

Waqf Ikhlas Publications No: 16

WHY DID THEY BECOME MUSLIMS?

THIRD EDITION



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Fatih-ISTANBUL/TURKEY

2000

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WAQF IKHLÂS

TYPESET AND PRINTED IN TURKEY BY:

Ihlas Gazetecilik A.Ş. Istanbul Tel: 90.212.454 3000

WHY DID THEY BECOME MUSLIMS

INTRODUCTION

The Islamic religion is the final religion and is therefore at the zenith of perfection. This fact is acknowledged even by (George) Bernard Shaw (1856-1950)^[1], the well-known Irish writer and critic, whose personal comments on Islam can be summarized as, “Were we to choose a common religion for the entire world, it would definitely be the Islamic religion.” This conclusion is quite natural. For the Islamic religion is the sole religion that has preserved its intact purity owing to the promised protection against the interpolations suffered by all the religious systems previous to it. Judaism, one of the greatest monotheistic cults, had foretold about the advent of a Messiah. Îsâ ‘alaihis-salâm’ (Jesus) was hailed as the promised Messiah, yet the Injil (Bible), the heavenly book of the religion he spread, was lost. Later, various gospels were written in the name of Injil, and these new gospels, which were no more than interpolations themselves, were interpolated again and again. All these facts, along with various other portents, announced the coming of a final prophet, the real Messiah ‘sall-Allâhu ‘alaihi wa sallam’. As a matter of fact, the name of this Messiah is literally written in the Gospel of Barnabas. Then, the Islamic religion is the last, the most true, the most perfect religion wherein all the true religions converge and which, therefore, reflects the full approval of Allâhu ta’âlâ. A friend of ours, [namely, Dr. Nûrî Refet Korur], who had spent his entire youth among Christians in Europe, said to us: “I am a Muslim born from Muslim parents. I spent my life in Europe, where I had the chance and time to study all religions and to compare them with

^[1] Shaw’s clever plays, e.g. **Pygmalion**, are based on faults in moral attitudes and in society.

each other. If I had seen that another religion was superior to Islam, I would have given up Islam and accepted that religion. For there was no one to force me to remain a Muslim. Yet, all the research and the comparative studies I carried on, reinforced by the debates that I, in the meantime, indulged in with Christians, revealed the fact that Islam is by far superior to all the world's present religions and that it is the only intact true religion, so clearly that I became attached to Islam with all my heart."

Sad to say, today's western world still accommodates Christians who insist on the wrong and call Muslims "heretics", "idle-minded", "devil-worshippers", "irreligious". These misconceptions are inculcated in the minds of Christian children by priests, whose real purpose is to distract their young and inquisitive brains. These interceptive activities are fed with the slanderous propaganda that the Islamic religion embodies aspects disagreeable with modern civilization. The fact, on the other hand, is that Islam is the only religion suitable for today's civilized world. Our book **Islam and Christianity** deals with and refutes these misconceptions. In addition to English, we translated that book into French and German and sent the translated versions to countries all over the world. Thereby we tried to countermand the falsifications spread by priests and thus to state the actual facts. It did not take us long to see how appropriate and useful our work had been. No sooner had we distributed the books to the world than they gave their fruits. We received a letter from India, in which wrote an Indian Christian: "When I read your book **Islam and Christianity**, I realized that Islam is the true religion and I decided to become a Muslim." We have been receiving similar letters from young Africans. Anyone who has the opportunity to study the pure, clean, civilized and humane aspects of Islam will feel an irresistible attraction to this religion. The Islamic religion is spreading over the world without any such media as propagation and organization. On the other hand, the missionary organizations belonging to those countries whose primary objective is to spread Christianity are spending huge amounts of money and offering various types of social aid, and yet achieving very little success in comparison with their tremendous efforts.

Despite all this wrongfull and inimical volley of vituperations carried on against Islam and all the stupendous efforts put forth

for the spreading of Christianity, there has been an ever growing increase in the number of Muslims on the earth. Later ahead you will find more extensive information on this subject. Some of these Muslims remained Muslims because they had been born in Muslim families. However, besides these people there are also people who accepted Islam although their parents had been in other religions and they therefore had been given their family education in other religions. Among these people are universally renowned diplomats, statesmen, scientists, scholars, men of letters, writers, and even men of religion. These people studied Islam well, admired its greatness, and became Muslims willingly. In addition to these people, many other universally known celebrities met the Islamic religion with deep respect and admiration although they did not officially become Muslims; they even believed in the fact that Islam is the true religion and did not hesitate to express this belief of theirs. Scientists, philosophers, and politicians, admired by the entire world, first of all believe in the fact that Allâhu ta'âlâ exists and is One and that He is the Creator of all beings. In this chapter you will find the statements and observations belonging to some of these celebrities.

Among the people who accepted Islam, there may be those who became Muslims of necessity, for the sake of some advantages, or for advertisement. For instance, a non-Muslim woman may have accepted Islam without studying and learning Islam well for the purpose of marrying a certain man who happened to be a Muslim, or an Indian pariah may have done so in order to regain his lost civic rights. However, the fact that well-known scholars, scientists and writers accept the Islamic religion only after a long observation bears a lofty import. Selections from the explanations given by these cultured people on why they abandoned their religions and embraced Islam have been compiled from various sources and books and listed in the following pages. As you read them you will hear from the very tongues of these respectable people why the Islamic religion is superior to other religions. Perhaps a person who was born a Muslim and has spent his life among Muslims is totally oblivious of these superiorities. Yet when a person belonging to another religion studies Islam, he will see the difference clearly and will admire Islam. In fact, reading these explanations will provide you with an opportunity to see and

admire once again the high merits of our religion, and thus feel and offer gratitude to Allâhu ta'âlâ for having been Muslims.

A conclusion drawn from all these explanations, in other words, a summary of the reasons why Islam is superior to the other religions, has been added in an independent chapter.

We hold the belief that this work will give you fresh information about the Islamic religion and will confirm once again that Islam is a great and true religion.

Mîlâdî
2000

Hijrî Shamsî
1378

Hijrî Kamarî
1420

WAQF IHLÂS

*Who creates the earth and heaven, decorates trees,
And makes flowers bloom, is Allah, alone!*

*Allah is Omnipresent, and sees whatever thou doest;
Hears whatever thou sayest; He exists, is one, and
great.*

*We love Allah, and obey whatever He commandeth;
Five times do we pray daily, never do we disobey Him.*

*A Believer is mild-tempered, pleaseth everyone;
Never doth he cruelty to any, and liveth peacefully.*

– 1 –

A FEW WORDS

Allâhu ta'âlâ created mankind. All people are the born slaves of Allâhu ta'âlâ. Allâhu ta'âlâ is the creator, the Rabb, not only of a certain nation or race or only of the world, but also of the entire humanity as well as of all the worlds of existence. In the view of Allâhu ta'âlâ, all people are the same, and no one is different from another. In addition to a body, He has given a soul to each one of them. He has sent them Prophets

'alaihimus-salawâtu wattaslîmât' to lead them to spiritual and physical perfection and to guide them on the right way. The greatest ones of these Prophets are Âdam, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), Îsâ (Jesus), and Muhammad Mustafâ 'alaihim-us-salâm'. The tenets of belief that they taught are the same. The final and the most perfect system is Islam, taught by Muhammad 'alaihis-salâm'. No Prophet will come after Muhammad 'alaihis-salâm'. For the religion he brought is at the uppermost point of perfection and has no deficiency to be meliorated; and Allâhu ta'âlâ has declared that mankind will never be able to change or interpolate this religion. The well-known German Writer Lessing (1729-1781), in his book Nathan der Weise (Nathan the Wise), likens the three (heavenly) religions to three identical rings made of sapphire. Yet he feels uncertain as to "whether one of them is genuine and the other three false?" Yet the fact is that all three of them are genuine essentially. However, as a result of various personal interests, advantages, sordid and biased considerations, jealousies, superstitions, misinformations and misconstructions, men failed to understand this reality, inserted numerous wrong beliefs and ideas into the Musawî and Nasrânî religions, and thus changed, defiled these true religions, which were based on Tawhîd (unity, oneness of Allâhu ta'âlâ). Only Islam remained in its original purity. Consequently, adherents of these three religions became hostile to one another. This hostile attitude they have assumed means to oppose to the Will of Allâhu ta'âlâ. For, as we have already stated, Allâhu ta'âlâ invites all people to the true religion. In the view of Allâhu ta'âlâ, all people, regardless of race, are equal. All people are **Ummat-i-da'wat**. And the true religion is Islam, which is the only continuation of the original forms of Judaism and Christianity.

The following passage, which we have paraphrased from Prof. Robinson, reflects the opinions formed in the minds of today's people who are stuck fast in materialism:

"I joined a tour of Israel organized for the teaching staff and students of the University of Orel Roberts. Orel Roberts, the founder of the university and one of the notables of the Catholic Church, was with us. During our scheduled visit to Ben Gurion, a former premier of Israel, Orel Roberts presented a copy of the **Holy Bible** to Mr. Gurion. The first portion of the Holy Bible was the Old Testament, that is, the Torah. Roberts requested Ben

Gurion to read the passage he liked best of that holy book. Ben Gurion met his request with a smile. We sat under a tree in the small yard in front of his house. We were all quiet and ready to listen intently. Ben Gurion opened the Holy Bible, turned one or two pages, and read the following passage: "So God created man in his own image, in the image of God created he him; male and female created he them." [Gen: 1-27] I thought to myself, 'Good Gracious! Is this the statement he has found after all?' I frowned because I had been expecting him to read a passage from one of the Pentateuchal parts with meanings of a higher level, such as a verse telling about creation or a passage from the Ten Commandments. I beckoned to the television cameraman shooting the event. This beckoning meant: 'Don't bother! These statements are not worth being televised the world over.'

"Sometime afterwards, however, Ben Gurion explained with enthusiasm verging on ecstasy why he had picked up this statement, as follows: 'Quite a long time before we became Americans, Russians, Israelis, Egyptians, or Christians, Muslims, Magians, Jews, etc., that is, before the formation of differences separating today's people from one another, such as nationality, state, religion, belief, and the like, we were all a man and a woman created by Allâhu ta'âlâ. This is the greatest fact which all religious systems are primarily trying to teach us. Why don't we realize this and why are all these hostilities among us? Let us join hands and supplicate Allâhu ta'âlâ to help us realize this fact.'

"We all hung our heads. Roberts, being a religious man, said, 'Amen,' on behalf of us all. The statement that Ben Gurion picked up really was the wisest choice.

"Throughout my way back from Israel this statement completely occupied my mind. We human beings are all the same. We are the born slaves of Allâhu ta'âlâ. There is only one way leading to Him. This way is the way of belief guided by Abraham (Ibrâhîm), by Moses (Mûsâ), by Jesus (Îsâ), and finally by Muhammad 'alaihi-us-salâm'. People who follow this way shall attain to salvation. By abandoning the way guided by Prophets, mankind has made the gravest error. It is for this reason that they have lost their way and their moral qualities and have even forgotten Allâhu ta'âlâ. The earth's resuming its peace and salvation is dependent upon men's realizing that

they have been on the wrong way and returning to the right way.”

How right Prof. Robinson is in his statements paraphrased above! Today most people have left the way prescribed by the religions, and material values have become their only concern. These poor people do not know that material values are a mere nothing. They are doomed to destruction and extinction. What is immortal in man is his soul. And the soul, in its turn, will not feed on material nutritives. The soul's primary diet is a correct belief in Allâhu ta'âlâ, who created all from nothing; next comes worshipping Him, observing the duties required from His born slaves. Today, all scholars, scientists and state presidents believe in the existence of Allâhu ta'âlâ. Yet in matters pertaining to belief and worship they mostly get stuck in wrong and misguided thoughts and ideas and thus deviate from the right way. A beautiful description of this case is given by Prof. White, a brain surgeon who has won many scientific awards and has attained international fame for the various operational methods he has found, and who is presently a professor at the University of Cleveland and at the same time the director of the Clinic of Brain Surgery founded in the same city. See what he says, (as paraphrased):

“The child that was brought in for a surgical operation was a six-year-old lovely girl. She was very graceful, lively, intelligent, and cheerful. Yet after examination we spotted a big tumor in her brain. We took her in for operation. A cyst attached to the tumor had made it grow very big. I began to operate on the sac containing liquid. But, alas, the global cystic tumor suddenly contracted and the wide veins on its surface tore. Blood was gushing out unto the operation bench. My friends and I were doing our utmost to stop the blood flowing as if from a water pump. It was of no avail. We saw in despair that we were losing the battle. The child was dying in our hands. We were under the hopeless oppression of profound sadness. I was trying to stop the bleeding by putting pieces of cotton on the torn veins. The bleeding seemed to come to an end. Yet I could not lift my hand off. For I knew that if I did so the bleeding would begin again and in that case nothing could be done any more. My assistants began to inject blood into the child's body. My fingers were still on the pieces of cotton. How incapable and powerless I felt! Poor me, how did I dare to cut off a tumor formed in a small

girl's brain? How on earth could I assume the responsibility of so tremendous a job? How could a pitiable human being even touch that stupendous work of art, which we call 'brain', which manages all the so many various functions, provides humankind with their personality and equips them with a variety of faculties such as intellect, memory, emotions, feelings, tastes, pains, thoughts and fancies, and which Allâhu ta'âlâ, alone, could create? We term this tiny object 'brain'. Yet, in actual fact, it was this very child that lay helpless before us.

"Half an hour later. Utter silence reigned in the operation room. We were all extremely tense with anxiety. Everybody, and I myself, knew that were I to lift my hand the flood of blood would begin again, which meant the death of the child. At that moment I began to supplicate to Allâhu ta'âlâ and trusted myself to His help. I begged, 'O my Allah, do give my fingers the strength I need so that I can prevent the bleeding!' Presently a strong feeling of relief suffused me. For I had now committed my trust to Allâhu ta'âlâ. I had the belief that I could now lift my fingers off and there would be no bleeding any longer. I felt the existence of Allâhu ta'âlâ with all my soul. Slowly, I lifted my fingers. The bleeding had stopped.

"It was now easy to perform the operation. The operation lasted for exactly four and a half hours. I did not leave the child for a whole week. I felt so happy as I observed that the child was gradually recovering. As of today, the child is ten years old, a perfectly healthful, cheerful and happy little dear.

"In 1974 I examined a child who had had a brain hemorrhage and I saw that there was a small tumor in the middle of its brain. Yet the tumor had begun to bleed and suppurate. The situation was dangerous and hopeless. We opened the skull, placed tubes on both sides of the brain, and began to wash the brain with antibiotics. This was quite a new method and I was the first to use it. Because the child was burning with fever, we placed it in a respirator and covered it with cold blankets. In the meantime we continued to wash the brain. This hopeless situation lasted for weeks. I kept praying and supplicating Allâhu ta'âlâ to help me. In my supplications, I was begging Allâhu ta'âlâ not only to have mercy on the child and its parents, but also to give energy and strength to those people who had undertaken this heavy responsibility and who had been working with me continuously for weeks.

“Eventually, the divine help reached us. This event, which had seemed to be a total hopelessness, ended in success. The child recovered. My friends were happy and they were saying that the new method we had used had ‘yielded a very good result.’ They thought that I did it and they prided on it. Yet I did not think so. I was of opinion that, no matter how hard we worked, no matter how new methods we found, no matter how new techniques we applied, success in operations of that sort depended only on the help of Allâhu ta’âlâ. I have always felt this in my heart in the numerous operations I have performed up to now. However improved our technology may be, the result of a brain operation, like all other things, is within the power of Allâhu ta’âlâ, and success is possible only with His help.

“During the brain operations I have performed for years, I have felt great excitement before the human brain. As I have dealt with the brain, and each time I have seen the brain, I have felt in my heart that it is impossible to solve the mystery of this tremendous work of art, that the power which created it is very great, and that it is necessary to believe in the existence of Allâhu ta’âlâ. Even the most perfect computers made by people today can be only toys when compared to the tiniest brains.

“Now I believe that the brain is a case in which the human soul is preserved. As we perform an operation around this case we perform a religious rite. A brain operation, in my personal credo, is a religious rite, identical with performing an act of worship. The operator’s technical knowledge and skill are not the only requirements. He should, at the same time, believe in the existence of Allâhu ta’âlâ and beg Him for help and mercy for a successful operation.

