress in "Bani Nadr," from above a Jew wanted to drop a big mill stone on his head. When he touched the stone, both of his hands were crippled.

65- In the ninth year of the Hegira countless people who came from distant places were converting to Islam. Two disbelievers called Amir and Erbed joined them and tried to kill the Prophet of Allahu ta'ala. While Amir was saying that they wanted to embrace Islam, Erbed wanted to unsheathe his sword from behind, but he could not do it. When Amir signalled to ask him why he was waiting, the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) declared: "Allahu ta'ala saved me from your harm." When they left, Amir asked Erbed why he had not kept his word. He answered: "What could I do? Whenever I wanted to unsheathe my sword, I saw you between him and me. A few days later, the sky, although it was clear, filled with clouds immediately. Then lightning struck and both Erbed and his camel died.

66- Once, after the Prophet of Allahu ta'ala ('alaihi 's-salam) had performed his ablution and had put on one of his leather shoes, he then extended his hand to take the other one, but a bird captured the shoe and shook it off in the air. A snake fell down out of it. After that, the bird put the shoe on the ground. Henceforth, shaking shoes before putting them on has become a tradition.

67- The Prophet of Allahu ta'ala ('alaihi 's-salam) had appointed some guards who were to look after him in the deserts and in the wars. When the sixty-seventh verse in Chapter Maida was revealed with the meaning: "Allahu ta'ala saves you from the harm of human beings," he gave up doing this. After that, he used to walk about alone among his enemies and sleep alone. He never felt afraid.

68- Anas bin Malik (radi-Allahu ta'ala 'anh) had a handkerchief given to him by the Prophet (sall-Allahu ta'ala 'alaihi wa sallam). The Prophet of Allahu ta'ala wiped his holy face with it. Anas also used to wipe his face with it, and when it was dirty he used to leave it in a fire. The fire never burned the handkerchief, but it burned the dirt and the handkerchief would become clean.

69- The Prophet of Allahu ta'ala drank some water from the bucket of a well and poured the remaining water back into the well. Henceforth, a wonderful scent used to rise from that well.

70- A disease called urtiker (urticaria) appeared on the body of Utbe in Farkat (radi-Allahu 'anh). The Prophet ('alaihi 's-salam) had him take off his clothes and spat on his holy hands; he then rubbed his hands on the patient's body. The sick person recovered. His body emitted a wonderful scent. That state continued for a long time.

71- Salman-i Farisi, (radi-Allahu ta'ala anh), having left Iran, set off on a journey over many different countries in order to find the true religion. While on the way to Arabia with a caravan, which belonged to a tribe named Bani Kalb, in a place named Wadi-ul-qura, he was betrayed and sold as a slave to a Jew. And, in turn, this man sold him as a slave to another Jew, his relative, from Medina. He felt great pleasure to hear that the Prophet of Allahu ta'ala (sall-Allahu 'alaihi wa sallam) had entered Medina. He was a Christian scholar. He had come to Arabia to see and believe in the final Prophet of Allahu ta'ala (sall-Allahu 'alaihi wa sallam) because he had been advised by his last guide who was also a great scholar. That scholar taught him the distinguishing features of Rasul-Allah (sall-Allahu 'alaihi wa sallam), so he knew that Rasul-Allah would never accept alms, but that he would accept presents. He also knew that there existed a prophetic seal

between his two shoulders, and that he would perform many mujizas. Salman-i Farisi brought some dates to Rasul-Allah to give as alms. Rasul-Allah never ate any of them. He also brought as many as twenty-five dates on a plate as a present. Rasulallah (47) ate from the plate; all his Companions (Sahabat-al-kiram) ate, too. The number of the stones of the dates eaten was as many as one thousand. So, he eye-witnessed a mujiza of Rasul-Allah. On the next day, while they were in a burial ceremony, he thought about seeing the prophetic seal of Muhammad ('alaihi 's-salam). Rasul-Allah intuitively understood what he thought. He pulled his holy shirt up and showed the (Muhr-i Nubuwwat). At that moment, Salman-i Farisi (radi-Allahu anh) became a Muslim. After some years, it was decided that he was going to be freed on the condition that he pay sixteen hundred dirhams (2.8 lbs) of gold and three hundred palm trees. Rasulallah (sall-Allahu ta'ala 'alaihi wasallam) heard about this. He planted 299 palm trees with his holy hands. Those trees began to give fruit on the same day they were planted. One of the trees had been planted by Hadrat Omar (radi-Allahu ta'ala anh). This tree did not give any fruit. Pulling it out Rasulallah (sall-Allahu 'alaihi wa sallam) planted it again with his holy hands. This one also gave fruit immediately. He gave Salman (radi-Allahu ta'ala anh) a gold piece as big as an egg that was obtained in a war. Salman told the Prophet it was too little and that it did not weigh sixteen hundred dirhams. After taking the gold into his holy hands, he gave it back to Salman. He said: "Take this to your owner!" He paid his debt to his owner with half of it and half of it was left to Salman.

72- One day while the Prophet ('alaihi 's-salam) was performing prayer, Satan came up and tried to break his prayer. Rasulallah caught him with his holy hands. He released him after Satan had promised not to come and disturb his prayer again.

73- Abdullah bin Ubey bin Selul, who was the leader of the munafiqs (hypocrite) in Medina called Rasulallah just before dying and begged him, "Please, make the shirt you are wearing a shroud for me." Since he used to give whatever was asked of him he gave his shirt to Abdullah. The Prophet even performed his funeral prayers, Admiring this generosity of the Prophet Muhammad (sall-Allahu ta'ala 'alaihi wa sallam) one thousand hypocrites in Medina converted to Islam.

74- Valid Ibn Mugira, As In Vail, Haris Ibn Kays, Esvad Ibn Yagus and Ibn Muttalib, disbelievers from among the Quraish, worried the Prophet of Allahu ta'ala (sall-Allahu 'alaihi wa sallam) more than the others. Gabriel ('alaihi 's-salam) brought the ninety-fifth ayat (verse) with the meaning: "We punish those who mock you," and signalled to Valid's foot, to the heel of the second one, to the nose of the third one, to the head of the fourth one, and to the eyes of the fifth one. An arrow entered deeply into Valid's foot. But he was too proud to take it out; to him it seemed a humiliating thing. The iron in the arrow entered his blood vessel there and caused sciatica. A thorn entered As's heel. It became very swollen. Haris's nose continuously bled. Esvad struck his head on a tree while he was joyfully resting under it and the other, Esvad, became blind. Finally, all of them died.

75- The head of the Dos Tribe, Tufayl, had converted to Islam in Mecca before the Hegira. He wanted a sign from Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) in order to convert his tribe to Islam. Rasulallah prayed: "O! My Allah! Grant him a sign." When Tufayl went back to his tribe, a light shone between his two eyebrows. Tufayl said, "O! My Allah! Take this sign from my face and put it on another part of my body." He thought to himself, if some people see this on my face, they will think I have been punished for leaving their religion. His prayer was accepted and that light was taken away. It shone like a candle at the end of his whip that was in his hand. In the course of time, the people in his tribe converted to Islam.

76- There was a very beautiful woman among the Bani Naccar tribe in Medina. A jinn, after falling in love with her, used to come to her home. One day, after the Prophet ('alaihi 's-salam) had moved to Medina, the woman noticed that the jinn was sitting on the wall in front of her house. Therefore, she asked the jinn why he gave up coming into her house. He answered: Fornication and all other harams have been forbidden by the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam).

77- In the war called Biri Mauna, after breaking their word, the disbelievers martyred seventy of the Prophet's Companions. One of them was Amir Ibn Fuhayra, who was a freed slave of Hadrat Abu Bakr (radi-Allahu 'anh) and one of the first converts to Islam. After the disbelievers had bayoneted him, he was taken to heaven by angels right before the eyes of the disbelievers. When Rasulullah was informed about this, he declared: "The angels of paradise have buried him, and they have taken his spirit up to paradise."

78- The disbelievers having captured a Sahaba called Habib, took him to Mecca and hung him there. They left him hanging with the thought that the disbelievers will see him and be pleased. He was left there hanging for forty days. His body neither became rotten nor putrefied. Fresh blood continuously came out of his body. After hearing about this, the Prophet ('alaihi 's-salam) sent two men, Zubair bin Awwam and Miqdad bin Aswadi (radi-Allahu anhum), there secretly, and they took him down from the gallows. While they were bringing him to Medina, seventy horsemen were seen behind them. The two men left Habib on the ground in order to save themselves. At that moment, the ground was split and Habib disappeared. Witnessing this event, the disbelievers turned back and went away.

79- Sad bin Muaz (radi-Allahu ta'ala anh) was wounded in the battle of Uhud. After a while, he died. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) reported that seventy thousand angels were present during his funeral prayers. While his grave was being dug, a wonderful scent was emanating from his grave.

80- In the seventh year of the Hegira, Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) sent letters to Nejashi, the emperor of Ethiopia; to the Roman emperor, Heraclius; to the Persian King, Husrev; to the Byzantine governor in Egypt, Mukavvas; to the Byzantine governor of Damascus, Haris; and to Semame, the Sultan of Oman. Thus he invited all of them to become Muslim. The envoys that took those letters did not know the languages of the places they would go to. However, the following morning, they started speaking those languages.

81- Zayd Bin Haris (radi-Allahu ta'ala anh), one of the greatest Sahabas, was going to a distant land. The mule rider, whom he had hired, wanted to kill him. Getting permission, Zayd bin Haris performed two rakats of salat. Then he said: "Ya Arhamerrahimin," three times. As he said each one, a voice saying, "Do not kill him!" was heard. The mule rider went out thinking that there was somebody outside, and then came back in. After the third recitation, a cavalryman with a sword in his hand appeared and killed the mule rider. Then turning to Zaid, he said, "When you began to say, "Ya! Arhamarrahimin," I was in the seventh heaven. When you said it for the second time, I reached the first heaven. At the moment you recited it for the third time, I was here and rescued you." Zaid understood that he was an angel.

82- A Sahaba named Safina, who was freed by Rasulullah's wife, Ummu Salama (radi-Allahu ta'ala anha), and served the Prophet loyally, was captured by disbelievers during the war against the Romans. He escaped from them and on his way back he met an astonishing lion. He told the lion he was the servant of Muhammad ('alaihi 's-salam) and what had happened to him. The lion rubbed himself on Safina and said, "Walk with me!" They walked together until Muslim soldiers were seen. Then, the lion left him.

83- A man called Cahcahi Gaffari rebelled against the Khalifah, Hadrat Uthman (radi-Allahu ta'ala 'anh). He broke over his knees the baton that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) used to carry. After a year, he developed the disease anthrax on his knees and died.

84- Hadrat Muawiya (radi-Allahu ta'ala anh), who had come to Medina for pilgrimage, wanted to take the Minbar-i Sharif (the pulpit of Hadrat Muhammad) to Damascus, in order to be blessed. When they began to move the minbar, the sun was eclipsed. In the darkness the stars were seen. Hadrat Muawiya gave up the idea.

85- In the battle of Uhud, one of the eyeballs of Abu Katade (radi-Allahu ta'ala anh) was plucked out and fell on his cheek. He was brought to Rasulullah (sall-Allahu ta'ala 'alaihi wasallam). After putting the eyeball back into its place with his holy hand, he prayed, saying: "O! My Allah! Make his eye beautiful." This eye was more beautiful than the other one. He used to see more clearly with that eye. Once one of the grandsons of Abu Katade came to the Khalifah, Omar bin Abdulaziz. Omar asked: "Who are you?" By way of a poem, he answered that he was the grandson of that man whose eye had been replaced by Rasulullah. When the Khalifah heard this poem he praised Allah and gave him presents.

86- Iyas bin Seleme says, "In the Haybar War, Rasulullah sent me to call Ali (radi-Allahu anhuma). Ali had a pain in his eyes. By holding his hand, I led him with difficulty. Rasulullah spat on his blessed fingers and rubbed them on the eyes of Ali. Putting the flag in Ali's hand, he sent him to Haybar to fight. The gate, which up until that time could not be opened, was dismantled by Ali, and all the Sahabas entered the castle.

Many, many miracles (mujizas) of the Prophet Muhammad (sall-Allahu ta'ala 'alaihi wa sallam) are written in the books Shawahid-un-nubuwwa by Molla Abdurrahman Jami (rahima-hullahu ta'ala) and Hucetullahi alal- alamin by Yusuf-i Nabhani. The book Shawahid-un- nubuwwa is written in the Persian Language. It was also translated into Turkish.

#### FOOTNOTES

(45) Ahmad Busayri, passed away in Egypt in 695 (1295)

(46) Muawiyah, passed away in Damascus in 60 (680 A.D.).

(47) In this section, most of the times our Prophet's Holy name is spelled as Rasul-Allah.

## THE VIRTUES OF HADRAT MUHAMMAD

There are hundreds of books which describe the virtues of Hadrat Muhammad ('alaihi 's-salam). Virtue means moral excellence.

Eighty-six of his superior qualities have been listed below:

- 1- Among the creatures, Hadrat Muhammad's spirit was created first.
- 2- Allahu ta'ala has written his name in Heaven, in the various Paradises, and in the seven skies.
- 3- On the leaves of a rose which grows in India, "La ilaha illallah Muhammadun Rasulullah" is written. [There is no god but Allah, and Muhammad is His Prophet.]
- 4- A fish caught in the Basra river had "Allah" and "Muhammad" (sall-Allahu ta'ala 'alaihi wa sallam) written on its right and left side, respectively. There are many examples of this. There is a picture of a fish on whose tail the word "Shanullah" is written in Arabic. This picture is on the 200 th page of the book The History of a Fish, which was published in London in 1975. It was also reported that "La ilaha illallah" [There is no god but Allah] was written on the other side of its tail. There are a lot of examples similar to this.
- 5- There are angels whose only task is to repeat the name of Muhammad ('alaihi 's-salam).
- 6- The angels were ordered to bow down to Hadrat Adam because he had the light of Muhammad ('alaihi 's-salam) on his forehead.
- 7- Even during the time of Adam ('alaihi 's-salam) the call to prayer (adhan) had the name "Muhammad" in it.
- 8- Allahu ta'ala ordered all His Prophets to tell their followers: "If you hear of someone named Muhammad as a prophet before you die, you must believe in him."
- 9- In the Torah, in the Bible and in the Psalms, Muhammad ('alaihi 's-salam) and the names of his four Khalifates, some of his Companions (Sahaba) and followers (umma) have been written about and praised. Allahu ta'ala named his beloved Prophet by extracting "Muhammad" from His own name "Mahmud." Allahu ta'ala gave his own names "Rauf" and "Rahim" to His beloved Prophet, too.
- 10- When he was born, angels circumcised him.
- 11- Many great miracles occurred when he was about to be born. This fact is written in history books as well as in the books written as poems describing the birth of the Prophet called "Mawlid Books."
- 12- After he was born, satans could not ascend and steal news from the angels.
- 13- At the moment of his birth, all idols and statues that were being worshipped on the earth were knocked over.
- 14- He used to be cradled by angels.
- 15- He used to talk to the moon when he was in his cradle. The moon used to tilt to the side when he pointed with his blessed finger.
- 16- He began to speak when he was in the cradle.
- 17- When he was a child, whenever he went outside there was always a cloud over his head, fixing a protective shadow over him. This fact continued until his prophethood began.
- 18- When he was three, and when he was informed that he would be the final Prophet at the age of forty, and when he was being taken to Paradise at the age of fifty - two, angels split open his chest. They washed his heart with water in a basin that they had brought with them from Paradise.

- 19- Each Prophet had the seal of prophethood on his right hand. But his seal was on his left shoulder blade and in line with his heart. After Gabriel had washed his heart and closed his chest, his back was sealed by Gabriel with a seal brought from Paradise.
- 20- He could see from behind himself while looking in front of himself.
- 21- He could see in the dark as well as he could in the daylight.
- 22- Having seen the seven stars in the so-called "Pleiades" star group which is next to Taurus, he reported their number. This group of stars is also called "Pervin" and "Ulker."
- 23- His spit made hard water fresh. It revived sick people. Like milk, it was food for babies.
- 24- While his eyes were sleeping, his heart was awake. This condition was the same for all the Prophets.
- 25- He never yawned during his entire lifetime. This condition was the same for all the Prophets ('alaihi mu's-salatu wattaslimat.)
- 26- His sweat used to smell as sweet as a rose. Once a poor man came to him seeking help to get his daughter married. The Prophet ('alaihi 's-salam) had nothing to give, but he put some of his sweat in a small bottle and gave it to the man. When that girl used it, her house was filled with the scent of musk. Her house became famous and was called "musk house."
- 27- Although he was of medium height, when he was together with a tall man, he seemed taller than the other man.
- 28- When he was walking in the sunlight or in the moonlight, no shadow formed by his body was ever seen on the ground.
- 29- No flies, mosquitos or any other kind of insect ever alighted on his body or clothing.
- 30- His clothes were never dirty, no matter how long he wore them.
- 31- Whenever he walked, angels followed him. For this reason, he used to make his Companions (Sahaba radi-Allahu ta'ala 'anhum ajmain) walk in front of him and told them to leave the area behind him for the angels.
- 32- When he stepped on a stone his footprint would be left. However, he never left footprints while walking on sand. Whenever he left his stool in an open area, that place would split open and his stool would disappear. A wonderful scent would also emanate from that spot. These conditions were the same for all the Prophets.
- 33- Some people drank his cupped blood. When he heard this, he declared: "The hellish Fire will not burn them."
- 34- Another great mujiza of his was "the event of the miraj." He was taken from Mecca to Jerusalem by an animal brought from Paradise called "Burak." From Jerusalem he was taken up into the heavens and the Arsh. He was shown strange things. He saw Allahu ta'ala with his physical eyes, but in an unknown manner. [His seeing Allahu ta'ala happened outside of the physical sphere that is, in the second world.] He was taken back home in a moment. No other Prophet was granted a miraj mujiza.
- 35- For the Muslims (his followers/umma), it has become an obligation (fard) to ask Allah to bless him, that is, to recite salat (prayers) and salam (peace) on him which is also done by Allahu ta'ala and His angels.
- 36- He was granted the greatest knowledge among human beings and angels. Although he was "ummi" which means "uneducated," that is, he learned nothing from any man, Allahu ta'ala taught him everything. Adam ('alaihi 's-salam) knew the names of everything, but Muhammad ('alaihi 's-salam) knew the names of everything and also detailed information about everything.
- 37- All the names, the physical appearances of his umma (followers) and the events that would happen among them were revealed to him.

38- He had the greatest wisdom of all.

39- He was granted all the good qualities which can be found in a human being. Omar Ibn-ul Farid was asked: "Why did you not praise the Prophet of Allahu ta'ala?" He answered: "I understood that I did not have the ability to praise him. I could not find the appropriate words to praise him."

40- Allahu ta'ala has put his name next to His own name in the Kalima-i shahadat (the Muslim's attestation of faith), in adhan (the Muslim's call to prayer), in the iqamat (the introduction to prayer), in the tashahhud of salat, in many other prayers, in other acts of worship, in the khutbas, in hard times, in the grave, on Doomsday; in Paradise and in the languages of every kind of creature.

41- The highest example of his superiority is his being "Habibullah," that is, "the beloved of Allahu ta'ala. "Allahu ta'ala has made him His beloved and has befriended him, Himself. He loves him much more than He loves any other person or angel. He declared in a Hadith al-qudsi: "I made Abraham my Khalil (friend), but I made you my Habib (beloved)."

42- The fifth verse of Chapter Duha in the Holy Qur'an with the meaning: "I shall give you everything you desire until you are satisfied," expresses that Allahu ta'ala has promised His Prophet (sall-Allahu ta'ala 'alaihi wa sallam) that He will give him all kinds of knowledge, all the superior qualities, ahqam-i sharia, help against his enemies, victory, conquered lands for his umma (followers) and every kind of intercession and manifestation on the Day of Judgement. When this ayat (verse) was revealed, he declared looking at Gabriel ('alaihi 's-salam): "I will never be satisfied with one of my umma (followers) left in Hell."

43- His blessed heart was always with Allahu ta'ala during the day and night, while he was asleep or awake, while he was alone or together with other people, while he was laughing or crying, while he was at home or in a war, or while he was traveling. He was completely with Allahu ta'ala during some specific times. In order to do his worldly task, and to orientate his heart towards worldly affairs, he used to come to his wife Hadrat Aisha (radi-Allahu' anha) first and tell her: "O! Aisha! Please talk to me so that I shall have tranquillity in my heart." And then he used to go to his Companions to give them some enlightening advice. After he had performed the sunnat (the first part) of the morning prayer at home, he first talked to Hadrat Aisha for some time, and then he used to go to the mosque in order to perform the obligatory prayer with his Companions. These conditions are the specialties of prophethood. If he had gone out without talking to Hadrat Aisha, no one could have looked him in the face because of his nur (light) and divine manifestation.

44- In the Qur'an al-karim, Allahu ta'ala calls every Prophet (alaihimussalavatu wattereslimat) by using their own names. But He calls Muhammad ('alaihi 's-salam) saying, "O! My Rasul", "O! My Prophet."

45- He used to speak clearly, in such a way that could be understood easily. He could speak all the dialects of the Arabic language. He used to answer the questions of those who came from different districts with their own dialects. Those who listened to him did so with admiration. He declared: "I was educated by Allahu ta'ala very well."

46- He used to say many things with a few words. His traditions of more than one hundred thousand show that he was "Cevami-ul Kalim." Some Islamic savants said that Muhammad ('alaihi 's-salam) had expressed the four fundamentals of Islam with just four traditions [Hadith ash-Sharif]. These are: "Deeds are evaluated according to the intention." "Halal is obvious and haram is obvious." "The complainant has to bring forth witnesses and the defendant has to swear." "A person's faith cannot be perfect until he desires for his brother in religion the thing

which he desires for himself." These four traditions are the fundamental basis for 'ibadat (worship), muamalat (business dealings), khusumat (involving penal code and politics), and ethics in Islam, respectively.

47- Muhammad ('alaihi 's-salam) was innocent. He committed no sins, little or big, intentionally or unintentionally, before or after his fortieth birthday. Not a single dishonorable thing was ever seen from him.

48- Muslims have been ordered to recite "Assalamu alaika ayyuhannabiyyu wa rahmatullah" and to greet Muhammad (alaihi 's-salam) while sitting in their prayers. This greeting is not permissible to say for any other prophet or angel while performing prayer.

49- He wanted neither rank nor sultanate. He wanted prophethood and poverty. One morning he was talking with Gabriel, and said: "We did not have a bit of food to eat last night." At that moment, Seraph (Israfil [alaihi 's-salam]) came and said: "Allahu ta'ala has heard what you said and sent me. If you wish every stone you touch will turn to gold, silver or emerald. If you wish, you can be an angelic prophet." The Prophet of Allahu ta'ala repeated thrice saying: "I want to be a human prophet."

50- Other Prophets were prophets for a certain country and for a limited time. But Muhammad ('alaihi 's-salam) was sent as a prophet for all human beings and jinns throughout the world until the Day of Judgement. There were some Islamic savants who said that Muhammad ('alaihi 's-salam) was the Prophet for all the angels, animals, plants, lifeless thing, in short, for all creatures.

51- His mercy and help prevailed over all creatures. How useful he has been for the Muslims is obvious. Those disbelievers living during the time of other Prophets used to be tortured and killed in the world by Allahu ta'ala. But those who have not believed in him have not been tortured in this world. One day he told Gabriel ('alaihi 's-salam): "Allahu ta'ala has informed me that I am the mercy for the universe. Have you been granted anything from my mercy?" Gabriel answered: "Seeing the greatness and extreme severity of Allahu ta'ala, I was always in fear of how my future would be. When I brought to you the verses that revealed my future safety [The twentieth and twenty-first verses of the Chapter Takwir] my fear was dispelled. What mercy can be greater than that?"

52- Allahu ta'ala wanted Muhammad ('alaihi 's-salam) to be satisfied. [As we have written in the forty-second virtue, Allahu ta'ala will grant him whatever he wants until he is satisfied. This fact is reported in Chapter Duha.]

53- Other Prophets answered the slanders of the disbelievers by themselves. But the slanders of Muhammad ('alaihi 's-salam) were answered by Allahu ta'ala. Thus, He defended him.

54- The number of the followers of Muhammad ('alaihi 's-salam) is more than the total of the other Prophets' followers put together. They are more honored and superior to the other Prophets' followers. It is reported in traditions that two thirds of those who will enter Paradise will be from the followers of Muhammad ('alaihi 's-salam).

55- It is said in the book Mawahib-i Ladunniyya that this tradition of the Prophet is well-known: "I desired from my Lord that my followers would not unite upon error. He accepted." In another tradition, he declared: "Allahu ta'ala has protected you from three things. One of them is that He will protect you from being united on error." The second is that the one who dies of a contagious disease will be rewarded as a martyr. The third one is that if two pious Muslims bear witness for a Muslim, saying that he is a good person, that Muslim will be sent to Paradise. In a tradition he declared: "The disagreements among my Companions are mercy for you." and "The disagreements among my followers [being divided into madhabs to practice Islam ] are mercy for mankind." When they are striving to find the truth, disagreements arise among them. Their

striving is a cause for mercy. Two kinds of people have denied this tradition. The first is called majin. The second is called mulhid. A majin is a trickster who uses the religion as a means for his worldly benefits. A mulhid is a perverted person who interprets verses (ayats) according to his worldly desires and becomes a disbeliever. Yahya Ibn Said says: "Islamic scholars are those who make things easy. The same thing was said to be halal (permitted) by one of them, while the other said it was haram (prohibited). The things said to be halal for pious people were said to be haram during the time of disorder. The second of the three, reported in the traditions, is that he who dies because of an epidemic gets the rewards of a martyr. The third is that if a dead Muslim is said to be a good man by two Muslims, he will go to Paradise.

The above tradition shows that "Ijma-i ummat," that is, the unanimity of Islamic savants called mujtahid is from the 'Adilla-i Shar'iyah'. This means that, it is one of the sources of religious knowledge and that the four madhhabs are true. Madhhabs are mercy from Allahu ta'ala for the Muslims.

56- The blessings given to Rasulullah are much greater than the blessings given to other Prophets. The rewards given to a person who performs an acceptable prayer or a good deed will be given to his teacher as well. Four multiples of blessings will be given to his teacher's teacher. Eight multiples of blessings will be given to his teacher's teacher's teacher. The fourth teacher will be given sixteen multiples of his student's blessings. For example: The twentieth teacher will be given five hundred and twenty-four thousand, two hundred and eighty-eight blessings. If the number of blessings to be given to Rasulullah is considered according to this calculation, only Allahu ta'ala knows the real amount. Salafi Salihin were reported to have been superior to their successors. In respect to the number of blessings, their superiority is obvious.

57- Calling him with his name, speaking loudly before him, calling him from a long distance, crossing the road or passing farther in front of him on the way, have been prohibited. The followers of other Prophets ('alaihimussalawatu wattaslimat) used to call them with their proper names.

58- The angel Seraph (Israfil ['alaihi 's-salam]) came to Muhammad ('alaihi 's-salam) many times. Only Gabriel ('alaihi 's-salam) came to the other Prophets ('alaihimussalawatu wattaslimat).

59- He saw Gabriel ('alaihi 's-salam) twice in his true form as an angel. Gabriel was not seen in his angelic form by other Prophets, ('alaihimussalawatu wattaslimat).

60- Gabriel visited him twenty-four thousand times. He came to Moses ('alaihi 's-salam) the most among the other Prophets, which was four hundred times.

61- To swear by Allahu ta'ala with the name of Muhammad (alaihi 's-salam) is permissible, but it is not permissible with other Prophets or angels.

62- To marry his blessed wives (radi-Allahu ta'ala anhunne) after he passed away was haram (prohibited). For this reason, they were referred to as the mothers of all Muslims. The wives of other Prophets ('alaihimussalawatu wattaslimat) were not very helpful. But the blessed wives (radi-Allahu ta'ala anhunne) of Muhammad ('alaihi 's-salam) were useful for him both in his worldly and spiritual affairs. They were patient in poverty, felt gratitude and helped very much in spreading Islam.

63- The Prophet's blessed daughters and wives (radi-Allahu ta'ala anhunne) are the best of all the women in the world. And his companions are the best among mankind, excluding other Prophets. His towns, Mecca and then Medina, are the most precious places on the earth. For one prayer performed in Masjid-i Sharif, the blessing of one thousand prayers is written. It is the same for other acts of worship. The place between his grave and his pulpit is as precious as a

garden in Paradise. He declared: "After my death, visiting my grave is like visiting me when I'm alive." "A Muslim who dies in one of the Haramayn is revived with confidence on the Day of Judgement. Mecca and Medina are called Haramayn.