“What happens to the soul kept in the case of the brain when a person dies? The soul is not in the body now, but definitely it is not dead. Where does it go, then? It is not for me as a doctor to speculate on where the soul goes or where it stays. For physical areas of knowledge cannot answer this question. The only guide that will help us in this respect is a religious book. I believe that inasmuch as their brains and souls possess the faculty for reasoning, the humankind should leave aside the material values, attach themselves to the religion with all their hearts and believe in the teachings written in religious books.”

This comes to mean that even the world’s famous and greatest surgeon sincerely expresses that he believes in the

existence of Allâhu ta'âlâ and that without His help nothing can be done.

Now let us lend an ear to a scientist:

You all know Edison,^[1] the well-known American scientist. About this renowned inventor who, in addition to various discoveries, made the first electric bulb and thus illuminated the world, his closest colleague relates the following memory in a book published several years ago:

“One day, as I entered the room, I found Edison deeply plunged in thought, motionless, looking at some container which he was holding in his hand. An expression of utter astonishment tinted with deep signs of respect, admiration and adoration had suffused his face. He did not even notice me till I was quite near him. When he saw me he showed me the container in his hand. It was full of quicksilver. ‘Look at that,’ he said. ‘What a tremendous work of art! Do you believe that quicksilver is extraordinary?’ I replied, ‘Quicksilver is really wonderful substance.’ Edison’s voice quivered as he spoke. He murmured to me, ‘As I look at quicksilver, I admire the greatness of its Creator. So many varying properties He has given to it! As I think of these I almost lose my mind.’ Then he turned to me again, and said, ‘People worldover admire me. They presume that all these various inventions and discoveries I have managed are wonders and great accomplishments. They want to look on me as a superhuman. What a great error it is! I am a person who is not even worth a penny. My discoveries consist in uncovering only an infinitesimal part of the great wonders that actually exist in the universe but which people have not noticed so far. A person who says, “I made this,” is the most abject liar, the most driveling idiot. Man is an incapable creature who can do nothing by himself. Man is a creature who can talk a little and who can think a little. If he thinks well, he will, let alone being proud, see how void he is. So, as I think of these facts, I realise what a powerless, incompetent and weak creature I am. Me, an inventor? [He raised his hand and pointed to the sky.] The real inventor, the real genius, the real creator is He, Allah!’ ”

As is seen, scientists believe in the existence of Allâhu ta'âlâ and hold fast to His religion with both hands. Materialists mostly

^[1] Edison (Thomas Alva) died in 1350 [C.E. 1931].

cannot find solutions to their problems and give up hope. This is because their souls are empty. The human soul, like the body, needs food. And this, in its turn, is possible only when one has îmân, and the only way leading to Allâhu ta'âlâ is the religion. Even those who deny Allâhu ta'âlâ will some day feel this need.

The famous Russian writer (Alexander) Solzhenitsyn (1918 - —), when he settled his home in the U.S., thought he would now be free from great troubles, mental depressions, and from the state of being only a mechanical tool. One day he summoned a group of American youth around himself in a university and said to them, "When I came here, I thought I would be very happy. Unfortunately, here, too, I feel myself in a vacuum. For we have become the slaves of material values. Yes, there is freedom here, and one can do whatever one wishes. But material values are the only important things. The souls are empty. However, what makes a human being a real human is its matured, refined soul. My piece of advice to you is this: Try to improve and beautify your soul! In that case only will those monstrosities that have infested your country and which have been worrying you begin to disappear. Pay the religion its due importance! The human soul is fed on religion. People adherent to their religion will be your greatest helpers in whatever you do. For the fear of Allah will keep them on the right way. On the other hand, your police forces, no matter how powerful, cannot establish a twenty-four-hour control over everybody. What deters people from iniquities is not the concept of police, but the fear that they feel in the permanent presence of Allah."

As we have stated above, religion is the only source of nutriment for the human soul. Of all the existent religions, Islam is the truest, the newest, and the most comprehensive so that it provides its adherents with an everduring adaptability to the world's changing conditions. In this booklet you will read selections from the autobiographical documents in which some cultured people, who, while formerly belonging to some other religion during their childhood, studied various religions and their books and finally embraced Islam on their own volition and without even any marginal outside influence, give their personal accounts on why they decided to change their religion and become a Muslim.

In addition to these highly cultured people, there are quite a

number of celebrities who believe in the existence of Allâhu ta'âlâ and who admire Islam for its greatness. There is mention of these people in the next chapter. In the so-called chapter, we shall paraphrase paragraphs from the reflections on the existence of Allâhu ta'âlâ and the superiority of Islam selected from the statements of Emperor Napoléon (Bonaparte, 1769-1821), (Thomas) Carlyle (1796-1881), Prof. (Ernest) Renan (1823-1892), and the Indian hero (Mahatma) Ghandi (1869-1948), and the statements made by (Alphonso Marie de) Lamartine (1790-1869) about our darling Prophet Muhammad 'alaihi-salâm'.

As all these indicate, the religion is the most vital necessity for mankind. Those unfortunate people who do not believe in their own religion, and who have not had the chance to study Islam, either, will remain hollow-souled and will get hold of false credos fabricated by liars. For a person definitely needs to believe in the existence of a being superior to him and to attach himself to that being. Even those people living in the most improved and developed countries have sought ways to satisfy this need and finally attached themselves to aberrant ideas and fabricated beliefs. On November 17, 1978, nine hundred votaries of a heretical sect were taken to Guyana in North Africa by a miscreant priest named Jim Jones, the founder of the sect, which he called People's Religion, and thence to a camp which this eccentric priest, again, called Jonestown,^[1] where he induced them to poison themselves (by drinking poison together). In Italy, a pair of parents who believed another similar priest killed their own child with their own hands because the heretic priest had told them to kill their child and the child would come back to life and would become even healthier than before upon his sending his prayers; it goes without saying how ruined the parents felt when they saw that the child would never return to this life. If these people, who had left their religion, had studied the Islamic religion like those people who embraced Islam, and whom you will get to know more closely further ahead, they would have found in it what they had been looking for, and the Islamic religion, whose lexical meaning also is 'peace and tranquility, salvation, trusting oneself to Allah', would have given them the spiritual serenity they had been yearning

^[1] This event is widely known as the **Jonestown Massacre**.

for.

Very sad to say, we Muslims cannot propagate our brilliant religion to the world as efficiently as we wish to do. One of the deciding factors contributing to this failure is our own slackness in paying our religion due attachment and our contagious remission in carrying out its commandments. The Islamic religion enjoins, first of all, physical and spiritual cleanliness. Spiritual cleanliness is obtainable by believing first in the existence of Allâhu ta'âlâ and then in the totality of His commandments and prohibitions which He sent to humankind through Muhammad 'alaihi-salâm', His final Messenger. That the soul has been likewise cleansed is identifiable from the presence of certain characteristic signs, such as never lying, never deceiving anybody, habitual rectitude, not holding heretical dogmas, readiness to help others without discriminating among them, and full submission to the commandments of Allâhu ta'âlâ. This is the sole behavior expected from a Muslim. Then, if a person means to propagate the Islamic religion, first of all he himself has to be a model Muslim. If we exhibit this model and modest behavior, people belonging to other religions will observe us with admiration, which in turn automatically prompt them to study the Islamic religion. Our newly converted Muslim brothers explained in their answers to the question, "Why did you become a Muslim?" that they decided to become a Muslim upon seeing true Muslims and their life-styles. These Muslims request us to try to spread and publicise the Islamic religion and to set an example, a model Muslim for others by holding fast with both hands to the commandments of our religion. For all our faults and our insufficient capacity of propaganda, the Islamic religion is growing piecemeal and spreading over the world. In 1954 the population of the world was 2.4 billion. By 1978 it reached 3.8 billion. Between 1954 and 1978 the number of Christians reached 150 million, while that of Muslims became 220 million. According to the statistics of the year 1978 written in the World Almanac, published by an international statistics center, there are 1.7 billion buddhists and magians, 950 million Christians (Catholics, Protestants and Orthodox Christians), 10 million Jews, 538 million Muslims on the earth. On the other hand, Time, (an American magazine), allotted its April 1979 issue to Islam. It was recorded in this issue that the real number of

Muslims was 750 million and the existing statistics were incorrect. Christian statisticians make every endeavour to represent a lower number of Muslims on the earth.

If we behave in a manner befitting a true Muslim, the number of Muslims will increase even more rapidly, which in its turn means that, as will be stated in the following explanations made by people who converted to Islam from other religions, wrong beliefs will gradually disappear from the earth and the human race will attain their long-awaited peace and happiness.

- 2 -

**SELECTIONS FROM THE EXPLANATIONS
MADE BY CELEBRITIES WHO WERE
FORMERLY NON-MUSLIMS AND WHOSE
ADMIRATION FOR ISLAM EVENTUALLY
LED THEM TO BELIEVING IN ALLÂHU TA'ÂLÂ**

The following chapter contains a few paraphrased selections from the statements made by some of the many non-Muslim celebrities who believed in Allâhu ta'âlâ and admired Islam; these statements reflect their views of Islam. So many are the people who share the same opinions that we have had to pick out only the famous ones. Among our selections are great commanders, statesmen and scientists whom you all know very well. Now let us read with attention to what they said:

NAPOLEON (BONAPARTE):

Napoléon I (1769-1821 [1237 A.H.]), who went into history as a military genius and statesman, when he entered Egypt in 1212 [C.E. 1798], admired Islam's greatness and genuineness, and even considered whether he should become a Muslim. The following excerpt was paraphrased from Cherfils's book (Bonapart et Islâm):

“Napoléon said:

The existence and unity of Allâhu ta'âlâ, which Mûsâ 'alaihis-salâm', had announced to his own people and Îsâ 'alaihis-salâm' to his own ummat, was announced by Muhammad 'alaihis-salâm' to the entire world. Arabia had become totally a

country of idolaters. Six centuries after Îsâ 'alaihis-salâm', Muhammad 'alaihis-salâm' initiated the Arabs into an awareness of Allâhu ta'âlâ, whose existence prophets previous to him, such as Ibrâhîm (Abraham), Ismâ'îl, Mûsâ (Moses) and Îsâ (Jesus) 'alaihim-us-salâm', had announced. Peace in the east had been disturbed by the Arians, [i.e. Christians who followed Arius], who had somehow developed a degree of friendship with the Arabs, and by heretics, who had defiled the true religion of Îsâ 'alaihis-salâm' and were striving to spread in the name of religion a totally unintelligible credo which is based on trinity, i.e. God, Son of God, and the Holy Ghost. Muhammad 'alaihis-salâm' guided the Arabs to the right way, taught them that Allâhu ta'âlâ is one, that He does not have a father or a son, and that worshipping several gods is an absurd custom which is the continuation of idolatry."

At another place in his book he quotes Napoléon as having said, "I hope that in the near future I will have the chance to gather together the wise and cultured people of the world and establish a government that I will operate [in accordance with the principles written in Qur'ân al-kerîm.]"

Prof. (THOMAS) CARLYLE:

Thomas Carlyle of Scotland (1210 [C.E. 1795]-1298 [C.E. 1881]), one of the greatest men of knowledge known worldover, entered the university when he was only fourteen years old, studied jurisprudence, literature and history, learned German and oriental languages, exchanged letters with, and even visited, the well-known German writer (Johann Wolf-gang von) Goethe (1749-1832), was awarded by the King of Prussia with the medal of honour called 'powl le mérite', and was elected president by the University of Edinburgh. Among Carlyle's works are Sartur Resartus, The French Revolution, On Heroes, Hero Worship And the Heroic in History, Past and Present, Latter-Day Pamphlets, The Life of Friedrich Schiller, and Critical and Miscellaneous Essays.

The following passage was selected from one of his works:

"The Arabs, Muhammad 'alaihis-salâm', and his age: Before the advent of Muhammad 'alaihis-salâm', (the Arabs were in such a state that) if a big piece of fire spurted out at the place where the Arabs lived, it would have disappeared on the dry

sand without leaving any traces behind itself. But after the advent of Muhammad 'alaihi-salâm' that desert of dry sand turned into, as it were, a barrel of gunpowder. From Delhi to Granada, everywhere became rapidly rising flames. This great person was, so to speak, lightning, and all the people around him became explosives catching fire from him."

From his conference:

"As you read the Qur'ân al-kerîm, you will presently realize that it is not an ordinary tome of literature. The Qur'ân al-kerîm is a work of art that springs from a heart and instantly penetrates all the other hearts. All the other works of art are quite dull when compared with this tremendous masterpiece. The most striking characteristic of the Qur'ân al-kerîm is that it is a truthful and excellent guide. To me, this is the greatest merit of Qur'ân al-kerîm. And it is this merit that begets other merits."

From his memoirs of a trip:

"In Germany I told my friend Goethe about the facts I had gathered concerning Islam and added my personal reflections on the subject. After listening to me with attention, he said, 'If that is Islam, we are all Muslims.' "

MAHATMA GANDHI (Mohandas Karam-chand):

Gandhi (1285 [C.E. 1869]-1367 [C.E. 1948]) descends from a West Indian Christian family. His father was the chief ecclesiastic of the city of Porbttandar, and he was very rich. Gandhi was born in the city of Porbttandar. He went to Britain for his high school education. After completing his education he went back to India. In 1893 he was sent to South Africa by an Indian firm. Upon seeing the heavy conditions under which the Indians working there were and the utterly inhumane treatment they were being subjected to, he decided to put up a struggle for the betterment of their political rights. He dedicated himself to the Indian people. As he was conducting a vigorous campaign against the South African government for the protection of the Indians' rights, he was arrested and imprisoned. Yet he was too undaunted to give up struggle. He stayed in Africa till 1914. Then, quitting his perfectly lucrative job there, he returned to India to carry on his struggle. He waged a struggle in cooperation with the **Indian Muslims Unity**, which Muslims had established in 1906 for the liberation

of India. All his personal property and his father's property he spent for the promotion of this cause.

When he heard that the British were going to launch a second operation of violence and cruelty similar to the one they had perpetrated in the state of Punjab in 1274 [A.D. 1858], he cooperated with the Muslims, induced his friends to withdraw from the civil service, and waged a silent protest and a passive resistance. By wrapping a white piece of cloth around his naked body and contenting himself with the milk of a goat which he continuously kept with him, he carried over his passive resistance. The first reaction on the part of the British was to laugh at him. It did not take them long, however, to see with astonishment and dismay that this man, who believed his own ideals with all his heart and who was ready to sacrifice all his existence with alacrity for the sake of his country, was with the entire India in tow and resounding with his speechless struggle. Imprisoning him proved to no avail. Gandhi's efforts resulted in India's attaining its independence. The Hindus gave him the name 'Mahatma', which lexically means 'blessed'.

Gandhi studied the Islamic religion and Qur'ân al-kerîm with meticulous attention and finally found himself a sincere admirer of Islam. The following is his observation concerning this subject:

"Muslims have never indulged themselves in bigotry even in times of greatest grandeur and victory. Islam enjoins an admiration for the Creator of the World and His works. As the West was in a dreadful darkness, the dazzling star of Islam shining in the East brought light, peace and relief to the suffering world. The Islamic religion is not a mendacious religion. When the Hindus study this religion with due respect, they, too, will feel the same sympathy as I do for Islam. I have read the books telling about the life-style of the Prophet of Islam and of those who were close to him. These books generated profound interest in me, so much so that when I finished reading them I regretted there being no more of them. I have arrived at the conclusion that Islam's spreading rapidly was not by the sword. On the contrary, it was primarily owing to its simplicity, logicity, its Prophet's great modesty, his trueness to his promises and his unlimited faithfulness towards every Muslim that many people willingly accepted Islam.

"Islam has abrogated monastic life. In Islam there is no one

to intervene between Allâhu ta'âlâ and His born slave. Islam is a religion that commands social justice from the outset. There is not an institution between the Creator and the created. Anyone who reads Qur'ân al-kerîm, [i.e. its explanations and books written by Islamic scholars], will learn the commandments of Allâhu ta'âlâ and will obey Him. There is no obstruction between Allâhu ta'âlâ and him in this respect. Whereas many ineluctable changes were made in Christianity on account of its shortcomings, Islam has not undergone any alterations, and it preserves its pristine purity. Christianity lacks democratic spirit. The need to equip that religion with a democratic aspect has necessitated an increase in the Christians' national zeal and the concomitant reforms."