64- There will be no value based on relationship by marriage or blood on the Day of Judgement. Only Rasulullah's relatives will be the exception.

65- Everybody's family originates from their son, but Hadrat Muhammad's ('alaihi 's-salam) family originates from his daughter, Fatima. This fact is confirmed with a hadith ash-Sharif.

66- Devout Muslims who have been given his name will not enter Hell.

67- Every word and every deed of his was correct. Every ijthad (religious deduction) of his was confirmed by Allahu ta'ala.

68- It is obligatory for everybody to love him. He declared: "He who loves Allahu ta'ala loves me." The sign of love for him is to adapt yourself to his religion, his path, his traditions and his morality. In the Qur'an al-karim, he was ordered to say: "If you adapt yourselves to me, Allahu ta'ala will love you."

69- It is wajib (necessary) to love his Ahl al-bayt (family, radi-Allahu ta'ala anhum ajmain). He declared: "He who feels hostility towards my Ahl al-bayt is a hypocrite. The Ahl al-bayt are his relatives for whom it is haram (prohibited) to accept zakat (charity). They are the Muslim offspring from his wives and his grandfather, Hashim, that is, those coming from the descendants of Ali, Ukaylin, Jafar, Tayyar and Abbas.

70- It is wajib (necessary) to love all of his Companions (Sahaba). He declared, "After my death, do not feel hostility towards my Companions. Loving them means loving me. Having hostility for them means having hostility for me. He who hurts them also hurts me. He who hurts me also angers Allahu ta'ala. Those who anger Allahu ta'ala are tormented by Him."

71- Allahu ta'ala had created two assistants on the earth and two assistants in the heavens for Muhammad ('alaihi 's-salam). They are Gabriel (Jabrael), Mikhail, Abu Bakr and Omar.

72- Every human being has a jinn companion. This satan is a disbeliever. Arousing suspicion within the man, he tries to make him commit sins and strives to undermine his faith. The Prophet of Allahu ta'ala ('alaihi 's-salam) influenced his jinn companion to have faith.

73- Everybody, man or woman, except children, will be questioned about Hadrat Muhammad ('alaihi 's-salam) in their graves. The question "Who is your Prophet?" will be asked as well as the question, "Who is your Lord?"

74- It is an act of worship to read the traditions of Muhammad (alaihi 's-salam). The man who reads them is given blessings. In order to read the traditions, it is very beneficial (mustahab) to perform ablution, to wear clean clothes, to use good perfume, to put the tradition books in high places, not to stand up for those coming in while reading the traditions, and not to talk with others. The faces of those who read the Prophet's traditions are continuously bright and beautiful. It is also necessary to follow these rules while we are reading the Qur'an al-karim.

75- When the Prophet of Allahu ta'ala (sall-Allahu ta'ala 'alaihi wa sallam) was about to die, Gabriel ('alaihi 's-salam) came and conveyed Allahu ta'ala's greetings to him and said that Allahu ta'ala had saluted him. The angel Gabriel told him he would die. He gave the good news to him and to his followers (ummat).

76- To take his blessed spirit, Azrael, the angel of death, came in the form of a human being. He asked for permission to come in.

77- The soil in his grave is superior to every other place including the Kaba [and paradises].

78- He is alive in his grave in a form of existence we are not capable of understanding. He reads the Qur'an al-karim and perform prayers in his grave. This condition is the same for all the Prophets ('alahimussalawatu wateslimat).

79- Those angels who hear the greetings and blessings recited by the Muslims for him all over the world carry them to his grave and convey them. His grave is visited by thousands of angels everyday.

80- The deeds and acts of worship done by his followers are shown to him every morning and every evening. He also sees who has done them. He prays for the sinners to be forgiven.

81- Visiting his grave is also spiritually rewarding (mustahab) for women, too. But, it is permissible for women to visit only when those places are not crowded.

82- All over the world, Allahu ta'ala always accepts the prayers of those who want something from Him for the sake and honor of His Prophet Muhammad ('alaihi 's-salam). This was the case before and after his death. This is called "tawassul." Once a peasant came beside his shrine and prayed: "O! My Allah. You ordered people to make the slaves free. This is your Prophet, and I'm one of your slaves. For the sake of your Prophet, I want you to make me free from the hellish fire." A voice was heard responding to that peasant: "O! My slave! Why do you only want yourself to be free? Why do not you want all my slaves to be free? Come on? Go away. I made you free from Hell." Hatim al-Asam (48), one of the well-known Muslim saints, stood beside the shrine of Rasulullah and prayed: "O! My Allah! I visited your Prophet's grave. Don't send me back empty-handed, please!" A voice was heard, responding: "O! My slave. I have accepted your visit to my beloved Prophet's grave. I have forgiven you and those who were together with you." Hadrat Imam-i Ahmad Kastalani says: "I have been sick for some years. Doctors could not treat me. One evening in Mecca, I begged Rasulullah deeply. That night I saw someone in my dream. I read these lines on the paper in his hand: "Here, with the permission of Rasulullah, the name of the medicine for Ahmad Kastalani is written." When I woke up I felt completely recovered." Kastalani says again: "A girl had epilepsy. I begged Rasulullah to a great extent for her recovery. In my dream, somebody brought me the jinn who caused the girl to be ill. He said to me that the jinn had been sent to me by Rasulullah. I was angry with the jinn and shouted at him. He swore not to hurt the girl any more and then I woke up. I was told that the girl had recovered from epilepsy.

83- First, Rasulullah (sallallahu ta'ala 'alaihi wa sallam) will rise from his grave. He will be wearing the clothes of Paradise. He will go to Mahshar (the meeting place) on an animal called "Burak." He will carry a flag that is called "Liva-ul Hamd." All the Prophets and human beings will stand under this flag. All of them will become bored after having waited for one thousand years. They will go first to the Prophet Adam, then Noah, then Ibrahim, Moses and Isa ("alahimussalawatu wateslimat") and ask them to intercede for them. Those Prophets will not accept because of the shame and fear they feel before Allahu ta'ala. Then, approaching Rasulullah, they will implore him to intercede. He will prostrate himself, he will pray to Allahu ta'ala, and his intercession will be accepted. First of all, his followers will be judged; they will pass the Sir'at and enter Paradise first. They will illuminate the places they go. While Hadrat Fatima (radi Allahu 'anha) is passing the Sir'at, it will be heard: "Everybody! Close your eyes! Muhammad's (alaihi 's-salam) daughter is coming."

84- He will intercede in six places. All human beings will have been freed from the torture of waiting at Mahshar as a result of his intercession called Makam-i Mahmud. Secondly, he will cause many people to enter Paradise without being judged. Thirdly, those Muslims who are to be tormented will be rescued by him. Fourthly, those Muslims who have a lot of sins will be taken

out of Hell. Fifthly, he will intercede for those whose sins and good deeds are equal and who are waiting at a place called Araf in order to enter Paradise. Sixthly, he will intercede for those in Paradise in order to make their grades higher. Each one of those seventy thousand people who entered Paradise without being judged as a result of receiving the intercession of Hadrat Muhammad will, in turn, intercede for seventy thousand people to enter Paradise without being judged.

85- It was declared: "But for you, I would not have created anything."

86- The station of Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) in Paradise is called "Vesele." It is the highest degree of Jannat (Paradise). The root of the tree called "Sidratulmuntaha," of which a branch will extend to everybody, is there. Every blessing will come to the people of Jannat through its branches.

#### FOOTNOTES

(48) Hatim al-Asam Balhi, passed away in 237 (852 A.D.).

### **THE SUPERIOR MORALITY and HABITS OF Hadrat MUHAMMAD (sall-Allahu 'alaihi wa sallam)**

Fifty of the moral characteristics and habits of Hadrat Muhammad (sall-Allahu ta'ala 'alaihi wa sallam) have been listed below:

- 1- The knowledge, religiosity, culture, understanding, wisdom, certainty, intelligence, generosity, modesty, mildness, compassion, patience, zeal, patriotism, loyalty, trust, bravery, majesty, eloquence, courage, beauty, fear of Allah, chastity, kindness, pity, shame, and piety of Muhammad (sall-Allahu ta'ala 'alaihi wa sallam) were much greater than that found in other prophets. He used to pardon both his friends and enemies who hurt him. He would never scold them. In the battle of Uhud, he prayed for those disbelievers who caused his blessed cheek to bleed and broke his teeth, saying: "O! My Allah! Forgive them for they are ignorant."
- 2- He was very compassionate. He used to water animals by holding up a bucket of water; he used to wait until they had enough. He used to wipe the face and eyes of the horse he rode.
- 3- Whenever he was called, he used to respond by saying "lebbeik" (sir!). He never used to stretch his legs among others. He used to sit on his knees. When he saw somebody walking while he was riding on an animal, he used to give him a ride.
- 4- He never considered himself superior to any one. While traveling they wanted to cook some lamb. One of them offered to sacrifice a sheep. Another one offered to skin it. And one of them offered to cook it. Rasulallah (sall-Allahu 'alaihi wa sallam) said he would gather some firewood. They told him: "O Rasulallah! Please, be seated. We shall do that." He responded to them by saying: "Yes! I know you are ready to do everything. But I do not like sitting separated from those working. Allahu ta'ala does not like the one sitting apart from his friends." He stood up and went off to gather firewood.
- 5- When he went to his Companions (radi-Allahu ta'ala anhum ejmaeen) he never used to sit in the front line. He used to sit wherever he saw an empty seat. While he was out walking with a cane in his hand, those who saw him stood up. He said to them: "Do not stand up for me as you do for others to show respect. I'm a man like you. I eat food like everybody else. I sit down when I get tired."

- 6- Mostly, he used to sit on his knees. He was also seen sitting down with his knees up while embracing them with his arms. He never used to distinguish himself from his servants when getting food, clothes or something else. He used to help his servants with their work. He was never seen swearing at or beating on anybody. Anas bin Malik, who continuously served him, said: "I was in the service of Rasulullah for ten years. He served me more than I served him. He has never been angry with me. He never treated me harshly."
- 7- He used to repair the rips in his own clothes, milk his own sheep and feed his own animals. He used to take home the things that he bought from the bazar by himself. During journeys, he used to feed his animals and sometimes he used to groom them, too. Sometimes, these things used to be done by him only; at other times he used to help his servants with these chores.
- 8- When he was called by someone else's servant, in accordance with the customs of Medina, he used to walk with that servant hand in hand.
- 9- He used to visit patients and attended their funerals. To make them happy, he also used to visit the patients who were disbelievers and hypocrites.
- 10- After he had conducted the morning prayer in the mosque, facing his Sahabas, he used to say: "Is there any brother who is sick? If so, let's pay him a visit." Then, he used to ask: "Did anybody die? If so, let's go to help them." Then, he used to say: "Did any of you have a dream? Let's listen to him and interpret it." If somebody died, he used to help wash and shroud the corpse, conduct the funeral prayer and go to the cemetery.
- 11- Whomever of his Sahabas he did not see for three days, he used to ask about. If that person went out on a journey he used to pray for him, or if he were in town he used to visit him.
- 12- He always initiated greeting the man he met on his way.
- 13- He used to ride on camels, mules, donkeys, and sometimes he used to make someone sit behind him.
- 14- He used to serve his visitors and his Companions and declared: "The dearest one in a society is the one who always serves others."
- 15- Nobody saw him laughing loudly. He used to smile slightly. Sometimes his blessed front teeth were seen while he was laughing.
- 16- He was always seen worried and thoughtful. He used to talk very little. He used to begin a speech by smiling.
- 17- He never used to say anything useless or unnecessary. In case of necessity, he used to speak briefly and clearly. Sometimes, he used to repeat his word three times so as to be understood very well.
- 18- He used to joke with foreigners, the people he knew previously, children, old women and the women who were "mahrem" (those he could never marry). But, no situation ever caused him to forget Allahu ta'ala, even for a moment.
- 19- Nobody was able to look at his face directly because of his majesty. If someone looked at his blessed face, they would begin to sweat. In reaction, he used to say: "Do not straighten yourself! I am not a king. I am not cruel. I am the son of a woman who ate dried meat." Then having lost his fear, the man would explain his problem.
- 20- He had no guards or janitors. Everybody could easily come to him and reveal their problems.
- 21- He was a very bashful person. He used to feel embarrassed looking into the face of a person he was talking to.
- 22- He never exposed someone's fault to his face. He never complained about or backbit anybody. Whenever he did not like somebody's words or behavior he used to say: "I wonder why some people behave like that."

23- Even though he was the beloved, the messenger and the favorite of Allahu ta'ala, he would say: "Among you I am the person who has understood Allahu ta'ala the best and fear Him the most. If you had seen what I saw, you would laugh less and cry more." Whenever he saw a cloud in the sky, he would say: "O! My Allah! Do not kill us with your wrath; do not destroy us with your torment; grant us good health." While he was beginning his prayers, a kind of sound, like the sighing of a child would be heard from his chest. This also happened while he was reading the Qur'an al-karim.

24- His heart was amazingly powerful and brave. In the Hunain War, most of the Muslim soldiers had gone to seize the war booty. Consequently, he was left with only a few soldiers. At that moment, the disbelievers attacked suddenly. Rasulallah (sall-Allahu 'alaihi wa sallam) resisted and routed them. This happened several times. He never retreated.

25- In the third chapter, at the end of the second section of the Mawahib-i Ladunniyya, it was stated that Abdullah Ibni 'Umar said that he had never seen a more powerful wrestler than Fakhri Kainat. Ibni Ishaq stated that a shepherd among the disbelievers called Rugane was a great wrestler. He came across with Rasulallah at the outskirts of the city. "O Rugane Why don't you become Muslim?" Rasulallah declared. Rugane asked him if there was any proof to show his being a Prophet. Rasulallah declared, "We will wrestle. If you are beaten, will you have iman?" He said, "Yes, I will have iman." At the very beginning, Rugane was beaten, he was perplexed. He said, "This should not be the case, let us try it once again." Thus, he was beaten three times. At the beginning of the third chapter of Shawahid-un Nubuwwa, it was stated: "I had no intention to have iman. I never thought that I would be beaten." He said, "Now, I am perplexed to learn that you are more powerful than me and I respect this very much." He gifted half of his herd to Rasulallah and he left. While Rasulallah was going with the flock towards Mecca, Rugane ran after him and said,

- "O Muhammad! If the people of Mecca asked you where you found this herd, how would you answer?"

- "I would say that Rugane gave them as a gift," he said.

- "If they asked you why he gave them as gift?"

- "I would say, I wrestled with him. I had beaten him. He appreciated my strength and he gave it as a gift."

- "Please don't say that. My fame and honor will disappear. You had better say, My words pleased him and he gave them as a gift."

- "I promised my Rabb not to say any lie," he said.

- "Then I will take the heard back," he said.

- "It is up to you! One thousand herds could be sacrificed for the sake of my Rabb."

Rugane fell in love with Rasulallah's iman and honesty. He immediately became a Muslim by saying Kalima-i Shahadat.

There was another wrestler called Aswad-il Jumahi. When he stood on the skin of an ox, ten strong men could not move the skin after pulling it from different directions, and the skin would tear into pieces but he would remain standing. He also said he would have iman if Rasulallah beats him. He was beaten but did not have iman.

26- He was very generous. He gave away hundreds of camels, sheep, and he never left anything for himself. Innumerable hardhearted disbelievers were converted to Islam after seeing his generosity.

27- When someone wanted something from him, he never said, "I do not have it." He would give it, if he had it. If not, he remained silent.

28- Even though Allahu ta'ala had declared to him: "I shall give you whatever you want," he never wanted worldly fortune. Never did he eat bread made of sifted wheat flour. He always ate bread made of unsifted barley flour. He never ate enough food to be full. He ate bread without anything, or with dates, fruit, vinegar, soup, or bread dipped into olive oil. He also ate chicken, rabbit, camel, gazelle, fish, dried salted meat and cheese. He liked the leg side of meat. He bit into the meat while holding it with his hands. [It is permissible to eat meat with a knife.] He usually ate dates and drank milk. His family spent times at home without cooking any food or baking any bread for two or three months. During this time they would only eat dates. It was also witnessed that he would eat nothing for two or three days. When he died, it was found out that his iron armored jacket had been pawned to a Jew for 30 (thirty) kilos of wheat.

29- Nobody ever heard from him the words: "I do not like this food." He ate the food he liked and did not eat the food he did not like.

30- He ate once a day, either in the morning or in the evening. When he came home, he used to ask: "Is there anything to eat?" If there were nothing, he fasted. He ate his meals on the floor without a table, table cloth, tray or anything like them. While eating he sat on his knees, without leaning on anything. He began eating after reciting 'Basmala' (in the name of Allah). He ate with his right hand.

31- Sometimes, he put aside enough dates and barley for his nine wives and few servants to last them for a year. He also gave alms to the poor from these dates and barley.

32- Among foods, he liked mutton, broth, pumpkins, sweet things, honey, dates, milk, cream, melons, grapes and cucumbers. He also liked cold water.

33- He used to drink water slowly, starting with Allah's name (Basmala), stopping with three pauses in between, and in the end he used to say "Alhamdulillah" (all praise to Allah) and then pray.

34- As the other Prophets did, he never accepted any goods of zakat (charity) or any alms, but he accepted presents. He usually gave something in return for the presents.

35- He wore everything that was divinely sanctioned. He covered himself with seamless garments made of thick material similar to a wrapper (ihram). He wrapped himself with a large cloth and also wore a shirt and robe. These were woven from cotton, wool and animal hair. He usually wore white garments, but sometimes green ones. He rarely wore things that had been sewn. On Fridays, on religious holidays (Iyd), in the time of war, and when foreign missions came, he wore precious shirts and robes. The color of his garments was mostly white. His clothes were long enough to cover his blessed wrists and shanks.

In his book entitled Shamail-i Sharifa, Imam-i Tirmuzi (rahima-hullahu ta'ala) says: "Rasulullah liked to wear a Qamis, that is, a kind of shirt. The sleeves of his shirts were long enough to cover his wrists. There were no buttons on the collars or on the wristbands of his shirts. His shoes were made of animal skins and they had one leather collar and two qoobals on them. A "qoobal" is a strap sewn on the leather collar and on the front tip of the shoe from both ends. It passes between two toes. Local customs are followed in wearing clothes and shoes. Deviating from local customs causes notoriety. It is necessary to avoid notoriety. When he entered Mecca, he was wearing a black turban on his head."

36- He usually wrapped his head with a black muslin, but mostly with a white one, and allowed its one end to come one span down his back. His turban was neither long nor short. Its length was nearly three meters. He used to wrap his turban without a skullcap. Sometimes he wore a white skullcap without a turban.

37- Having adapted himself to the customs in Arabia, he allowed his hair to grow half way down his ears, but he did not let it grow any longer. He rubbed a kind of oil on his hair. Even while traveling, he carried a bottle of oil for that purpose. When he rubbed oil on his hair, he used to put on the muslin first, and then wear his head-covering over it. Sometimes when his hair was long, he plaited it, letting the plaits dangle from the sides. On the day he conquered Mecca, he had two braids of hair.

38- He used to rub musk or other perfumes on his face, head and hands, and was often scented with aloe wood and the spirits of camphor.

39- His bed was made of leather and full of date filler. Once, he was given a bed that was full of wool, he did not accept it and said: "O! Aisha! I swear by Allah that if I wanted, Allahu ta'ala would make gold and silver piles available for me in every place." He Sometimes slept on a mat, on wood, in a bed, on felt woven from wool, or out on the dry soil.

Ibni Abidin (rahima-hullahu ta'ala) says: "Those things that used to be done continuously by Rasulullah and by his four Khalifates are called "Sunnat." It is makruh to leave "Sunnat-i Huda." To leave "Sunnat-i Zaida" is not makruh."

In his book, entitled Hadiqa, Abdulgani Nabulusi (49) (rahimahullahu ta'ala) says: "If Rasulullah (sall-Allahu 'alaihi wa sallam) was not offended by those people who left the things done by him with the intention of worshipping, then those kinds of worships are called 'Sunnat-i Huda.' The things which were always done by Rasulullah with the intention of worshipping are called 'Sunnat-i muakkada.' The things done by Rasulullah habitually are called 'Sunnat-i zaida' or 'Mustahab.' Beginning from the right side when doing good works, and using the right hand for them, the things done or used by Rasulullah in building, eating, drinking, sitting, getting up, going to bed, while wearing clothes, while using tools and so on are mustahab. It is not a cause for perdition or punishment to follow the 'habitual bidats,' such as using a sieve for flour and spoons, which appeared later. That is, doing the habitual bidats and not to follow the sunnat-i zaida (mustahab) is not sinful for a Muslim." Thus, it is understood that it is permissible to eat at the table; to use forks or spoons; to sleep on a bedstead, to use a radio, television, or tape-recorder in a conference during the moral and science lessons in school; to use every means of transportation; and to make use of scientific productions, such as calculators and glasses. This is so because these are customary bidats. Those things that appeared later are called "bidat." Of course, it is sinful to use customary bidats and the newly discovered things for evil purposes. A very vast amount of information relevant to this subject of using a radio, loudspeaker, or tape recorder in mosques for performing prayers, in calling the adhan, in preaching and khutbas is given in the books Endless Bliss and Islam Ahlaki. Performing bidat in acts of worship, that is, to make a slight change in the Prophet's way of worshipping is a mortal sin. It is an act of worship for the government and the army to fight against their enemies. Therefore, surely it is not bidat to use every kind of scientific production in war. On the contrary, it is a great blessing. We, Muslims, have been ordered to use every kind of useful scientific products in war. It is necessary to make useful things which will be helpful in worshipping Allahu ta'ala. But, of course, those new products which facilitate committing sinful acts are bidat. For example, it is necessary to go up to the top of the minaret to recite the adhan (Muslim call to prayer). This is because it was ordered to be recited in a high place. Therefore, it is also bidat to recite the adhan with a loudspeaker. Permission was not given to recite it with an instrument. Furthermore, it was ordered to be recited by a man. In order to inform the people of their prayer times or the times of any ibadat (worship), it has been forbidden in Islam to use any musical instruments, such as sounding a trumpet or ringing a bell.

40- He never used to let his beard grow longer than a handful. He used to cut the hair longer than a handful with scissors. [It is sunnat to let the beard grow as long as a handful. It is wajib for a Muslim to grow a beard when he is living in a place where they customarily have beards. Cutting the hair longer than a handful is sunnat (a custom of the Prophet). Keeping the beard shorter than a handful is bidat. If the beard is shorter than a handful, then, it is wajib to lengthen it as long as a handful. It is makruh to shave. But if you have an excuse, shaving is not makruh.]

41- He used to tinge his eyes with stibium three times every night.

42- He used to have a comb, mirror, a box for stibium, miswak (natural toothbrush), scissors, sewing needle and thread in his house. He used to take them with him when traveling.

43- He preferred beginning from the right side and using his right hand. He only used his left hand to wash after a stool.

44- As far as possible, he did his jobs using odd numbers.

45- After the night prayer, he slept until midnight, then, he worshipped until the morning prayer. He would sleep on his right side and put his right hand under his right cheek and then recite some chapters of the Qur'an before falling asleep.

46- He assumed "tefe'ul." In other words, he considered a good omen whatever he saw first or suddenly. Nothing was unlucky for him.

47- When he was sorrowful he would grasp his beard and think upon the matter.

48- When he had trouble, he preferred performing salat at once. The enjoyment and pleasure of prayer caused him to lose any sense of sorrow.

49- He never listened to a person backbiting, that is, the one speaking slanderously about an absent person.

50- While he was walking along the street, if he felt it necessary to look around, he would turn his whole body and not just his head.

**WARNING:** All of the above-mentioned things done by the Prophet of Allahu ta'ala (sall-Allahu 'alaihi wa sallam) have been classified into three groups by Islamic scholars (rahima humallahu ta'ala). The first group contains the things that are necessary for every Muslim to do. These are called "sunnat." The things that were peculiar to the Prophet only (sall-Allahu ta'ala 'alaihi wa sallam) make up the second group. Others are not permitted to do these. These are called Hasais. The third group consists of those things which depend on customs. Every Muslim must do these by adapting himself to the customs of the place he is living in. If a Muslim does not follow these customs, fitna (discord and trouble) may possibly arise. Awakening fitna is haram (prohibited).

#### FOOTNOTES

(49) Nabulsi, passed away in Damascus in 1143 (1731 A.D.).

## **PART: THREE**

# **ISLAM AND THE OTHER RELIGIONS**

## **INTRODUCTION**

This chapter will discuss the religion of Islam as the previous sections did, and it will remind you of past historical events. You will be given information about the fundamentals of all the world's religions. We also hope that this chapter will be a pleasure for you to read, as we hope the others were. We have said repeatedly that we are about to enter the twenty-first century, but in our time, everybody has less time, more troubles and their heads are full of various thoughts. On the other hand, today's man has access to a great deal more new information. He compares every book he reads with the knowledge he has. This is why the knowledge presented to them must be logical, based on documents, appropriate to the systems and conditions of our time, and so on. We can never thank Allahu ta'ala enough for enabling us to write and publish our books, which we prepare with new additions every year. The blessings of Allahu ta'ala are unlimited.

It is understood through the letters we have received that our books have been read by many people, and they found them very beneficial, so we are grateful to Allahu ta'ala, again. The prayers and the expressions of appreciation from our readers are the best rewards for us. These letters and their appreciation encourage us to work more.

It is a pity that the number of those able to read and understand the books of the early Islamic scholars and relate them to the new generation using today's languages has diminished recently. Experts on religion have almost vanished. Since the religion of Islam is the most modern (the best), logical and the final religion in the world, in order to write a book about Islam, a man must have a higher education (that is, he must have very deep knowledge), a knowledge of languages - Arabic, Persian, and the others- must know the natural and scientific laws, as well as the religious ones. That is why we write books while paying great attention to and examining the books of religious and scientific experts. We never act unfairly, as the fanatics do. We examine carefully all the letters received, then, the scientific and logical answers are given to them. Some parts of our books have been translated from Turkish into French, German and English. We see that our books have been approved of by other Islamic Institutions and that our books have been kindly mentioned in their publications. We are not praising ourselves with these words. The work we have been trying to do consists of reading the book of Islamic scholars, examining and coordinating them, and then publishing the knowledge we have gathered into a language which is easy for everybody to understand. We ourselves have added nothing to the books that we have published. We have placed the knowledge that we have gathered with great difficulty before the public. Thereby, we have given them the opportunity to read and learn easily. The conclusion belongs to our readers. We consider it to be our task to get these materials ready for them. We fulfill this task for the sake of Allahu ta'ala, only. We do not expect any materialistic rewards from anybody. We are sure that those who read this book will have learned that Islam is the only way to Allahu ta'ala. It is impossible for humanity to lead a happy life without having faith. Religion causes people to correct their morality. Islam should not be used for the sake of worldly benefits or for political tricks, and it cannot be the means for self interest or ordinary purposes. Also, our readers will have learned that they must follow Islam to attain the happiness in this world and in the hereafter.

Even though Islam is the most logical and the most perfect religion, it is a pity that the efforts to spread it are so insufficient. On the other hand, organizations established by Christians to spread Christianity are quite endowed. In his book entitled *Dhiya-ul-Qulub*, published in the year 1294 (1877), the great Islamic scholar Ishaq Effendi of Harput (a town in Turkey) wrote: "An institution called 'Bible House' established by the Protestants in England in 1219 (1804), had the Bible translated into 204 foreign languages. Up to the year 1872, the number of books published by this institution was about seventy million. Meanwhile, the money spent by the same institution was equal to 205,313 English gold coins." This means thirty-one billion Turkish liras. (When one English gold coin was about 150,000 TL.). This "Bible House" institution is still active. They have a lot of regular and camp hospitals, building for conferences, libraries, schools and cinemas. They also have places for amusements and sporting installations in many parts of the world. They do their best to Christianize those people who attend such places. The Catholics have been striving in the same way. But in addition to all of this, they find jobs for the youngsters of poor countries, distribute food and medicine to the hungry, and, at the same time, exhort them to be Christians.

In some Muslim countries, such as Pakistan, South Africa and Saudi Arabia, there are some small organizations. There are also some Islamic centers in America and in some European countries. Some books are distributed by them. But, their publications attack one another, so the unity enjoined by Islam is demolished, and confusion is aroused among the public. Our organization, namely, IKHLAS, can afford only to educate a few youngsters. The total capital of all the Islamic organizations in the world is too small to be compared with the huge capital of Christian organizations. But in spite of this reality, the books published by the IKHLAS foundation are being read all over the world; thus, the number of Ahl as-Sunnat Muslims (those on the right way) is increasing day by day. About a hundred years ago, the number of Muslims in the world was one-third that of the Christians, but today this ratio has already risen to one-half. The reason for this is that each Muslim keeps his faith loyally and raises his children as Muslims, but the young generations from the Christian world lose their dependance upon Christianity after seeing that it is not in conformity with the latest scientific advancements. Meanwhile, the communist states have abolished religion entirely. In some fanatical communist states, such as Albania, "The Museum of Atheism" has been established to ridicule religion. And in spite of huge Christian organizations in England, the number of atheists there, according to the newspapers in Britain, has reached thirty per cent.

As it is seen, despite Christian propagation efforts, Christianity is weakening, but our modest books are being approved of all over the world. Do you think there is a reason for this? The reason is obvious: The religion of Islam is the most civilized, the most logical, and the truest religion. When a man who is educated and impartial reads our books describing Islam clearly, he becomes a Muslim; he sees that Islam is the final religion and in conformity with modern scientific principles. There are no myths in it. Muslims believe in one Allah, not a formation of three, as in the Trinity, which is an unbelievable dogma. If examined carefully, it will be seen that the fundamentals of the religions which require human beings to believe in only "One Allah" are identical. Whenever a true religion was corrupted, Allahu ta'ala sent a new Prophet to correct it, and the last of the true religions is Islam, the most logical and the most modern one. A comparison between Islam and Christianity was made by an Islamic scholar, Ishaq Effendi, which reveals that the fundamentals of faith in these two religions are the same, but Christianity was corrupted by the Jews and priests.

In this book another important section concerns the comparison between the moral principles of Islam and Christianity. If you examine this section carefully, you will see that the same things are demanded, in the same way, by these two religions and that they both give the same instructions to humanity. Today, if a Christian man believed in "One Allah" instead of the "Trinity," and that Muhammad ('alaihi 's-salam) is the final Prophet, he would become a complete Muslim. [As a matter of fact, the dogma called "Trinity" in Christianity is rejected by highly intellectual Christians, and they try to interpret it evasively so that they believe in one Allah.] A lot of Christians have already become Muslim after seeing this truth. Their names can be seen in our book entitled Why They Converted to Islam?

The food of the spirit is religion. An atheist is like a man without a head. Just as it is necessary for a body to take breath, to eat and drink, similarly, the spirit is in need of religion so that it will be noble, pure and peaceful. There is no difference between an atheist and a machine or an animal. There is no greater means than religion to enable a man to know Allah; to prevent him from doing evil things; to guide him; to cause him to have intellectual peace; to console him in hard times; to give him power, material or moral; to make him gain respect, honor, prestige, and friendship in a society; and to protect him from the Hell-fire, which is eternal.

Unfortunately, in the hands of unscrupulous and treacherous men, religion has frequently been used only to perpetuate self interest. Whereas, in truth, religion is the only way of knowing Allahu ta'ala and of obtaining His mercy.

We are of the opinion that when you read this book you will have seen that all the religions were originally the same; every religion was replaced with a new one by Allahu ta'ala over different periods of time. Whenever a religion became corrupt Allahu ta'ala sent Prophets ('alahimu's-salam) to make corrections in it; hence, the final religion is the one brought by Muhammad ('alaihi 's-salam). We hope that your faith will be strengthened, and thus, you will embrace the religion of Islam, which is the best source of moral guidance, virtue, energy, and courage. We pray that you will only use it to be a man with a pure and noble spirit, and that you will also use it to attain endless bliss by obeying the commandments and the prohibitions of Allahu ta'ala. Afterwards, we know that you will prevent it from being used for other causes, such as position-hunting or for other materialistic purposes.

The greatest enemy of Islam is the British. The reason is that the essential policy of the British State has been to exploit the natural resources of the world, particularly those of Africa and India, and to make the people of these places work like animals thereby transferring all the earnings to England.

Those people embracing Islam, which orders justice, fraternity, and helping one another, prevents the tortures and lies of the British. However, the British Government established the Ministry of Commonwealth and attacked Islam through inconceivably treacherous plans, military and political forces. Hempher, one of thousands of male and female spies directed by this Ministry, explained in his confessions their objectives, beginning in 1125 [B.C. 1713] and some of their plans which are a shame for all humanity. These confessions were published in Arabic, English and Turkish by Hakikat Bookstore in 1991

## **ISLAM IS NOT A RELIGION OF BARBARISM**

If you go up to the top of Kahlenberg, a hill facing the city of Vienna and the locality used as the headquarters for the Ottoman Army in 1095 (1683) during the besiegement of Vienna, you will

see a memorial there. There is a sentence on it which reads: "May God protect us against the malevolence of the plague and the Turks," and a picture which falsely depicts the Turks slaughtering Christian women and children. During that time, the Turks were introduced as the most savage, cruel and tyrannical nation in the world by the Christians. They believed that "Islam, the religion of savagery, caused the Turks to be so." According to the Christians, if the Turks had become Christian, they would not have been so "cruel" and "tyrannical." Those who claimed that Islam was the religion of savagery were the Christian men of religious authority, who were the judges, the tyrants, and the dictators of that time. In school, during the lessons, these wrong impressions were given to Christian children. This terrible claim and calumny has continued for ages, even up to now. The paragraphs below are in a book by Ishaq Effendi of Harput (rahimahullahu ta'ala), which were quoted from a book written against Islam by a Christian man of religious authority and published in 1860.

"Hadrat Jesus always communicated his religion to the people affectionately, in a kind and mild way, and by finding a remedy for their troubles. That is why, as soon as Christianity appeared, five hundred people became Christian in a few years. In contrast, Islam, a religion of savagery, was accepted under force with a fear of being killed. In other words, people were cruelly forced to become Muslim. Muhammad ('alaihi 's-salam) tried to disseminate the religion of Islam by using force, by frightening people, and by declaring holy wars against others. That is the reason why the number of Muslims who were converted to Islam solely by means of preaching was only about 180 after thirteen years had passed from the day he declared himself to be a prophet. This is enough to show the difference between Christianity, the true and kind religion, and Islam, the religion of savagery. Christianity is a perfect and humane religion that comes into the hearts of people by way of mercy, benevolence and without any force. It is clearly understood that Christianity is really the true and only religion through the fact that when Christianity appeared, the previous religion, Judaism, a monotheist religion, disappeared. It is necessary for the previous religions to disappear when Allahu ta'ala sends a new Prophet. Since the Jews did not believe in Christianity they met with many troubles, and became trifling and despised. It is so because the sending of a new Prophet means that the previous religions are corrupt. On the other hand, after Muhammad ('alaihi 's-salam) had brought Islam, Christianity did not disappear, and neither Christianity nor Judaism met with any calamities; on the contrary, they spread even further. Even though the Muslims did their best for Islam, massacred nations and destroyed churches (e.g. four thousand churches were pulled down during the time of the Khalif Umar), the number of Christians has been increasing day by day, and getting richer and richer. But, what about the Muslims? They have been experiencing great difficulties, getting poorer and poorer, while losing their importance and prestige all over the world."

Together with Ishaq Effendi, we too have given the answer below to the slanderous lies above: First of all, the information and the numbers above given by the priest are not correct. The holy book of Islam, the Qur'an al-karim says: "There is no compulsion in religion." Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) communicated the religion of Islam without using any force or by frightening the public. The number of people who willingly became Muslim increased in a short time. Our assertion is proven by means of an explanation written by priest Sala, a translator of the Qur'an al-karim, and a Christian historian. (George Sala died in 1149 [1736 A.D]. He was an English priest. He translated the Qur'an al-karim into the English language in 1734. He wrote a great deal of information about the Islamic religion in the foreword of his book.). This is what was said in his Translation of the Qur'an, which was published in 1266 (1850 A.D.): "Before the hegira there was not a house left without a Muslim in Medina."

This is to say that, until that time, the people living in cities became Muslim without seeing any sword. They became Muslim because of seeing the greatness of Islam, its honesty, and the eloquence of the Qur'an al-karim. The accurate numbers below prove that the religion of Islam rapidly spread. When Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) passed away, the number of Muslims was about 124,000. Four years later, after the passing of Hadrat Muhammad (sall-Allahu ta'ala 'alaihi wa sallam), Hadrat Umar formed a Muslim army of 40,000. With this army, he conquered Iran, Syria, Egypt and Anatolia as far as the city of Konya. Hadrat 'Umar (radi Allahu ta'ala anh) never inflicted cruelty. He never tyrannized the Christians or Zoroastrians living in the countries he captured from the hands of cruel dictators. His justice has been approved of by everyone, friend or enemy, all over the world. Most of the people living in those countries converted to Islam willingly after seeing the justice, and the perfect morality in this religion. The number of those who stayed in their invalid religions, that is, following Christianity, Judaism, and Magianism, was very small. Hence, it has been unanimously written by historians that in ten years, which is a very short time, the Muslim population in the Muslim countries reached approximately twenty to thirty million. Far from destroying four thousand churches, when he entered the city of Jerusalem and was asked which church he wanted to convert into a mosque, he rejected that proposal outright, and he performed his first prayers outside a church. Three hundred years later, after Hadrat 'Isa (Jesus Christ) had ascended, Constantin I. converted to Christianity. With his service and even with force, the population of Christians reached only six million. The Jews, who did not convert to Christianity were stoned, and their ears were cut with the orders of Constantin.

Regarding his claim that the appearance of Christianity brought about the disappearance of Judaism and a tremendous amount of suffering upon the Jews, this Christian man of religious authority does not seem to have enough knowledge on history or to have even examined it at all. Judaism had been corrupted long before Christianity appeared, and the city of Jerusalem was burned and destroyed by the Assyrian ruler Buhtunassar (604-561 B.C.), and later on, by the Romans. After that, the Jewish people were scattered and could not reassemble themselves. Since all these events happened before the appearance of Christianity, no relation can be drawn between them. Today, as we are about to enter the twenty-first century, we see a powerful Jewish state in front of us. Obviously, in spite of Christianity, Judaism is still alive. As a matter of fact, before the establishment of today's new Jewish state, there were Jewish men at the heads of many sources of great fortune -the mass media and the greatest industrial corporations of Europe. Moreover, Jewish lawyers have been highly esteemed all over the world. From among the Jews, Lord DISRAELI, became one of the richest men in England, as well as a prime minister of the British Empire. Rotalid, a Jew, is the richest man of the world. Even today, most of the stock-exchanges and companies in Europe and in the U.S.A. are controlled by Jews. In short, this Christian's claim: "As soon as Christianity appeared Judaism disappeared, and the Jews met with many calamities," is completely false. Perhaps, it is something imaginary formed from his mind. Christian men of religious authority claim that Christianity is based on love, mercy, compassion, helping one another and so on. But what about the facts on the 169 th page of the Turkish translation of the Holy Bible, published in 1303 (1886) in Istanbul. I showed some verses from this page, which consisted of the 10-18 th verses of the twentieth chapter of the Book of Deuteronomy, to a Christian neighbor of mine. This page states as follows:

"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 shall eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou 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 Amorites, the Cananites, and the Perizzites, the Hivites, and the Jebusites; As the Lord thy God hath commanded thee. That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God." These verses quoted from the Bible mean:

When you approach a city to fight against them, you should first call the inhabitants towards peace. If they agree to this, and open the gates, all the people in that city will be your slaves, after all, and they will serve you as long as they live. If they do not agree to your proposal for peace, if they fight against you, you should siege the city and when GOD, your Allah, grants you this city you should massacre all the men there. You should plunder all the women, children, animals and the other property for your own interest [that is, you should seize them]. Consequently, you should eat the property of your enemies granted by God, your Allah. Not only in this city, but you will do the same in all those other cities far away from you. You will leave nothing alive in those cities given to you as inheritance from God, your Allah. You will completely destroy the nations of the Hittee, Amoree, Ken'ani, Perizzi, Hivi, and Yebusee, in the way ordered by God, your Allah. Thus, they will not be able to teach you the way they worship their Gods. Otherwise, you will be judged to have revolted against God, your Allah.

Then, I said to my Christian neighbor, "A very cruel attitude is demanded of you in your Holy Bible over weak people. No relation is there between this order in the Holy Bible and the Christian compassion which is continuously repeated by you Christians. Where is your compassion and your taking pity on the public? This paragraph in the Holy Bible is a terrible example of savagery and cruelty. It means that your religion orders you to be savages. Nowhere in our holy book, the Qur'an al-karim, are there words that orders Muslims to treat our enemies in such a manner. On the contrary, the Qur'an al-karim often points out the way of compassion, mercy, and forgiveness. Then how can it be possible that your Christian men of religion are courageous enough to claim that the religion of Islam enjoins savagery, and that Christianity is a religion of compassion? look, here! This is a paragraph in your holy book, the Bible. That is to say, contrary to your claim, the Holy Bible orders savagery, barbarism, and cruelty. What do you think of it?"

He, my neighbor, began to answer by saying that he did not know of a paragraph like that in the Bible, and went on, "Yes, no relation is there between this paragraph and Hadrat Jesus. This is a paragraph taken from the book of the Torah of Hadrat Moses. The thing mentioned in this paragraph is an order given to the Jewish people by Allahu ta'ala in order for them to take their revenge from the Egyptians. During that time, the Egyptians did not believe in the true religion, Judaism, and they tried to kill Hadrat Moses. Upon this, Allahu ta'ala ordered the Jewish people to destroy and take revenge upon those nations written in that paragraph. This is the reason for that paragraph being in the Bible. There is no relationship between this paragraph and true Christianity." Then, I said to him, "Each religion has a holy book. Every follower of that religion has to believe that every word of every line in his holy book is completely correct, no matter from where or how a paragraph was derived or how the book was arranged. A holy book and all

the writings in it must be believed in, if it is a book from Allahu with His orders. The holy book of the Christians is the Bible. That is why you have to believe that all the writings in it are the orders of Allahu ta'ala. You have no right to break your holy book into pieces by claiming that this paragraph is old, or that paragraph belongs to the Jews, or this paragraph does not concern Jesus, but instead Moses, and so on. You have no right to believe partially. You have to believe completely. If there is no relationship between Christianity and this paragraph in the Book of Deuteronomy that we have just read, your spiritual councils should have deleted this paragraph or declared the paragraph false and something attributed to the Bible later on. Since they have not done something like this, it means you have accepted this paragraph as an order from Allahu ta'ala. So, we must conclude that Christianity is a very cruel and savage religion. It orders you to massacre your enemies without mercy."

The Christian priest was extremely confused. He said he had never read the Holy Bible from beginning to end. He especially had no idea about the Old Testament. He was very surprised to hear of the paragraph we showed him. At last, he said, "You have made not only me, but all the Christian world blush. I am not a man of religion, and I must confess that I am not looked upon as pious. Up to now, I thought there were scriptures in the Bible counselling mercy, compassion and forgiveness only. This paragraph of blatant savagery has negatively influenced me. At the same time, as a priest, I feel more and more ashamed. When I return to my country, I shall transmit this case to the men of religion who have more knowledge than I. If possible, I shall apply to the necessary officials for the purpose of taking these verses out of the Bible. These verses must be false. Such a terrible order could not have been given by Allahu ta'ala. Maybe those verses were invented by a Jew." We tried to comfort him. We gave him our book Islam and Christianity, published in English. We also added, "If you read this book, you will see that there are more faults in the Holy Bible. (50) It states that there are as many as 20,000 errors in the Bible."

There are many verses in the Holy Bible which command cruelty and barbarity, yet the Christians believe this book was sent by Allahu ta'ala. Therefore, we would like to cite some of these verses so that they might serve as a lesson for the so-called innocent and compassionate Christians, who claim that Muslims are cruel and that Islam is a religion of brutality.

The twenty-third verse of the 23rd chapter in the book of Exodus in the Old Testament says, "For mine Angels shall go before thee, and bring thee in unto the Amorites, and the Hitites, and the Perizzites, and the Cananites, the Hivites, and the Jebusites: and I will cut them off." And the twenty-fourth verse says, "....but thou shalt utterly overthrow them, and quite break down their images."

It is stated at the beginning of the thirty-first chapter of the book of Numbers: "And the Lord spake unto Moses, saying avenge the children of Israel of the Midianites." The seventh verse and the following ones say, "And they warred against the Midianites, and they slew all the males. And the children of Israel took all the women of Midian 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."

It is said in the other verses of the same chapter that Moses ('alaihi 's-salam) was angry with his officers for they left the women alive, and he ordered all the women and children to be killed. Furthermore, it is reported that the number of the girls who were not killed was 32,000, (Verse: 34). Hence, can you imagine the number of those who were killed?

It is stated at the beginning of the seventh chapter in the book of Deuteronomy, 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 Girgashites, and the Amorites, and the Cananites, and the Perizzites, and the Hivites, and the Jebusites, 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."

This is written in the twenty-seventh verse of the thirty-second chapter in the book of Exodus: "And he [Moses] 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 neighbor."

It is written in the eighth verse of twenty-seventh chapter in the book of First Samuel: "And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: ...And David smote the land, and left neither man nor woman alive."

The eighth chapter of Second Samuel says that David killed twenty-two thousand Syrian men, then it is stated 18,000 men were killed. It is written at the end of the tenth chapter that David slew seven hundred chariots of the Syrians and forty thousand horsemen.

At the end of the twelfth chapter it says: "And he [David] brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon."

It is written in the Old Testament that after Moses ('alaihi 's-salam), Joshua ('alaihi 's-salam) ordered millions of people to be killed.

This is said in the thirty-fourth verse of the tenth chapter in the book of Matthew, "For not that I am come to send peace on earth: I came not to send peace, but a sword."

The fifty-first verse of the twelfth chapter in the book of Luke says, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."

Again in the book of Luke, the thirty-sixth verse of twenty-second chapter says, "Then said he unto them, but now, he that hath a purse, let him take it, and likewise his script; and he that has no sword, let him sell his garment, and buy one."

An honest person who reads the Holy Bible can see that it is full of horrible and cruel scenes, and all these are ascribed to the Prophets and the beloved servants of Allahu ta'ala.

Christians who followed the orders of this book, which is believed to be the word of Allahu ta'ala, committed many cruel and evil acts against Muslims, Jews, and even themselves. These acts are written down with blood in history books. The following is written on the twenty-seventh page of the book *Kashf-ul-asar wa fi qisasi anbiya-i bani Israeel* by the priest Alex Kcithin in English and translated into Persian language by the priest Marik: "The Great Constantin ordered the ears of all the Jews living in his section of the country to be cut off, and he banished them to different places."

The book *Siyar-ul mutaqaddimin* written by priests states: "After he had asked the opinion of his commanders, Gratienus, the Roman Emperor, ordered all the Jews in his country to convert to Christianity in the 372 nd year of the Christian era; otherwise, they would be killed."

The fact that 230,000 Protestants were massacred by the Catholics only because they did not want to follow the Pope is written in a book by priests and was published in Beirut in 1265 (1849 A.D.). Also the book *Mirat-us-sidk*, translated from English into the Urdu language by Thomas, a Catholic priest, and published in 1267 (1851 A.D.), states on pages forty-one to forty-two that 645 monasteries, 90 schools, 2376 churches and 110 hospitals were taken from the hands of the Catholics by the Protestants, and then they sold those building very cheaply. Upon an order given by Queen Elizabeth, most of the Catholic monks and the men of religious authority were taken away in ships and thrown into the sea. Many volumes of books were written describing the

details of those cruelties and tragedies. These books written by priests prove that those Christians, who claim that Muslims are savage, are savage themselves.

Christian men of religion cannot find even one word in the Qur'an al-karim to prove that Islam is a religion of savagery. But, is not that paragraph in the Old Testament a proof for us to expose Christianity, not Islam, as the religion of barbarism? After they see that paragraph in the Bible which orders them to be savages, how can they claim that Islam is "the religion of savagery"? First of all, they should examine their holy book, then they should read about the atrocities written in their history books, committed by Christians under the name of "Christianity." Without a doubt, they will feel a little shame.

Now, let us cite some historical events which might be unknown to Christian men of religious authority. This is because, as it has been understood, they do not have enough time to study history. First, let me tell you about some historical events that are deemed to have been done on behalf of so-called human love, mercy and compassion by the Christians who also claim to be innocent, civilized and compassionate. We shall use the works of Christian historians, authors and priests as the sources for our historical information.

Those so-called innocent, civilized and compassionate Christians arranged the "Crusades" to save the holy lands of Hadrat Jesus and the city of Jerusalem from the hands of Muslims, whom they called barbarians. But, as a matter of fact, while the Christians were leading their lives in a half-wild manner, the Muslims were the most civilized people in the world and were advancing in medicine, science, agriculture and knowledge, while teaching these subjects to the rest of the world. Their great civilization brought them great riches and great comfort. Their living standard was so high that the Christians, who were half-hungry and half-naked, used to envy them. Consequently, the Christians set their minds on plundering rich Islamic countries. They found a cause for doing that: Hadrat Jesus' holy lands should be saved from the hands of the Muslims.

A sadistic, money-and-blood thirsty priest named Pierre l'Ermite encouraged people all over Europe to save Jerusalem by explaining that he had seen Hadrat Jesus in his dream crying out, "Set me free from the hands of the Muslims." He encouraged and provoked people in Europe to join the crusade to save Jerusalem. This call was a good opportunity for vagabonds. They joined in "the First Crusade (51)" arranged by this crazy priest, Pierre l'Ermite. The commanders of those vagabonds were the mad priest L'Ermite and the knight, poor Gautier. Their intention was to pillage property and valuable goods from the Muslim lands. These crusaders, who were nothing more than tramps, attempted to plunder their own countries before leaving. They robbed some cities in Germany. When they entered Istanbul, a very rich Byzantine city of that time, they plundered it without feeling pity for its Christian rulers. But after the first wave of wild crusaders were destroyed by the Saljukian Turks before arriving in Jerusalem, new crusaders appeared. Later on, the Crusades were seen as a matter of honor for the Christians. Accordingly, a huge Christian army was formed by combining the armies of great kings. As it is told, an army of one million people, or at least 600,000 people, prepared for an attack upon the East. The Crusades lasted 174 years, from 489 (1096) to 669 (1270), with eight different waves. Later on, some new Crusades were formed against the Turks, too. The Ottoman Turks fought against the crusaders in the cities of Nicopolis (Neighbolu) and Varna, and defeated them. Even the War of Balkan, which was carried out against the Turks in 1330 (1912/13), was declared a crusade by some fanatic Christians.

The German emperors Friedrich Barbarossa II, Konrad III, Heinrich VII; The King of Britain, Lion Hearted (Couer de Lion) Richard; the Kings of France, Philipp Auguste, Saint Louis; the King of Hungary, Andreas II; and some other kings or princes took part in the early Crusades.

On their way to Jerusalem, they committed every kind of cruelty. Moreover, the Byzantine city of Istanbul, which was a capital city, was destroyed and plundered, even though the inhabitants were Christians. At last, they arrived in Jerusalem.

We have quoted the material below from a book by Christian Michaudin, who wrote a series of five volumes about the Crusades:

"In the year 492 (1099), the crusaders entered the city of Jerusalem successfully. As soon as they stepped into the city, they slaughtered 70,000 people among the Muslims and Jews. Muslim women and children who had gathered in their mosques were killed mercilessly. Human blood flooded the streets of the city and the streets were also blocked up with dead bodies. The crusaders were so blood thirsty that while they were on the shores of the Rhine in Germany, they slaughtered 10,000 Jews there." Not one woman or child was slaughtered in Vienna by the Muslim Turks. The picture hung on top of the hill is completely an imaginary one. But what a pity that the savagery that occurred in Jerusalem, as told by a Christian historian, is completely true.

In his book entitled *Qisas-i Anbiya'*, Jevdet Pasha (rahimahullahu ta'ala) wrote: "The army of the crusaders entered the city of Jerusalem in 492 (1099). They massacred all the inhabitants of the city. They killed 70,000 Muslims who had gathered in a holy mosque called Masjid al-Aqsa. There were numerous defenseless imams, scholars, devotees, and old people among them. Those barbaric Christians plundered countless gold and silver oil lamps in a treasury near the well-known precious stone called "Sahra-tullah," and many other historical goods of which the value cannot be estimated. Many Syrian cities were captured by the crusaders who established a state called "The Kingdom of Jerusalem." The struggle between the Muslims and this kingdom lasted for a long time and hundreds of battles took place. At last, after many battles, Sultan Salahaddin-i (52) Ayyubi (rahimahullahu ta'ala) entered Jerusalem, after the Hattin victory, on a Friday, the twenty-first of Rajab in 583 (1186). He cleaned the cities of crusaders within a year. Hundreds of thousands of Muslims became free from the hands of the Christians. Afterwards, the Patriarch of Jerusalem, with the other bishops and priests went back to Europe wearing mourning dresses. They wandered in Europe. With propaganda, they encouraged people to take revenge. When the Pope heard the news of defeat, he died of sorrow. A new army of crusaders was established in Europe. Fredrick, the German Emperor; Philip, the King of France; and Richard, the King of Britain joined in with a great army of their own, bearing crosses on their breasts. However, they could not recapture Jerusalem. Malik Ashraf (rahima-hullahu ta'ala), the Sultan of Egypt, took back the city of Aqqa, which was a center for the crusaders, and some other cities in 690 (1290). As a result, the Crusades came to an end."

The city of Jerusalem remained in the hands of the Christians for 88 years, from 1099 to 1187; after that, the city was recaptured by Salahaddin-i Ayyubi. During that battle, Lion Hearted Richard was taken prisoner. But, Saladdin was very kind and compassionate towards him. He was treated as if he were still a king, not a prisoner of war. This is a great example proving the difference between Islam "a religion of barbarism!" and Christianity, "a religion of compassion!" The charge that some churches were converted into mosques is correct. But, none of them was razed; on the contrary, they were repaired. Sultan Muhammad Khan the Conqueror (rahimahullahu ta'ala) converted the church of St. Sophia into a mosque after he had conquered Istanbul. But, this was written as an article in the peace agreement. Surely, converting St. Sophia into a mosque was not an ordinary event, but it was one of the memorials representing a great victory granted to the Turks by Allahu ta'ala. Our Prophet (sall-Allahu ta'ala 'alaihi wa sallam) had prophesied that Istanbul would be conquered by the Muslims. For the commander and his

soldiers who conquered it, this tradition was declared: "How lucky they are!" Sultan Muhammad Khan the Conqueror had to convert St. Sophia, the symbol of Christianity, into a mosque, which is a symbol of Islam. This was a declaration to the world that a new century had started with the conquest of Istanbul. Sultan Muhammad Khan the Conqueror never did any damage to St. Sophia. On the contrary, he repaired it. There is no order in the Qur'an al-karim to destroy churches. As you will see later on, Muslim governments have always protected churches and other places of worship from being attacked.

Now, we will mention an event involving converting a mosque into a church by Christians who deem themselves to be compassionate, innocent and merciful. The article below is quoted from a book called Spanien (Spain) prepared by Prince Salvator, Professor Graus, theologist Kirchberger, Baron von bibra and Ms. Threlfall. It was published in the city of Wurzburg, Germany, in the year 1312 (1894).

"One of the most important cities in Spain was Cordoba (its Arabic name Kurtaba). It was the capital city of the Arab Andalusian state. When the Muslims landed in Spain, during the year 95 (711), under the leadership of Tariq bin Ziyad (rahima-hullahu ta'ala), they made it their capital city. The Arabs brought civilization to this city. They completely civilized a place where the inhabitants had been living in a half-wild manner. They built a great palace, Alkazar (Alkasr), hospitals, and schools (madrassas). Furthermore, they founded a university there. It was the first university in Europe. During that time the Europeans were undeveloped in knowledge, science, medicine, agriculture and, in general, civilization. The Muslims brought science, civilization, and the knowledge of medicine to Europe. They were their teachers.