Prof. ERNEST RENAN:

Now let us make mention of a French man of ideas: Ernest Renan was born in 1239 [C.E. 1923] in the Treguier city of France. His father was a captain. He was five years old when he lost his father. He was raised by his mother and by his elder sister. Because his mother wanted him to be a man of religion, he was sent to the church college in his hometown. Here he was given an efficient religious education. His strong interest in the oriental languages won him a full command of the Arabic, Hebrew and Syrian languages. Later he entered the university, where he studied philosophy. As he made progress in educational areas and carried on very minute comparative studies on the German philosophy and the oriental literature, he observed some flaws in Christianity. By the time he was graduated from the university in 1848, at the age of twenty-five, he was entirely defiant towards the Christian religion, and he compiled his thoughts in his book titled 'The Future of Knowledge'. Yet, because the book was of a rebellious nature, no printhouse dared to print it, and it was only forty years later, in 1890, that the book was printed.

Renan's primary objection was against the belief that Îsâ 'alaihis-salâm' was the 'Son of God'. When he was appointed as a professor of philosophy in the university of Versailles, he began to gradually explain his thoughts on this subject. However, it was not till after he was appointed as a professor of the Hebrew language for the university of Collège de France that he voiced his most vigorous protest. By the time he finished

his first class he had had the courage to say, “Îsâ ‘alaihis-salâm’ was a respectable human being superior to the other human beings. Yet he was never the son of Allâhu ta’âlâ.” This statement had the effect of a bomb. All the Catholics, and especially the Pope, rose up. The Pope officially excommunicated Renan before the entire world. The French government had to dismiss him from office. Yet the world was already resounding with Renan’s statements. Great numbers of people sided with him. He wrote books, such as ‘Essays on the History of Religions’, ‘Studies on Criticism and Morals’, ‘Discourses on Philosophy’ and ‘Life of Jesus’, and his books sold like hot cakes. Upon this the French Academy accepted him as a member (in 1878). Also, the French government invited him back to office and appointed him as the director of Collège de France.

Renan observed Îsâ ‘alaihis-salâm’ as a human being in his work **‘Life of Jesus’**. According to Renan, “Îsâ ‘alaihis-salâm’ is a human being like us. His mother Meryem (Mary) was betrothed to a carpenter named Yûsuf (Joseph). Îsâ ‘alaihis-salâm’ was a superior human being, so much so that, the statements that he made when he was only a small child were a source of astonishment for many a scholar. Allâhu ta’âlâ deemed him as worthy of prophethood and gave him this duty. Îsâ ‘alaihis-salâm’ never said that he was the ‘Son of God’. This is a slander fabricated by priests.”

The contention between Catholic priests and Renan continued for a long time. While the Catholics accused him of blasphemy, he in his turn indicted them for their mendacity and hypocrisy. Renan was saying, “The real Nazarene religion is based on the belief that Allâhu ta’âlâ is one and that Îsâ ‘alaihis-salâm’ is only a human being and a prophet.” Before Renan had died, he had prepared a written will enjoining from a religious ceremony in the church and prohibiting priests from attending his funeral procession. So, when he died in 1892, a crowded congregation containing only friends who loved him and people who admired him attended his funeral procession.

LAMARTINE (Alphonso Marie Louis de):

One of France’s universally known poets and statesmen, Lamartine (1204 [C.E. 1790]-1285 [C.E. 1869]) made official

journeys through Europe and America, which gave him the opportunity to have been to Turkey, in the time of Sultan Abd-ul-majîd Khân. He was admitted in an utterly friendly manner by the Pâdishâh (Ottoman Emperor), and was also presented with a farm within the state of Aydın, (which is in the western part of Turkey). See what he says about Muhammad ‘alaihis-salâm’ in his book *Histoire de Turquie* (History of Turkey):

“Was Muhammad ‘sall-Allâhu ta’âlâ alaihi wa sallam’ a false prophet? We cannot think so after studying his works and history. For false prophethood means hypocrisy. As falsehood does not have the power of trueness, likewise hypocrisy does not have convincing capacity.

“In mechanics the range of something thrown depends on the power of the thrust. By the same token, the power of a certain source of spiritual inspiration is assessed with the work it accomplishes. A religion, (i.e. Islam), which has carried so heavy a burden, which has spread to such distances, and which has maintained its full power for such a long time, cannot be a lie. It has to be genuine and convincing. Muhammad’s ‘alaihis-salâm’ life; his efforts; his courage in attacking and destroying the superstitions and idols in his country; his bravery and valor in standing against the fury of a fire-worshipping nation; his thirteen year endurance to the various attacks, insults and persecutions inflicted on him in Mekka, among his own citizens; his migration to Medina; his incessant encouragements, preaches and admonitions; the holy wars he fought against overwhelmingly superior enemy forces; his spirit for victory; the superhuman confidence he felt at times of greatest afflictions; the patience and trust he displayed even in victory; the determination he showed in convincing others; his endless devotion in worships; his sacred communings with Allâhu ta’âlâ; his death, and the continuation of his fame, honour and victories after his death; all these factual events (and many others untold) indicate that he was by no means a liar, but, on the contrary, an owner of great belief ‘sall-Allâhu ta’âlâ alaihi wa sallam’.

“It was this belief and this trust in his Creator that made him put forward a two-staged credo: The first stage consisted of the belief that ‘there is one eternal being, who is Allah;’ and the second stage inculcated that ‘idols are not gods.’ In the first stage he informed the Arabs about the existence of Allâhu

ta'âlâ, who is one and whom they had not known until that time; and in the second stage he shook from their hands the idols which they had looked on as gods until that time. In short, at a single stroke with the sword he broke the false gods and idols and replaced them with the belief in 'One Allah'.

"This is Muhammad 'alaihi-salâm', the philosopher, the orator, the Prophet, the law-giver, the warrior, the enchanter of human thoughts, the maker of new principles of belief, the great man who established twenty gigantic world empires and one great Islamic empire and civilization 'sall-Allâhu ta'âlâ alaihi wa sallam'.

"Let all the criteria used by humanity for the judgement and evaluation of greatness be applied. Will anyone be found superior to him? Impossible." 'sall-Allâhu ta'âlâ alaihi wa sallam'.

I wish to free myself from fancies and whims;

My eccentric nafs^[1] will not leave me alone.

I wish to free what is good from the bad;

My eccentric nafs will not leave me alone.

I wish to discipline my essence;

I wish to know what's good for me, 'n what's bad;

I wish to come to my senses;

My eccentric nafs will not leave me alone.

– 3 –

PEOPLE WHO CHOSE ISLAM

There are a number of people who abandoned their former religion and accepted Islam. These people belong to various races, countries, nationalities, colours and professional groups. Forty-two [42] of these people were asked several questions, such as, "Why did you become a Muslim?" "What are the aspects of Islam that you like best?" by some magazines or societies, or by their own friends. Their answers were quite clear and sincere. These noble people decided to embrace Islam after thinking over the matter for a long time and studying

[1] Nafs is a malignant force in human nature. It is recalcitrant, stupid, and evil. It always urges man to behave against the commandments of Allâhu ta'âlâ. It is the only creature whose all wishes are against itself.

the Islamic religion with meticulous attention. Each and every one of their answers, which we have compiled from various books and magazines and we will paraphrase in the following passages, is of documentary value. There are many lessons to be taken from these answers, and those who read them will once again feel in their hearts the sublime nature of our religion.

These documents have been arranged in an alphabetical order of the initial letters of the nationalities to which our new Muslim brothers belong. These countries are:

America, Austria, Canada, France, Germany, Great Britain, Holland, Hungary, Ireland, Japan, Malaya, Poland, Sri Lanka, Sweden, Zanzibar.

1

MUHAMMAD ALEXANDER RUSSEL WEBB (American)

(Muhammad Alexander Russel Webb was born in 1262 [1846 C.E.], in Hudson, United States of America. He studied in the university of New York. In a short time he was a very much loved and admired writer and columnist. He published magazines named 'St. Joseph Gazette' and 'Missouri Republican'. In 1887 he was posted as the American consul in the Philippines. After embracing Islam, he thoroughly dedicated himself to the promulgation of Islam and presided over the organization in the United States. He passed away in 1335 [1916 C.E.])

I was asked by quite a number of people why I, as a person who was born in the United States, a country with an overwhelmingly numerous Christian population, and who listened to the preaches, or, rather, foolish talks, made by Christian priests throughout his growing years, changed my religion and became a Muslim. The brief account I gave them on why I had chosen Islam as my guide in life: I became a Muslim because the studies and observations I carried on indicated that men's spiritual needs could be filled only with the sound principles established by Islam. Even as a child I had never had a disposition to completely dedicate myself to Christianity. By the time I reached the adult age of twenty, I was completely defiant towards the mystical and annoying church culture which interdicted everything in the name of sin.

Gradually I disengaged myself from the church, and finally abandoned it for good. I had an inquisitive and curious character. I would always search for causes and purposes for everything. I would anticipate logical explanations for them. On the other hand, the explanations provided by priests and other Christian men of religion did not satisfy me. Most of the time, instead of giving satisfactory answers to my questions, they would dismiss the matter with evasive prevarications such as, "We cannot understand these things. They are divine secrets," and "They are beyond the grasp of human mind." Upon this I decided to study, on the one hand, oriental religions, and on the other hand, books written by famous philosophers. I read various works on philosophy, such as those written by Mill^[1], by Locke^[2], by Kant^[3], by Hegel^[4], by Fichte^[5], by Huxley^[6], and others. The books written by these philosophers always dealt with such subjects as protoplasms, atoms, molecules, and particles, and did not even touch on reflections such as "What becomes of the human soul?" "Where does the soul go after death?" "How should we discipline our souls in this world?" The Islamic religion, on the other hand, treated the human subject not only within the corporeal areas, but also along the spiritual extensions. Therefore, I chose Islam not because I had lost my way, or only because Christianity had incurred my displeasure, or as a result of sudden decision, but, on the contrary, after very minutely studying it and becoming thoroughly convinced about its greatness, singularity, solemnity and perfection.

Islam is based on belief in the existence and the unity of Allâhu ta'âlâ, entire submission to Him, which spontaneously entails worshipping Him and thanking Him for His blessings. Islam enjoins fraternity, goodness, and friendliness upon all the human race, and advises them to be cleanly, spiritually, physically, verbally, and practically. Definitely, the Islamic religion is the most perfect, the most superior and the most

[1] John Stuart Mill (1806-73), English thinker; *On Liberty*

[2] John Locke (1632-1704), English philosopher.

[3] Immanuel Kant (1724-1804), German philosopher; *Critique of Pure Reason*.

[4] Georg Wilhelm Friedrich Hegel (1770-1831), German thinker.

[5] Johann Gottlieb Fichte (1762-1814), German philosopher.

[6] Aldous Huxley (1894-1963), British writer; *Brave New World*.

conclusive of all the religions known to humanity so far.

2

Colonel DONALD ROCKWELL (American)

Why did I accept Islam? For a long time I had been greatly impressed by Islam's clear logic and formal simplicity, by the magnetizing attraction felt towards its mosques, by the great solemnity and deep affection with which the adherents of that religion had devoted themselves to their faith, by the profound respect and pure sincerity in which Muslims all over the world had been prostrating themselves simultaneously five times daily. However, all these things were short of causing me to become a Muslim. Only after a thoroughgoing analysis of the Islamic religion, which resulted in my exploring a myriad of beautiful and useful aspects in it, did I become a Muslim. A solemn and, at the same time, sentimental, attachment to life, [which was Muhammad's 'alaihi-salâm' personal approach]; a mutually consultative method in doing daily chores; a habitually soft behaviour flavoured with mercy and compassion in social lives, indiscriminately; charity for the poor; property rights, which women had been given for the first time; all these things, which were only a few of the many other revolutions that could only be evaluated as 'the most tremendous', and how aphoristical and concise a language it is through which Muhammad 'alaihi-salâm' expresses these concepts! By cautioning, **"Place your trust in Allâhu ta'âlâ; yet do not forget to tie your camel!"**, Muhammad 'alaihi-salâm' conveys also that Allâhu ta'âlâ commands His born slaves to put their trust in Him only after taking all sorts of necessary precautions. Then, contrary to Europeans' assertions, the Islamic religion is not a religion for those idlers who expect everything from Allâhu ta'âlâ without doing anything for their part. The Islamic religion commands everybody first to do their best and only then to put their trust in Allâhu ta'âlâ.

The justice which Islam rendered to people of other religions was one of its aspects which had had a great impact on me. Muhammad 'alaihi-salâm' commands Muslims to be benign towards Christians and Jews. Qur'ân al-kerîm acknowledges the prophethoods of the other prophets as well, beginning with

Âdam 'alaihis-salâm' and including Mûsâ and Îsâ 'alaihim-as-salâm'. This is an exalted sense of faith and a great model of justice, which other religions do not possess. While the believers of other religions are casting inconceivable aspersions on Islam, Muslims are answering them favourably.

One of the most beautiful aspects of Islam is that it has completely purified itself of idols. Whereas pictures, icons and signs are still being worshipped in Christianity, things of this nature do not exist in Islam. This is an indication of how pure and unstained a religion Islam is.

The facts stated and taught by Muhammad 'alaihis-salâm', the Messenger of Allâhu ta'âlâ, have reached our time without any interpolation. And the Qur'ân al-kerîm, which is the Word of Allah, has been preserved in its pristine purity, exactly as it was revealed, without losing anything from the limpidity it had in the time of Muhammad 'alaihis-salâm'. The fabricated superstitions and legends with which Christians have defiled the religion of Îsâ 'alaihis-salâm' are not the case with Islam.

Of the determinants that motivated me to become a Muslim, the last one was the fortitude and the will power that I observed in Islam. Islam induced an overall cleanliness, not only spiritually, but also physically. Examples of the features that make up this superior nature are not to overload the stomach when eating, to fast for one month every year, to be moderate in every respect, to be neither extravagant nor parsimonious in spending money, etc. In an exquisite style, facts that would guide humanity not only temporarily but also ever after were being inculcated into individuals. I visited almost all of the Muslim countries. I saw in person how all the Muslims in Istanbul, in Damascus, in Cairo, in Algeria, in Morocco, and in the other Muslim cities observed all these rules and thereby led a peaceful life. They did not need ornaments, pictures, icons, candles, music, or other trivialities of the same sort to initiate themselves into the life-style leading to the sympathy of Allâhu ta'âlâ. The sense of awareness of the fact that they were the born slaves of Allâhu ta'âlâ and their acts of supplication before Him afforded them the greatest source of spiritual peace, happiness and flavour.

The qualities of freedom and equity inherent in the Islamic religion have always magnetized me towards it. Among Muslims, a person occupying the highest rank position and the

poorest member of the society are equal before Allâhu ta'âlâ, and they are merely two individuals in the general recognition of fraternity. Muslims perform their acts of worship side by side in mosques. There are not any special places allotted for the leadership.

Muslims hold the belief that there is not a third person to act as an intermediary between Allâhu ta'âlâ and His born slave. The Islamic acts of worship are performed between Allâhu ta'âlâ and the slave. They do not appeal to men of religion for the forgiveness of their wrongdoings. Every Muslim is the only person responsible for his personal behaviour.

The mutual fraternity among Muslims has always been helpful in my personal life. This fraternity was one of the factors whereby I was charmed towards Islam. I know that, wherever I go, a Muslim brother of mine will help me and sympathize with me. All Muslims the world over, of different races, colours and political views as they may be, are brothers and they look on it as an obligation to help one another.

These are the causes for my becoming a Muslim. I wonder if it could be possible to conceive of causes more beautiful or more exalted than these?

3

SALÂHADDIN BOART (American)

In 1338 [1920 C.E.], I was in the waiting-room of a doctor's office where I had gone for a medical examination, when I saw two magazines printed in London, namely 'Orient Review' and 'African Times'. As I was skimming through them I read a statement that said, "There is only one God," which impressed me deeply. Christianity dictated three gods, which we were compelled to believe although we could never explain it to our own minds. From that time on, that statement, "There is only one God," never left my mind. This holy and sublime belief, which Muslims bear in their hearts, is an invaluable treasure.

Now I grew more and more deeply interested in Islam. By and by, I decided to become a Muslim. After embracing Islam I assumed the name Salâhaddin. I believed in the truth that Islam is the truest religion. For Islam is based on the fact that Allâhu ta'âlâ does not have a partner and that Allah, alone, has the

authority to forgive sins. How compatible this law is with the laws of nature! In a field, on a farm, in a village, in a city, in a school, in a government, in a state and, in short, everywhere, there is one single ruler. Dualism has always brought about separatism.