Abdurrahman (53) I (rahima-hullahu ta'ala), who established the Islamic State of Andalusia, wanted to build a very great mosque in Cordoba. He also wanted that mosque to be more beautiful, bigger and more magnificent than the ones in Baghdad. He chose the most appropriate place in Cordoba to build the mosque. The owner of that plot of land was a Christian. The money this man wanted for his land was exorbitant. While it was possible for him to use the plot by force, he did not do that. As a just Muslim ruler, he paid the money that the Christian wanted. The Christians built three small churches with that money. The construction of the mosque started in 169 (785). Abdurrahman I used to come to the construction site every day and work there himself for a few hours, just like a worker. The materials for the construction were brought from different Eastern countries. The best trees of Lebanon were used for the wooden parts; colored marble was brought from different Eastern countries; precious stones from Iraq and Syria were brought; pearls, emeralds, and ivory were piled up on that one spot. Everything was very nice and plentiful. The building of the mosque was going slowly, but magnificently day by day. Abdurrahman I did not live long enough to see the completion of the mosque. He died in 172 (788). The rulers after him, his son Hisham and grandson Alhakem I (rahime-humullahu ta'ala) strove to complete the construction of the mosque. It lasted for ten years. After that, every year, a new section was added to the mosque. Hence, it took its final form in 380 (990), that is, 205 years later. Alhakem (54) II had a golden mimber (pulpit) placed in the mosque in 366 (976 A.D.). Finally, the mosque was wonderful, magnificent and the most beautiful mosque of all. The mosque was a rectangle, 120x135 square meters. Two sides were extended ahead. Their lengths were about 135 meters. A courtyard was formed between these extended wings behind the main section of the mosque. There were 1419 pillars in the mosque. Each pillar was ten meters high. The pillars were made of the best marble in the world. The arches on top of the pillars were made of different colored marble. When you entered the mosque you felt as if you were lost among a forest of pillars.

Those looking at the headpieces on top of the pillars could not help admiring their beauty. And those who stepped into the mosque were fascinated. Up to that time, such beauty had never been seen anywhere in the world.

The mosque had twenty gates. Orange gardens were in front of each gate. The mosque was encircled by greenery. There were ponds, jets, and fountains everywhere. Many shadirvans (55) were built so that the Muslims could make ablution easily. Decoratively, the best marble and wood were used on the floor of the mosque. Apart from others, the precious wood of Lebanon was used to make the ceiling, presenting additional beauty and magnitude. There were very attractive carvings, embroideries, and calligraphies on the ceiling and walls. The mosque seemed to be a boundless forest of pillars. Enlightening the mosque were thousands of silver lamps emanating colorful light. In his book *Neft-ut-teeb Mingasni Endulus-ir-rateeb*, Ahmad Al-MaqQari (56) says that the number of lamps in the mosque was 7425, half of them were lit during the nights, but during the month of Ramadan and on the days of Iyd (religious holidays) and on holy nights all of them were lit. Twenty-four thousand kilos of oil were used in a year. Furthermore, 120 kilos of ambergis and aloes were burned to beautify the scent of the mosque.

There were headpieces in the shape of pomegranate on top of the minarets. Those headpieces were adorned with jewels, pearls and emeralds. The spaces between the stones were filled with gold. Two wonderful pictures of the mosque of Cordoba are in the book *Munjid*, written by Christians in Lebanon.

When the Christians invaded the Andalusian state in 897 (1492), as soon as they entered the city of Cordoba, they first attacked this mosque. They entered the mosque with their horses. The Muslims had sheltered themselves in the mosque, but they were completely slaughtered without any feelings of compassion. As a result, the blood of the Muslims flowed out of the gates. Then, they separated the golden mimbar (pulpit) into pieces and divided it among themselves. The small tables, made of ivory, were divided too. The wonderful Qur'an, adorned with pearls and emeralds, kept in the minbar (pulpit), which was one of the Qur'an al-Karims written by Hadrat Uthman (radi-Allahu ta'ala 'anh), was torn into pieces and stepped on. So, these two works, unique and wonderful, that is, the golden pulpit and the Qur'an al-karim, were completely destroyed. All the Muslims and Jews were forced to become Christian under the fear of swords by these savages. The Jews who escaped went to the Muslim State of Ottoman as refugees. Today's Turkish Jews are their descendants. In comparison, when the Muslims captured Christian cities, they never oppressed non-Muslims, Christians and Jews, nor did they prevent them from worshipping according to their own religion.

After the Christian Spaniards had savagely massacred all the Muslims and Jews, they began to destroy this unique mosque. First, they plundered the headpieces on top of the minarets, made in the shape of pomegranate and adorned with gold and emeralds. They replaced the headpieces with ones made of ordinary stones, in the shape of so-called angels. The unique and magnificent wooden carvings on the ceilings were pulled down. They broke the beautiful marble into pieces. They were replaced with ordinary stones. They destroyed the fabulous ornaments on the walls. They attempted to pull down the pillars in the mosque, but they could not extract all of them. The remaining pillars were painted with ordinary slaked lime. The total of the pillars pulled down numbered in the hundreds; they were piled up in the mosque. Most of the twenty gates were closed with stone walls. At last, with a final touch of barbarism, they decided to convert the mosque into a church by way of building a church in it, in the year 929 (1523). They needed the permission of the German Emperor Carlos the Fifth (57) to do this. Charles Quint rejected the proposal at first, but fanatical cardinals continuously insisted by saying that it was necessary for

the sake of the religion. The leading cardinal, who had great influence, was Alonso Maurique. This cardinal also persuaded the Pope in this matter. Charles Quint had to finally acquiesce to the idea of converting the mosque into a church after seeing that the Pope desired it. So, the decision was given to build a church inside the mosque. During the construction of the church they pulled down some more pillars. The number of pillars left was about 812. That is to say that, at least, 600 precious marble pillars had been pulled down. The church, inside the mosque in the shape of a cross, 52x12 square meters, appeared rather ugly. Charles Quint came to Cordoba himself and saw the church. He felt very sorry. He said, "After seeing the barbarism you have thus far perpetrated, I have become quite regretful about letting you build the church. If I had known that you were going to ruin this beautiful building, the most unique in the world, I would not have given you permission, and I would have punished you instead. The church you have built here is an ordinary one which can be seen everywhere in the world. Whereas, it is impossible to build another mosque similar to this one." Today, tourists visiting this magnificent mosque, even though it has been considerably damaged, admire the beauty and greatness of this work of Islamic architecture. They feel pity over the church which seems to be a dwarf in the Middle of the Mosque, and they feel sorry about the fact that such a magnificent building had been subjected to such terrible treatment."

Now, we are calling out the priests who claim that Islam is a religion of savagery. Here, this is the reality! Against your mere noise which lacks proofs, we respond to you with the facts still extant. The article above was written by a Christian council, including Christian men of religious authority. It is completely true. You, too, look and learn who forced whom to convert to his religion; who allowed the places of worship to be plundered and burned; who perpetrated cruelty on whom? Today, the name of the mosque in Cordoba is "La Mezquita Church" ("The Church Within a Mosque"). The word mezquita comes from the word "masjid." This is to say that the building is still carrying the name "masjid/mosque", and it is visited as one of the great and magnificent works of Islamic civilization, but not as a church.

In the second volume of his Turkish book *Alam-i Islam* published in Istanbul 1328 [A.D. 1910], Abdurrashid Ibrahim Effendi (37) stated in one of the chapters on the British Enmity Against Islam: (The abolishing of Khilafat as soon as possible is one of the priorities of the British. Paving the way for the Crimean War, their help for Turks here was a trick to demolish the Khilafat. The Treaty of Paris documents this trick. [In the Lausanne Peace Treaty in 1923, they manifested this enmity explicitly.] The disasters facing the Turks have always originated from the British, whatever the mask that was utilized. The essence of the British policy is to demolish Islam. The reason underlying this policy is their fear of Islam. They recruit dishonorable people to deceive Muslims. They publicize them as Islamic scholars and heroes. In a nutshell, the British is the greatest enemy of Islam) Byran Williams, an American man of law and politics, is renowned for his books, conferences and his membership in the House of Representatives between 1891 and 1895. He was the Secretary of State between 1913-1915. He died in 1925. In his book "The British Hegemony Over India", he wrote about the British enmity against Islam, their wildness and cruelties, in detail.

Nonetheless, the most barbarous and the most brutal tortures committed by Christians towards Muslims were carried out in India. The Eminent Islamic scholar Fadhli Hak Hayr-abadi of India says in his book *As-savrat-ul Hindia*, which means "Indian Revolution," and also in its annotation written by Mawlana Gulam Mihr Ali with the name *Al-yevakit-ul-Mihria* printed in 1384 (1964): "The British Government got permission first in 1008 (1600) from Akbar Shah to open commercial houses in the city of Calcutta in India. They bought land in Calcutta during the

time of Shah-i Alam. In order to protect their land, they brought soldiers from Britain. In 1126 (1714), they were given the right to buy land anywhere they wanted in India because Sultan Farruh Seer Shah had been cured by them. During the time of Sah-i Alam-i Sani, the British entered the city of Delhi and took authority into their own hands. Then, they began to torture the people. Later on, in 1274 (1858), Sultan Bahadir Shah II, who was an Ahl as-Sunnat Hanafi Muslim and a pious man, was labelled a man of bidat (heresy), even a disbeliever by the Wahhabi sect of India. With the help of Wahhabis, disbelievers called "Hindu" and the treacherous vizier Ahsanullah Khan, British soldiers seized the city of Delhi. As soon as they entered the city, they attacked houses and shops, plundered valuables, money and massacred people, including women and children. Nobody had water to drink. The very old Shah and all of his family members, who had been sheltered in the tomb of Humayun Shah, were seized by British soldiers, who fastened their hands and took them towards the fortress on foot. On the way, Patriarch Hudson stopped them and ordered his men to undress the Shah's three sons except for their drawers and shirts. Then, he killed them one by one after shooting them in the chest. He drank their blood. He ordered their bodies to be hung at the gate of the fortress. The following day, their heads were cut off and Patriarch Hudson took them to Henry Barnard, the commander of the British soldiers. Then, he boiled their heads in water to make soup. The soup was given to their parents, the Shah and his wife. They were too hungry to think of what it was made of. They tried to eat it, but they could not. They put it into their mouths, but they never swallowed. They could not understand what sort of meat it was, so they poured it on the ground. The vile Hudson said, "What is the matter? Why did you not eat it? It must be very good. I made it with your sons' meat." Later on, the Sultan and his wife were taken to Rangon city and put into prison. The Sultan died in jail in 1279. In the city of Delhi, three thousand Muslims were shot dead, and twenty seven thousand Muslims were slaughtered. Only the Muslims who escaped during the night survived the massacre. Christians killed countless Muslims living in other towns and villages, too. They pulled down historical buildings, which had great artistic importance. Ships full of jewels, the peerless articles of which the value could not be estimated were taken from India to London." The eminent Islamic scholar Fadl-i Hak died as a martyr while in jail on the Island of Endoman in 1278 (1861).

When the Russian army of occupation arrived in Afghanistan in 1400 (1979), they first martyred the great Islamic scholar and saint (wali) Ibrahim Mujaddidi with his wife, daughters and one hundred and one disciples. Afterwards, they began to kill the Muslims in general. We also charge the British with having perpetrated this savagery and great infamy. After the German armies had defeated the Russians and were about to enter Moscow in 1945, the German President, Hitler, implored the British and American governments on radio: "I admit my failure. I shall surrender to you. But please grant me one last opportunity. Let me go on fighting the Russians. Let me disperse the Russian army. Let me eradicate the danger of communism." Churchill, the Prime Minister of England, rejected this proposal. He continued to support the Russians. The British did not enter the city of Berlin until the Russians arrived. They enabled the Russians to become a nuisance for the world.

It is not my wish to show you all the cruelties committed by Christians, one by one, or to describe them in detail. World history is full of their cruelties. The tortures of the Inquisition carried out for the sake of religion; the tragedy of Saint Bartholomew and other murders similar to them are enough to convince everybody concerning the unbelievable atrocities committed by Christians against other religions. Do you think there was ever a man among the Muslim rulers, who could have so brutally mistreated the Christians? We cannot say, "No!" There were some

cruel rulers who appeared among the Muslims as well. But their number was very small, and they were never so insolent as to say, "I have done it for the sake of my religion," as the Christian did. They never encouraged the Muslim world against the Christians. They perpetrated cruelties for their own sake. It is not permissible in Islam to torture any living creatures. All the Muslim men of religious authority did what they could to prevent cruelty. Here is one example: The books Fazlakai- Tarih-i Osmani and Tarih-i Dawalati Osmani (58) state: After Sumbul Aga had retired from his work in Darusse'ade, he was going to Egypt on a ship. That ship was attacked by pirates from Malta near Rhodes; as a result, he was martyred. Furthermore, Christian soldiers, on Venetian ships, landed on Mora and killed a few thousand Muslims, including women and children. Sultan Ibrahim, the eighteenth emperor, was a very compassionate man. He was terribly sorry to hear of the massacre committed by the Christians. In retaliation for their slaughter, he ordered, through a firman, that some Christians, living in the Ottoman state as guests, be killed in the year 1056 (1646). Abusaid Effendi (rahime-hullahu ta'ala 'alaih), the Sheikh-ul-Islam of that time, went to the palace together with Bostanci Bashi to see the Sultan. They were given an audience. He was informed that it would be against the religion of Islam to kill people unjustly. Since Sultan Ibrahim (rahime-hullahu ta'ala 'alaih) was a pious man, in line with other Ottoman Sultans, he listened to the advice and reversed his decision." In his book Kamus-ul-alam Shamsaddin Sami Beg (59) (rahime-hullahu ta'ala alaih) says: "Sultan Ibrahim had a stately stature, with a beautiful face and eyes. He was famous for his good character and generosity." Behold! This is the religion of Islam. While the Muslim men of religious authority were preventing Christians from being killed, Christian popes, patriarchs, and priests were encouraging the world to kill the Muslims. Furthermore, they deliberately claim that Islam is a religion of savagery. Hadrat Jesus Christ said: "Turn your left cheek to be slapped by the man who has already done it to your right cheek."

[The British and the Jews demolished the Ottoman Empire by misleading Muslim generations through lies, slanders and by promising money and high-ranking positions to them. They disseminated the fashion of heresy among the youth. They regard women and girls not covering their heads, fornication, alcoholic drinks, immorality and atheism as a progressive attitude. They demolished Islamic scholars and Islamic knowledge. The British spies and masons corrupted the beautiful moral of Islam, and the worships. Islam disappeared, only the name remained. During reign of the party of the Union and Progress, those who were responsible for legislature, begs and pashas, became enemies of Islam as well. They enacted the laws for demolishing Islam. Loyalty for religion and iman became a crime. They hung and butchered countless Muslims. Disseminating the obligations of the religion and abstaining from the harams were regarded as separatism. Those who make Amr-i Maruf, that is those who communicate and write about Islam truly, were called enemies of the regime. Elhamdulillah, the attacks of the Christians ceased to exist now. In our beloved country, the sun of Islam is shining again. The lies and treachery of the enemies were unveiled. The real knowledge of the religion is written freely. Now, every Muslim should be thankful for this freedom and should strive for learning truly our holy religion for which our ancestors sacrificed their lives. If we do not teach our religion to our children, and if we do not make them obey the shariat, then the enemies who are laying in ambush and the ignorant who sell out to them would attack again and would deceive our children. All the European and American nations believe in life after death and the existence of Paradise and Hell. Their churches and synagogues are crowded every week. Religious lessons are compulsory in their schools.

Is not a person, who assumes that the Europeans and the Americans are rational, progressive and civilized, and who takes pride in imitating them by committing lies, alcoholic drinks, gambling, prostitution and fornication a liar? We, Muslims, regard Christians as ignorant, stupid and reactionary, because they believe the attribute of uluhiyyat as far as 'Isa alaihissalam and his mother are concerned, and they regard him as an idol. They worship him. They become polytheists. Although there are those who work in their worldly affairs in line with the shariat of Muhammad Alaihissalam, live in comfort and happiness by obtaining the blessings of Allahu ta'ala, they will burn eternally in Hell since they do not believe in the holy Prophet and his Shariat.

Now, a letter from our Prophet (sall-Allahu 'alaihi wa sallam) is written below to show how a sincere Muslim should act. It was addressed to all the Muslims. Here is the letter (60) in its entirety:

"This article has been written to indicate the word promised to all the Christians by Muhammad (sall-Allahu ta'ala 'alaihi wa sallam), the son of Abdullah. It should be known that Allahu ta'ala heralded me as His mercy, and made me the keeper of His trust upon human beings. I, Muhammad (sall-Allahu ta'ala 'alaihi wa sallam), had this article written to give my promise concerning all non-Muslims. Whoever acts against this promise, either sultan or someone else, will be deemed to have revolted against Allahu ta'ala, and to have mocked his own religion. Such a person is entitled to the curse of Allahu ta'ala. If a Christian priest or a traveler is fasting as an act of worship on a mountain, in a valley, in a desert, on green lands, in low places, or in sand, I, together with my friends, my assistants, and all of my nation, have abrogated all sorts of obligations on them. I show respect towards them and they are under my guardianship. I have exempted them from all taxes that they have to pay in accordance with the treaty we have established with other Christians. Let them be exempt from paying any tribute, or only pay as much as they desire. Do not use force or compulsion on them. Do not dismiss their religious leaders from their posts. Do not force them out of their places of worship. Do not prevent them from traveling. Do not damage any part of their churches or monasteries. Any property taken from their churches should not be used in the masjids. Whoever acts improperly towards these words will be deemed to be against the word of Allahu ta'ala and His Prophet, and will have committed a sin. Do not collect taxes, such as "jizye," and "garamat" from those who are always busy with worshipping and never trade. On sea or land, in the West or the East. I keep their debts. They are under my guardianship. I have given them "eman." (61) Do not collect "tribute" and "ushr" (tithe) from the crops of those living on the mountains who are busy with worshipping. Do not take any part out of their crops for the treasury of the state (the bayt-ul mal). This is because their agriculture is only for feeding themselves, not for trade. If you needed men for holy wars, do not call them. If it is necessary to collect jizya (tax on wealth) from them, do not take more than twelve dirham (gram) a year, no matter how rich they are or how much property they have. They are not to be imposed with any trouble or hardship. If you have to negotiate with them, they should be treated kindly, mercifully and compassionately. Keep them always under your merciful and compassionate wings. Wherever they may be, do not treat harshly those Christian women married with Muslim men. Do not prevent them from going to their churches and worshipping according to their religion. Whoever does not obey this order or acts against it, will be deemed to have revolted against the orders of Allahu ta'ala and His Prophet (alaihi 's-salatu wassalam). They must be helped when repairing their churches. This promise will be valid until the Day of Judgement and will remain unchanged until the end of the world and no one should act against it."

Our Prophet had Hadrat 'Ali Ibn Abi Talib (radi-Allahu ta'ala anh) write this letter in Masjid as-Saadat in Medina, on the third of Muharram, in the second year after the hegira. The following signatures were at the bottom of this letter:

Muhammad Ibn Abdullah, Rasulullah (sall-Allahu 'alaihi wa sallam).

Abu Bakr Ibn Abi Kuhafe

'Umar Ibn Hattab

'Uthman Ibn Affan

'Ali Ibn Abi Talib

Abu Huraira

'Abdullah Ibn Masud

El-Abbas Ibn Abdulmuttalib

Fadl Ibn Abbas

Zubair Ibn Avvam

Talha Ibn Abdullah

Sad Ibn Muaz

Sad Ibn Ubade

Sabit Ibn Kays

Zaid Ibn Sabit

Haris Ibn Sabit

Abdullah Ibn 'Umar

Ammar Ibn Yasir

(radi-Allahu ta'ala anhum ajmain)

As you see, our great Prophet (sall-Allahu 'alaihi wa sallam) orders us to treat people in other religions mercifully and compassionately.

Now, let's read the translation of the "eman" given to the inhabitants of the city of Ilya by Hadrat 'Umar (radi-Allahu 'anh), who is alleged to have destroyed four thousand (4000) churches. Christians call the Prophet Alyasa' [Ilyas 'alaihi 's-salam) "Ilya." They also call the city of Jerusalem "Ilya."

"This letter is a letter of 'eman' given to the inhabitants of Ilya by Abdullah 'Umar (radi-Allahu ta'ala 'anh), the Amir (Khalif) of the Muslims. This letter has been written in regards to their properties, lives, churches, children, the sick, the healthy, as well as for other nations. It must be known that:

The Muslims will not enter their churches, burn or damage their churches, pull down any parts of their churches, collect even one grain from their properties, force them to become Muslim, or to change the way of their worshipping or their religion. They will not be subjected to even the least ill-treatment by Muslims. In case they leave the country of their own will, they will be given 'eman' (a guarantee) for their lives, properties, and chastity until they arrive at their destination. If they stay here they will surely be under our guarantee. But, they will pay the "jizya" the same as the inhabitants of Ilya. If some of the natives of Jerusalem or the Greeks want to leave with their families, and empty their churches or other places of worship, they will be given a guarantee for their lives, churches, expenses, and properties until they arrive at their destination. No taxes will be collected from those who are not natives until the time of harvest, whether they leave here or not. The orders of Allahu ta'ala and His Prophet (sall-Allahu ta'ala 'alaihi wa sallam) and the promises given by all the Islamic Khalifs (caliphs) and Muslims are the same with the facts written in this letter."

Signatures:

'Umar-ul Faruq

Eye-witnesses:

Halid Ibn Velid

Amr Ibnil'as

Abdurrahman Ibn Awf

Muaviya Ibn Abi Sufyan"

'Umar (radi-Allahu 'anh) honored Jerusalem by visiting it. Christian authorities handed over the keys of the city of Jerusalem to 'Umar (radi-Allahu 'anh), and accepted paying the jizya. Thus, they were happy to get rid of the heavy taxes, torture, trouble, oppression and cruelties of the Byzantine Empire, their own state. soon, they saw the justice and the mercy of Muslims, whom they believed to be barbarians. They understood that Islam was a religion which orders good actions and mercy, and a way which leads human beings to happiness either in this world or the hereafter. Without any oppression or intimidation by Muslims, they were converted to Islam in groups, in wards and in quarters of a town.

If you examine these two proofs, you will see that true Muslims and true religious guides have tolerated the followers of all other religions to a great degree. They never used force to convert anyone to Islam nor did they damage their places of worship; on the contrary, they helped them, and even repaired their churches. Among the Muslims, were not there any men who behaved unkindly towards the Christians? Yes, there were, but they were very few in number. Furthermore, they were the ignorant who did not know the orders of Islam. They followed their own selfish desires, and they were punished by Muslims, themselves. No Muslim, if he were clever and knew the orders of Islam very well, followed them. Those who only carried the name "Muslim" tyrannized, not only the Christians, but the Muslims as well. No relation is there between their behavior and the religion of Islam. The holy meaning of the 168 th verse of Chapter Nisa in the Qur'an al-karim is: "I will never forgive the atheists and the cruel ones." If the commentaries of the Qur'an al-karim are examined, it will be seen that Allahu ta'ala orders us to treat each other mercifully, compassionately, to forgive those who behave maliciously towards us, to continuously maintain a smiling face and a sweet tongue, to act patiently, and to conduct business affairs in an agreeable and friendly way. All the historians in the world admit that our Prophet (sall-Allahu 'alaihi wa sallam) always suggested "peace" and that he was even kind to those who acted against him. I want to write a few examples demonstrating how the Christians who first came to an Islamic country were afraid of Muslims; how Christian men of religious authority portrayed Islam as a religion of savagery to the young generation, and thereby closed their eyes to the facts written above; how those poor Christians were amazed after they had seen the truth. The articles below have been taken from the books written by Christians on this matter. In her book Letters from Constantinople, published in 1315 [1897], Mrs. Georgina Max Muller, who lived in Istanbul, wrote:

"During the school years, we were taught that the Muslims were wild and that the Turks were completely barbaric. That is why I cannot explain how I was saddened and frightened to hear that my son, who was an official of the Foreign Office, was appointed to Istanbul. On the other hand, the days I spent in Istanbul were the best days of my life. When my son was in Istanbul, I decided to visit him together with my husband, Prof. Muller. My husband was world famous for his studies in history. He was not afraid of the Turks as much as I, and wanted to study some historical places in Turkey. I was anxiously getting ready for the journey. I wondered how those barbaric Muslims would treat us! At last, we arrived in Istanbul. We were immediately influenced by the beautiful and charming view of Istanbul. But what amazed us most were the

Muslims we met there. They were absolutely refined, noble and civilized. We never had the thought of fear or danger in our minds when we were touring the crowded streets of Istanbul, or visiting a mosque or examining some Byzantine ruins and remains in some remote places. Everybody we met in Istanbul treated us very friendly. They always helped us. They were not negatively influenced by the fact that we were the followers of another religion. They were respectful towards other religions as much as their own. Wherever I met them, I became angry with those who led us astray and miseducated us. Contrary to the things we were taught, they never hated Hadrat Jesus, actually they accepted him as a prophet. They did not interfere with our religious ceremonies; they did not mock our religion. They respected us as human beings. Despite the fact that we see Muslims as atheists following Satan, they never used one bad word against our religion.

"The expression we were taught: "Islam and civilization are the opposite of each other," might have originated from the fact that a very small stone of truth was exaggerated. This stone of truth is the fact that the Muslims did not adopt some bad Western traditions, those contrary to Islamic customs, which we consider acts of civilization, and instead strictly followed their own traditions. But, if we think deeply, these are unimportant things and there can be no real relation between them and true civilization.

"Turks are the loyal followers of their traditions and the high moral principles of Islam. These traditions are esteemed by the Muslims in their daily lives. In my opinion, the Turks are the best Muslims. When I compared them with the Muslims from Iran and Saudi Arabia, I see that the Turks are the most refined. It is a pleasure to watch them sincerely performing their religious tasks, and you feel great attraction towards them. You feel love and respect towards them. You can see men, soldiers, porters, even beggars, in the streets, in the gardens, in the bazars, in the shops, performing their salat or pray to God by extending their hands skyward. But none of this is done for show. The Muslim with pure faith returns back to his work after he completes this religious task, which takes only a short time. A Muslim adapts himself strictly to the moral principles of Islam written in the Qur'an al-karim. But it must not be forgotten that these good moral principles have been going on for thirteen and a half centuries without being corrupted. Today, most of these facts are not known in the principal cities of Europe. At the moment, characterizing the Muslims as the enemies of civilization comes from the fact that the Europeans do not know the great moral principles of Islam introduced by Hadrat Muhammad[sall-Allahu ta'ala 'alaihi wasallam]. Unfortunately, they have not heard the words of that great Prophet [sall-Allahu ta'ala 'alaihi wa-sallam]: 'I'm only a man nothing else. When I give you an order from Allahu ta'ala, you must accept it immediately. But, if I say something from myself about worldly affairs, it is not the order of Allahu ta'ala. I say it as a man.' The knowledge of science has developed tremendously since the time of Hadrat Muhammad (sall-Allahu 'alaihi wa sallam). The religion of Islam orders the affairs of men to be adjusted in accordance with ever-changing conditions. If former things are done in accordance with today's conditions, they will bring no harm upon the religion of Islam; contrarily, it will more clearly bring out the fact that Islam is a religion of civilization.

"The Turks have been very kind to the followers of other religions. There are a lot of Christian officials charged with technological affairs in Turkey. Then, why do we not separate scientific and religious knowledge from each other? We must not forget, that in the West, scientific and religious affairs were separated later on. Christian priests were hardly prevented from using religion as a means to achieve political ambitions. The Christian world could not easily see how harmful it was to use religion as a means for worldly benefits. Surely, nobody has the right to

change the orders of Allahu ta'ala. The fundamentals of worship, justice and morals must carry on as they were revealed by the Prophets. For example, the Church of Scotland declared that playing the organ in churches was a sin, and declared: "Those who accept the organ in their churches will go to hell." This measure taken by that church shows that it is not good to mix scientific instruments of pleasure used in worldly affairs with religious affairs. During the Ottoman State, ignorant individuals rejected scientific and traditional innovations by claiming that they were 'satanic.' But it was a slander against Islam. This also happened the same way in the West. However, in time, the Muslims will overcome the efforts of ignorant fanatics.

"The Turks are labeled 'cruel and barbaric' by Europeans. But the source of such characterizations goes way back to the Middle Ages. We must frankly admit: Did not Europeans commit atrocities in the Middle Ages? In my opinion, we were very cruel in those days. Our history is full of cruelties and torture. Nonetheless, the Muslims are ordered, even during war, to be kind towards the prisoners of war, not to harm religious men, old women, and children by the Qur'an al-karim. Some Muslim commanders in history did not follow the commandments of the Qur'an al-karim because they had been guided by ignorant men of religion, who did not thoroughly study the Qur'an al-karim. Some ignorant religious men thought that it was permissible in Islam to kill the followers of other religions; consequently, they enjoined the Muslims to do just that. Those unfortunate men fulfilled those orders thinking that what they did was compatible with Islam, in spite of the fact that it was against the Qur'an al-karim. Fortunately, the number of such misguided commanders is few. It will be a good deed to translate the Qur'an al-karim into every language. But, I think more time is needed to accomplish this. This is because, in all the Muslim countries, it is considered a sin to use any foreign languages in religious affairs, except the Arabic language. A few years ago, a Muslim in the city of Madras in India was cursed because of reading a few verses of the Qur'an al-karim in the Hindustani language, instead of Arabic. [This happened because that man had read it as the Qur'an al-karim itself, and not as an interpretation.] The Qur'an al-karim is a very civilized and logical religious book. Some Muslims do not know the Qur'an al-karim completely. That is why they become toys in the hands of fanatical preachers and believe their dogmatic nonsense. But their scholars examined the Qur'an al-karim closely to understand the reality of the religion, and, as a result, they criticize dogmatic preachers in some countries for being out of conformity with Islam. I clearly declare that Christianity and Islam are so similar to each other, in regards to their fundamentals, that there are no other two religions so much alike. These two religions are brothers with one another, just like the two children of the same man. They have the same spirit." [Madam Max Muller seems to have been deeply influenced by the propaganda taught during her school years. As a matter of fact, the reality is completely contrary to her thoughts. The Qur'an al-karim has already been translated into many other languages and its interpretations have been given. However, it is wrong to deem these translations and interpretations as the Qur'an al-karim, and to recite them while worshipping or while performing namaz.].

The above letter focuses light on a lot of truth. Islam has never prevented the Muslims from interpreting or explaining the Qur'an al-karim by way of a foreign language. But, whether treacherously, or by mistake, not only in other languages, but even in Arabic, translating the Qur'an al-karim with a wrong meaning is forbidden. Our Prophet (sall-Allahu 'alaihi wa sallam) declared: "The man who translates the Qur'an al-karim according to his own understanding becomes a disbeliever." If everybody gives a different meaning, according to his own understanding, the meaning of the Qur'an al-karim will become corrupt. If everybody explains something differently, it will become a religion like Christianity, corrupt and complex. The

meaning of the Qur'an al-karim was explained by our Prophet (sall-Allahu 'alaihi wa sallam) to his Companions from the beginning to the end. He told them what Allahu ta'ala meant by the verses in it. And the Sahabas (companions) reported them to their students. Then their students wrote them in books. Therefore, thousands of books were written presenting commentaries on the Qur'an al-karim. Many interpretation books, either in Persian or Turkish, and thousands of religious books have been published. One of the tafsir (interpretation) books written in Persian is entitled Mawahib-i aliyya. This tafsir book was written by Husain Va'iz Kashifi (62) (rahime-hullahu ta'ala) in the city of Hirat, hundreds of years ago, before this Christian, Madam Muller, had been born. The Ottoman sultans and Islamic scholars had declared this tafsir book to be very precious, and, so, it was translated into Turkish with the name Mawakib. The man cursed in a mosque in the city of Matras, India, was an atheist who intended to corrupt the religion of Islam. He was cursed because he interpreted the Qur'an al-karim with wrong and corrupt meanings. The men who cursed him were great Islamic scholars who had written books in the Hindustani and Persian languages.

Now, let us learn what another non-Muslim woman thinks about this matter. The paragraphs below were quoted from the book *Twenty Six Years on the Bosphorous* written by Mrs. Dorino L. Neave, a Briton, who lived in Istanbul between the years 1881-1907 (1325).

Mrs. Neave, too, mentions the nobleness of Muslims and the kindness they showed her. Then, she, herself, complains about some points. Now, we shall read what she has written:

"There is a religious ceremony among the Muslims here called the ceremony of Muharram. In spite of the fact that I have lived a very long time in Istanbul, I never did see that ceremony. As it was told to me by eyewitnesses, that particular Muslim ceremony is quite terrible and barbarous. Men come to the ceremony half-naked, crying out 'O! Hasan! O! Husain!' while severely beating themselves with chains. Afterwards, they are seen in blood and sweat." Then, Mrs. Neave tells about a ceremony of Riphai (63) attended by her friends. 'As I was told by my friends, the darwishes [that is, the Riphai] crying out were half-naked in a queue. Meanwhile they twisted themselves towards the front and back and repeated the holy word 'La ilaha...' (that is, kalima-i shahadat) slowly, but in a high voice. Then, they hopped and jumped more and more rapidly while crying out and screaming frightfully, as if they were in ecstasy or in a fit of epilepsy, until they lost themselves. Then, they pushed the knives in their hands into their bodies. There were some people among them who fell in their own blood. At the same time, some small sick children were placed under their feet by their own mothers who believed that their children would be cured by these men who were deemed to be sacred and holy just at those moments. Turkish women believed that if those Riphai darwishes stepped on their children during those moments, they would recover from all kinds of illnesses. I am absolutely certain that the only cure performed by those crazy men stepping on the children was that the children died and thereby recovered from all kinds of illnesses. I wonder how they could believe in such things. It was said that the crying sounded like that of satans while the smell of garlic breath in those takkas (darwish cloister) of the Riphai caused nausea within the people there. My friends added that they reminded them of the backwardness of the Middle Ages. We have not seen another ceremony so primitive. We felt sick in front of that horrible sight."

Now, let us examine these two extracts some more. Mrs. Georgina Muller is right about what she has written. She studied the religion of Islam quite well. But, Mrs. Neave is completely wrong. It is because she had decided that the religion of Islam is barbaric and primitive, believing that those ceremonies are from the fundamentals of our religion. But there is no relationship between Islam and the ceremony of Muharram and the ceremony of the Riphai, which were invented by

ignoramus. Even though she lived in a Muslim country for a very long time, she has made one great error: She has insulted the religion of Islam, just like other Europeans, without researching whether what she was told is based on facts; without seeing the science and religious books being studied in hundreds of Muslim schools; without being aware that thousands of Muslims perform prayers with great regularity in mosques, piously and humbly, after performing an ablution so as to be clean spiritually and physically. The reason for this is the extreme fanaticism in Christianity and their hostility towards Muslims.

The suggestion by Mrs. Muller about translating the Qur'an al-karim and not using the religion for worldly benefits was always realized by true Islamic scholars and the governments following them. The invented ceremonies of the seventy-two different corrupted sects, who were prophesied by our Prophet (sall-Allahu 'alaihi wasallam), and the separatists in Islam have been kept away from the religion of Islam with the help of the books written by Islamic scholars (rahime-humullahu ta'ala) called Ahl as-Sunnat. These great Islamic scholars declared all over the world that there was no relation between the religion of Islam and the ceremonies of the Riphai or the other so-called ceremony of Muharram. Such ceremonies were banned by Islamic states. These facts are reported in Fatawa-yi hadisiyya and at the end of the 266 th letter of Maktubat, in Hadika and in Bariqa. A formal declaration stating that those ceremonies were prohibited in Islam was given. Islam does not permit dancing, playing musical instruments, practicing magic or performing jugglery. In his book called Al-munira, Ahmad Ibn Kamal Effendi (64) (rahime hullahu ta'ala), who was a great scholar and one of the Ottoman Shaikh-ul Islams, wrote: "The first thing necessary for either shaikhs or disciples is to adapt themselves to the Sharia. Sharia means the orders and prohibitions of Allahu ta'ala. Our Prophet (sall-Allahu 'Alaihi wa sallam) said: 'If the man whose words or actions are not compatible with the Shariat is seen flying in the air, walking on the sea or swallowing fire put into his mouth, and claimed all these things to be karamats (miracles), you must see him as a magician, liar, or deviant trying to cause people to go astray.' The true Islamic religion codified by Ahl as-Sunnat scholars (rahima humullahu ta'ala) has nothing to do with legends (hurapha) and is very logical. The only divine book of Islam is the Qur'an al-karim. The Qur'an al-karim orders us to worship only Allahu ta'ala. How to worship was determined by Him. The forms are the kindest, the noblest, the healthiest, and the most suitable forms for Allahu ta'ala and the worshippers. According to the Qur'an al-karim, all Muslims are equal in the view of Allahu ta'ala. One's superiority to another Muslim is possible only by having more knowledge and taqwa. Taqwa means possessing the fear of Allahu ta'ala. In the thirteenth verse of Chapter Hujurat in the Qur'an al-karim, Allahu ta'ala declares: "The noblest of you in Allahu ta'ala's sight is he who fears Him the most." The Qur'an al-karim wants all the Muslims to be the same. Differences in their faith is severely prohibited. According to the Qur'an al-karim, no force can be used to convert people into Muslims. On the contrary, this has been prohibited. Jihad (holy war) is not done to make people Muslim, but only to make the faith and the religion available to them. The Qur'an al-karim orders us to be kind and merciful towards everyone. There is no relation between the religion of Islam and the man who is not respectful of these orders."

There are still some true passages in today's Holy Bible in regards to the orders of Allahu ta'ala. These passages order us to be kind and merciful towards people just as the Qur'an al-karim. Those parts in the Torah and Bible which are agreeable with Islam are accepted as the words of Allahu ta'ala by Islamic scholars. As a matter of fact, Christianity was a religion of "monotheism." Wrong interpretations and Jewish activities to destroy Christianity brought about the idea of the "Trinity." Jesus (alaihi's-salam) said, "Let your left cheek be slapped by the man

who has already done it to your right cheek," and prayed for those who had troubled and tortured you, by saying, "Oh! My God, forgive their sins! They do not know what they did." Then while both religions order us to be kind and merciful and are based on the fundamentals of patience and a good mental outlook, why have their respective members hated each other for centuries and behaved cruelly towards each other? These cruelties and torture were committed by Christians, only. The truth of this fact is admitted by them, too. The historical events which you have already read above were quoted from the books written by Christian historians and priests. If we had taken them from the books of Islamic scholars, maybe it would have caused suspicion. How long did the atrocities that the Muslims were subjected to last? Let us try to find out by way of the information written in Western sources reporting on how long the Inquisition lasted. According to European sources, the Inquisition lasted six centuries, from the year 578 (1183) to 1222 (1807). In those horrible tribunals in Italy, Spain and France, innumerable people were subjected to capital punishment simply because of their faith or new ideas. Some people were burned alive or tortured in different ways.

All the Muslims and Jews in Spain were harassed until they were completely annihilated. Ferdinand the Fifth, (65) the King of Spain, even put his own son to death in those tribunals, and he was even proud enough to say: "No Muslims or atheists are left in Spain." Those tribunals referred to as the Inquisition annihilated not only the followers of other religions, but also all the educated classes. All scientific inventions or renovations were deemed to be sins.

Since he said that the world was round after learning it from the Muslims, even Galileo was sent to a tribunal, but he managed to avoid death by taking his word back formally. Those tribunals were under the control of priests; all the proceedings there were secret and their courts were closed to the public. The Inquisition is a stain on human history and a scar on the face of Christianity. Napoleon Bonaparte abolished the Inquisitions in Spain with great difficulty in 1222 (1807), but it reappeared after Napoleon. Then, in 1250 (1834) these inquisitions completely disappeared. It is unknown how many people were sentenced to death by those tribunals, called inquisitions, but it is considered to be in the millions. One small tribunal in Spain sentenced 28,000 people to death. This number must give us an idea as to the total number. The accounts of the atrocities and killings totally committed by Christians towards Muslims and Jews, by Catholics towards Protestants, by Protestants toward Catholics, in the name of "religion," are recorded in the book *Dhiyaul-Qulub*, written by Ishaq Effendi of Harput (rahima hullahu ta'ala). According to these accounts, the number of people killed during the Crusades; in the war of "killing the non-Christians," which occurred in the era of Emperor Theophil and his wife Theodora; in the mass killings which were fulfilled upon the orders of Pope Gregorius the seventh; in the mass killings which were executed to make people Christian by force in the fourteenth century; during the annihilation of Muslims and Jews living in the state of Andalusia; in the murders to eradicate the Protestants, which were carried out by Catholics on the night of Saint Bartholomew; then in Ireland during the killing of the Catholics with the order of Queen Elizabeth of England; and in other genocidal acts is at least twenty-five million. These facts are written by Christian historian in their works.

This number will be higher than that if we add up the killings committed by the Russians, especially in Middle Asia in 1321 (1903) and in Afghanistan in 1406 (1986).

These are the results which were derived mostly from Christian books:

1- Islam has never been a religion of barbarism. Muslims have never attacked Christians just to annihilate them; on the contrary, in cases of necessity, they were protected by Muslims.

2- In return for this, Christian priests instigated all their followers in an effort to eradicate all the Muslims and Jews, and even their own co-religionists who were members of different sects. The Christians committed every kind of brutality; as a result, they converted Christianity into a religion of savagery.

The holy books of both religions do not order genocide. That is to say, the leaders directing these acts of violence, mercilessly killed innocent people for their selfish benefits or thinking their acts were useful for their country or for plundering or with the intention of a grudge and revenge, were completely wrong. In short, they committed these crimes for something which is not related to religion.

Religion is the "Way to Allah", which requires everybody to have a pure morality. It orders us to be merciful, friendly, and to obey the words of the older ones. It counsels compassion for the young, leads everybody to the right way, and it is deemed to be a deadly sin to use it for self-aggrandizement. Using religion for the sake of politics, or other evil purposes, and instigating some ignorant ones to do something evil in the name of religion is a mortal sin so ugly that it is the most cursed by Allahu ta'ala, who is All-forgiving and All-merciful. How can they be accepted as religious men -a pope or a cardinal- who gather people for the purpose of killing Muslims, which means revolting against the orders of their own religion? What relation can there be between Islam and those fanatics who instigate people against their own sultans or their officials by crying out, "Religion is being disregarded?" Fortunately, today, there are no ignorant idiots left to follow behind religious or scientific fanatics. Today's Christian and Muslim youngsters learn foreign languages, meet each other and become friends. They easily visit one another's country with the help of modern transportation. Now, Christians, too, can see that Islam is not a religion of savagery, and they can notice that both religions order the same principles.

Today, a lot of Christians express the fact that they are very sorry about the cruelties committed by Christians in the past. They say they do not agree with them after all; on the contrary, they accept Islam as the most civilized religion, and they know true Muslims as perfect, civilized, friendly and good-natured people. They even respond with the necessary answers for those who oppose their opinion. We hope that from now on, everybody will accept religion as "RELIGION" only, and that they will not attempt to use it insolently as a means for self-aggrandizement or for other evil purposes. We hope they will strive with us hand in hand against the communists who are the enemies of all religions. We shall both struggle for the same purpose of setting those human beings, moaning under communist torture, free in order to let them have human rights.

#### FOOTNOTES

(50) See the section "Qur'an al-karim and Bibles of Today"

(51) The Crusades lasted 174 years from 489 (1096 A.D.) to 669 (1270 A.D.).

(52) Salahaddin Ayyubi, passed away in 589 (1193 A.D.)

(53) Abdurrahman bin Muawiah bin Hisham bin Abdulmalik, passed away in 172 (788 A.D.).

(54) Alhakem II, passed away in 366 (976 A.D.).

(55) Shadirvan: Small pools under a shelter in the courtyard of a mosque used for ablutions (ritual washings).

(56) Ahmad al-MaqQari. A famous historian, died in Egypt in 1041 (1632).

(57) Carlos the Fifth: Charles Quint. Born 906 (1500 A.D.) and died 966 (1558 A.D.) the emperor of Spain and Germany.

(58) See the eighth edition of the book *Fazlaka-i Tarih-i 'Osmani* and the third edition 1325 (1907) of the book *Tarih-i Devlet-i Osmaniyye* written by Abdurrahman Seref Beg, who was the headmaster of a school named *Mekteb-i Sultani* (rahime-hullahu ta'ala 'alaih).

(59) Shamsaddin Sami passed away in Istanbul in 1322 (1904 A.D.).

(60) The original letter is in the thirtieth page of the first volume of the book *Mejmua-i Munshea-Tus-Satatin*, written by Feridun Bey.

(61) eman: a guarantee.

(62) Husain Wa'iz passed away in Hirat in 910 (1505 A.D.).

(63) Sayyid Ahmad Riphai passed away in 578 (1183 A.D.).

(64) Shamsaddin Ahmad bin Sulaiman bin Kamal Pasha passed away in 940 (1534 A.D.).

(65) Ferdinand the fifth died in 922 (1516 A.D.).

## MUSLIMS ARE NOT IGNORAMUSES

It is written in some Western books, especially travel books, that Muslims are very ignorant, and that most of the Muslims in Asia and Africa do not even know how to read or write. They also say that there are no Muslim names among the people who were well known in the field of science and civilization between the eighteenth and nineteenth centuries. Some people even claim that Islam prevents society from progressing. Also, some other claim that since the Muslims are ignorant, they can not understand the greatness of Christianity; hence, in spite of all the efforts put forth by missionaries, Muslims will not accept Christianity as they did not in the past.

If we examine history, we will see that the matter is completely different. The religion of Islam always praises science and encourages Muslims to learn it. The holy meaning of the ninth verse of Surat-ul-Zumar in the Qur'an al-karim states: "Is it possible to consider equal those who know with those who do not know? Truly, the ones who know are dearer." Our Prophet (sall-Allahu 'alaihi wa sallam) ordered: "You should go and learn science, even if it is in China," and, "Wherever science is, Islam is there," and, "It is a fard (obligation) for all Muslims, men and women, to look for knowledge and learn it." In Islam, studying science and the ink used by scholars to write are deemed to be equal with worshipping and with the blood of martyrs, respectively. The reason the Muslims did not accept Christianity is rooted in the fact that Islam is more logical and accurate. We have already written down how science is valued in the religion of Islam. Islam does not condone fanaticism. On the contrary, it orders us to follow the latest developments, to invent new things, and to advance every day. That is why, from the very beginning of Islam, scholars were esteemed to be very great; technical and scientific experiments were done; the Arab Muslims obtained the highest degrees in medicine, chemistry, astronomy, geography, history, literature, math, engineering, architecture, the social sciences and morality, which was the basis for everything. They educated many great scholars, judges, experts, and eminent masters, who were the teachers for the world. They were the guides for civilization, and all of them are still mentioned respectfully. In those days, the Europeans, who were half-wild, learned scientific knowledge in Islamic Universities. Even the great Christian religious men, such as Pope Sylvester, studied in the University of Andalusia. Today, the words "chemie" for chemistry and "Algebra" in Mathematics (which come from the Arabic language) are used in European languages. This is because this knowledge was first introduced to the world by the Arab Muslims.

While the Europeans thought the world was smooth like a tray and enclosed by a wall on all sides, the Muslims understood that it was round and rotated on its axis. They measured the lengths of longitudinal circles in the Sinjar desert near Musul and obtained today's figure. Furthermore, the Arab Muslims translated old Greek and Roman philosophical books which were forbidden to read by ignorant and fanatical priests during the Middle Ages. The Arabs thereby prevented them from completely disappearing. As admitted by some honest Christians, the true Renaissance, that is, "the revival of the old valuable sciences" started in Arabia, not in Italy, but during the era of the Abbasides, long before the Renaissance of Italy. But what a pity that suddenly this great progress lost speed in the seventeenth century. This calamity was caused by Jewish and masonic plots, which prevented the Muslims from following new inventions as a result of saying: "Everything made by the Christians is haram (prohibited) for Muslims. If a Muslim accepts or does any of them, he will be a disbeliever." It was also perpetuated by fanatical followers of ignorant religious men. In the latter periods, the Ottomans were the greatest guides for the Muslims in the field of science. However, this Islamic state was subjected to political and military attacks by the world of Christianity, which were designed to make the Muslims ignorant of the latest developments and inventions in the world. On the one hand, the Crusades and the efforts of heretical Muslims deceived by the Jews and Masons separated and damaged the Ottomans internally, and in this way prevented the Ottomans from guiding the Muslims in the fields of technology and science. The Turks experienced terrible harm from both internal and external attacks. They could not produce new powerful weapons. They could not draw upon the advantages of the great resources within their own country as they should have. Industry and trade in their own country were seized by foreigners. The Ottoman state became poor.

Everyday, many new developments are taking place in every field. We have to learn, follow and teach them. Not only in the field of industry and technology, but also in matters of religion and morality. We must be like our ancestors, and educate our youngsters to have faith and good habits. Let us give you an example:

The Turks were known throughout the world as being unbeatable in wrestling competitions. In fact, they were always first in international wrestling matches. But what happened in the latter years? We did not prove as effective in wrestling. Do you know why that happened? It is because, previously, the Europeans did not know how to wrestle. They learned it from us. Then, they improved upon it a great deal. They added to it new approaches, quick actions, new tricks and techniques. However, we continue to insist on the old approaches, even though we do not know the wrestling techniques handed down by our ancestors. We have not yet examined the innovations in wrestling. We still do not want to take lessons from foreign wrestlers. Consequently, their wrestlers throw our wrestlers from one place to another by using their new tricks. Behold! In worldly affairs, we must surely make use of the people who know and do things better than we do. Then man who claims that he has a superior understanding in everything is either an idiot or a psychopath.

Our religion separated religious knowledge and scientific knowledge from each other. Even a small change in Islamic morals or in the manner of worshipping is severely prohibited. But, in worldly affairs and in scientific knowledge, every kind of adjustment is ordered, and we must keep in step with all the latest inventions as well. The so-called enlightened men who seized control of the Ottoman State did not obey this order of our religion, but acted contrarily. They attacked the fundamentals of the religion and changed or abrogated them as a result of being led astray by masonic organization. They closed their eyes to the progress in Europe and to the new

inventions in the world. They even martyred modernist Turkish sultans (rulers) who wanted to conform to science and modern technology. Since they were toys in the hands of masonic individuals, they did not look for progress in the field of technology, but instead they thought that making reforms in the religion and being separatists were acts of progress. It is quite amazing that altering the purity of the religion continued among political parties until recent years. Some politicians appeared who were ignorant enough to claim that those sincere Muslims who were not involved in politics and did not support their party were disbelievers. Praise be to Allahu ta'ala that He created guardians who said "stop" to those leading this pure and noble nation into disaster. If not, we would have lost the religion, as well as the country, and would have fallen into the paws of Communism. Alhamdulillah ala hazihinni'meh! (O! My Lord! Thank you for your blessings.)

Today (1985 A.D.), there are twenty nine universities in Turkey. The Turkish Muslim youngsters are studying to learn worldly sciences and trying to be guides for other Muslim countries. The number of foreign students from Islamic countries studying in Turkish Universities were as many as a few thousand in the year 1981-82. But now, we will present to you an article written by an honest European concerning scientific studies in Islamic countries. The person who wrote this article is French, namely, Jean Ferrera, and it was printed in an issue of a magazine called Science et Vie, numbered 724, and published in January 1978. The title of the article is: "Les Universites du Petrole" (The Petroleum Universities). Ferrera says:

"Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) passed away in the hands of his beloved wife Aisha in the year 632. In the following years, the Muslims moved out from the place presently called Saudi Arabia and established a vast empire extending from the Atlantic Ocean to a river named Amur (Heilungkiang) in Asia. They were powerful, patient and brave, but they showed compassion towards the inhabitants of the lands they had conquered in war. On whatever land they passed over, they built a great civilization, the greatness of which is still unknown for most of us. The Islamic Universities founded in those countries, extending from Baghdad to Cordoba, revived the knowledge of the old civilizations, which were unknown, or the knowledge of which was being eradicated by Europeans, who were very ignorant in those days. They translated the works of Ptoleme [Batlamyus], Euclidean, and Archimed into the Arabic language. They also translated and examined the books of Indian scientists. They spread the information in these works all over the world. Those Muslims who had come to visit the Palace of Aix-la-Chapelle Charlemagne on behalf of the Khalifa Harun Rashid in the eighth century were surprised to see how ignorant the people in the palace were. They were also surprised because most of them did not know how to read or write. Muslims first taught Europeans the numbers, including zero, in the ninth century. As a matter of fact, "zero" was discovered by Indians. But, it was transmitted to Europe by the Muslims. Those who taught Europeans the knowledge of trigonometry were Muslim, too. The Europeans first learned sine, then cosine, and later on every aspect of trigonometry in Islamic Universities. Every development, either scientific or technical, from the ninth to twelfth century, was taught only in Islamic Universities.

"In the Ottoman State, innumerable scholars and scientists were educated. The greatness of their service rendered to today's civilization is understood from their precious books. One of them was Mustafa Ibn Ali Effendi (rahima-hullahu ta'ala), who was the timekeeper for the Yavuz Sultan Salim (66) Mosque in Istanbul and the chief astrologer for the Sultans. He died in 979 (1571). There is amazing knowledge in his book of Geography, I'lam-ul-ibad and in his books of astronomy, Tashil-ul-mikat fi-ilm-il Awkat, Taysir-il-Kawakib, and Kifayet-ul-Wakt fi Rubu'

Daira. There is today's astronomical information in the book, *Kifayet-ul-Vakt li-Ma'rifet-i Dair* written by Abdul 'Aziz Wafai (rahimahullahu ta'ala), who died in 874 (1469).

"Since the books of medicine written by the old Greeks were burned by ignorant Christians during the Middle Ages, their originals are not at hand now. Some pieces of the sheets of those books that survived that barbaric onslaught, and, left here and there, were translated into Arabic by Husain Ibn Johaq of Baghdad. This famous judge translated the works of Plato and Aristotle into the Arabic language, too.

"Muhammad bin Musa Harazmi, one of three brothers educated in Baghdad during the time of the Khalifa Mansur, became a scholar of arithmetic, geometry, and astronomy. He calculated the altitude of the sun, measured the length of the equator and made the astrolabe and the quadrant to find out the prayer times. His books, the one dealing with Jabr, and the other one, namely, *Astrolabe*, were translated into English and Latin, respectively. He passed away in 233 (847 A.D.).

"Muslim astronomers proved that the earth was round like a sphere, so they eradicated the Western dogma which was: "The earth is smooth like a tray. If you go very far out to sea, you will fall off the edge." They successfully measured the circumference of the earth. The Abbaside Empire, which taught the Europeans many things and prepared the foundation for the Renaissance, began to disintegrate slowly until finally the Mongolians captured Baghdad in 656 (1258). They burned and destroyed everything; hence, that great civilization established by Muslims disappeared. I wonder what the situation is now! Can a new renaissance [revival] be expected in the Islamic world?

"During the Middle Ages, the Muslims used to mine for gold, collect valuable spices, aromatical woods (aloes-wood, styrax and so on) and export some of them to Europe. (As it was done during the time of the Prophet Hadrat Solomon). Today black gold, that is, petroleum has taken their place. I wonder if they will manage to establish again their empire, which was as large as the ones founded by Alexander (67) the Great or Napoleon! The Arabs are very rich now by means of petroleum. They are trying to get powerful with the help of this treasure in their hands. What they should do to accomplish this was told to us by the chief of the Research Center of Kuwait, as follows: 'First of all, we must progress in the field of science. For this, on the one hand, we must excel in scientific experiments; on the other hand, we need well-educated scientists.'" This is the end of the article written by Ferrara, a French author.

Islamic scholars say that "Islamic knowledge" consists of two parts. The first part is called "Religious knowledge," and the other aspect is called "Scientific knowledge." It is necessary for a man to learn both of them to be an Islamic scholar. It is necessary for every Muslim to learn "religious knowledge" and to act in conformity with it. This means that learning religious knowledge is "fard-i 'ain," which in turn means it is an obligatory duty for every Muslim, without exception. The people who study science must learn all the information available in their branches. This is "fard kifaya", which means it is an obligatory duty upon certain Muslims in the community only. The nations who fulfill both fards (obligations) will surely progress. They will be civilized. It is declared in the twentieth verse of Chapter Shura in the Qur'an al-karim: "Whoever desires the benefits of this world, We give him of it. Whoever desires the benefits of the hereafter, We will give it to him, also." Nothing can be achieved by empty words. It is necessary to look for the means, that is, to study hard. Allahu ta'ala has promised that those who do their best to gain either the benefits of this world or of the hereafter will be given what they strove for. He declares he will give rewards to everybody who studies as He ordered, no matter whether he is a Muslim or not. That is why the Europeans, the Americans, and even the

Communist world have already developed and received worldly benefits. Since they worked like this, the Muslims of the Middle Ages were the guides for civilization. Towards the end of the Abbaside and Ottoman states, Muslims were deprived of studying science and art, and also from learning and teaching them because of exterior and interior enemies. That is why their great states eventually collapsed. Religious knowledge consists of faith, worship, and morals (ethics). If religious knowledge is deficient in any one of the three, it is not deemed to be perfect. Something deficient is not useful; it can be said that you have not obtained it. There was scientific knowledge among the old Greeks, the old Romans, and in the states founded in Asia and Europe, but they were deficient in religious knowledge. That is why the benefits they have obtained through science and technology were used for evil purposes. Some of the art works were used merely for enjoyment and prostitution. Some people used their technical abilities as a means for exercising cruelty and torture over people. Let alone being civilized, they disintegrated, collapsed and disappeared.