The second proof that showed me the fact that Islam is the truest religion was that the Arabs, who had been leading a completely barbarous life before Islam, had developed into the world's most civilized and the most powerful state in a very short time and carried the most ideal concepts of love of mankind from the Arabian deserts all the way up to Spain, and all this was owing to Islam. The Muslim Arabs had found Arabia as a wilderness. And they cultivated it into a rose-garden. John W. Draper (1226 [1811 C.E.]-1299 [1882 C.E.]), an honest historian, in his book 'The Intellectual Development of Europe', enlarges on the extremely great and important part that Islam played in the development of contemporary civilization, and adds, "Christian historians, on account of the grudge they have been nursing against Islam, try to cloak this truth and cannot seem to get themselves to acknowledge how indebted Europeans are to Muslims."

The following passage is (the paraphrase of) an excerpt from Draper's writings on how Muslims found Spain:

"Europeans of that time were completely barbarians. Christianity had proved short of delivering them from barbarism. They would still be looked on as wild people. They lived in filth. Their heads were full with superstitions. They did not even have the ability to think properly. They lived in roughly-made huts. A rush mat laid on the floor or hanging on the wall was the sign of great wealth. Their food consisted of vegetables like wild beans and carrots, some oats and, sometimes, even barks. In the name of garments, they wore untanned animal hides because they lasted longer, and therefore they stank awfully."

"Cleanliness was the very first thing that Muslims taught them. Muslims washed five times daily, which caused these people to wash at least once a day. Later on, they took the stinking, tattered, lice-infested animal hides off their backs, dumped them, and gave them their own garments, which had been made from textures woven with coloured threads. They taught them how to cook, and how to eat. They built houses, mansions and palaces in Spain. They established schools and

hospitals. They instituted universities, which in the course of time became sources of light illuminating the entire world. They improved horticulture everywhere. The country was soon awash with rose and flower gardens. Gaping in astonishment and admiration, the uncivilized Europeans watched all these developments, and gradually began to keep pace with the new civilization.”

Educating so wild a nation; imbuing them with sentiments of civilization; rescuing them from the depths of darkness, nescience and superstitions; all these inconceivably tremendous tasks were accomplished by the Arabs owing only and only to the Islamic religion. For the Islamic religion is the most genuine religion. Allâhu ta’âlâ helped them for their success.

The Islamic religion, commanded by Allâhu ta’âlâ and taught and publicized by Muhammad ‘alâihis-salâm’, and the Qur’ân al-kerîm, which is the Word of Allâhu ta’âlâ, changed the course of the world’s history and freed it from the fetters of darkness. Had it not been for the Islamic religion, humanity would not have attained the present heights of civilization, nor would knowledge and science be in such advanced levels today. Muhammad ‘alâihis-salâm’ states, **“Even if knowledge is in China, (go and) acquire it.”** This is the Islamic religion which I accepted willingly.

4

THOMAS MUHAMMAD CLAYTON (American)

It was almost noon time. Dazed with the sweltering heat of the day, we were trudging along a dusty road, when, from afar, a singularly mellifluous voice began to caress our auditory senses. So rich a voice it was that the entire space seemed to be sated with it. As we walked past a cluster of trees, a bewildering scene came into sight. It was such a scene that we hardly believed what we saw. Mounted on a small, wooden tower, an elderly Arab in an extremely clean long robe and wearing a white turban was performing (calling) the azân (or adhân). As he performed the azân, he was in a trance, almost completely isolated from the world, and in the presence of his Creator, Owner. As if hypnotized by this noble sight, we halted,

and then, slowly, sat down on the ground. We did not know what the sounds and words reaching our ears meant, yet they somehow moved us and instilled a mood of elation, relief into our souls. Afterwards, we learned that the sweet words uttered by the Arab meant, "Allâhu ta'âlâ is the greatest. There is no god to be worshipped other than Allâhu ta'âlâ." All of a sudden, many people appeared around us. Till hardly a moment before, however, we had seen no one around us. We did not know whence these people came, and there was an expression of great deference and love on their faces. There were people of all age-groups and classes among them. They were different in their clothings, in their manners of walking, and in their appearances. Yet they all had the same expression of earnestness, great dignity and, at the same time, geniality on their faces. The number of comers increased incessantly, so that we felt as if the process of their increasing would never come to an end. At last the comers assembled. They all took off their shoes and clogs and stood in rows. To our great amazement, no segregation of any sort was observed in the formation of the lines. White people, yellow people, black people, rich people, poor people, tradesmen, civil servants, workers stood side by side without any discrimination between their races or ranks, and performed their worship together.

I admired so many different people's brotherly coming together. It is three years now since I saw that sublime scene for the first time. In the meantime, I began to gather information about that lofty religion which brought people so closely together. The information that I collected about Islam brought me all the closer to this religion. Muslims believed in one Allah and professed that men were not sinful by birth, which was quite contrary to the Christian inculcation. They looked on them only as born slaves of Allâhu ta'âlâ, displayed profound compassion towards them, and wished them to abide by the right path and thus lead a comfortable, peaceful and happy life. Whereas in Christianity even an evil thought was deemed as a sin, Muslims defined sin only as a result of disobeying Allâhu ta'âlâ or violating the rights of born slaves, and acknowledged man free as to his thoughts. According to the Islamic religion, man was responsible "only for what he has done."

For the reasons I have cited above, I accepted Islam willingly. Despite the three years' time since, I sometimes

dream of the Arab muazzin's touching and effective voice and multifarious people's running from all directions and standing in lines. It is a doubtless fact that these people, who prostrate themselves altogether and indiscriminately, are doing so sincerely to worship Allâhu ta'âlâ.

***Haqq ta'âlâ avenges Himself on the slave through the slave,
In the ignorant's eyes the avenger is the poor slave.***

***Everything belongs to the Creator, the slave's a mere tool,
Without the Creator's command you cannot move a leaf!***

5

DEVIS WARRINGTON (Austrian)

As the Spring's mellow, warm hand thaws out the earth after an awfully frigid winter, likewise Islam had a similar effect on me. It warmed my heart and clothed me with a new and lovely dress of knowledge. How beautiful, how true, and how logical Islam's teachings are! How clear, how genuine, and how charming a word it is to say that "Allâhu ta'âlâ is one, and Muhammad 'alaihi-salâm' is His Messenger." How could one ever compare it with the unbelievable, unintelligible Christian credo which imposes the absurdity of "Father, Son, and the Holy Spirit"? In contrast with these formidable, fearful and never satisfactory tenets of Christianity, this simple and logical belief draws you towards itself. Islam is an undefiled heavenly religion. Despite the centuries that have elapsed since its advent, it answers all the material and immaterial needs of humanity, not only today, but also forever. For instance, Islam clearly states that men are equal and that before Allâhu ta'âlâ there is no difference of rank and position among men, and it enforces this equality in actual life. The Christian churches profess the same equality, yet there are various echelons among them, such as priests of different ranks, archdeacons, deacons, bishops, and many other ecclesiastics. These people intervene between Allâhu ta'âlâ and the slave and use the name of Allâhu ta'âlâ for their personal advantages. In Islam, on the other hand, no one can intervene between Allâhu ta'âlâ and the slave. Allâhu ta'âlâ communicates His commandments through the Qur'ân al-kerîm to His slaves. In the following lines,

I will quote a commandment of Allâhu ta'âlâ. It is only an example. This example shows very explicitly how simple and clear the commandments are.

The two hundred and sixty-seventh âyat of **Baqara** sûra purports: **“O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allâhu ta'âlâ is free of all wants, and worthy of all praise.”** (2-267) As I read and learned these profound and beautiful commandments of the Qur'ân al-kerîm, my soul attained peace and I embraced Islam willingly.

6

Mrs. CECILLA CANNOLY [Rashîda] (Austrian)

Why did I become a Muslim?

Let me tell you sincerely that I became a Muslim without even noticing it myself. For, at a very young age I had already completely lost my confidence in Christianity and had begun to feel apathy towards the Christian religion. I was curious about many religious facts. I was disinclined to believe blindly the creed they were trying to teach me. Why were there three gods? Why had we all come to this world sinful, and why did we have to expiate it? Why could we invoke Allâhu ta'âlâ only through a priest? And what were the meanings of all these various signs that we were being shown and the miracles that we were being told? Whenever I asked these questions to the teaching priests, they would become angry and answer, “You cannot inquire about the inner natures of the church's teachings. They are secret. All you have to do is to believe them.” And this was another thing that I would never understand. How could one believe something whose essence one did not know? However, in those days I did not dare divulge these thoughts of mine. I am sure that many of today's so-called Christians are of the same opinion as I was; they do not believe most of the religious teachings imposed on them, yet they are afraid to disclose it.

The older I became the farther away did I feel from Christianity, finally breaking away from the church once and for all and beginning to wonder whether there was a religion that taught "to worship one single God." My entire conscience and heart told me that there was only one God. Then, when I looked around, the events showed me how meaningless the unintelligible miracles that priests had been trying to teach us, and the absurd stories of saints they had been telling us, were. Didn't everything on the earth, human beings, beasts, forests, mountains, seas, trees, flowers indicate that a great Creator had created them? Wasn't a newly born baby a miracle in itself? On the other hand, the church was striving to indoctrinate the people with the preposterous belief that every newly born baby was a wretched, sinful creature. No, this was impossible, a lie. Every newly born child was an innocent slave, a creature of Allâhu ta'âlâ. It was a miracle, and I believed only in Allah and in the miracles He created.

Nothing in the world was inherently sinful, dirty, or ugly. I was of this opinion, when one day my daughter came home with a book written about Islam. My daughter and I sat together and read the book with great attention. O my Allah, the book said exactly as I had been thinking. Islam announced that there is one Allah and informed that people are born as innocent creatures. Until that time I had been entirely ignorant of Islam. In schools Islam was an object of derision. We had been taught that that religion was false and absurd and infused one with sloth, and that Muslims would go to Hell. Upon reading the book, I was plunged into thoughts. To acquire more detailed information about Islam, I visited Muslims living in my town. The Muslims I found opened my eyes. The answers they gave to my questions were so logical that I began to believe that Islam was not a concocted religion as our priests had been asserting, but a true religion of Allâhu ta'âlâ. My daughter and I read many other books written about Islam, were fully convinced as to its sublimeness and veracity, and eventually embraced Islam, both of us. I adopted the name 'Rashîda', and my daughter chose 'Mahmûda' as her new name.

As for the second question that you ask me: "What aspect of Islam do you like best?" Here is my answer:

What I like best about Islam is the nature of its prayers. In Christianity prayers are said in order to ask for worldly blessings

such as wealth, position and honour from Allâhu ta'âlâ through Îsâ 'alaihis-salâm'. Muslims, in contrast, express their gratitude to Allâhu ta'âlâ and they know that as long as they abide by their religion and obey the commandments of Allâhu ta'âlâ, Allâhu ta'âlâ will give them whatever they need without them asking for it.

7

MUHAMMAD AS'AD LEOPOLD WEISS (Austrian)

(Weiss was born in 1318 [A.D. 1900] in the Lvov city of Austria [in Poland today], visited Arabic countries as a newspaper correspondent when he was twenty-two years old, admired and professed the Islamic religion, then visited all the Islamic countries, including India and Afghanistan, and published his impressions in 'Frankfurter Zeitung', one of the greatest newspapers worldover. Weiss worked as the publication director for Frankfurter Zeitung for some time, then, after Pakistan's winning its struggle for liberation, he went to Pakistan with a view to cooperating with that country's government in the establishment of a system of a religious education, and later he was sent to the United States Center to represent Pakistan. He has two books, one entitled 'Islam at Cross-Roads', and the other 'The Way Leading to Mecca'. Recently he has rendered the Qur'ân al-kerîm into English. His attempt to write a tafsîr (translation of Qur'ân al-kerîm) without the indispensably required background in the basic Islamic sciences indicates that he is not in the Madh-hab of Ahl as-sunna and that, consequently, his tafsîrs and other (religious) writings may be harmful. Wahhâbîs and other groups outside (the right way guided by the four) Madh-habs present this ignorant heretic as an Islamic scholar.)

The newspapers for which I worked as a correspondent and writer sent me to Asia and Africa in the capacity of 'special correspondent' in 1922. In the beginning, my relations with the Muslims were no more than ordinary relations between two parties of foreigners. However, my long stay in the Islamic countries enabled me to know the Muslims more closely, which in turn made me realize that they had been looking at the world

and the events taking place in the world from angles quite dissimilar to those of Europeans. I must acknowledge that their extremely dignified and composed attitude towards the events, and their approach that was much more humanistic than our own, began to stir up my interest. I was from a fanatical Catholic family. Throughout my childhood I had been inculcated with the belief that Muslims were irreligious people worshipping the devil. When I came into contact with Muslims I realized that they had been lying to me and I decided to study the Islamic religion. I acquired a number of books written on this subject. When I began to read these books with close attention, I saw in amazement how pure and how valuable a religion it was. Yet the manners and behaviours of some Muslims I had been in contact with did not conform to the Islamic principles that I was reading about. First of all, Islam dictated cleanliness, open heartedness, brotherhood, compassion, faithfulness, peace and salvation and, rejecting the Christian doctrine that "men are ever sinful," it substituted it with quite an opposite belief which tolerated "all sorts of worldly pleasures with the proviso that they should not cost someone else's harm and that they should not overflow the free area defined by Islam." However, I also met some dirty and mendacious Muslims. To understand the matter better, I began to run an experiment on it, putting myself in the place of a Muslim and adapting myself to the principles I had been reading in the books, and thus examining Islam from within. I came up with the conclusion that the main reason for the increasing degeneration and decline of the Islamic world, which was already on the brink of a collapse, was Muslims' becoming increasingly indifferent towards their religion. As long as Muslims preserved their perfection as true Muslims, they always made progress; and a downfall began the very moment they relaxed their grips of Islam. In actual fact, Islam possesses all the qualifications required for a country's or a nation's progress. It contains all the essentials of civilization. The Islamic religion is both extremely scientific and very practical. The principles it lays down are completely logical, intelligible to everybody, and do not contain one single element that would run counter to knowledge, to science, or to human nature. There is nothing unnecessary in it. The grotesque passages, the sophistries, and the superstitious mysticisms, which are the common properties of other religious books, do not exist in

Islam. I discussed these subjects with most Muslims and castigated them, saying, “Why don’t you adhere more tightly to this beautiful religion of yours? Why don’t you hold fast to it with both hands?” Eventually, in 1344 [A.D. 1926], as I was discussing these matters with a governor in Afghanistan, he said to me, “You have already become a Muslim without you yourself noticing it. Only a true Muslim would defend Islam as earnestly as you are doing now.” Upon these words of the governor’s a lightning flashed in my brain. When I was back home I plunged into deep thoughts, finally saying to myself, “Yes, I am a Muslim now.” Presently I pronounced the statement called **Kalima-i-sahâdat**.^[1] I have been a Muslim ever since.

You ask me, “What aspect of Islam attracted you most?” I cannot answer this question, for Islam has penetrated and invaded my entire heart. There is not a specific aspect, therefore, which affected me more than the others did. Everything I had not found in Christianity I found in Islam. I cannot tell what principle of Islam I feel closer to me. I admire each and every one of its principles and essentials. Islam is a gorgeous monument. It is impossible to separate any of its parts from its entirety. All its parts are pivoted, clenched on one another in a certain order. There is a tremendous harmony among the parts. There is not a single part missing. Each and every one of its parts is in its proper place. Perhaps it was this extremely admirable order which attached me to the Islamic religion. No. What attached me to the Islamic religion was the love I had for it. You know, love is composed of various things: Desire, loneliness, ambition, elevation, zeal for progress and improvement, our weaknesses mixed with our strength and power, the need for someone to help and protect us, and the like. So I embraced Islam with all my heart and love, and it settled in my heart so as to never leave there again.

^[1] The statement called Kalima-i-sahâdat is: “**Ash-hadu an-lâ-ilâha il’l’Allah, wa ash-hadu an-na Muhammadan ‘abduhu wa Rasûluhu**,” which means, “I testify to the fact that there is no god but Allah, and I testify, again, that Muhammad ‘alaihis-salâm’ is His born slave and Messenger.” Every Muslim has to make this statement at least once in his lifetime and has to believe in its meaning.

Dr. 'UMAR ROLF FREIHERR VON EHRENFELS (Austrian)

(Rolf Freiherr (baron) von Ehrenfels is the only son of Prof. Dr. Baron Christian Ehrenfels, who is known as the founder of Gestalt psychology all over the world. He belongs to a well-known family. He was only a small child when he felt a growing concern for the orient and began to study the Islamic religion. His sister Imma von Rodmesrhof writes about this inclination of her brother's in detail in a book of hers, which was published in Lahore in 1953. At a very young age, Rolf travelled in Turkey, in Albania, in Greece, and in Yugoslavia, and joined prayers in mosques although he was a Christian. Eventually, the warm feelings of closeness that he had been harbouring towards Islam resulted in his embracing Islam in 1927, from then on he chose the name 'Umar for himself. In 1932 he visited India, and published a book entitled 'The Place of Woman in Islam'. When the Germans invaded Austria during the Second World War, Rolf fled to India. Accepted and supported by Akbar Haydar, he carried on anthropological studies in Assam, was appointed as a professor of anthropology for the University of Madras in 1949, and was awarded with a gold medal by the 'Royal Asiatic Society', which was located in Bengal. His books were also published in the Urdu language.)

You ask me why I became a Muslim. In the following lines I shall give an account of the factors that formed the cause of my becoming a Muslim and realizing that Islam is a true religion:

1) Islam contains the good aspects of all the world's religions known to us. All religions are intended for men's living in peace and tranquility. Yet no other religion has managed to teach it to people as explicitly as Islam does. No other religion has been successful in imbuing with such deep love towards our Creator and towards brothers of the same faith.

2) Islam enjoins a perfect submission to Allâhu ta'âlâ in a mood of peace and tranquility.

3) A retrospective look into history will automatically expose the fact that the Islamic religion is the final true, heavenly religion and that no other religion will appear.

4) Muhammad ‘alaihis-salâm’, who communicated the Qur’ân al-kerîm, is the final prophet.

5) It is doubtless that a person who enters the Islamic religion will automatically have separated himself from his former religion. Yet this separation is not so big as it may be anticipated. The tenets of belief are the same in all the heavenly religions. Qur’ân al-kerîm acknowledges the heavenly religions before itself. Yet it rectifies the wrong beliefs inserted into these religions afterwards, exposes the religion of Îsâ ‘alaihis-salâm’ in its essential form, and declares that Muhammad ‘alaihis-salâm’ is the final prophet and that no prophet will come after him. In other words, Islam is the true and perfect form of other religions. Various clashes of interests and contrasting ambitions have made men inimical towards one another. And this animosity, in its turn, has been exploited by other people, who have tried to change religions into rival camps and thus to build their worldly advantages on religions, which, in actual fact, are essentially paths guiding to knowing Allâhu ta’âlâ. In fact, it takes a little alertness to see that the Islamic religion acknowledges the other heavenly religions and that it purifies them of the human interpolations that they had been subjected to in the course of time. To accept Islam, therefore, means to render a spiritual and material service which is needed by all people, men and women alike.

6) In no other religion has the concept of brotherhood among people been stated so expressly as it has been in Islam. All Muslims, regardless of their race, nation, colour and language, are brothers of one another. Whatever their political views are, they are brothers of one another. No other religion possesses this beauty.

7) Islam is a religion which gives women great rights. The Islamic religion has allotted women the most proper place. Muhammad ‘alaihis-salâm’ stated, **“Paradise is beneath a mothers’ feet.”**

The Islamic religion respected the works of art made by people of other religions, and did not demolish them like barbarians. As they were building mosques like Fâtih and Sultân Ahmad (Blue Mosque) in Istanbul, they did not feel averse to modelling some of their architecture after that of Saint Sophia. Throughout history, Muslims have displayed greatest justice and mercy towards people of other religions.

For reasons such as these, I chose Islam for my faith.

9

THOMAS IRVING (Canadian)

To tell you why I became a Muslim, I have to explain what I felt before and after embracing Islam, my first contact with Islam and the faith that it inspired into me. First of all, let me tell you that thousands of Canadians and Americans think exactly as I used to think before becoming a Muslim; they have the same feeling of dissatisfaction; and they are awaiting the scholars of Ahl as-sunna who will teach them the essence of Islam.

As I was a child, I held fast to my faith, Christianity, with both hands. For I needed a religion to feed my soul. However, as I grew older, I began to see a number of faults in Christianity. The stories told about the life of Îsâ 'alaihis-salâm' and his being the son of God, –may Allâhu ta'âlâ protect us against saying so,– sounded like superstitious tales to me. My personal logic would never accept them. I began to ask myself questions, such as, “If Christianity is the true religion, why are there so many non- Christians in the World?” “Why do Jews and Christians share the same basic religious book and differ in other respects?” “Why are non-Christians doomed to perdition though they have no other apparent faults?” “Why do many nations choose not to become Christians?”

It was in those days when I met a missionary who had been serving in India. He complained to me, “Muslims are very obstinate. They insist that the true religion is Islam, and not Christianity. So all my efforts to Christianize them end up in failure.” These statements were at the same time the first definition I had heard of Islam. A sensation of curiosity towards Islam, seasoned with a high degree of admiration for Muslims who had been so staunchly attached to their religion, began to blossom in my heart. I felt that I should observe Islam more closely, and began to attend lectures on ‘Oriental Literature’ in the university. I saw that what the oriental people had been rejecting in our belief was the doctrine of ‘trinity’, and that they accepted the belief of ‘One God’, which was perfectly agreeable with common sense. It was certain that Îsâ 'alaihis-salâm' had announced his religion as one based on belief in One God, and

himself as a mere born slave and Messenger of that One God. The God he had mentioned should be a merciful God. Nevertheless, that beautiful and true belief had been smothered with meaningless legends, superstitions and heresies inserted into Christianity by idolaters, and the pure belief in the One Merciful, Compassionate God had been adulterated into a tripartite godhood, which was accessible only to priests and which, so to speak, created mankind with a share from the original sin. Then, a new religion with a new prophet was necessary to restore the humanity with that pure and intact belief in One God. Europe, on the other hand, was awash in semi-barbaric cruelty in those days. As savage tribes were invading countries, on the one hand, a small minority was perpetrating all sorts of vices under the mask of religion, on the other. The human race was moaning desperately under the talons of idolatry and irreligiousness, when, [according to historians], seven centuries after Îsâ 'alaihis-salâm', in the oriental horizons, there rose Muhammad 'sall-Allâhu 'alaihi wa sallam', the final Prophet of Allâhu ta'âlâ, and he began to communicate to people the true religion of the true God, which was based on belief in One God.

When I read and learned all these facts, I believed in the fact that Muhammad 'sall-Allâhu 'alaihi wa sallam' was the final true Messenger of Allâhu ta'âlâ, because:

- 1) As I have said above, people needed a new prophet;
- 2) All my thoughts concerning Allâhu ta'âlâ conformed with the religion spread by that great Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam';
- 3) As soon as I read the Qur'ân al-kerîm, I sensed that it was the Word of Allâhu ta'âlâ. The facts communicated by the Qur'ân al-kerîm and the hadîth-i-sherîfs [utterances] of Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' satisfied me in every respect and infused a sense of peace into my soul. And this is the reason why I became a Muslim.

You can be sure that, as I have already said, thousands of Americans and Canadians sense the same deficiencies and errors in Christianity. Sad to say, though, they have not had the same chance I did to do a thorough research into the Islamic religion; they need a guide.

After attaining that belief in Islam, I embarked on a study of

the books published about Islam. I would like to touch upon a few of the works that I could recommend in this connection. An Indian well-wisher sent me a book captioned 'What Is Islam?', written by Q.A. Jairazby H.W. Lovlegrove. I would specially recommend the book. It is a book that describes Islam in the best way. Spreading the book worldover would be a useful service for the promulgation of Islam. I read an English version of Qur'ân al-kerîm rendered by Maulvi Muhammad Alî, and I liked it. In addition, I read some other books, and I did not neglect magazines publicizing Islam. In Montreal, I found many works published in French about Islam. Some of them praised Islam, while others were intended against it. But Islam's greatness could not be buried even under books written for the purpose of reviling it. Instead, they were no more than other sources of evidence corroborating for me the fact that Islam is the true religion.

WARNING: We, Waqf Ikhîlâs Foundation, publishers of this book, have prepared books in English, in French, in German, and in other languages for the purpose of rendering a service to those virtuous people who wish to learn Islam correctly. Each and every one of these books is a compilation of knowledge borrowed from works written by great and true Islamic scholars. Names of those works are appended to some of our books. They are mailed out on request immediately by **Hakîkat Kitâbevi**, whose address is printed on the front page of this book. We believe that, if a reasonable person reads these books with due attention, no matter who he is, he will develop a sincere belief in the Islamic religion and will become a Muslim willingly. For the Islamic religion is a composition of credal and canonical principles that would receive a cordial welcome from people of common sense. People with a poor sense, psychotics, libertines and egoists cannot recognize or appreciate the Islamic religion.

10
Dr. BENOIST [ALÎ SALMÂN]
(French)

I am a doctor and I come from a fanatically Catholic family. Yet my vocational choice, medicine, provided me a career in positive, experimental, and natural sciences, which in turn

caused me to develop a growing hatred against Christianity. With respect to religion, I was at complete loggerheads with the other members of my family. Yes, there was a great Creator, and I believed in Him, i.e. Allâhu ta'âlâ. Yet the absurdities concocted by Christians, especially by Catholics, various mysterious gods, sons, holy ghosts, the preposterous fibs fabricated for the purpose of proving that Îsâ 'alaihi-salâm' is the son of God, a myriad of other superstitions, ceremonies and rites pushed me away from Christianity, instead of attracting me towards it.

Because I held the belief in one God, I would never accept trinity, nor would I by any means recognize Îsâ 'alaihi-salâm' as the son of God. That means to say that, long before knowing of Islam, I had already accepted the initial half of the Kalima-i-Shahâdat, i.e. the part that says, **"Lâ ilâha il'l'Allah...** (There is no God but Allah...)" When I began to study the Islamic religion and read the Ikhlâs Sûra of Qur'an al-kerîm, which purported, **"Lo; Allâhu ta'âlâ is One. He is not begotten, nor does He beget. There is no being bearing any likeness to Him,"** I said, "O my Allah. My belief is exactly the same." I felt immense relief. I realized that it was of paramount importance to study Islam more deeply. And as I studied Islam I saw with admiration that this religion was completely agreeable with my ideas. Islam looked on religious men, and even on prophets 'alaihim-us-salawât', as ordinary people like us; it did not divinize them. Giving a priest authority to forgive people's sins was something which Islam would never accept. The Islamic religion did not contain any superstitions, any irrational rules, or any unintelligible subjects. The Islamic religion was a logical one, exactly as I wanted. Contrary to the Catholics, it did not smudge human beings with the consequences of the so-called original sin. It enjoined physical and spiritual cleanliness on human beings. Cleanliness, which is an essential principle in medicine, was in Islam a commandment of Allâhu ta'âlâ. Islam commanded to clean oneself before acts of worship, and that was a quality which I had never seen in any other religion.

In some Christian rites, such as Baptism and the Eucharist, people consume the bread and wine offered by the priest in the name of the flesh and blood of Îsâ 'alaihi-salâm', which is intended, so to speak, as a simulated unity with Îsâ 'alaihi-salâm', i.e. with God, [may Allâhu ta'âlâ protect us from holding

such beliefs!]. I saw the resemblance between these rites and those of the most primitive heathens, and hated them. My mind, which had improved under the guidance of positive science, vehemently rejected these puerile rites which did not suit to a true religion. Islam, on the other hand, did not accommodate any of those things. There was only truth, love, and cleanliness in Islam.

Eventually, I made up my mind. I visited my Muslim friends and asked them what I should do to become a Muslim. They taught me the (statement called) **Kalima-i Shahâdat**, how to say it and what it meant. As I have mentioned earlier, before becoming a Muslim, I had accepted its first half, i.e. the part that meant, "There is no God but Allah,..." It was not difficult, therefore, to accept the remaining part, which said: "... and Muhammad 'alaihi-salâm' is His (born slave and) Messenger." I was now studying momentous books written about the Islamic religion. When I read one of them, namely, 'Le Phéne Coranique', a very lovely book prepared by Malak Bannâbî, I saw with amazement and admiration what a tremendous book Qur'ân al-kerîm was. The facts written in that book of Allah which was revealed fourteen centuries before now are in precise conformance with the results of today's scientific and technological research. Both from scientific and technological points of view and with respect to sociological activities, the Qur'ân al-kerîm is a guide book not only today, but also forever.

On the twentieth day of February, 1953, I went to the Paris mosque and accepted Islam officially in the presence of Mufti Efendi and the witnesses, and I was given the name Alî Salmân.

I love this new religion of mine. I am very happy and I emphasize the firmness of my belief in Islam by frequently saying the (statement called) Kalima-i-Shahâdat and pondering over its meaning.

11 **CAPTAIN (JACQUES) COUSTEAU** **(French)**

[In France Islam has been spreading at a high velocity among people who have made fame in various areas. The number of people who have abandoned Christianity and chosen

Islam have reached one hundred thousand already. This score has been confirmed by the **Archbishop of Paris**, the highest Catholic rank in France.

It is noteworthy that people who have preferred Islam are not only from among workers and civil servants but also from among people renowned in every respect.

Among people who have chosen Islam is Captain **Cousteau**, whom the entire world closely knows for his explorations about life under water.

As the groundswell of embracing Islam was spreading among France's universal celebrities, Captain Cousteau, the world's most eminent undersea explorer, announced that by accepting Islam he had made the most correct decision of his life.

Captain Cousteau, who has revealed the secrets of oceans one by one with the films that he made and which are being televised worldwide in a program subheaded **The Living Sea**, said that what actually prompted him to choose the Islamic religion was, after observing that the waters of the Atlantic Ocean and the Mediterranean did not mix with each other, his seeing that the same phenomenon was written in the Qur'ân al-kerîm which had been revealed fourteen hundred years before.]

Captain Cousteau told of the event that had caused him to become a Muslim, as follows:

"In 1962 German scientists said that the waters of the Red Sea and the Indian Ocean did not mix with each other in the Strait of Bâb-ul-Mandab where the Aden Bay and the Red Sea join. So we began to examine whether the waters of the Atlantic Ocean and the Mediterranean mixed with each other. First we analyzed the water in the Mediterranean to find out its natural salinity and density, and the life it contained. We repeated the same procedure in the Atlantic Ocean. The two masses of water had been meeting each other in the Gibraltar for thousands of years. Accordingly, the two masses of water must have been mixing with each other and they must have been sharing identical, or, at least, similar properties in salinity and density. On the contrary, even at places where the two seas were closest to each other, each mass of water preserved its properties. In other words, at the point where the two seas met, a curtain of water prevented the waters belonging to the two

seas from mixing. When I told Professor Maurice Bucaille about this phenomenon, he said that it was no surprise and that it was written clearly in Islam's Holy Book, the Qur'ân al-kerîm.^[1] Indeed, this fact was defined in a plain language in the Qur'ân al-kerîm. When I knew this, I believed in the fact that the Qur'ân al-kerîm was the 'Word of Allah'. I chose Islam, the true religion. The spiritual potency inherent in the Islamic religion gave me the strength to endure the pain I had been suffering for the loss of my son."

12 MUHAMMAD EMÎN HOBOHN (German)

(Muhammad Emîn Hobohn is both a diplomat and a missionary. He is a man of knowledge and religion with a social career.)

Why are Europeans abandoning their religion and becoming Muslims? It has various reasons. Among them is the 'Haqq=Truth; Right; Reality'. The principles that Islam is based on are so logical, so true and honest that it is out of the question for a wise and educated person seeking for truth and reality in a religion not to accept them. For instance, the Islamic religion professes the existence of one god. It appeals to the human common sense, and never descends to inculcating people with superstitions. The Islamic religion states that people all over the world, regardless of their races, are the born slaves of Allâhu ta'âlâ, equal and similar. We German people essentially believe in the fact that Allâhu ta'âlâ is a great creator who gives us power and energy and who guides our souls to perfection. The concept of Allah infuses security and peace into us. Yet the Christian religion falls short of giving us this sense of peace. It is the Islamic religion, alone, that teaches us the greatness of Allâhu ta'âlâ and which, at the same time, guides us in regard to where the human soul will go after death. The Islamic religion guides us not only in the world, but also in the Hereafter. It teaches in a plain and logical manner what should

^[1] "Allâhu ta'âlâ has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress:" (55-19,20)

be done in the world in preparation for a comfortable life in the Hereafter. An awareness of the fact that Allâhu ta'âlâ will subject human beings to an equitable interrogation in the Hereafter on what they have done in the world, will urge them that they should abide by justice and integrity in the world. For this reason, true Muslims never attempt to do something before thinking well and being firmly convinced that what they are going to do is really something useful. Thereby this great religion establishes control over human beings in such a degree as could be managed by no worldly police organization, and permanently keeps them on the right way.