Now, in spite of their scientific knowledge, technical success, and heavy industries, which are greatly admired, the people in non-Muslim and socialist Islamic countries are deprived of the basic three aspects of religious knowledge. They commit evil deeds that even savages would not dare do. Such countries which have no Islamic knowledge are doomed to disappear. History is a repetition of events. Saudi Arabia and other countries similar to it should correct their faith and morality after looking at the examples provided by history. They should not strive to attain worldly benefits only. Progress only in the field of science will not make them civilized or save them from disaster, collapse and annihilation.

In regards to science, Turkey seems to be the guide for other Muslim countries. We must be industrious just like our Muslim forefathers. But, if Turkish youngsters become a means for political tricks, divide into groups, become members of deviated societies, or try to slaughter one another, instead of studying on science, reconstruction, medicine and examining all the new inventions, the goodwill we have for them will be a waste, and so will the efforts we made to educate them and our country. Having a pure heart and a good morality is the greatest power for enabling our youngsters to avoid harmful thoughts, deviated ideas and wrong paths. The source of these two virtues is religion. As we said, again and again, it is religion that prevents human beings from doing evil deeds or from deviating from the right way. It causes a man to have love for his country and its leaders. It shows him the best way. The religion we are mentioning here is the true religion, not those deviated dogmas invented by disbelievers and hypocrites who lead youngsters astray in the name of religion. Islam is a constructive religion; it has never been destructive or separatist. Oh! dear youngsters! You should get away from those who encourage you to be separatist and destructive. Such people are the enemies of Islam and our country.

(66) Sultan Salim passed away in 926 (1520 A.D.).

(67) Alexander died in 323 B.C.

## **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 to know Allahu ta'ala, 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, 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 Allahu ta'ala 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 Allahu ta'ala, and it is the name of the final religion conveyed by Muhammad ('alaihi 's-salam). Ahl-i kitab (religions with holy books) is the name of the other two religions.

We shall try to tell you how these religions were sent by Allahu ta'ala. 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 thought that it would be a good idea to first give information about them before dealing with the main subject. Brahmanism, Zoroastrianism, and Budhism 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 neighbors 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 depending on these religions decreased to as low as 400 million. The reason for this is the effectiveness 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 role of the human being in them.

### **The RELIGION of BRAHMANISM**

Brahma means holy word. Madhhar-i Jan-i Janan (68), an-Islamic scholar from India, states in his fourteenth letter, "This religion was invented in India centuries before Christ. It was a true divine religion. Its followers became kafir (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) Peasantry workmen, 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 as if they are animals. There are idols in Brahmanism. These idols and their meaning, what is eatable and uneatable, crimes

and the punishments for them are all written in their holy book, Manava Dharina Shastra, [It means: the religious book of Manu] The Brahmans are polytheistic. The greatest God is "Krisna," who is believed to be shaped with a human figure to eradicate evil. 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 color is deep blue. It is seen either on its own eagle called "Garuta" or on a flower of lotoses or on a snake. According to Brahmanism, Vishnu descended into this world nine times in different shapes [in the shape of a human, animal, or flower]. He is also expected to descend for a tenth time.

In the religion of Brahma, killing creatures is permissible only during war. 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
- 3- Living alone
- 4- Begging

Mazhar-i Janan (rahmat-ullahi 'alaih), one of the great Islamic scholars of tasawwuf (sufism) in India, has written "the ceremonies of Indian disbelievers" in his fourteenth letter in the Persian language. He says: "Allahu ta'ala has shown all human beings the way to happiness even in India. He sent a book with the names of Veda and Beed 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 have divided human beings into four classes. They called the section concerning worships 'Karm Shaister.' They have divided the lifetime of a man into four periods. Each period was called 'juk.' All of them believed in the oneness of Allahu ta'ala, the transitoriness of this world, and the Day of Judgement; in other words, 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 classify the ones who passed away 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 Kisra, 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 even 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 Christ. 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 Christ in India, in a village called "Kapilovastu" (its other name is Lumpini), which is 160 kilometers north of the city of Benares. His original name is "Guatama" or "Gotama." Buddha was his nickname which means "educated, brightened, attained divination." 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 escaped from the palace when he was twenty-nine. He lived alone in a forest under a self-imposed state of riyadat (starvation). After he had understood that starvation was not 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 after all. 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 he even ordered idols to 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 God. But after he passed away, his disciples idolized him. They built temples on behalf of him, 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 after some authentic information had been 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 the bitter facts.
- 2- The main reason preventing us from getting rid of all these troubles is our strong desires, which originate from the fact that we are ignorant; we want to live, whatever the reason may be.
- 3- To overcome these troubles, it is necessary to extinguish our permanent desires for living as well as our temporary wishes.
- 4- Man attains happiness 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 casts (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 that 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 the approbation of Allahu ta'ala. A Buddhist could have a pure character by following the philosophical principles of Buddha. But, they would be spiritually empty. This is because there is no belief in "Allah" in Buddhism. Confucius, who was a Chinese philosopher, died 479 years before Christ, at the age of seventy. He was famous for his books written concerning ethics and the governing of a state. His philosophy was turned into a religious sect later on. In his books, there is no information about heavenly religions.

### **The RELIGION of JUDAISM and the JEWS**

After examining holy books, historical proofs, and the works left up to now, we see that the religion which orders people to believe in one Allah, that is, Islam, has existed since the time of Adam ('alaihi 's-salam). After man appeared on the earth, although a lot of Prophets ('alaihimussalavatu vattaslimat) were sent to them during the time between Hadrat Adam ('alaihi 's-salam) and Hadrat Ibrahim (Ibrahim 'alaihi 's-salam), none of them had been sent a large book. Allahu ta'ala sent them small-sized booklets called "suhuf." There were one hundred suhuf, ten of which were sent to Ibrahim (Ibrahim, 'alaihi 's-salam). According to historians, Hadrat Ibrahim (alaihissalatuwessalam) was born 2122 years before Christ in a town situated between the Euphrates and Tigris rivers. As it has been told, he died after he had lived for 175 years in a town called "Halilurrahman" (Hebron) near Jerusalem. According to the book *La Bible a Dit Vrai* (The Holy Book Says 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 "Azar." His own father was "Taruh" who died when he was a child. Azar was an artist who made idols. When Hadrat Ibrahim (alaihi 's-salam) was still a child, he understood 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 Pharaoh]. 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 to see 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 death, Nimrod succeeded to his father's position, and deemed himself to be God and wanted people to worship him. This wild, tough man was invited to the true religion by Ibrahim ('alaihi 's-salam). 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, Ibrahim ('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 seize the man who broke them and to punish him. They brought Ibrahim ('alaihi 's-salam) and asked him if he had done it. Ibrahim ('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 Ibrahim ('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 Allahu ta'ala, who created me." Nimrod was unable to answer the proofs given by Ibrahim ('alaihi 's-salam). When Hadrat Ibrahim 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-Karim ( Sura Bakara 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, 'Allahu ta'ala brings the sun from the east, if you are God bring it from the west,' the denier was confused. Allahu ta'ala does not let those who act cruelly attain the right way.' Sura Assaffat, 97: "The idolaters said: 'Erect a building and throw him from there into the fire.' But, when they built it and Hadrat Ibrahim 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'an al-karim (Sura Anbiya 68-69): "Do something if you can, be helpful towards our gods" they said. We said: "Oh, Fire! Be cool and harmless towards Ibrahim. They sought to lay a snare for him, but they themselves were ruined." The name Nimrod is not in the Qur'an al-karim, but the name Nimrod is in the Torah (the "Old Testament" section of the Bible). Today there is a pond named "Ayn-i Zalika" or "Halilurrahman." It is fifty by thirty square meters in the city of Urfa. This pond is considered to be the place where Hadrat Ibrahim 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 Ibrahim got married two times. Even though his first wife Sarah (Sara) was seventy years old, she had no children. Upon this, Hadrat Ibrahim ('alaihi 's-salam') got married to a jariya (odalisque), named Hajar (Hagar) who was given to him as a present by the pharaoh of Egypt. He had a son from her named Ismail. Upon this Sarah prayed to Allahu ta'ala to give her a child, too. Allahu ta'ala granted her a child. The name Ishaq was given to him. Ismail ('alaihi 's-salam) and Ishaq ('alaihi 's-salam) have been 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. Ibrahim ('alaihi's-salam) is one of the grandfathers of Muhammad ('alaihi's-salam).

Ibrahim ('alaihi 's-salatu wassalam) became a prophet at the age of ninety. He preached monotheism. The interpretative meaning of the sixty-seventh verse of Chapter Al-Imran in the Qur'an al-karim is: "Hadrat Ibrahim is neither Jew nor Christian. He is "hanif" 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. Moses (Musa ['alaihi's-salam]) was born about 1705 years before Christ 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 Allahu ta'ala to keep him safe. This coffer, with the boy in it, was found by Pharaoh's wife. The boy was seen by Pharaoh, too. But, when Pharaoh 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 Musa means "saved from water." The Christians call him "Moses" or "Mois." Hadrat Musa'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 Harun ('alaihi 's-salam), who was three years younger than him. Musa ('alaihi 's-salam) revolted against Pharaoh after seeing the unfair treatment he meted out towards the Hebrews. Musa strove to protect them. One day, an Egyptian kafir (disbeliever) was torturing a Jew. While Musa was trying to save the Jew, the Egyptian [Coptic] died. In fact, Musa 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-salam) for ten years. He married his daughter, Safurar (Tsippore). Ten years later, Musa ('alaihi 's-salam) returned to Egypt. On his way to Egypt, he went up to Mount Tur. There he heard the word of Allahu ta'ala. At that moment, he was given risalat (prophethood). Also, the fact that Allahu ta'ala is One, 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 Bani Israel, but Pharaoh rejected. Pharaoh became extremely angry with him. He said: "Musa 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 visiers. They advised him saying, "Collect the magicians. Ask them to beat Musa." 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 Musa ('alaihi 's-salam). But when Hadrat Musa threw the rod in his hand on the ground, it became a very big snake and swallowed the others. Upon this, the magicians admired Musa and believed in him, saying: "This man is telling the truth." This incident is mentioned in the 111-123 rd verses of Sura Araf in the Qur'an al-karim. There upon, 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 Musa. 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 Banu 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 mujizas (miracles), and he permitted them to leave. While Musa ('alaihi 's-salam) and the Banu 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, Musa ('alaihi 's-salam) prayed imploringly to Allahu ta'ala on Mount Tur, and he wanted Allahu ta'ala to show himself to him. His prayer was not accepted by Allahu ta'ala. But, He talked with him again on "Mount Sinai." Musa ('alaihi 's-salam) stayed on Mount Sinai for forty days and forty nights and he fasted. Allahu ta'ala sent him the holy book Torah through the angel Gabriel ('alaihi 's-salam), 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 (Awamir-i ashara) have been written 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 labor, and do all thy work. But the seventh days is the Sabbath of the Lord thy God. In it thou shalt not do any work.
5. Honor 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 neighbor.
10. Neither shalt thou desire thy neighbor wife, neither shalt thou covet thy neighbor house, his field, or his man servant, or his maid servant, his ox, or his ass, or any thing that is thy neighbor.

When Musa ('alaihi 's-salam) returned from Mount Sinai, he saw that his community, whom he left under the leadership of his brother Harun ('alaihi 's-salam), had deviated from the right way and had begun to worship an idol which was in the form of a calf made of gold. Musa ('alaihi 's-salam) 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, Asiya, he tested him first. When a tray with gold and fire on it was put in front of Musa, he extended his hand towards the gold, but Gabriel ('alaihi 's-salam) 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, Harun ('alaihi 's-salam), who could speak fluently. But, when he became a prophet, this defect vanished. He was granted the ability of speaking more fluently than Harun ('alaihi 's-salam). While he was on Mount Sinai, the good preaching of Harun could not prevent the community from deviating. Musa ('alaihi 's-salam) went back to Mount Tur and implored Allahu ta'ala to forgive his nation. His people promised not to do it again. Leading them, he went

into the desert to find Arz-i mev'ud (the promised land), which was promised to them by Allahu ta'ala. They stayed in the desert of Tih for forty years. There, in the desert, Allahu ta'ala fed them manna (69) and the meat of quail (selva). Hadrat Musa could only come as far as a hill called Nebo next to the city of Ariha from which Arz-i mev'ud could be seen. He died there when he was, as it is told, 120 years old. His brother Harun ('alaihi 's-salam) had died three years before him. Entering the city of "Areeha" in the land called Arz-i mev'ud was granted to his successor, the Prophet Yusha.

[In his book "Qisas-i Anbiya, the great historian and jurist, Ahmad Jawdat Pasha, states (70): "The son of Hadrat Ishaq (Issac), who was the son of Hadrat Abraham (Ibrahim), was Hadrat Yaqub (Jacob). His real name was "Israel." The people who came from his lineage are called "Banu Israel," which means "the sons of Israel." Yusuf (Joseph ['alaihi's-salam]) was one of Hadrat Yaqub's (Jacob) twelve sons, and he was also a prophet. After Hadrat Joseph, the Banu Israel followed the Sharia (divine laws of the religion) of Jacob and Joseph ('alahima 's-salam), 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. Banu Israel always desired to immigrate back to a place called "Canan" (Ken'an), which was their ancestors' country. But the pharaohs would not allow them to go. The reason being, 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 (Musa), the son of Imran, was put into a wooden coffer and dropped into the Nile river by his own mother. "Asiya," the wife of pharaoh took him out and adopted him. After Musa ('alaihi 's-salam) 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-salam). On his way to Egypt, he was beckoned to Mount Tur. There, he was honored with talking to Allahu ta'ala. prophethood was also given to him. He was ordered to invite Pharaoh into the religion. Pharaoh did not accept. Musa ('alaihi 's-salam) gathered all the Israelites, and they left Egypt altogether. Passing through the Red Sea, they approached a place called "Areeha," but the Israelites said, "We can not go there. We do not want to fight against those people called the 'Amalika.' That is why they were cursed. Musa ('alaihi 's-salam) went to Mount Sinai after leaving the Jews under the leadership of his older brother, Harun ('alaihi 's-salam). He talked with Allahu ta'ala 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 Areeha, in other words, on the eastern side of the Sharia river. He appointed Yusha ('alaihi 's-salam) to be his representative and passed away.

The book Mirati Qainat says: "Moses (Musa 'alaihi's-salam]) went up to Mount Tur three times. The first time, he was given risalat (prophethood). The second time the holy book "Torah" (Tawrat-i Sharif) and "the ten commandments" (Awamir-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'an al-karim 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-salam) to Musa ('alaihi 's-salam), was memorized by Musa, Harun, Yusha, Uzair and Jesus Christ ('alaihi 's-salam). The book Kamus-ul Alam says: "When the sovereign of Assyria, Buhtunnasar, seized Jerusalem and pulled down Masjid al-Aqsa, he burned all the copies of the Torah. Furthermore, he captured seventy thousand Jewish scholars, including Daniel and 'Uzair ('alaihi 's-salam), and sent them to Babylonia. [The fact that 'Uzair ('alaihi 's-salam) was called Ezra by the Jews is written in the

book "Munjid." However, the writer of the book of Ezra, and some other books, which are included in the Old Testament of today's Holy Bible, are not 'Uzair's ('alaihi 's-salam). This man Ezra was a Hebrew Rabbi, a man of religion.] The 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 Assrians, and let all his Jewish captives free, including Daniel (alaihi 's-salam). The number of people worshipping in Masjid al-Aqsa increased. When Alexander the Great seized Jerusalem, a Jewish man from Jerusalem named "Herodas" was assigned governor of Jerusalem. This vile governor martyred Yahya (John the Baptist ('alaihi-s-salam). He tyrannized the people to a great extent. Later on, Jerusalem was seized by the Romans. In the 135 th 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 the Christians during the Crusades. Saladin (Salahaddin-i Ayyubi) restored it. The Ottoman khalifas repaired and ornamented the city."

Another holy book of the Jews after the Torah was the Talmut. Musa (Moses ['alaihi's-salam]) taught what he heard from Allahu ta'ala on Mount Tur to Harun, Yusha and Al-Ya'azar. Those words were communicated to the succeeding Prophets, finally they were taught to the holy Yahuda. During the second century of the Christian era, those words were written into a book by this holy Yahuda 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 Gamara. Each one of the two Gamara books was put into a single book with the Mishna and given the name "Talmut." The Talmut containing the Gamara written in Jerusalem and the Mishna is called The Talmut of Jerusalem. The other Talmut containing the Gamara written in Babylon and the Mishna is called The Talmut 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'un, who carried the cross which was used to crucify Jesus Christ. Some of the precepts in the Talmut that are harmful for humanity have been written at the end of my Turkish book "Cevab Veremedi," which has already been translated into English and published with the name "Could Not Answer." The fact that the above-mentioned name "Al-Ya'azar" was the son of Shuayb ('alaihi 's-salam) is written in the book Mirat-i Kainat. The so-called "Holy Bible" of the Christians consists of two parts: "the Old Testament" and "the New Testament." Only the Old Testament is believed and considered a Holy Book by the Jews. They do not like the idea of this section being called the old Testament. They want it to be called the "Tanah."

They say the "Tanah" 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'an al-karim, this is declared: "We gave Moses the Book." But over years, many foreign writings have been inserted into the Torahs of today. (71) So, there is no relationship between the original Torah revealed to Moses ('alaihi 's-salam) and today's Torahs.

The fact that Allahu ta'ala would send a final prophet named Muhammad (alaihissalevatu wataslimat) is written in the original Torah. When Hadrat Moses went up to Mount Tur for the second time seeking forgiveness for his deviated nation, what Allahu ta'ala told him is written in the 155-157 th verses of Chapter al-Araf of the Qur'an al-karim: "Musa: 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." Allahu ta'ala 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, (72) 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, honor him, help him, and follow the Light -which is sent down with him- It is they who will prosper." There is no doubt the Jews believed in the final Prophet and waited for him to appear. Furthermore, it is said in some interpretations that during wars, the Jews used to invoke, saying: "O, My Lord! For the sake of your final Prophet (alaihissalevatu wataslimat) that you promised to send, help us, please." And they used to experience victory in those battles.

Hadrat David and Hadrat Solomon (Sulaiman), who are among the Prophets (alaihimussalevatu wataslimat) sent to the Hebrews after Hadrat Moses, 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, Awamir-i ashara. People have to adapt themselves to those ten commandments, exactly. The soul and body of human beings are different from one another. The soul does not die until Doomsday. It is necessary to believe in the spiritual life of the second world.

Religious fundamental: The 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. [The 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). The man who does an evil act is subjected to the same thing, in the same manner. Boys are circumcised by a Rabbi [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" that signify that the meat of the animals sold in those shops were slaughtered in a certain manner as

prescribed by a rabbi. The Jews can eat only meat prepared in this way. Muslims eat only the meat of animals slaughtered by repeating the name of Allahu ta'ala. 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.

The means of worshipping among the Jews depends on many different ceremonies. 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 animated by them. They call it "Shabat." In addition to this, they have some other holy days, namely, Passah, Shawwat, Rosh-ha-Shanah, Kepur, Sukkot, Purem, Hanuqa, and so on. Passah is considered a commemoration for escaping from Egypt. Shawwat is said to be the feast of roses, which is considered a celebration marking the granting of the Torah and the Awamir-i Ashara (ten commandments). Kipur is a great fasting day, which is considered a day signifying their being forgiven after their penitence. Sukkot is the feast of tabernacles, which is considered a memorial of the life in the desert.

Contrary to a priest, a rabbi has no authority to hear a confession. They only conduct the worship ceremonies. In the sight of Allahu ta'ala all Jews are equal, no difference is there between one or the other.

After Hadrat Moses, 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 (alaihimussalavatu wattaslimat). After Hadrat David, reciting the holy book of Psalms for playing musical instruments were added to their worships.

David ('alaihi 's-salam) was born about one thousand years before Christ. (Even though, the era of Hadrat David's sovereignty is said to be 1015-975 B.C., by some European historians, it is not known with certainty.) Hadrat David was formerly a shepherd. Since he had a very attractive voice (73), he was taken to Talut, (74) the head of state. Afterwards he became his zither player. First, they became good friends and Talut made him his own intimate. But, Hadrat David 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; accordingly, the people admired him even more. However, Talut was intimidated and kept David at a distance from himself. However, after Talut had passed away. David, 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 David ('alaihi 's-salam) lasted forty years. The fact that he received the holy book Psalms (Zabur) is written in the 163 rd verse of Chapter Nisa and the 55 th verse of Chapter Isra in the Qur'an al-karim. It is certain that David implored Allahu ta'ala 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. Allahu ta'ala granted David ('alaihi 's-salam) many great advantages. The meanings of the 10th verse of Chapter Saba: "We bestowed Grace afore time on David 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 Sad: "O Muhammad! Remember Our Servant David. For he ever turned to Allah. It was We that made the mountains join with 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 Sad: "In our sight David has a great rank and a good future." The ugly story written in today's Tawrat and Bible stating: "The adventure between David and his officer Uria's wife named Bathseba" is not true. Hadrat Ali (radi-Allahu '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 Sad written in the tafsir book Mawakib 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, David ('alaihi 's-salam) also wanted to marry Teshama. After Urya had died in a war, the girl married David ('alaihi 's-salam). However, Allahu ta'ala did not like it because of the fact that Teshama was a betrothed girl. After David ('alaihi 's-salam) realized that he had blundered, he repented and Allahu ta'ala forgave him." There is no clear information in the Qur'an al-karim on this matter. Nevertheless, it is revealed that Hadrat David always had fear of Allah; he had been granted knowledge of science and the ability to distinguish right from wrong. In the 24 th verse of Chapter Sad, it is revealed that he had imploringly prostrated himself before Allahu ta'ala to be granted a just decision in a matter concerning a sheep; he always begged Allahu ta'ala 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 later on. Though these invented stories called "Israeleyyat" infected some ignorant Muslims, Islamic scholars declared they were myths.

Solomon (Sulaiman (75) ['alaihi's-salam]) the son of David ('alaihi's-salam) 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 Solomon ('alaihi 's-salam) was the best era for the Israelites. Until the era of Solomon ('alaihi 's-salam) Jewish sovereigns did not know what a palace was. The house of Talut, 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 Masjid al-Aqsa (Bayt-i Muqaddas/Saint House.) 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. What a pity, this beautiful masjid was burned by Buhtunnasar, the second of the Assyrian sovereigns, when he captured Jerusalem. Though Kayhusrav repaired it, later on, the Romans burned it again. It states in the book Kamus-ul 'alam: "After that disaster, the restoration, building and improvements in Jerusalem were not done by the Israelites. Later on, Byzantine emperors repaired Masjid al-Aqsa, and they named Jerusalem "Iliia." Our Prophet Muhammad (sall- Allahu 'alaihi wa sallam) performed prayer in Masjid al-Aqsa. The city of Jerusalem was conquered by Muslims in the 16th year of the hegira, during the time of Hadrat 'Umar (radi-Allahu 'anh). The present masjid was built during the time of Abdulmalik (rahima-hullah)." The remaining foundation walls are called "The Wailing Walls" by present day Jews, and they pray in front of these Walls.

The best and the richest city in the world was Jerusalem during the era of Solomon ('alaihi 's-salam). Countless stories are told among the people about the palaces built by Solomon ('alaihi 's-salam) in Jerusalem, and about the rooms and the valuable furnishings in them. It can be asserted that no sovereign, up to now, has lived as magnificent a life as that of Solomon ('alaihi 's-salam). Solomon ('alaihi 's-salam) had numerous wives and jariyas (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. Solomon ('alaihi 's-salam) always kept the peace and tried to establish friendships and good relationships with his neighbors. He married Pharaoh's daughter who was his neighbor; furthermore, he invited Balkees, the princess of Saba, to the true religion. He

extended friendship to her, and as it was told by Islamic historians, he married her, too. The fact that Balkees was invited to the true religion by Solomon ('alaihi 's-salam) is written in the 29-32 verses of Chapter Naml in the Qur'an al-karim.

Solomon ('alaihi 's-salam) was an extremely just sovereign like all the Prophets (alaihimmussalavatu wattaslimat). "The justice of Solomon" has been taken as an example for justice all over the world, and so has that of Umar (radi-Allahu 'anh). Solomon ('alaihi's-salam) 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, David ('alaihi 's-salam).

Solomon ('alaihi 's-salam) is written about in the Qur'an al-karim. The meaning of the 12th verse of Chapter Saba is: "To Solomon We subdued the wind, traveling 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 30-39 th verses of Chapter Sad is: "To David We gave Solomon as a son. He was a good servant. Ever did he turn to Us. One evening, his prancing steeds were ranged before him. Solomon 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 honored 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-salam) 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 Solomon ('alaihi 's-salam), the people were given civil rights more than in the era of David ('alaihi 's-salam). According to new laws a father had innumerable right 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 getting married, 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 Solomon ('alaihi 's-salam) had passed away, the Israelites divided into twelve tribes, and struggled against one another. The divisions had started before the death of Solomon ('alaihi 's-salam). But, with the help of Allahu ta'ala, Solomon ('alaihi 's-salam) managed to keep them united. Rehoboam, the son of Solomon ('alaihi 's-salam) 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 "Yahuda" state. This state presided over Jerusalem. Eventually, they lost their morality. Allahu ta'ala

became angry with them and He 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 (Kirus) the Shah of Iran had 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, Jesus ('alaihi 's-salam) 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 Allahu ta'ala sent Jesus ('alaihi s-salam) as a prophet to convert the Israelites (and other human beings) back to the right path. The Israelites did not want to accept Jesus ('Alaihi 's-salam) as a prophet. They were waiting for a prophet just as 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 this Prophet. When they saw that Jesus ('alaihi 's-salam) 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 the Jews.

### **The RELIGION of CHRISTIANITY**

Jesus Christ (Isa ['alaihi 's-salam]) was sent to improve the religion of the Israelites. That means, true Christianity is only the reformed religion of the Israelites. Jesus ('alaihi 's-salam) 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'an al-karim 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 Jesus ('alaihi 's-salam) 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 Allahu ta'ala, the Bible has lost the characteristics of being a holy book. In his Turkish book *Izahulmaram fi Kashfiz-zulam*, the great Islamic scholar Alhaj Abdullah Ibn Dastan Mustapha (rahimahullahu ta'ala), who died in 1303 [1885], explains what the book that was sent to Hadrat Jesus and that was mentioned in the Qur'an al-karim was. That book states as follows: "When the Jews tried to kill Hadrat Jesus ('alaihi 's-salam), 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 Jesus ('alaihi 's-salam) had preached his religion for only two and half or three years. Also for this reason no possibility existed for 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 Jesus ('alaihi 's-salam), only. This may be another possibility: In the spiritual council of Nicaea (Iznik), 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 Allahu ta'ala and the words of His human servants being mixed together. No doubt, the Bible was originally in the Hebrew language. Later on, 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 a 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 Jesus ('alaihi 's-salam) is called "logos," holy word, by the 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. Behold! The Romans and the Greeks tried to make Christianity a philosophy. Jesus ('alaihi 's-salam) 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. Nonetheless, the word "Father" used in the Hebrew Bible meant that Allahu ta'ala was almighty. And the word "son" used for Hadrat Jesus meant that he was the "beloved servant of Allahu ta'ala," not something else. The Holy Ghost was the power of prophethood granted to Hadrat Jesus by Allahu ta'ala. This fact is told in the Qur'an al-Karim, in the twelfth verse of Chapter Tahrim as follows: "And Mary the daughter of Imran, 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 (servants)."