Another aspect that makes Islam an attractive choice in the eyes of Europeans is its norms of worship. The namâz (the five daily ritual prayers) teaches punctuality to people, and fasting drills a strong sense of will power into them. What other factor could be as essential to success in life as punctuality and determination? Great men owe their accomplishments only to these two determinants. Now I come to a most beautiful aspect of the Islamic religion: While educating people in the ethical and humanistic areas in the most logical styles, the Islamic religion never compels them beyond their capacities. On the contrary, it offers them many opportunities to lead a prosperous and comfortable life. Allâhu ta'âlâ wishes people to live in comfort and happiness. To this end, He commands people not to commit sins. Muslims believe that they are perpetually in the presence of Allâhu ta'âlâ. They avoid committing sins. Neither in the other religions nor in any of the systems established in Europe is there another arrangement as lovely or as useful as this.

I have been to many places and districts of the world on diplomatic and religious missions. I have studied other religions and social systems minutely. I have seen neither a religion nor a social system as faultless or as immaculate as Islam. At first sight, communism may seem to be a correct system of thoughts. Likewise, the western-born democracy, which has been looked on as the most capacious administration system in worldly matters, and Nazism may contain some factual aspects. And then none of these aspects is complete in itself. All of them have a number of deficiencies. The one and only perfect and faultless system is Islam. It is for this reason that many a person with common sense and perfect reasoning accepts Islam

without any hesitation. And so did I. Islam is a practical religion, not a theoretical one. Islam means submission to Allâhu ta'âlâ, who is compassionate and forgiving and who always shows the right way. What on earth could be more beautiful?

13
Dr. HÂMID MARCUS
(German)

(Dr. Marcus is a renowned man of ideas, a writer, and the founder of a magazine, i.e. the magazine entitled Berlinde Moslemische Revue.)

I was only a child when I took an interest in Islam and began to collect information about Islam. In the library of my hometown I came across an old translation of Qur'ân al-kerîm that had been printed in 1164 [1750 C.E.]. According to a narrative, Goethe had read the same translation of the Qur'ân al-kerîm during his research on the Islamic religion and had expressed his admiration for the book. As I read the Qur'ân al-kerîm, I was deeply impressed by its exceedingly logical and fascinating style of expression that penetrated deep into the soul. How genuine and useful the principles formulated by Islam were, was manifest in the fact that nations honoured with Islam had been attaining the zenith of civilization in a very short time.

When I left my hometown and went to Berlin, I made friends with all the Muslims living there, joined them and attended with rapt attention the interesting and instructive conferences held by the members of the Islamic Mission. The more friendly I became with the members of the Islamic Mission, the more closely was I able to examine Islam. After a while I reached the conclusion that Islam was the true religion I had been aspiring after, believed in it, and accepted Islam.

According to Islam, Allah is One, and belief in One Creator is Islam's most sacred credal tenet. The Islamic religion does not contain any irrational or unbelievable tenet. There is not a creator besides Allâhu ta'âlâ. In Islam you cannot find a single dot disagreeable with or contradictory to modern sciences. All its commandments and inculcations are entirely logical and useful. In Islam, belief and logic do not contradict each other, which is the common blemish of other religions. Consequently, for a person like me who has dedicated all his life-time to

natural sciences, what could be more natural than preferring Islam, which is in full conformity with the scientific results that he obtained from his lucubrations, to the other religions that are quite the other way round?

Another reason I feel compelled to add is that the other religions are awash in a score of grotesque and ridiculous ideas that suggest only a far-fetched mood of spirituality. They have nothing to do with real life situations. Islam, on the other hand, is a practical religion which guides man also in his trek of life. Commandments of the Islamic religion lead a person to the right way not only in the Hereafter, but also in the world, and, in the meanwhile, they never restrict his freedom.

As a Muslim I have been studying my religion for many years. In every new situation I see even more clearly how perfect a religion it is, and this in its turn gives me all the more mental peace.

How exquisite a passageway it is that Islam lays between the individual and the social life! Islam arranges these two lives. Islam is a religion of perfect justice and its sole aim is to guide people to the good end. Islam embodies all the good aspects of all the world's social trends.

14 **Mrs. ÂMINA MOSLER** **(German)**

Why did I become a Muslim?

My son was asking me various questions, and I was unable to answer them. When he asked me, for instance, "Mummy, why are there three gods?" I was at a loss as to what to say because I myself did not believe in trinity, and yet I could not find another answer to convince him. Eventually, it was sometime during the year 1346 [C.E. 1928], and my son had reached a maturer age, when, one day, my son came to me, his eyes welling up with tears. He begged, "Mummy, I have been studying Islam. They believe in one creator. Their religion is the truest one. So I have decided to become a Muslim. Join me!" Upon his request, I, too, began to study the Islamic religion. I went to the Berlin mosque. The imâm of the mosque gave me a cordial welcome and told me the essentials of Islam. As he spoke, I saw how right and logical his words were. Like my son,

I, too, began to believe in the fact that Islam was the truest religion. First of all, Islam rejected trinity, which I had never been able to understand or accept since my youth. After examining Islam thoroughly, I realized the absurdity of such things as redemption, looking on the pope as an innocent being never prone to sin, baptism and many other rites of the same sort, I rejected all these falsities and embraced Islam.

All my ancestors were fanatical Catholics. I was raised in a Catholic monastery. I grew up totally under Christian education. Yet this sheer religious education that I had received helped me to choose the true religion that would guide me to Allâhu ta'âlâ. For, all the good things that I had been taught throughout my education I found not in Christianity, but in Islam. I am so lucky to have accepted Islam.

Today I am a grandmother. I am so happy because my grandchild has been born as a Muslim. I know that Allâhu ta'âlâ will always guide those people whom He has brought to the right way.

15 **Hadji LORD AL-FÂRÛQ HEADLEY (G.B.)**

(Lord Headley possessed the title of excellency. Sir George Allanson was born in 1855 and descended from the oldest British family. He occupied very important political positions in Britain, and at the same time made fame as an editor. He graduated from Cambridge University. In 1877 he won the title of Lord. He served as a lieutenant colonel in the British army. He was an engineer by vocation, but a powerful writer by avocation. Among his publications, his work entitled 'A European's Eyes Are Being Opened And He Is Becoming A Muslim'. Lord Headley became a Muslim in 1913, performed Hadj (the Islamic pilgrimage), and adopted the name Shaikh Rahmatullah Fârûq. In 1928 he visited India.)

Why did I become a Muslim? Perhaps, some of my friends and acquaintances are of the opinion that I became a Muslim as a result of persuasion on the part of my friends and acquaintances. But it is not the fact. My accepting Islam was the result of long-time research and contemplation. It was after a

meticulous examination and forming an opinion about Islam that I made contact with Muslims and, seeing that their belief in their own religion was in conformity with mine, I realized and became happy that I had entered into a good religion.

The Qur'ân al-kerîm commands that a person should accept Islam after his heart's full confirmation, and rejects a conversion under coercion. Likewise, Îsâ 'alaihis-salâm' said to his Apostles, "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. ..." (Mark: 6-11)

During my former life-time, I had seen many bigoted Protestants. They would go to Catholic student hostels and try to force the Catholic students. These unwanted efforts and coercive attempts would cause various fights, offenses and controversies and would sow discord among people. The same meaningless methods Christian missionaries used with Muslims. They ran all sorts of risks for the purpose of Christianizing Muslims. They resorted to all sorts of stratagems to trap Muslims.

They promised them money, work, and posts. Those poor ignoramuses did not know that Islam was the religion where the commandments of Îsâ 'alaihis-salâm' found the best practice and confirmation. Christianity has been defiled, to the extent that the real Nazarene religion communicated by Îsâ 'alaihis-salâm' has been lost completely, and the tenets of humanity he preached have been forgotten. These things exist in Islam today. Then, by becoming a Muslim, I have also attained the Nazarene religion in its pristine purity. Principles commanded by Îsâ 'alaihis-salâm', such as brotherhood, solidarity, good will, generosity and others, are observed not by Christians, but by Muslims today. Let me give you an example; The Christian sect of Athanasians insistently inculcates the tenet that Christianity is based on a belief in three gods (trinity), that a slightest doubt as to this belief will lead one to immediate perdition, and that a person who wishes to attain salvation in this world and the next should definitely hold a belief in the three gods, i.e. 'God, the Son of God, and the Holy Ghost'.

Another example: When I became a Muslim, I received a letter. It said, "By becoming a Muslim you have damned yourself to perdition. No one can save you. For you deny the divinity of God." The poor man thought that I no longer believed

in Allâhu ta'âlâ. According to his belief, the divinity of Allâhu ta'âlâ depended on trinity. The idiot did not know that when Îsâ 'alaihis-salâm' had begun to preach the pure Nazarene religion, he had stated the unity of Allâhu ta'âlâ, and he had never claimed to be His son. Islam, by expressing that "There is only one Allah," rediscovered the original essence of Nazarene religion. Today, nothing could be as logical as a sane person's believing in the existence of one Allah. By becoming a Muslim, I believe in one real Allah and reject all the fibs that were inserted into the pure religion of Îsâ 'alaihis-salâm' afterwards. The person who wrote me that letter and the other people who share his ideas are only pitiable. Day by day Christians are abandoning their religion and becoming atheists. For today's Christianity is no longer satisfactory for a normal and cultured person. People refuse a blind belief in superstitions and entertain doubts about the Christian creeds. On the other hand, all through my life-time so far, I have never heard of a Muslim feeling doubts about his faith. For the Islamic religion satisfies all the spiritual and physical needs of human beings in the most perfect and rational manner.

A fact I am positive about is that thousands of Christians, men and women alike, have examined Islam and have already identified themselves with Islam intrinsically. However, for the fear that they might lose their jobs or posts in case they officially announced their choice of Islam, or lest they should arouse derision on the part of their friends, they do not dare to become Muslims. In our schools Islam is still being taught as the religion of people who do not believe in Allâhu ta'âlâ. Running the risk of being cursed as 'a man with a damned soul' by all my friends and acquaintances, I embraced Islam, and for twenty years I have been holding fast to Islam with both hands.

After giving this brief account of why I chose Islam, let me add that by becoming a Muslim I managed also to become a more true and pure follower of Îsâ 'alaihis-salâm'. I wish to be an example for other Christians. Choosing Islam will not make them enemies of Christianity, but, on the contrary, it will teach them the true Îsâwî religion, and it will raise them to a higher level.

ABDULLAH ARCHIBALD HAMILTON (G.B.)

(Sir Archibald Hamilton, a well-known British diplomat, served as a naval officer during the First World War. Coming from a widely known family, he possesses the title of baronet, (which means a candidate baron). He was honoured with becoming a Muslim in 1923.)

Since reaching the age of puberty, I had been allured by Islam's simplicity and crystalline limpidity. I had been born as a Christian and I had been given a Christian education. Yet I had never believed in wrong credal tenets, and I had always preferred truth, right and reason to blind beliefs. I had been aspiring to worship one Allah sincerely and with a peaceful heart. Yet, both the Roman Catholic Church and the English Protestant Church had been short of serving this pure intention of mine. It was for these reasons that I answered the call of my conscience and accepted Islam, which satisfied me fully, and only after that did I begin to feel myself as a true and better born slave of Allâhu ta'âlâ.

Sad to say, various Christians and ignorant people have misrepresented Islam as a religion of falsities and concoctions that are intended to induce torpor into humanity. But the fact is that it is the only true religion in the sight of Allâhu ta'âlâ. Islam is a perfect religion which brings about unity between the powerful and the weak as well as between the rich and the poor. Economically, there are two main classes of people. The first class contains people whom Allâhu ta'âlâ has blessed with worldly riches. The second class is made up of those who have to work for a living. There is yet another class. People in this class live in utter destitution because they cannot earn enough, because they have lost their jobs, or because they can no longer work, none of which cases is their fault. Islam enables all these three classes to come together in a harmonized society. It commands the rich to help the poor. It provides a social setting where humiliations and afflictions are extirpated.

The Islamic religion lays emphasis also on personal abilities, efforts and skills. According to the Islamic jurisprudence, if a poor peasant, for instance, cultivates an ownerless piece of land on his own for a certain length of time, the land becomes his personal property. The Islamic religion is not destructive, but

it is restorative.

The Islamic religion prohibits gambling and all the other vicious and deleterious games. The Islamic religion prohibits also all sorts of intoxicants. Indeed, the majority of afflictions people suffer in the world are caused by gambling or alcohol.

We Muslims are not people who hold the belief that everything is a slave in the hands of destiny. Destiny in the Islamic sense does not mean to sit idly with your mouth opened in the celestial direction and to expect that Allâhu ta'âlâ will give you everything. On the contrary, Allâhu ta'âlâ enjoins work in the Qur'ân al-kerîm. Man should do his best and hold fast to all the apparent causes; only after that will he put his trust in Allâhu ta'âlâ. Not without working, but while working, should he beg Allâhu ta'âlâ to help him for success and earning. The Islamic credal tenet which says that "Good and evil come from Allâhu ta'âlâ" means, "Allâhu ta'âlâ is the Creator of all." Islam does not contain a tenet encouraging people to idle away their time. Destiny means Allâhu ta'âlâ's knowing in the eternal past all the events that will take place and His creating everything when the time in His knowledge comes.

Islam never accepts a credo based on the belief that human beings are originally sinful, that they are born with sins, or that they have to expiate their sins throughout their lives. Islam states that human beings are the born slaves of Allâhu ta'âlâ, men and women alike, and that with respect to mental and moral qualities the two sexes are not very different from each other. Only, because men are more powerful and stronger by creation, onerous and tiresome duties such as supporting the family have been given to them, while women have been blessed with a more comfortable, more cheerful and happier life.

I do not want to say much on how Islam establishes brotherhood among all Muslims. For the entire world knows how Muslims love and help one another. In Islam all people, the rich, the poor, the nobles, villagers, civil servants, workers, merchants, are equal in the presence of Allâhu ta'âlâ, and they are brothers. Throughout my travels in the Muslim countries, I felt as if I had been in my own home and among my brothers, wherever I went.

A final remark I would like to add is this: Islam invites people both to work honestly all day long and to carry on his acts of

worship, his duties as a born slave to Allâhu ta'âlâ. Today's Christianity, on the other hand, induces into people a life style consisting in Masses in the name of worship only on Sundays and a complete oblivion of Allâhu ta'âlâ covered with worldly occupations and sins throughout the rest of the week.

It was for these reasons that I became a Muslim, and I am proud of having become a Muslim.

17
JALÂLEDDÎN LAUDER BRUNTON
(G.B.)

(Sir Brunton, who comes from an eminent family and who possesses the title of Baronet, graduated from the Oxford University and made fame with his publications.)

I am grateful to you for giving me the chance to explain why I became a Muslim. I grew up under the influence of Christian parents. Theology was one of the subjects that I was interested in when I was young. I met some missionaries and closely concerned myself with the activities they had been carrying on in foreign countries. My heart felt like helping them. Without being officially appointed, I joined them in their journeys. To say the truth, although I had taken religious lessons, the Christian theory that "People come to this world in a sinful state and they therefore must be sure to expiate," sounded bizarre to me. For this reason, I was gradually developing hatred against Christianity. I could not tolerate the idea that Allâhu ta'âlâ, with all His infinite power to create anything He wished, would have to create only sinful creatures, which would run counter to His almightiness and compassion, and I therefore harboured doubts as to the genuineness of a religion that described Allâhu ta'âlâ as such. These doubts developed into curiosity about the instructions that the other religions gave in this respect, and consequently I decided to examine the other religions as well. My heart was innerly craving for a just, merciful and compassionate god, and I was looking for such a creator, i.e. Allah. I was wondering whether that was the real Nazarene religion that Îsâ 'alaihis-salâm' had brought. Or had the pure religion preached by him been polluted in the process of time? The more I thought about these, the stronger did the doubts in my heart grow, so much so that more often than not I would

pick up today's current Holy Bible, delve into the book, and at each time find more deficiencies and unintelligible discourses. Eventually, I reached the conclusion that that book was not the genuine Holy Book revealed to Îsâ 'alaihis-salâm'. People had made a myriad of wrong accessions into the Bible, thus turning the pure heavenly book into an irreparable mixture of facts and fictions.

Having reached an absolute conviction as to this fact, I substituted Bible-reading with other sorts of preaching to the people that I met during the journeys I was making with the missionaries. Instead of mentioning their fictitious theory of 'God, the Son of God, and the Holy Ghost', for instance, I would inculcate the facts such as that when man died his soul would not die, that human beings were created by a great creator, that this great creator would punish men both in this world and in the next on account of their sins, and that this great creator, being extremely compassionate, would forgive men their sins in case they repented for their wrongdoings.

As days went by, my belief in the unity of Allah developed into an absolute conviction. In order to penetrate into the inner nature of truth, I tried to dive deeper and deeper into the subject. It was sometime during these efforts that I began to study the Islamic religion. This religion magnetized me so strongly that I dedicated my entire day to studying it. I happened to domicile myself in a forlorn Indian village, called Ichra, which was rather far from the urban areas and whose name almost no one knew. The inhabitants of this village belonged to a very poor and destitute caste. Only for the sake of Allâhu ta'âlâ, I was trying to teach them the existence of a single and compassionate creator and the right way they ought to follow in this worldly life. I was also striving to inculcate into them such notions as religious brotherhood and cleanliness. So strange to say, all these notions I was doing my best to teach them existed in Islam, not in Christianity, and I was preaching them not as a Christian missionary, but like a Muslim religious man.

I am not going to enlarge on the details of the great efforts I made, the degree of self-sacrifice I achieved, or the severe difficulties I faced in that lonely and desolate village, among those unenlightened people. My only concern was to guide them to spiritual and physical cleanliness and to teach them the

existence of a great creator.

Whenever I was on my own, I would study the life of Muhammad 'alaihi-salâm'. Very few books had been written in English to reflect the facts about his life, yet no effort had been spared on the part of Christians to criticise and vilify that great Prophet and to incriminate him with lying. However, I was now able to study Islam fairly, without being influenced by those books that had been written under inimical motives. During the course of my studies, I came to the full realization that it was a definite fact that Islam was a true religion in which the concept of Allah and reality became manifest in its clearest identity.

Once you had been informed on the services which the great Prophet Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' had rendered for the good of humanity, it would be impossible for you to deny his prophethood. Definitely, he was the Messenger of Allâhu ta'âlâ. As a blessing of Allâhu ta'âlâ, he, alone, and in a very short time, transformed the Arabs from a mass of heathens who had been living in utter savagery and nescience, worshipping many idols, believing in superstitions, leading a bestial, semi-naked, and overwhelmingly polygamous life, into a civilized, morally upright and clean nation whose members were now believing in Allâhu ta'âlâ, observing women's rights, and always trying to be good-natured and genial. A person never could have managed such a job without the blessing or help of Allâhu ta'âlâ. As I thought about the strenuous efforts I put forth in that tiny village whose population was only one or two hundred, and how I still could not bring those wretched people to the right course, my admiration for the work accomplished by Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' grew all the greater. No. Something as great as that could be accomplished only by the Messenger of Allâhu ta'âlâ. One ought to believe in his prophethood with all one's heart.

I do not want to make mention of all the other so many even much more beautiful facts about the Islamic religion. For, by acknowledging the existence of Allâhu ta'âlâ and the prophethood of Muhammad 'alaihi-salâm', a person has already become a Muslim. One of those days an Indian Muslim visited me. That polite person's name was Mian Amiruddîn. We had a long conversation on the Islamic religion. That conversation was the decisive encouragement, and I accepted Islam.

I believe in the fact that Islam is the true religion of Allah, in its simplicity, forgivingness, compassionateness and sincerity, in that it establishes brotherhood among people, and in that one day it will unite the entire world.

I have reached the last stage of my life, and from now on I have dedicated myself to the service of Islam.

18

**Prof. Baron HÂRÛN MUSTAFÂ LEON
(G.B.)**

(Prof. Baron Leon comes from a prominent British family and possesses the title of Baron. He owns a Ph D. and other scientific titles. He became a Muslim in 1882. He had memberships in numerous scientific societies in Europe and America. Prof. Leon, who was a great authority especially in the linguistic and literary sciences, sprang into the universal limelight with his publication that was called 'Ethimology of the Human Lexion'. Upon this publication, the Potomac University of America gave him the degree of M.S. Prof. Leon is at the same time an expert geologist. He was invited by many famous institutions and gave conferences of these areas. He was elected as the Secretary General for the Société Internationale de Philologie=International Society of Philology, Science and Fine Arts, which had been founded in 1875. He began to publish a magazine titled (The Philomeths). He was awarded with various medals by the Ottoman Sultan Abdul-hamîd II, by the Shah of Iran, and by the Emperor of Austria.)

One of the most perfect essentials of the Islamic religion is that it never demands of Muslims to act against reason. Islam is a religion whose teachings are quite reasonable and perfectly logical. The other religions, on the other hand, force people to accept the tenets of creed that they can never understand, believe or find logical. In Christianity the church is the only authority in this respect. Contrariwise, Muslims are commanded to believe in anything only after mentally examining it (and finding it logical). Muhammad 'alaihis-salâm' states, "**Allâhu ta'âlâ has not created anything irrational or illogical.**" He states in another hadîth-i-sherîf, "**I tell you with certainty that**

even if a person performs (his daily prayers of) namâz (regularly), fasts, pays (the prescribed alms called) zakât, goes on hajj (Muslim's pilgrimage to Mekka), and carries out all the other commandments of Islam, he shall be rewarded in proportion to the degree of his using the mind and logic Allâhu ta'âlâ has endowed on him."

The pure religion preached by Îsâ 'alaihis-salâm' also contained similar rules. For instance, 'First try everything! Accept only the good one.' Yet, these rules were forgotten in the course of time. The fifth âyat-i-kerîma of Sûra-t-ul-Jum'a of Qur'ân al-kerîm purports, **"Those people who have been enjoined to learn the Torah and to adapt themselves to it, and yet who do not obey it, are reminiscent of an ass with a load of books on its back."**

Alî 'radiy-Allâhu 'anh' states, "The world is dark. Knowledge is a nûr (light)! However, knowledge which is not correct is obscurity."

Muslims hold the belief that "Islam is the very truth itself," and they state that Islam's light shines only with the energy it gets from knowledge and logic, that this knowledge ensues only from truth, and that truth, in its turn, is discovered by men owing to the common sense, which is a blessing Allâhu ta'âlâ has conferred upon them.

The last Prophet of Allâhu ta'âlâ, Muhammad 'alaihis-salâm', who is the greatest blessing Allâhu ta'âlâ has sent to humanity, showed them the path that they were to follow. It was during his final days (in this world), when the following incident took place:

It was a couple of days before Muhammad's 'alaihis-salâm' passing away, and he was resting, half conscious, his head on the knees of Âisha 'radiy-Allâhu ta'âlâ 'anhâ', his beloved wife. All the people of Medina were desperately sad about Rasûlullah's illness, which enervated him day by day and against which they were helpless. Men, women, children were crying loudly. Among those who were crying were gray-haired, sallow-complexioned, aged warriors. Muhammad Mustafâ al-emîn 'sall-Allâhu ta'âlâ 'alaihi wasallam' was their commander, guide, leader, companion, shepherd, an intimate friend with whom they exchanged confidences, and, the most important of all, their great Prophet who had rescued them from darkness and guided them to the light of truth owing to the Islamic religion which he preached. This great Prophet 'sall-Allâhu ta'âlâ 'alaihi

wa sallam', who had brought them peace and security by means of Islam, was now bidding 'Farewell' to them. The lamentable thought that their Prophet was dying was gripping their hearts like an iron clamp, bringing tears into their eyes, and causing them to despair deeply.

At last, they risked losing everything, and entered into his presence in that mood of hopelessness. In tears they asked, "O the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'! You are gravely ill. Perhaps Allâhu ta'âlâ will invite you to His presence and you will no longer be with us. Then, what can we do without you?"

Our Prophet Muhammad 'alaihi-salâm' stated, **"You have the Qur'ân al-kerîm to consult."** Then they asked, "O the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'! It is certain that the Qur'ân al-kerîm will be our guide in many respects. Yet if we cannot find what we are seeking by looking up in it, and if you have already left us, who will be our guide?" Upon this, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, **"Act in accordance with what I have told you."** This time they asked, "O the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'! Since you will no longer be among us, what should we do if we encounter altogether new matters and cannot find anything about those matters in your hadîths?"

Our Prophet 'sall-Allâhu 'alaihi wa sallam' raised his blessed head slowly from the pillow, and said, **"Allâhu ta'âlâ has given a personal guide to each and every one of His born slaves. This guide is the common sense, and his heart, which embodies a conscience. If you use this guide well and properly, you will never deviate from the right path, and in the end you will attain to Allâhu ta'âlâ."** "Istafti qalbek, Fe-innahâ teskunu bi-l-halâl." Here is the Islamic religion which I boast of having chosen. This religion is the true religion of Allah, which is entirely based on reason and logic.

***Beware boasting of wealth, nor say, "Who's there like me!"
Harvest-like, a cruel wind winnows all that belongs to thee.***

19
WILLIAM PICKHARD
(G.B.)

It is stated in a hadîth-i-sherîf: **“Every newly-born baby is suitable for and agreeable with Islam. Afterwards they are made Jews, Christians or magians by their parents.”** Likewise, I had been born as a Muslim. Yet it was only many years later that I realized this fact. Since my childhood I had been deeply interested in the past. When I graduated from the university, I began to work as a writer. I was not a well-known writer yet. Nor could one tell what I was going to be. As a Christian, I had been given some teaching on the concept of Allah and on how to worship Allah. Yet my adoration was not confined to their teachings; I felt the same worship-like attachment towards all paragons of chivalry and valour that I had read about in history. Eventually, I was given an office in Uganda, which was under the British sway in those days. When I went to Africa, I saw that life was entirely different there. Lifestyles of people living there, the sentiments that they displayed concerning various worldly events, their behaviours towards one another amazingly defied the expectations and imaginations that I had harboured about them when I had been in London. People living in this place faced the very primitive and onerous life-styles and all sorts of difficulty they encountered in a sense of absolute trust, did not lose their jollity at times when one would normally feel quite despondent, and no degree of poverty could inhibit them from helping one another. A sacred glue composed of love and compassion had attached them to one another, which was well beyond the narrow mental grasp of people of our sort. In fact, I had taken an interest in the orient during my school days. In Cambridge, for instance, I had tasted the pleasure of reading the stories of Arabian Nights. And now, being in Africa, and so close to the Orient; I resumed reading the book. The difficult and unaccommodating life I was now leading in Uganda was making me feel closer and closer to the oriental people. As I was reading the stories of Arabian Nights now, I was comparing them with the people of Uganda and, as it were, I was living with them.

I was completely accustomed to life here, when the First World War broke out. When I applied for military service, they would not admit me into the military on account of my poor health. When I felt better I applied again. This time they admitted me, and sent me to the German front in France. In

1917 I joined the terrible Somme battles. I was wounded in these battles, and I was captured by the Germans. They took me to Germany, where I was put in a hospital. I saw extremely horrendous events in the hospital. Because of those battles, mankind suffered such horrible afflictions. Many Russian prisoners of war were brought to the hospital. They were suffering from dysentery, which had already exhausted them. Food provisions were extremely poor in Germany. They did not give enough food to the prisoners of war or to the other patients. I was writhing with hunger. The wound on my right arm never seemed to be recovering, nor did the one on my right leg. I was already crippled and paralyzed. I applied to the Germans and requested them to repatriate me to my country through the Prisoners of War Exchange Commission in Switzerland. My request was approved by the Germans. I was sent to Switzerland, where they hospitalized me again. My arm and leg were entirely out of service. What would become of me now? How would I earn my living? These thoughts drove me to infinite despair. As I was in this mood of utter hopelessness, I somehow remembered the consolatory Koranic statements that I had read in a book which I had bought in Uganda. In those days I had read them again and again with deep interest and adoration; I had even memorized them. I began to pass these statements through my heart and to repeat them a number of times daily. It gave my heart a sense of relief and opened the gates of hope. And my hopes came true, too. The Swiss doctors operated on my leg once again, and my leg began to feel better. I owed this to the Qur'ân al-kerîm. As soon as I began to walk, the first thing I did was to go to a bookstore and buy a translation of Qur'ân al-kerîm by Savary. [This book is still my most cherished companion.] This time I began to read the entire Qur'ân al-kerîm. The more I read, the more relief did my heart feel, the higher did my soul ascend, the deeper into my essence did a tremendous mass of light penetrate. My leg was completely well now. Yet my right arm was still motionless. Upon this, I obeyed the command of the Qur'ân al-kerîm, surrendered myself to the Will of Allâhu ta'âlâ, and drilled myself in writing with my left hand. The first thing I did after learning to write with my left hand was to embark on writing a copy of Qur'ân al-kerîm with my left hand. At one time, I had been deeply impressed by an episode in an Islamic book that I

had been reading. The episode was about a young man who was reading the Qur'ân al-kerîm quite oblivious of his surroundings and without even knowing that he was in a graveyard where he had come accidentally. I put myself in his place, delivered my essence to the Grace of Allâhu ta'âlâ, and carried on my reading the Qur'ân al-kerîm. In other words, I was a Muslim now.

In 1918 I went back to London. In 1921 I began to attend Arabic lessons in the University of London. One day my Arabic teacher, Mr. Belshah of Iraq, told us about the Qur'ân al-kerîm. He said, "You are free to believe or not. Yet you will find that it is a very interesting book and that it is worth studying." When I said, "I know the Qur'ân al-kerîm. I have read it, and many times, too. I believe in it," he was bewildered. A couple of days later he took me to the London mosque at Notting Hill Gate. I joined the daily prayers in that mosque for about a year. In 1922 I became a Muslim officially.

We are in 1950 now. So far, I have held fast to all the commandments of Qur'ân al-kerîm with both hands, and this has given me a great pleasure. Allâhu ta'âlâ's power, compassion and grace are boundless. The only personal treasure that we can carry on this trek of life and which we can take to the world to come is to offer hamd-u-thenâ [gratitude and glorification] to Allâhu ta'âlâ, to surrender ourselves with love to that Almighty Being, and to worship Him.

20
Mrs. MES'ÛDA STEINMANN
(G.B.)

There is not a single other religion to equal Islam in its simple comprehensibility or in its reassuring smoothness. Islam is the one and only one religion which infuses a sense of peace and tranquillity into the human soul, blesses man with a life of contentment, and guides him to eternal happiness and salvation after death.

Man is one of the various creatures of Allâhu ta'âlâ. Naturally, there is some connection between him and the other creatures. Allâhu ta'âlâ created man in the most perfect form. What gives him this singular virtue is the soul that he possesses. Man's soul continuously endeavours to take him up

to higher and higher levels. And the only source to feed the soul is religion.

What kind of a connection is there between man and the Almighty Being who creates him? No doubt, religion explains this. I studied the statements made about religion by various scholars. The following are a few examples:

(Paraphrased) from Carlyle's work 'On Heroes, Hero-Worship, and the Heroic in History':

"A person's religion is his heart's belief, and it is, therefore, his most prominent characteristic. Religion is such that it goes directly into one's heart. It adjusts one's activities in the world. It shows the way one should follow and determines one's destination."

(Paraphrased) from Chesterton's book 'If One Should Think':

"Religion expresses the most sublime fact which a person obtains concerning his and others' existence."

(Paraphrased) from Ambrose Bierce's work 'The Satan's Dictionary':

"Religion is a source that teaches people what they do not know and which infuses both fear and hope into them."

(Paraphrased) from Edmund Burke's book 'The French Revolution':

"The common commandment of all true religions is to obey the commandments of Allâhu ta'âlâ, to be respectful of his canon, and thereby to be closer to His love."

(Paraphrased) from Swedenborg's work 'Doctrine of Life':

"Religion means doing good. The essence of religion is goodness."

(Paraphrased) from James Harrington's book 'The Ocean':

"Everybody has more or less some connection with religion, whether as a source of fear or as a means of consolation."

Everybody in the world encounters various situations which they do not know, cannot understand, and cannot explain. It is only religion that explains to them and which infuses into them a sense of definite belief and trust.