In early Christianity, there was no such thing as a "Trinity." The above-mentioned Islamic Scholar Dastan Mustapha (rahima hullah) says: "The idea of the 'Trinity' was suggested first by a priest named Sibelius, two hundred years after Christ. Until that time, people believed that Allah was one and that Hadrat Jesus ('alaihi 's-salam) 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." Even though, Honorius was excommunicated, some years later after his death, new sects were formed that were opposed to the idea of the "Trinity." Even drawing invented pictures of Hadrat Jesus, 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 is declared in the Injil (Bible), they disbelieved the final Prophet, Muhammad ('alaihi 's-salam). Even today, they are continuously changing the so-called Bible. All these facts

have provoked Allahu ta'ala's wrath. The holy meaning of the 171 st ayat of Sura Nisa is: "Oh, people of the book! Do not exaggerate in your religion! Tell nothing except the truth about Allah. Isa, 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: "There!" 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 "Jesus" ('alaihi 's-salam) in that ayat (verse) has already been interpreted with different meanings. It means that Gabriel ('alaihi 's-salam) cast him into Mary and after she had been breathed upon, she became pregnant. That breathing done by Gabriel ('alaihi 's-salam) is referred to as "spirit." Or, the Spirit here means revelation from Allahu ta'ala. Hadrat Mary was given good news by means of this word, and also Gabriel ('alaihi 's-salam) was ordered to breathe upon her, and Jesus ('alaihi 's-salam) was given the order "Be!" Or, it is the order "Be!" It is said that the relation between Allahu ta'ala 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-ninth verse of Chapter Baqara in the Qur'an al-Karim: "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 ayats of Sura Ikhlas: "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-qulub by Ishaq Effendi (rahima-hullahu ta'ala) from Harput, Turkey:

For the first time two Jesuit (76) priests arrived in the city of Kanton to influence the Chinese to believe in Christianity. They wanted permission from the governor of Kanton to preach Christianity. The governor did not attach importance to them, but they troubled him, by applying everyday. At last, the governor said: "I have to get permission for this matter from the Fagfur of China [the Sultan of China]. I shall inform him. "Then he did what he said. The Fagfur responded by saying: "Send them to me. I shall find out what they really want." So the governor sent them to Peking, the capital city of China. The Buddhists that heard about their coming were furiously alarmed, and they implored the Sultan of China to expel them claiming: "These men will try to spread a new religion named Christianity among our people. These men do not believe in our sacred Buddha. They will lead our people astray. Please expel them from China." The Fagfur answered: "Let us listen to them first. Then, we can make a decision on the matter." He formed a council, including the prominent men of the country as well as the religious men. He invited the Jesuits there and said: "Tell us about the fundamentals of the religion you want to spread." Upon this, the Jesuits used the following story: "The Allah who created the Heaven and the Earth is one. But, at the same time, Allah is deemed to be 'three." The only son of Allah and the Holy Ghost are each a god, too. This Allah created Adam and Eve and placed them in Paradise. He granted them every kind of benefit. But, He ordered them not to eat from a certain fruit tree. Somehow, Satan led Eve astray and they both disobeyed the order; that is, they ate fruit from the forbidden tree. Upon this, they were expelled from Paradise and sent to Earth. On the earth they had children and descendants. But, all of them had been stained with the sins committed by their grandfather. All of them were sinners. This condition lasted for 6000 years. Finally, Allahu ta'ala felt pity for mankind and sent them His own son. He could not find any other means by which to forgive them except to sacrifice His son as an atonement for their sins.

The son of Allah is the prophet we believe in. His name is 'Isa (Jesus). There is a city, namely, Jerusalem in western Arabia. There was a girl named Maryam living in a village called Nasira (Nazareth) in a place called Galilee near the city of Jerusalem. Although she was engaged to marry a carpenter named Yusuf (Joseph), she was still a virgin. One day, while she was in a lonely place, the Holy Ghost came and put the son of Allah into her. In other words, even though she was a virgin, she became pregnant. Later on, while she was on her way to Jerusalem with her fiance, she bore a child in a stable at a place called Bethlehem. They put the son of Allah in a feed rack in that stable. After seeing the sudden appearance of a new star in the sky, the priests living on the eastern side realized that the son of Allah had been born. They set off, with lots of presents, to look for him. At last, they found him in this stable. They prostrated in front of him. The son of Allah, named Isa, preached until he was thirty-three. Though he said: "I am the son of Allah, believe me. I came to save you", and performed a lot of miracles, such as reviving the dead, enabling the blind to see, having the lame men walk, curing the leper, stopping storms on the sea, feeding 10,000 people with two fish, turning water into wine, killing a fig-tree by merely pointing at it because it bore no fruit in the winter, and many other miracles like these, very few people believed in him. At last, the treacherous Jews complained about him to the Romans and brought about his crucifixion. But, after Jesus (Isa) had been dead on the cross, he returned to life three days later and was seen by his followers. Then he ascended into heaven and sat on the right-hand side of his Father. Afterwards, his Father left all worldly affairs to him. These are the fundamentals of the religion we are going to preach. Those who believe in these fundamentals will go to Paradise, if not, they will go to Hell."

After he had listened to them, the Fagfur of China said: "I want to ask you some questions. Answer me!" and added: "My first question is: You claim that Allah is one as well as three. This is nonsense, similar to claiming that two plus two is five. Tell me, how do you explain this?" The priests failed to answer: "This is a secret of Allah. Men cannot understand it." The Chinese Fagfur asked: "My second question is: How can it be possible that since one man committed a sin, the Almighty Allah, who created whatever is in the heaven and on the earth, judged all his descendants to be sinners even though they were not aware of this sin. How is it possible that he could not find another way of forgiving them, except by sacrificing His own son? Is this in concurrence with His being almighty? What do you think of this?" The priests failed to answer again: "We can not answer, this, either. It is Allah's secret, too." My third question is: "When it was out of season, Isa (Jesus) wanted a fig tree to bear fruit. But since the tree did not have any fruit, he killed it. It is impossible for a tree to bear fruit out of season. In spite of this fact, to be angry with a tree would be a tyrannical act for Jesus, would it not? Is it possible for a prophet to be so cruel?" The priests failed to answer: "These are heavenly affairs, the secrets of Allah. They are beyond the understanding of the human mind?" Upon this, the Fagfur of China said: "Permission is granted from me to you. You can go and preach wherever you want in China." After they left the presence of the Fagfur, he turned to the people and said: "I do not think there will be such a brainless person in China who will believe in that kind of non-sense. I do not mind at all if they preach those myths. I am sure that our citizens will appreciate their own religions after listening to them. They will see how stupid some nations are on the earth, and how such nonsensical myths are believed by them."

What the Fagfur 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. (77)

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 Bait-ul Muqaddas (Masjid al-Aqsa). Nobody entered that room except Zacharias (Zakariyya ['alaihi's-salam]). The angel Gabriel ('alaihi 's-salam) revealed to Hadrat Maryam (Mary) that she would have a son who would be a prophet, even though she was a virgin. One of the legends in the book *Mirat-i Kainat* states: "While Hadrat Mary (Maryam) was having a bath in her aunt's and Zacharias' (alaihi 's-salam) house, Gabriel ('alaihi 's-salam) appeared as a human and breathed on her. As a result, she became pregnant. She went to the "Bait-ul-lahm" together with her uncle's son, Joseph (Yusuf) Najjar. Isa (Jesus ['alaihi's-salam]) was born there. Then, they went to Egypt. They lived there for twelve years. They eventually moved to Nasir and settled down. When Isa (Jesus) was thirty he became a prophet. For this reason, the people who believed in Isa (Jesus ['alaihi's-salam]) were called "Nasrani" and all the Nasrani people were called "Nasara." According to the Bible, when Isa 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 Isa (Jesus). According to Ernest Renan, a professor at the University of Paris, Mary married Yusuf (Joseph). Isa (Jesus ['alaihi's-salam]) 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'an al-karim clearly reveals that Isa (Jesus ['alaihi's-salam]) is the son of Hadrat Mary (Maryam), the virgin. As we said above, Allahu ta'ala honored her with Ruh-ul-Kudus (the Holy Spirit). This fact is revealed in the 87 th and 253 rd ayats of Sura Baqara. The holy meaning of these ayats are: "We gave 'Isa (Jesus) the son of Mary clear signs and strengthened him with the Holy Spirit." [This blessed ayat al-Karima reveals that obvious miracles were given to him. And it is clearly revealed in the 48 th verse of Sura Al-i Imran, and in the 46 th and 110 th verses of Sura Ma'ida, and in the 27 th verse of Sura Hadid that the Injil (Bible) was revealed to him]. This knowledge related to his being born from the virgin Mary (Maryam) is in the 45 th and the following verses of Sura Al-Imran: The angels said: "O Mary! Allah giveth thee glad tidings of a word from Him: his name will be Isa (Jesus) Messiah, the son of Mary, held in honor 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."

Isa (Jesus ['alaihi's-salam]) spoke to people when he was still an infant. When he was still a child he had extraordinary wisdom. Admirable answers were given to questions asked to him. This condition of his showed that he would be an extraordinary man. He started preaching in Jerusalem. During his prophethood that lasted three years, he performed numerous miracles. As mentioned in the Qur'an al-karim, he revived the dead. He cured the lepers. He opened the eyes of the blind. Isa (Jesus ['alaihi's-salam]) 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. To prevent himself from being thanked by the one he cured, he used to walk away quickly. He never contradicted the bitter words of his apostles. After he had silently listened to them, he used to forgive their ugly behavior, immediately. [For example, when they were together with him on a ship in the sea, his apostles were afraid of drowning during a strong storm. They said: "Why don't you stop this storm? Do you want us to drown?" He did not hesitate to pray for the gardener whose ear had been completely cut off by

one of his apostles, Paul, because the gardener had used bad words against Hadrat Isa (Jesus). He felt sorry for the gardener and prayed that Allahu ta'ala would put the ear back in its place as it was.

The decrees (commandments and prohibitions) in the Injil (Bible) were few in number. 'Isa (Jesus ['alaihi's-salam]) did not claim to have brought a new religion. He always said "I am not trying to establish a new religion. I was sent to confirm the true religion previously established by the Prophets of the Israelites (alaihi mu 's-salewatu wattaslimat), but were corrupted." 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 religions that believe in one Allah and were brought by Hadrat Ibrahim (Abraham ['alaihi's-salam]) and Musa (Moses ['alaihi's-salam]) are the same. Isa (Jesus ['alaihi's-salam]) did not write down his own teachings. No one else had possession of the original Bible revealed by Allahu ta'ala, either. The Holy Bible in the hands of today's Christians consist of those parts quoted from the Torah (Old Testament) and other books added to it later by Matthew, Mark, Luke and John and the booklets and letters (New Testament) of the disciples called apostles. They wrote different descriptions for the same event. [See: Qur'an al-karim and the Bibles.] The Bibles written by other apostles were gathered and burned. This incident occurred in the religious councils and synod (holy meeting) held in the year 381 A.D. that were mentioned above, and before then in the years 325 and 364 A.D. in Istanbul (during the era of King Constantine and King Theodosius).

The fact that Hadrat Muhammad (sall-Allahu '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 Isa (Jesus ['alaihi's-salam]) except John. According to a book by Ishaq Effendi (rahimahullahu ta'ala) 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 servant whom He loves best." (John was the son of Hadrat Isa's (Jesus ['alaihi's-salam]) maternal aunt.) However, no such statements can be found in the other three books. But in those books, Isa (Jesus ['alaihi's-salam]) refers to Allahu ta'ala 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 in the book of Matthew confirms that some of the books (Bibles) were written at least seventy years after the birth of Christ: "When Jesus ('alaihi 's-salam) 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 Christ. Norton Andrews (1786-1853), an American 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 al-Aqsa, 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-salam) 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 Allahu ta'ala. As we have said above, it contains the words of Allahu ta'ala 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'an al-karim must be accepted; those verses which are contrary to the Qur'an al-karim must be (since they are the words of men) rejected. But those verses which are neither accepted nor rejected by the Qur'an al-karim might be deemed authentic after they have been well examined and found acceptable according to Islamic stipulations.

Isa (Jesus ['alaihi's-salam]) was sent to correct the religion of the Israelites. But, the Jews did not like him. They claimed 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 Christians' creed, Pilatus, the Jewish governor of the Romans living in Jerusalem seized Jesus ('alaihi 's-salam) and sent him to Hirodes. Hirodes was very glad because he wanted to meet him and to see his miracles (mujizas). Jesus ('alaihi 's-salam) did not answer the questions asked by Hirodes. Upon this, Hirodes sent him back to Platus. (The twenty-third chapter of the Book of Luke). After being encouraged by the head of the soothsayers and the Jews, Platus handed him over to the Jews to be crucified. The Christians believe that Isa ('alaihi 's-salam) was crucified and died; then, he came back to life and ascended to Heaven. But Muslims believe that Hadrat Isa (Jesus) was not crucified and instead he ascended to heaven directly. The one crucified in his place was named Judas (Yahuda, one of his apostles) who, for money, had informed the local authorities where they could find Isa (Jesus). This is revealed in the Qur'an al-karim. The holy meaning of the 156 to 158 th ayats of Sura Nisa is: "Because of their disbelief and their saying such terrible slanders against Mary and also for their saying: "We killed Allah's messenger, Isa, the son of Mary!" But they killed him not, nor crucified him. But so it was made to appear to them. [Yehooda (Judas) was mistaken as Jesus ('alaihi 's-salam) and crucified.] They have no real knowledge about it except by following conjecture. For of a surety, they killed him not. Nay, Allah raised him up unto Himself. Allah is Almighty, Wise."

After the ascension of Isa ('alaihi 's-salam), 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 seized and killed. They were thrown in front of wild animals in circuses. But, the true religion continued to be known and appreciated. What a pity that the real Injil (Bible) disappeared in the course of time. The nonsensical pretensions of Paul, who was a hypocrite: "The crucifixion of Isa (Jesus) is, divine reason, justice and salvation. Allah allowed his own son be killed in order to forgive the sins of human beings," has become the foundation of today's Christianity. Although Isa (Jesus ['alaihi 's-salam]) 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 Allahu ta'ala; therefore, he was expelled from Paradise.
- 2- The descendants of Adam, up to now, are deemed to have the same sin.
- 3- Isa (Jesus ['alaihi's-salam]) as the son of Allahu ta'ala was sent to this world to save humanity from that sin.
- 4- Allahu ta'ala 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 Allahu ta'ala. They cannot directly ask anything from Him. Only the priests can implore Allahu ta'ala for them. And only the priests can forgive their sins.

7- The leader of the Christians is the Pope. The Pope is infallible; whatever he does is justice.

8- The spirit and the body are different. Only the priests can purify the spirits of people. But their bodies remain impure; it will always remain sinful.

Because of these unacceptable claims, true Christianity brought by Hadrat Isa (Jesus) to correct the religion of the Israelites lost its fundamentals, and became a false religion or 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 of Protestantism, but he only caused Christianity to become worse and more corrupted. Behold! The Islamic religion arose to correct all the mistakes inserted into Christianity after Isa ('alaihi 's-salam) and to put this holy one-God 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'ala conveyed that a "final Prophet ('alaihi 's-salatu wassalam) would come," and he would direct all of humanity into the right path leading to salvation. This message can be seen either in the Torah or, in spite of interpolations, in the Bible as well. The 12-13<sup>th</sup> verses of Chapter Sixteen in the Book of St. 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<sup>nd</sup>, 96<sup>th</sup>, 136<sup>th</sup>, 163<sup>rd</sup> chapters, the facts below were clearly said to his apostles by Hadrat Isa (Jesus): "A final Prophet will come, his name will be Ahmad, he will put the Injil (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<sup>nd</sup>, 96<sup>th</sup>, 136<sup>th</sup>, 163<sup>rd</sup> chapters, the facts below were clearly said to his apostles by Hadrat Isa (Jesus) "A final Prophet will come, his name will be Ahmad, he will put the Injil (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 Isa (Jesus). This fact is also confirmed by Sura (Chapter) Saff in the Qur'an al-karim. The holy meaning of the sixth ayat of Sura Saff states: "And remember, Isa [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 (78) shall be Ahmad.' But when he came to them with clear signs, they said, 'This is evident sorcery!' "

## ISLAM

The exalted Prophet selected by Allahu ta'ala to spread this new religion was Hadrat Muhammad ('alaihi 's-salatu wassalam). Those sections of this book entitled Islam and Christianity and Qur'an al-karim 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 Allahu ta'ala, which Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) began to preach to the 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

insertion of human understanding into 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 One-Allah religion, which has been known since the time of Adam ('alaihi 's-salam), reached its final form with "Islam," after Judaism and Christianity. The basis for all divine religions conveyed by the Prophets from the time of Adam ('alaihi 's-salam) up to the final Prophet, Muhammad ('alaihi 's-salam) is "Tawhid", which means to believe in one Allah (God). This is a proof for our assertion that the "Trinity was nonsense inserted into the religion of Jesus ('alaihi 's-salam) by the Jews and Romans."

The holy book of the Islamic religion is the Qur'an al-Karim. The Qur'an al-karim is really the word of Allahu ta'ala. Even though the other holy books have been interpolated or changed in the course of time with human words inserted into them, the Qur'an al-karim 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, "Tawhid." But, unfortunately, some myths and illogical scriptures were inserted into the other religions.

Today, the religion of Islam is mentioned appreciatively all over the world. But, during the Middle Ages, Christian men of religious authority attacked the Islamic religion, claiming, "It is a religion established by Satan," without learning what Islam was, or without being informed, even a little bit. Furthermore, the popes, the heads of Christianity, arranged crusades to annihilate the Muslims. Only after the eighteenth century did European historians study the Islamic religion and gradually translate the Qur'an al-karim into their own languages. In spite of 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'an, nonetheless, there were also reliable translations done by honest historians. On the other hand, there have been some translations of the Qur'an al-karim done by Muslims. The people who read correct translations or interpretations of the Qur'an al-karim 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. But now we are going to furnish some articles written by various statesmen who came to Turkey after 1266 (1850) concerning the Islamic religion and Hadrat Muhammad (sall-Allahu 'alaihi wa sallam). In a chapter entitled "Islamic Religion" out of 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-salam). If Christianity had been attached to a certain government or any state organizations, it would have been lost. We see that this fact is quite the opposite with Islam. Muhammad ('alaihi 's-salam) 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 the Pope and Czar. He was always an attentive statesman and, in spite of his extraordinarily successful activities and mujizas (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-salam) and the sins and faults they committed, it will be surprising for us 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 comparison, the Qur'an al-karim 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 servant in the Islamic religion. Intermediators, such as priests, have been abrogated in Islam."

"Man is highly esteemed in Islam. The Turkish soldiers are a good example of this. They are completely disciplined. They motivate themselves. The other nations hardly have these kind of soldiers. But, their discipline, immediate obedience to their commanders and moral courage originate from the fact that they are good Muslims. It is Islam that instills within them these good characteristics. In addition, it is Islam that establishes "the unity of property" among people, with the help of "zakat." 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. The men who study impartially and in detail the biography of Muhammad ('alaihi 's-salam) 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, claiming that the Turks and the Muslims are barbarians, took lessons of humanism and hospitality from them. An author who lived in the sixteenth century said: "Strange, but I have traveled in the Islamic countries. I saw neither harsh treatment nor murder in the cities of the Muslims, whom we call barbarians. Everybody respects one another. They are very helpful towards forlorn 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, too."

Ubicini says in the same book as follows:

"In the city of Istanbul few incidents occurred in a quarter called 'Fatih' where the Muslims live. But, everyday hundreds of thefts, robberies and crimes happen in the quarter called Pera (Beyoglu) where the 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 'Fatih' about 30,000 Christians in Pera are exemplifying dishonesty, grossness and vagrancy for the world. The Italians have composed a song for Pera: 'Pera, dei sulirati il nido', (Pera is a den of vagrants), and this song is continuously sung by them."

Now, we want to report what an atheist has said about the Prophet of Islam (sall-Allahu '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-musalawatu wattaslimat) epileptic patients who saw ghosts. However, concerning the Prophet Muhammad (sall-Allahu '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-Allahu ta'ala 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 tried to describe in my book this light [halo] as far as I could see."

As it is seen, even European authors admit the perfection of the Islamic religion, praise its Prophet (sall-Allahu 'alaihi wa sallam) and look upon the Qur'an al-karim as a perfect book. But, they themselves think that this book was not sent to him by Allahu ta'ala. They believe it was written down by our Prophet (sall-Allahu 'alaihi wa sallam); that is, it resulted from his power to think and was not a revelation. But Muhammad ('alaihi 's-salam), who was perfectly honest, believed that they were really sent to him by Allahu ta'ala. Some of these historians claim that Muhammad ('alaihi 's-salam) knew how to read and write or that he got 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'an al-karim 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. The name "Bahira" is mentioned as the name of the priest whom our Prophet took lessons from.

Bahira was a Christian monk. In some sources, his real name is said to have been Georgius or Sargius. In the Arami language, Bahira [or Bahira] means "distinguished" and maybe it was a nickname used for this monk.

One day our Prophet (Sallallahu alaihi wa sallam), when he was about twelve years old, saw Abu Talib preparing himself for a trade voyage. Since he understood that Abu Talib was going to leave him there, he said to him: "In whose care are you leaving me with in this city during your voyage? Here there is neither my father nor one who pities me!" These words affected Abu Talib very much. So he decided to bring 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 Bahira. There was also a book which had been transferred from hand to hand by this well-liked priest, who was originally a Jewish scholar that later on became a Christian. His job was to answer questions from this book. 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 the Priest Bahira; 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 rays of the sun. After the caravan had settled down for a rest, Bahira 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 (Sallallahu alaihi wa sallam) to watch over the caravan. Bahira 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 had seen this, he understood that there was someone left to safeguard the caravan. Bahira insisted on his coming to the dinner. As soon as the Prophet arrived, Bahira looked at and investigated him carefully. Afterwards he asked Abu Talib, "Does this child belong to your descendants?" Abu Talib said, "He is my son." Bahira responded by saying, "According to certain books, it is written that the father of this boy is not alive; he is not your son." This time Abu Talib answered, "He is my brother's son." Bahira asked, "What happened to his father?" He answered, His father died just as he was born. Bahira: "You are absolutely right. What happened to his mother?"

Abu Talib replied, "She died too." Confirming all these answers, Bahira turned to our Prophet and asked him to make an oath in the name of some idols. But our Prophet said to Bahira: "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." Bahira then requested an oath with Allahu ta'ala's name and asked "Do you sleep?" He said, "My heart does not sleep, though my eyes sleep." Bahira continued to ask a lot of questions and received answers for them all. These answers coincided exactly with the books he had read before. Then, looking into the eyes of our beloved Prophet, he asked Abu Talib, "Does this redness always stay in these blessed eyes?" "Yes," he said, "We have never seen it disappear." Next, Bahira wanted to see the Seal of prophethood in order to tranquil his heart after seeing such a preponderance of evidence. However, our Prophet (sallallahu alaihi wa sallam) did not want to expose his back due to his fine sensibilities. But his uncle requested, "Oh apple of my eye, please do what he wishes." With this our Prophet exposed his back and Bahira 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 Allahu ta'ala." 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 Allahu ta'ala has sent as a blessing for 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-salam) is given." Bahira then turned towards Abu Talib 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." Abu Talib asked, "What is the meaning of all these oaths and promises?" He answered: "Allahu ta'ala ordered all the Prophets including Jesus (alaihis's salam) to inform their umma (followers) about the last Prophet (Sallallahu alaihi wa sallam) who will come. Abu Talib, after hearing these words from Bahira, changed his mind about going to Damascus. He sold all his trade goods in Busra and returned to Mecca. This meeting of our Prophet (Sallallahu alaihi wa sallam) with Bahira was the first and 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-Allahu ta'ala 'alaihi wa sallam) took lessons from a priest called Mastroora (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'an al-karim, which is so great and the actual words of Allahu ta'ala, can be ascribed to a man? When the Qur'an al-karim is examined, it can be seen that it reveals within itself natural laws, the secrets of which are just recently being solved, 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 realized under the name of "zakat." 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 ayat (verse) of the Qur'an al-karim descended, even the Prophet did not know its entire meaning, but he used to ask Gabriel ('alaihi 's-salam) 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).

#### FOOTNOTES

(68) Madhhar-i Jan-i Janan was martyred in Delhi in 1195 (1781 A.D.).

(69) Manna: food provided by Allahu ta'ala for the Israelites during their forty years in the desert.

(70) Jawdat Pasha, from Lophja, passed away in Istanbul in 1312 (1894).

(71) See that section of this book entitled "Qur'an al-Karim and Injils" for more information.

(72) Its technical word in Islam is "zakat," which is given once a year, and it amounts to one-fortieth of one's property.

(73) It is still called "Dawudee" and means "pertaining to Dawid," or full manly voice (as baritone).

(74) Internationally, the name Saul is used instead of Talut.

(75) Soloman (Sulaiman 'alaihi 's-salam). The era of his sovereignty is estimated to be 965-926 B.C.

(76) Jesuit is the name of a missionary association established by a group of priests in 918 (1512).

(77) See our English book Could Not answer. In that book, there are many important questions which could not be answered by priests.

(78) The names Ahmad and Muhammad have the same meaning.

## **IS IT PERMISSIBLE TO PHILOSOPHIZE IN ISLAM?**

Already we have briefly examined the faith and the decrees 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. But, no matter how much knowledge he has, a man 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 results given by philosophy cannot be guaranteed.

There are two kinds of ayats (verses) in the Qur'an al-Karim. The meaning of some ayats (verses) are very clear. These are called "muhkam ayats" (solid ayats). The meaning of some ayats cannot be understood easily. They need to be explained. These ayats are called "mutashabih ayats" (parabolic ayats). The hadiths, the words of the Prophet (sall-Allahu ta'ala '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 "Ijtihad" in the religion of Islam. Our Prophet (sall-Allahu ta'ala 'alaihi wa sallam) too, performed ijtihad himself. Those ijtihads performed by our Prophet and his Sahabi (companions [radi-Allahu ta'ala alaihim ajmain]) are the main sources for 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 faith formed a branch of Islamic knowledge called kalam. The scholars of "Kalam" had to prove logically why their previous religions were wrong. These scholars (rahimahumullahu ta'ala) 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 that could be easily understood. The scholars of kalam were very successful in their efforts. But, Islamic scientists helped them in this holy task. For example, Yaqub Ibn Ishaq al-Kindi, a scholar of logic and astronomy, studied for years to keep the idolaters Sabii 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. But what a pity he himself was influenced by the ideas of the ancient Greek philosophers and became a "Mutazila." He died in Baghdad in 260 (873).

During the era of Harunur Rashid (79), the fifth Abbasid Khalifa, an institution called "Darulhikma" was founded in Baghdad. This institution was a large translation center. Not only in Baghdad, but also in Damascus, Harram, 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 Hindustani and Persian. 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 (rahimahumullahu ta'ala). 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 ayats, hadiths, 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 Imam-i Ghazali and Imam-i Rabbani (rahimahumullahu ta'ala) saw that these philosophers did not believe in the most important fundamentals related to faith; consequently, Muslim scholars reported in detail their wrong ideas, which resulted in them being disbelievers. There is detailed information on this matter in a book called Al-munkizu Aniddalal written by Imam-i Ghazali. While Islamic scholars were explaining the "mutashabih" ayats (verses) and hadiths, they followed (depended) only on ijtiyhads given by the Prophet Muhammad (sall-Allahu ta'ala 'alaihi wa sallam) and his Sahabas (companions). They rejected the ancient philosophers' opinions that were contrary to Islam; hence, they protected Islam from being corrupted as Christianity had become. 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 "Mutazila." Our Prophet (sall-Allahu '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 Sina, FARabi, Ibni Tufeyl, Ibni Rusd, and Ibni Bace appeared. They deviated in some matters from the true way of the Qur'an al-karim. Ibni Khaldun (80) divided Islamic knowledge into two parts, namely, "Ulum-i Nakliyya" [Tafsir, kirat, hadith, Fiqh, Feraiz, Kalam, Tasavvuf] and Ulum-i akliyya [Logic, Physics, Nature, Chemistry, Math, Geometry, Measurement, Munazara, 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." Imam-i Muhammad Ghazali (rahima-hullahu ta'ala) struggled against the old 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 Harun Rashid (rahima-hullahu ta'ala) had been the guide for some philosophers, such as Montesquieu and Spinoza. Who openly confessed that they were under the influence of FARabi, whose philosophy was called "Farabius."

Imam-i Ghazali (rahima-hullahu ta'ala) struggled against members of the Dai faction of the Shiism sect, which was the first of the seventy-two deviated sects to appear. According to the philosophy of the Dae'e's, the Qur'an al-karim has two aspects, namely, the inner aspect (batini [invisible]) and the outer aspect (Zahiri [visible]). They called themselves "the batini group." Imam-i Ghazali (rahima-hullahu ta'ala) easily disproved their philosophy. After they had been defeated, they deviated from Islam more and more by giving false meanings to the ayats (verses) and Hadith ash-Sharifs of which the meanings were not clear. At last, they became "Mulhids" (heretics). Furthermore, since they were also politically active, they became intolerable and a great nuisance for the "Ahl as-sunnat" Muslims (the true Muslims).

The Shiites mixed the Islamic religion with a new philosophy and claimed themselves to be followers of Hadrat Ali ('radi-Allahu 'anh). But later on different branches of Shiism appeared. A group called Hariji claimed themselves to be the followers of Hadrat Ali, but later on they became his enemy. According to their philosophy "A Muslim who commits a mortal sin becomes a disbeliever." That is why they claim that Hadrat Ali and Hadrat Muawiyah (radi-Allahu ta'ala anhum) are kafirun (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 mortal sin, such as killing another Muslim. A judgement concerning them will be given in the hereafter by Allahu ta'ala. Because of this, this group of people are neither Muslim nor kafir (disbeliever)." The followers of this new philosophy were called "Mutazila." Another philosophy springing from Shiism appeared with the name "Galiya," which means "exaggerators." They Claim that Paradise and Hell are on the earth. They are completely kafirun (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 Bahai, Qadiyani and Tabligh-i Jamaat are groups from among them that became famous.

1- BAHAIS: Their chief is a Persian named Albab 'Ali. He used to call himself a mirror. He used to say, Allah is seen in this mirror. When he died, Bahauallah and then Bahauallah's son, Abbas, became their chief. When Abbas died in 1339 (1921 A.D.), his son Shawqi took his place. Bahauallah used to say that he was a prophet. According to them, nineteen is a sacred number. Every sort of immorality is considered an honor. They have many books in many languages. They know how to deceive people very well.

2- QADIANIS: These are also called 'Ahmadi'. M.Abu Zuhra, a professor at Jami-ul-azhar, says, "Mirza Ahmad, founder of the Qadianism died in 1326 (1908 A.D.). He was buried in Qadian town near Lahore. They say, "Isa (alaihi's-salam) came to Kashmir after escaping from the Jews. He died in Kashmir." They call Ahmad Qadiani a Prophet." They say, "The Qur'an al-Karim reveals that the Jews and Christians are benevolent. Therefore, it is an act of worship to love the British." They say, "The commandments for jihad came to an end. If anyone does not call us 'kafir,' we will not call him a kafir." We are not allowed to let our daughters marry non-Qadianis. But we may marry their daughters." They call 'kafirun without books' for those Muslims who do not believe them.

'Allama Husain Muhammad (rahmatullahi 'alaih), a mudarris in the madrasa of Deer-i zur, writes in detail the words of the Qadianis which causes kufr in his book Ar-raddu 'Alal-qadianiyya. Disbelievers disguising themselves under certain names introduce themselves as Muslims. They

prove that Islam is a true religion and the only way to happiness by debating with the Christians and the Jews. Those who understand this immediately become Muslim. But Bahais, Qadianis, Shiis and Wahhabis attract these poor people to their corrupt groups by deceiving them. The Physics scholar Abdussalam, who won the Nobel prize, is a Qadiani. Ahmad Deedat, who attracted Christians to Islam in 1980 by debating with them, is not of the Ahl as-sunnat either. Such people prevent new converts to Islam from attaining the true path of the Ahl as-sunnat and eternal happiness.

#### FOOTNOTES

(79) Harun Rashid, passed away in Tus in 193 (809 A.D.).

(80) Ibni Khaldun, passed away in 808 (1406 A.D.).

## THE QUALIFIED MEN OF TASAWWUF

Some people called Sufi appeared among the true Muslims, in other words "Ahl-as-Sunnat" Muslims. A sufi is never involved in philosophy. They said that in order to be a real Muslim and in order to understand the Qur'an al-karim, 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 Sufism are as follows:

1) poorness: "to know that man continuously needs Allahu ta'ala." No one but Allahu ta'ala can create anything. But, different things can become a means by which Allahu ta'ala creates various things. They have said the creator of everything is Allahu ta'ala.

2) Zuhd and takwa: "to adapt oneself to Islam; to carry out all the stipulations of Islam in one's daily life; to be helpful and to worship in one's spare time." Presently, the word "sofu" is used instead of 'sufi" in reference to the people who are pious.

3) Tafakkur, silence and dhikr: "to think continuously about Allahu ta'ala and His blessings; not to speak unnecessarily; not to argue with anybody; to speak as little as possible, to continuously repeat to oneself the name of Allahu ta'ala."

4) Hal and makam: "to understand, by way of the light (knowledge) coming to him, what degree his heart and spirit have been purified." "To be aware of one's limitations"

The first and the most famous 'sufi" was Hassan al-Basri (radi-Allahu ta'ala anh) 21-100 (624-727). Hassan al-Basri was so great an Islamic scholar that he has been accepted as an imam (mujtahid) 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 hadiths through whom many hadiths were transmitted. Vasil bin Ata, the founder of the Mutazila philosophy; was a disciple of Hassan-i Basri. But, he left al-Basri's teachings. Mu'tazil means separated. Another name used for Mutazila is Kaderiyya. It is used because they deny kader (fate). They claim: "A servant 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 God's will." This thought, which is called "kaderiyya," was suggested by Vasil bin Ata, who was the disciple of Hassan al-Basri and who continuously attended his lessons. For this reason Hassan al-Basri, who believed in fate, did not accept him as his disciple.

According to "the people of tasawwuf," that is, the Sufis, real existence is only Allahu ta'ala. Allahu ta'ala 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 Allahu ta'ala never penetrated into any of His creatures. (That is, He is not in any of

them.) No one can attain Allahu ta'ala'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 the froth on that sea.

The purpose of tasawwuf is to attain to "Marifat-i ilahiyya." Marifat-i ilahiyya means to know the attributes of Allahu ta'ala. It is impossible for a human being to know His personality. Our Prophet (sall-Allahu 'alaihi wa sallam) said: "Do not think about the personality of Allahu ta'ala. Think about His blessings." That is, we should not think about what Allahu ta'ala is, but about His attributes and His blessings granted to humanity. Once he said: "When you think about the personality of Allahu ta'ala, 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 outside this limit. If he thinks about them he will go astray. He cannot attain the truth. Human wisdom and thought 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, hence, became "heretical people" or "renegades." Heretical people are not kafirun (disbelievers), they are Muslims. But, they have deviated from the right way, and they have become one of the seventy two corrupted groups. Since these victims of philosophy are Muslim, their false understanding about the Qur'an al-karim does not cause them to become disbelievers. We should think like this: "There is no such things as an Islamic philosophy. There are some people who have mixed philosophy with Islam." According to the Ahl as-sunnat scholars the source for Islamic knowledges is muhkam ayats (the ones with clear meanings) and hadiths, not human wisdom or human thought. The fundamental of "tasawwuf" is that of knowing yourself (to know your own weakness and inefficiency). Tasawwuf is also based on love for Allah, the Sublime Passion. This can be attained only by adapting one's self to Muhammad ('alaihi 's-salam). When someone is advancing on the path called tasawwuf, numerous events occur in his heart. One of them is "wahdat-i wujud," that is: "Existent is One; creatures are the appearance of Allah." Yes, as it is revealed in the Qur'an al-karim, Allahu ta'ala manifests Himself in the hearts of humanity. But, this manifestation is only the manifestation of His attributes. It has no connection with wisdom. The men of tasawwuf feel the manifestation of Allahu ta'ala in their hearts. That is why death is not a disaster for them, but something nice and sweet. It means returning back to Allahu ta'ala; it causes them to be happy. Mawlana Jalaleddini Rumi (rahimahullahu ta'ala), the great mutasawwuf (the great man of tasawwuf), called death "Shab-i Aruz" (the wedding night). There is no sorrow or hopelessness in the way of tasawwuf. There is love and manifestations only. Mawlana says: "Our gate is not the gate of hopeless people." His original words are: "Baza, Baza, Her anie hestee, Baza" (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 awliya (saints) among the men of tasawwuf, such as Imam-i Rabbani, Junaid-i Baghdadi, Abdulkadir-i Geilani, Mawlana Jalaleddin-i rumi (81) and some lovers of Allah such as Sultan Weled, Yunus Emre, Mawlana Khalid al-Baghdadi. "Wahdat-i Wujud" is not the aim or the last step of tasawwuf. But, this is the inspiration which occurs in the hearts of those on the way to the real purpose, which has no connection with wisdom, thought or materialism. These are not in the heart, but they are manifested in the heart. That is why it is better to say "wahdat-i shuhud" instead of "wahdat-i wujud." When the human heart is purified it becomes like a mirror. Those things manifested in the heart are not the personality of Allahu ta'ala. They are not even His attributes either. They are the shades, images of His attributes. Allahu ta'ala 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. The 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. These are having the true faith, communicated by the Ahl-as-Sunnat scholars, worshipping, and avoiding (abstaining) from things prohibited. Unfortunately, those who do not know what the Islamic religion or tasawwuf is use the religion as a means for obtaining worldly benefits. These unpolished ones (yobazes) have mixed music with tasawwuf while worshipping under the name of mysticism. Moving, twisting and so on have been considered by them to be ceremonial acts (darvish ceremonies). The whirling darvishes with cylindrical caps on their heads which resemble tombstones, raise up their right hands toward the heaven and lower their left hands. They claim that the meaning given by this is that they are sending to the world what they have obtained from heaven. These kinds of ceremonies are presented as Islam, but there is no connection between them. No relation is there between these ceremonies and any ayats (verses) or traditions of Muhammad ('alaihi 's-salam). Our Prophet (sall-Allahu 'alaihi wa sallam) and none of his Companions (Sahabi ['radi-Allahu ta'ala anhum ajmain]) performed any ceremonies like this. There was tasawwuf (mysticism) in their time. But, there were no darvishes ceremonies. Now, 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. Imam-i Ghazali (rahima hullahu ta'ala) was a great Islamic scholar in the knowledge of "kalam" as well as a true expert in the field of tasawwuf. It is said that Abussuud Effendi (rahima hullahu ta'ala) 896-982 (1490-1574), the great Islamic scholar, the Shaikh-ul Islam for Sultan Sulaiman the Magnificent (rahima hullahu ta'ala), treated the men of tasawwuf harshly; he even rendered a formal decision for them to be put to death by hanging. This assertion is not true. Abussuud Effendi treated harshly those deviated darvishes who were mixed 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." Abussuud 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-Allahu 'alaihi wa sallam). This hadith ash-Sharif is well-known: "My umma (all followers) will part into seventy-three groups. Seventy-two of them will burn in the hellish-Fire, and only one group will be safe. They are those who follow me and my Sahaba (companions)." This hadith ash-Sharif, which predicts the future, is a great mujiza (miracle). It happened as he had predicted. The Sunni 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-Sahabat al-kiram. Under the light of the above-mentioned tradition (hadith) of Muhammad ('alaihi 's-salam), Islamic scholars rejected them with countless proofs. One of these great Islamic scholars is Sayyid Sharif Jurjani (82) (rahima hullahu ta'ala). This profound Islamic scholar, who had reached the degree of wilayat in tasawwuf, died in Shiraz in 816 (1413). His book Sharh-i Mawaqif is full of these kinds of proofs. Also, Sadaddin-i Taftazani, (rahima-hullahu ta'ala), who had attained the highest degree in the knowledge of kalam, eradicated

heretical philosophy with his very valuable book *Sharh-i aqaid*. He died in Samarkand in 792 (1389). And the book *Al-Milal van nihal* by Muhammad Shehrestani (rahima hullahu ta'ala), 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 accurate to say "Islamic philosophy."

Imam-i Muhammad Ghazali (rahima-hullahu ta'ala) examined both tasawwuf and metaphysics and explained in his books *Al-munkiz* and *At-tahafut-ul falasifa* that those philosophers depended on intellect only, that they were terribly mistaken, and that the men of tasawwuf, following ayats and hadiths, attained true faith and endless bliss. He examined each of the philosophies of the seventy-two heretical groups mentioned above and whom we assert are Muslim, and saw that all those groups had been influenced by Greek philosophers. However, while Greek philosophy mostly addresses: "Is there existence?" and "Is knowledge possible?" the philosophies and metaphysics of heretical groups addressed: "There is existence," "knowledge is possible, but how is it? In what way can it be obtained?" In all the philosophies of the heretical groups, God is the All-mighty and the All-sacred; Islam is the most reliable and the most perfect shelter; and man is a holy creature created by Allahu ta'ala with attributes which are similar to His own attributes. While Christian philosophy accepts everybody as sinful, a vulgar creature, the philosophies of all the heretical Muslims are contradictory. This fact is written in the books of kalam by Ahl as-Sunnat scholars. 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'an al-Karim and the Hadith ash-Sharifs. In our century, old Greek philosophy is not given so much importance. If we compare the philosophies of the heretical groups with one another, we shall see that they all agree with each other in the facts that Allahu ta'ala is One, All-mighty; everything comes from Him; He is the absolute ruler; Islam is the truest and the latest religion; the Qur'an al-karim is the word of Allahu ta'ala, and Muhammad (alaihi 's-salam) 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" as the Christians do. So, all of the seventy-two heretical groups are mumin and Muslim. 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 depended on different philosophies, some nonsensical divisions and struggles have erupted between them. Which one of them is right can be understood by comparing them with correct information and with the hadith ash-Sharifs (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 Allahu ta'ala expects from a true Muslim and what He ordered Him to do through ayats in the Qur'an al-karim 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-Sunnat wal Jamat" that was predicted to go to Paradise by Muhammad

('alaihi 's-salam) has followed the religious beliefs they heard from the Companions of Muhammad (as-Sabahat al-Kiram [radi-Allahu ta'ala anhum ajmain]) without mixing Greek philosophy and their own thoughts with them. They 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 sakeem (defective), not salim (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 Allahu ta'ala. It is stated at the end of the sixth chapter of the tafsir book (an interpretative book) Ruh-ul Bayan by Ismail Hakki (83) that Allahu ta'ala will grant him the true faith. The Ahl as-Sunnat scholars (rahima humallahu ta'ala) mentioned the Greek philosophers in their books only to reject and criticize them. Heretical and deviated groups tried to mix Greek philosophy with Islamic beliefs, but the Ahl as-Sunnat 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 Allahu ta'ala has meant with His words has to read the books written by Ahl as-Sunnat wa Jamat scholars.

Sura Yunus 44: Verily Allah will not deal unjustly with man in aught. It is man that wrongs his own soul."

Sura Rad 11: Verily never will Allah change the condition of people until they change themselves."

Sura Yunus 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? Allahu ta'ala describes the people who believe in Him.

Sura Furqan 63-73: And the servants 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, prostrate 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, believers 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 honorable [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 ayats."

Sura Maida 8: The hatred of others for you makes you swerve towards what is wrong and depart from justice. Be just."

Sura Maida 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."

Sura Baqara 217: Tumult and oppression are worse than slaughter."

Sura Baqara 262: Do not follow up your gifts with reminders of your generosity, or with injury."

Sura Baqara 271: But if ye conceal your [acts of] charity and make it reach those [really] in need, that is best for you."

Sura Anam 151 and Sura Furqan, 68: Take not life."

Sura: Araf 31: Eat and drink, but waste not by excess, for Allah loveth not the wasters."

Sura: Araf 56: Make not mischief on the earth after it has been set in order."

Sura Tauba 7: Allah loves those who are careful in keeping a treaty."

Sura Abraham 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."

Sura Nahl 90: Allah commands justice, the doing of good, and liberality to kith and kin. He forbids all shameful deeds, and injustice and rebellion."

Sura Al-Isra 23-24 and Ahqaf, 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 honor. 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."

Sura Isra 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."

Sura Isra 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."

Sura Ta-Ha 131: Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them. But the provision of thy Lord is better and more enduring."

Sura room 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."

Sura Shura 13: You should remain steadfast in religion. And make no divisions therein."

Sura Jathiya 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."

Sura Fath 29: Allah has promised those among them who believe and do righteous deeds forgiveness, and a great reward"

Sura Hujurat 9: If two parties among the believers fall into a quarrel, make ye peace between them."

Sura Shura 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."

Sura Hujurat 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."

Sura Hujurat 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."

Sura Hadid 23: Do not despair over matters that pass you by, nor exalt over favors bestowed upon you. For Allah loveth not any vain glorious boaster."

Sura Al-Isra 35: Give full measure when ye measure, and weigh with a balance that is straight."

Sura Rahman 9: So establish weight with justice and fall not short in the balance."

Sura al-Mutaffifin 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 servants may pay attention to His orders, He knows that they will, as human beings, fall into error, and he informs us through the Qur'an al-karim that He will treat them with justice and mercy.

Sura Nahl 61: If Allah were to punish men for their wrong-doing, He would not leave on the (earth) a single living creature."

Sura Ankabut 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."

Sura 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."

Sura Shura 25-26: He is the One that accepts repentance from His servants 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."

Sura 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."

Sura Najm 32: He rewards those who do good, with what is best, those who avoid great sins and shameful deeds, only (falling into) small faults -verily thy Lord is ample in forgiveness."

Sura Nazi'at 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."

Sura Saba 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 Allahu ta'ala, which give a hearty comfort, 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 Allahu ta'ala written in the Qur'an al-karim. This is true Islam. Allahu ta'ala prohibited Muslims from having a different faith, to form different groups, or to have any differences in belief among themselves. Especially, He prohibited Muslims from having secret meetings, to form secret associations, or to busy themselves with the prohibited things, such as calumny and backbiting. The ayats on this matter are as follows:

Sura Mujadila 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."

Sura Jathiya 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."

Sura room 32: Do not split up your religion into sects, each exulting in its own beliefs."

Sura Hadid 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 Allahu ta'ala, 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 orders of our religion, Islam, instead of being deceived by worldly pleasures and thereby go 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. Allahu ta'ala declared: "I have created man as the best." The life of a man is very important in His sight. Allahu ta'ala ordered: "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 suited to be Muslim. They are also born pure and clean. The holy meaning of the forty-first ayat of Sura 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." Allahu ta'ala sent His most beloved servant (Muhammad ['alaihi 's-salam]) as a prophet and his greatest book (the Qur'an al-karim) as a guide to mankind. Those who do not follow the way clearly shown by the Qur'an al-karim and the final Prophet Muhammad ('alaihi 's-salam) because they do not like it will be subjected to a great penalty. Let us pay attention to the ayats below, (Sura Sad 87): "This (Qur'an) is no less than an admonition to mankind."

Sura Al-Isra 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 Allahu ta'ala so that He will 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-Sunnat" scholars (rahima humallahu ta'ala), who have correctly described Islamic sciences.

Allahu ta'ala does not have to make human beings Muslim or Mumin. Both His mercy and His penalty are eternal. His justice is eternal too. If Allahu ta'ala wills, He bestows on any of His servants the true faith, without any reason or any demand from 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 his own 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 Resurrection Day. We must implore Allahu ta'ala, every day to grant us death with faith. Since Allahu ta'ala has eternal mercy, He sent prophets to His servants to inform mankind about His existence and oneness, and the things that He wanted His servants to believe in. Faith means to accept what the Prophet (sall-Allahu '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. The man who never heard of the Prophet ('alaihi salawatu wattaslimat) 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 ('alaihi salawatu wattaslimat). He will become non-existent after being judged on the Resurrection Day. Burning in Hell eternally is the consequence of denying the Prophet ('alaihi salawatu wattaslimat), even though one has heard about him. However, there are some great Islamic scholars (rahimahumallahu ta'ala) who claim, "Anyone, who does not think and believe in the existence of Allahu ta'ala, will go to Hell," but their words mean the one who does not think after hearing about the Prophet (sall-Allahu ta'ala

'alaihi wa sallam). Anyone who is clever enough will not deny the Prophet ('alaihissalawatu wataslimat). He will immediately believe without hesitation. If he is deceived by others, follows his sensual passions, not his intellect, he will deny.

Why do you think that not everybody will accept this true and most logical religion, Islam, though they see its acceptability? No doubt their old established traditions have undue influence on them. It is written in detail in history books and in our Turkish book *Islam Ahlaki* that even Abu Talib, who was the uncle of Muhammad ('alaihi 's-salam) and who always stated that he loved Muhammad more than his own children and who wrote poems in praise of Muhammad, was deprived of having faith. The Prophet greatly implored him to become a Muslim while near his bed before he died, but it was too difficult for him to leave his traditions. Our mania for following traditions and fashions is one of the tricks of our nafs (a negative force within man). Plenty of people have been deprived of great happiness and great benefits because they are entrapped by their own nafs. Accordingly, it was revealed that Allahu ta'ala declared through a Hadith al-qudsi (a kind of tradition from Muhammad ['alaihi 's-salam]): Know your nafs to be your enemy because it is my enemy."

Anyone who is born a Christian and educated by Christians (in other words, deceived unduly by having been brainwashed) cannot easily avert that influence. 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: The Muslims cannot propagate Islam very well. Moreover, misinformation about Islam; corrupt interpretations; myths and fables by religious fanatics; ignoramuses; 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-Sunnat scholars (rahimahumullahu ta'ala) appeared. Ishaq Effendi from Harput, Turkey, for example, compared Islam to Christianity with full impartiality while showing many scientific proofs. Unfortunately, their works were not translated into foreign languages; consequently, the followers of other religions could not read their books.

On the subject of introducing Islam incorrectly, Islamic states that are not Ahl as-Sunnat 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'an al-Karim is being interpreted incorrectly in the Islamic countries that are not Ahl as-Sunnat. Moreover, some Prophets, ('alaihimussalewatu wataslimat), Adam ('alaihi 's-salam), 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-Sunnat scholars (rahima-humullahu ta'ala). 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-Allahu ta'ala 'alaihi wa-sallam) reported that anyone who has no faith will be burned eternally in a Hellish Fire. This message is surely true. It is necessary to believe in this message as we believe that Allahu ta'ala 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 Allahu ta'ala exists and is One; Muhammad ('alaihi 's-salam) 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 put forth any proofs. How can a word which is not based on any proofs or evidences be called knowledge or science? This word 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 a man try to avoid it even if he is small-minded? 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 and genuinely. 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?

Sanallah Pani-Puti (rahmatullahi alaih) stated in his book (Huquq-ul-Islam): The existence of Allahu ta'ala, His attributes and the things accepted and appreciated by Him could only be understood through the message of the Prophets (alaihi mussalam). They could not be comprehended through reason. Muhammad alaihissalam communicated these to us. They were disseminated everywhere by efforts of the Khulafa-i Rashidin. Each of the Ashab-al-Kiram had learned some of the knowledge. They gathered this knowledge. In this regard, Ashab-i Kiram have considerable rights on us. (We are greatly indebted to the Ashab-i Kiram). For this reason, we are ordered to love, appreciate and obey all of them (ridvanullahi ta'ala alaihim ajmain)." This book, in Persian, was published in Lahore, and also in Istanbul in 1410 [A.D. 1990] by Hakikat Bookstore.

#### FOOTNOTES

(81) Jalaleddin-i Rumi, passed away in Konya in 672 (1273 A.D.).

(82) Sayyid Sharif, passed away in Shiraz in 816 (1413 A.D.).

(83) Ismail Hakki passed away in 1137 (1725 A.D.)

## THE LAST WORD

Our book has come to an end here. I think that the 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 Allahu ta'ala. Surely, the Qur'an al-karim, the religion of Islam, and Hadrat Muhammad (sall-Allahu '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 Muslim. Is not Allahu ta'ala able to convert them to Islam?" The answer to this question is given by Allahu ta'ala in the Qur'an al-karim. 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 Muslims. 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 48 th 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 Allahu ta'ala. He has given them wisdom, the most powerful weapon. He has sent them the Qur'an al-karim, the most perfect guide, and the last Prophet (sall-Allahu ta'ala '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 108 th 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 behavior to the book of Allahu ta'ala by ourselves. To do this, we must feed our spirits first. The food of the spirits is "religion." There is no difference between an ordinary animal and an atheist who does not feed his spirit. 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, 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. Allahu ta'ala ordered His Prophet (sall-Allahu ta'ala 'alaihi wa sallam) to teach the religion. The blessed meaning of the 125 th 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 Maruf." 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 alims (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 (nafila).

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 civilization 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 Lut (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 orders us to be civilized. It was clearly understood during the time of the Middle Ages that the Christian religion took mankind into darkness and the religion of Islam illuminated them. During that time, Europe was ignorant, dirty, poor, and afflicted with various disease. She was 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. Harun Rashid, the Khalifa, presented an alarm clock as a gift to Sharlman, 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 reasons the Muslims have fallen behind is that they no longer obey the commandments of their religion. We have already explained this many times. We are not as particular now, but still we are proud of 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 a shame 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 freemason of England. Freemasonry lodges were opened up 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 Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) as "retrogressive." 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). And our statement fell asleep while taking this type of opium. Today, we have to make a great collective effort to decrease the distance between the West and ourselves. We must even try to be superior to them. This cannot be accomplished by giving long speeches with meaningless words. We must get back on 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 European. 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. For now, 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 activities. 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 any hesitation. 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 keep his word. Since he knows the value of time, he does his job on time. He always keeps his promises. He never feels relieved before he completes his tasks, worldly or heavenly. Let alone leaving today's work for 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"? Of course, their faith and morality are not like this. Especially after the Second World War, the number of satanic people, the ones crazy or possessed with a bad spirit have increased, and they have been leading the others astray. Today Westerners want their people to have the qualities we have written above, and they are striving to heal the lunatics among themselves. As to their visible cleanliness, the Islamic orders of 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 everybody are completely clean. Now, please recall the orders of Islam and the Qur'an al-karim. Are not these the orders 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 boastfully 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 Allahu ta'ala. 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 less, but earn more. 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 instead of working. Furthermore, the feud between families or some heretical movements cause us to be divided from amongst ourselves.

By the way, let us write again that there are four true madhhabs (sects) in Islam. All of these four madhhabs have the same belief and faith, which is called the "Ahl as-sunnat" faith. There is no difference between them on following the things clearly ordered or prohibited by the Qur'an al-karim or the traditions. 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 Allahu ta'ala's mercy for Muslims. A Muslim worships according to one of the four "fiqh" (law) 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 as-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 other 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 sectarian differences do not prevent them from being brothers. The differences between the Ahl as-Sunnat and non-Ahl as-Sunnat 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. Even, at last, fanatical communist China has 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 practiced in the 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 religious and freedom-of-thought rights in the near future. Human rights will be acknowledged all over the world. As some foolish people think, social justice does not mean to distribute the properties of those who work, and become rich because of this, to those who do not work. 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 from their hands 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 produce 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-Sunnat are trying to lead true Muslims astray. This type of religious deviant harms his country, as it has been seen with Khomeini in Iran. In addition to these, Wahhabis are trying to practice 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 (84) 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 (rahimehumullahu ta'ala), were given three important powers called "Akl" (wisdom), "Ilm" (knowledge), and "taqwa" (fear of Allah) by Allahu ta'ala to enable them to make the necessary changes. Having selected the appropriate rules for the time among the ijtihads (85) made one thousand years ago, the latter scholars wrote them in their books.

We have to learn first the true faith reported by Ahl as-Sunnat scholars (rahima-humullahu ta'ala). Then we have to believe according to them. One whose faith is corrupt cannot attain the compassion and approval of Allahu ta'ala. 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 embrace Islamic law tenaciously. That is, we should obey the orders and the prohibitions of Allahu ta'ala and our Prophet (sall Allahu ta'ala 'alaihi wa sallam). We must clean our hearts by doing the things ordered by Him and reported through His Prophet Muhammad (sall-Allahu ta'ala '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 spirit 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, Allahu ta'ala will be pleased with us and help us, as we have seen above in Chapter Teen of the Qur'an al-karim. If we do not correct our faith, and do not follow the religion taught by Hadrat Muhammad (sall-Allahu 'alaihi wa sallam), and abstain from bad deeds, and struggle with the false faiths, and contrarily go astray to obtain personal opportunities, Allahu ta'ala will make us the lowest of the low. If so, woe unto us!

THE END

#### FOOTNOTES

(84) a general term for an ayat (verse) or a hadith (tradition)

(85) ability to understand the symbolic, hidden meanings of the Qur'an al-karim.