Why do I believe that Islam is the most perfect of the world's

religions and that it is the true religion? Let me explain:

First of all, the Islamic religion states that there is no god besides the one Allah, who is great, that He is not begotten and does not beget, either, and that there is not another creator like Him. There is not another religion to explain the existence, the unity, and the grandeur of Allâhu ta'âlâ in the magnificence worthy of Him. The fourth âyat of Hûd sûra purports, “[O my born slaves], **your return shall be to Me, alone. Allah is Almighty.**” The fifty-fifth âyat of Isrâ Sûra purports, “**Allâhu ta'âlâ has the best knowledge of the celestial and the terrestrial creatures.**” Moreover, many chapters of Qur'ân al-kerîm state that “He is the only creator,” that “He is everlasting,” that “He is eternal,” that “He is omniscient,” that “He is the absolute judge who makes the truest decision,” that “He is the greatest helper,” that “He is the Creator, who is the most compassionate,” and that “He is the most magnanimous forgiver.” I could not explain how strongly a person is attracted towards Allâhu ta'âlâ, how he melts before Him, and how he surrenders himself to His Grace, as he reads these lines. Allâhu ta'âlâ declares, as is purported in the seventeenth âyat of Hadîd Sûra, “**Know ye (all) that Allâhu ta'âlâ giveth life to the earth [with rains] after its death [with drought]. [Likewise, He gives life to dead hearts with dhikr and tilâwat]. Already We have shown the signs plainly to you, that ye may learn wisdom.**” The Nâs Sûra purports, “[O Muhammad ‘sall-Allâhu ‘alaihi wa sallam’!] **Say: I seek refuge with my Owner, the Cherisher of mankind, the King (or Ruler) of mankind, the Judge of mankind, (who sends them what they need and protects them against horrors), from the mischief of the whisperer (of evil), who withdraws after his whisper, —(the same) who whispers into the hearts of mankind,— among Jinns and among Men.**”

When a person reads these exalted statements, how could it ever be possible for him not to believe in that great Creator and not to seek refuge in Him? Aren't all these enough for a person to bask in the consciousness of a merciful creator who will protect him as long as he lives, and thus to abide by the right way?

Islam plainly states that it is the most genuine religion and that it has accumulated in itself all the correct aspects of those religions previous to it. It says that all the rules written in the

Qur'ân al-kerîm, Islam's Holy Book, are plain, clear, logical principles intelligible to everyone. These are extremely true facts. Indeed, if we really wish to establish a consistent relationship between Allâhu ta'âlâ and the born slave, to unite the corporeal and spiritual components in harmony with each other, and to maintain peace both in this world and in the Hereafter, it is indispensably incumbent on us to accept the Islamic religion. Our spiritual and physical progress depends only and only on Islam's support.

Christianity busies itself only with spirituality and conscience and overloads every individual Christian with spiritual and conscientious burdens far beyond the human capacity. Christianity prejudices man as a sinful creature and demands from him preposterous expiations he could never understand. The Islamic religion, on the other hand, is based on mere love. A very deep research into Christianity carried on by a group of highly competent scientists might finally find a tiny particle of love of Allah among the plethora of heavy burdens only after an arduous ransack in the people's various moods. And then the group would sit and lament over the fact that that tiny particle of love has been lost for good in today's Christianity, which is awash in superstitions. Coleridge states in one of his books, "It is a reality that a person who loves Christianity very much becomes gradually alienated from Christianity and begins to love the church more, and at the end he loves himself the best." On the other hand, Islam commands us to respect and love Allâhu ta'âlâ, to obey His commandments only, and at the same time to use our own reason and logic. Christianity still contains some truth. In Islam, on the other hand, everything rests on truth. In the Qur'ân al-kerîm, Allâhu ta'âlâ addresses to all His born slaves, regardless of their races and colours, as is purported in the hundred and eighth âyat of Yûnus Sûra, **"Say, O mankind! Truth hath come to you from your Rabb (Allah). He who hath taken the right path hath done so only for his own good, and he who hath lapsed into aberration hath inflicted a loss only on himself. I am not your guardian."** After reading all these facts and fully comprehending the tenor of the Qur'ân al-kerîm, I saw that Islam contained the truest answers to my queries, and I willingly became a Muslim. Islam showed me the right way and heartened me. The only way of attaining peace and comfort in the world and salvation in the

Hereafter is to embrace Islam.

21

Mrs. MAVISH B. JOLLY (G.B.)

I was born as a Christian in Britain. I was bapized, and I was raised with an education based on learning what is written in today's copies of the Bible. As I was a child, whenever I went to the church I was deeply impressed by the various lights, the candles burning on the pulpit, the music, the smells of incense, and the monks in magnificent attirements. The prayers that I listened to without understanding their meanings would make me shiver. I think I was a devoted Christian. In the course of time, however, as I reached higher levels of education, some questions began to rise in my mind. I began to find some faults in Christianity, in which I had held a full belief until that time. As days went by, I noticed an increase in my doubts. I developed a gradual apathy towards Christianity. Eventually I ended up in a state of denial of all religions. That splendid sight of the church, which had been at one time the center of my infantile admiration, was now gone, like a phantom. By the time I graduated from the school, I was an atheist in the full sense of the term. It did not take me long, however, to realize that believing nothing would hollow the human soul, leaving a perpetual mood of despair and weakness. The human being definitely needed some power that would provide him refuge. Consequently, I began to study other religions.

I began with Buddhism. I minutely examined the essentials which they called 'Eight Paths'. These eight essentials contained deep philosophy and beautiful pieces of advice. Yet there was not a certain right way that they showed, nor did they provide the information that would help you choose the right way.

This time I began to examine Magianism. While running away from trinity, I encountered a religion of many deities. Furthermore, that religion was too full with myths and superstitions to be accepted as a religion.

Then I began to study Judaism. It was not an entirely new religion for me, for the former section of the Bible, the Old Testament, was at the same time a part of the Judaic book

Torah. Judaism could not satisfy me, either. Yes, Jews believed in one God, which I approved entirely. But it was all that; they denied all the other religious facts, and the Judaic religion, let alone being a guide, had been turned into a cult of various complicated forms of worship and rites.

One of my friends recommended that I practise spiritualism. "Taking messages from the spirits of the dead will stand for a religion," he said. That would not satisfy me at all. For it took me only a short while to realize that spiritualism consisted in a manner of self-hypnotism and could therefore by no means be nutritive to the human soul.

The Second World War had ended, and I was working in an office. Yet my soul was still yearning for a religion. One day I saw an ad in a newspaper. It announced a "Conference on the divinity of Jesus (Îsâ 'alaihi-salâm)," and added that people from other religions would be admitted. The conference revived my deeply-rooted interest. For in that conference they were going to discuss Îsâ's 'alaihi-salâm' being the son of God. I attended the conference, and met a Muslim there. The answers that that Muslim gave to my questions were so beautiful and so logical that I decided to study Islam, which had never occurred to me before. I began to read the Qur'ân al-kerîm, the Holy Book of Muslims. To my astonishment, the rules stated in this book were by far superior to the statements made by most of the well-known statesmen of the twentieth century, which aroused strong feelings of admiration and adulation in me. These statements were quite above the human linguistic capacity. So I would no longer believe the lies that "the Islamic religion is a concoction. The Qur'ân al-kerîm is a fable," with which they had been dosing us for years. The Qur'ân al-kerîm could not be a concocted book. Statements in that acme of perfection could be made only by a being above the human race.

I was still hesitant, though. I spoke with some British women who had embraced Islam. I asked them to help me. They recommended some books to me. Among those books were 'Mohammad and Christ', which compared Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' with Îsâ 'alaihi-salâm', and 'The Religion of Islam', which described the Islamic religion. Another book, namely 'The Sources of Christianity', explained in an extremely clear manner that most of the Christian acts of

worship were the continuation of the rites that had been performed by primitive people, and that today's Christianity is in actual fact an idolatrous religion.

I should avow that I felt bored when I read the Qur'ân al-kerîm for the first time. For it contained so many reiterations. It should be known that the Qur'ân al-kerîm is a book that impresses and penetrates the human soul slowly. To understand the Qur'ân al-kerîm well and to attach yourself to it, you have to read it a number of times. So, the more I read this holy book, the more strongly did I become attached to it, so much so that I could not go to sleep without reading it every night. What impressed me most was the fact that the Qur'ân al-kerîm was a perfect guide for mankind. The Qur'ân al-kerîm did not contain anything that a person could not understand. Muslims looked on their Prophet as a human being like themselves. According to Muslims, the only aspect that made prophets different from other people was that their intellectual and moral levels were very high, they were sinless and faultless. They had by no means any proximity to divinity. The Islamic religion declared that no prophet would come after Muhammad 'alaihi-salâm'. I objected to that. "Why should there be no other prophet," I asked. My Muslim friend's explanation was as follows: "The Qur'ân al-kerîm, the Holy Book of Muslims, teaches people all the elements of beautiful moral quality that a person should need, all the religious essentials, the path that will guide one to the approval of Allâhu ta'âlâ, and all the necessities required for attaining peace and salvation in this world and the next."

The veracity of these statements gets demonstrative evidence from the fact that the essentials in the Qur'ân al-kerîm, which are still the same as they were fourteen centuries ago, are perfectly consistent with today's life-styles and today's scientific levels. Yet I was still demurring. For we were now in 1954; fourteen centuries later, that is. I wondered if there was not an iota of obsolescence in Islam that would make at least one of the principles communicated by Muhammad 'alaihi-salâm', who was born in 571, inconsistent with today's conditions? I embarked on an assiduous quest for mistakes in Islam. My efforts to find fault in Islam despite the fact that my soul had already attained a complete belief in Islam, -so much so that the verity of the Islamic religion was like a live picture in

front of my eyes-, should no doubt have been rooted in the vilifications of Islam iterated by priests for the purpose of imposing into our infant minds the idea that Islam was a very defective, inferior and heretical religion.

The first file to rake around in was polygamy. Here, I had found an important loophole. How come a man could marry four women (at the same time)? When I asked about that, my Muslim friend, whom I have mentioned earlier, explained the matter as follows: "The Islamic religion appeared in a society where a man could cohabit with as many women as he liked without any official responsibility towards them. With a view to restoring the woman into her proper place in society, the Islamic religion pared down the number of women that a man could marry, and stipulated that he should support the women, mete out justice among them, and pay them (the canonically prescribed) alimony in the event of a divorce. Furthermore, if a woman had no one to support her, she could join a family as a member, not as a slave, of the family. Moreover, marrying four women was not a religious commandment enjoined on men. It was a permission with provisos. Marrying more than one women was forbidden for men who would not be able to fulfill the stipulations. It was for this reason that many a man had only one wife. Marrying up to four women was a kind of tolerance." On the other hand, the Mormons in America compelled every male member to marry several women. My Muslim friend asked, "I wonder if the British men cohabit with only one woman?" I confessed in embarrassment, "Today all European men enter into relations with various women both before marriage and even after they get married." Then the words of my Muslim friend reminded me of the story of a young woman who had lost her husband in the war and had been looking for a man to entrust herself to. The Second World War had ended, and a programme called 'Dear Sir' on a British radio announced the following request of a poor young woman: "I am a young woman. I lost my husband in the war. I have no one to care for me now. I need protection. I am ready to be the second wife of a good natured man and to carry his first wife on my head. All I want is to put an end to this loneliness."

This shows that the Islamic polygamy is intended to satisfy a need. It is only a permission, not a commandment. And today, when unemployment and poverty are making the rounds over

the entire world, there is next to no place left where it is practised. These thoughts completely eradicated the possibility that I would any longer look on polygamy as a fault in Islam.

Then, with the presumption of having found another defect, I asked my Muslim friend, "How can the five daily prayers be adjusted to our life-styles today? Wouldn't so many prayers be too much?" He smiled, and asked me, "Sometimes I hear you playing the piano. Are you interested in music?" "Very much," was my answer. "All right. Do you practise daily?" "Of course. As soon as I am back home from work, I play the piano at least two hours every day." Upon this, my Muslim friend said, "Why do you find it too much to pray five times daily, which would take you only half an hour or forty-five minutes in all? As you might lose your proficiency in playing the piano if you did not have practice, likewise the less one thinks of Allâhu or thanks Him for His blessings by prostrating oneself, the farther away will the way leading to Him become. On the other hand, praying daily means making progress step by step in the right way of Allâhu ta'âlâ." He was so right!

There was no obstacle to my accepting Islam now. I embraced the Islamic religion with all my soul and conscience. As you see I did not choose it at first sight and without thinking at all; on the contrary, I became a Muslim after examining Islam minutely, looking for the possible faults in it and finding their answers, and reaching the conclusion that it is an immaculate religion. Now I boast about being a Muslim.

22

LADY ZAYNAB EVELYN COMBOLD (G.B.)

I am frequently asked why I became a Muslim. I am the daughter of a renowned family, and my husband also is well-known and rich. To those who ask me why I became a Muslim, I reply that I do not know for certain when the light of Islam rose in my soul. It seems to me as if I have been a Muslim forever. This is not something strange at all. For Islam is a natural and true religion. Every child is born as a Muslim. If it is left to itself, it will choose Islam, none else. As a European writer observes, "Islam is the religion of people with common sense."

If you made a comparative study of all religions, you would

immediately see that Islam is the most perfect, the most natural, and the most logical. Owing to Islam, many complicated problems of the world are solved easily and mankind attains peace and tranquility. Islam always rejects the dogma that human beings are born sinful and that they have to expiate for it in the world. Muslims believe in Allah, who is one. In their eyes, Mûsâ (Moses), Îsâ (Jesus), and Muhammad Mustafâ 'salawâtullâhi ta'âlâ 'alaihim ajma'in' are human beings like us. Allâhu ta'âlâ has chosen them as Prophets to guide people to the right way. For doing penance, for asking for forgiveness, or for praying, there is no one between Allâhu ta'âlâ and the born slave. We can supplicate Allâhu ta'âlâ on our own any time, and we are responsible only for what we have done.

The word 'Islam' means both 'to surrender oneself to Allâhu ta'âlâ' and 'to have belief in Muhammad 'alaihi-salâm'. 'Muslim' means 'a person who lives in peace and happiness with all beings.' Islam is based on two fundamental facts:

1) That Allâhu ta'âlâ is one, and that Muhammad 'alaihi-salâm' is the final Prophet He has sent.

2) That humanity should be entirely freed from superstitions and unfounded dogmas. The Hajj, one of the (five) tenets of Islam, has a great impact on people. What other religion contains a form of worship as sublime as Islam's pilgrimage, which brings together hundreds of thousands of Muslims from all four corners of the world regardless of their classes, races, countries, colours and rank positions, and makes them put on the (uniformal garb called) Ihrâm and prostrate themselves with one accord before Allâhu ta'âlâ? It is a certain fact that Muslims' worshipping together at these blessed places where the great Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' announced Islam, struggled against Islam's enemies, exerted himself with great determination and firmness, will attach them to one another with stronger affections, whereby they will try to find solutions for one another's problems, and they will once again take an oath to cooperate along the way shown by Allâhu ta'âlâ. Another use of the Hajj is that thereby Muslims all over the world meet one another, know one another's problems, and teach their personal experiences to one another. All Muslims assemble at the place whereto they turn their faces during their worships at home, and, all in one mass, one body in the presence of Allâhu ta'âlâ, they surrender themselves to Him.

Seeing the Hajj once would suffice as an evidence to prove the greatness of Islam. Here is Islam, and I have been enjoying the pleasure and satisfaction of having entered this great religion.

*The philomel of soul is ever-desirous of the rose;
Don't you ever presume fighting others is its real cause!
Ceaselessly it hovers round it, like a moth,
Looking for a shelter where they could enjoy some repose.
I now know that the lovely rose has told none of its secret,
It always yearns for the philomel, like a budding rose.
From strangers that nymph has hidden her cheeks;
Unrequited love puts up with the thorn, never gets the rose.
Infatuated, the poor lover paces the road to his beloved;
Craving for the sweetheart, the lover himself dissolves.*

23
MUHAMMAD JOHN WEBSTER
(G.B.)

I was raised with sheer Christian education in London. In 1930, being a young student, I encountered some events like other youngsters, and tried to understand them. One of them was to establish some relation between the religion and the world, or, in other words, to think over how I could utilize the religion for the accomplishment of a more peaceful and more comfortable life. Then, for the first time in my life, I came to the realization that my religion, Christianity, was too insufficient and too short for that purpose. For Christianity defined the world as a place of torture whose mere contents are evils and vices, and men as creatures sinful from birth. Let alone showing people how to lead a peaceful life in the world, it imposed on them a concept of life like an area mined with sins, left them on the horns of dilemma by saying that there was nothing they could do on their own to get out of this state of sinfulness, and then degenerated them by saying that on behalf of them priests could invoke Allâhu ta'âlâ. Christianity left people entirely to themselves, and confined their worships to unsatisfactory Sunday masses, which they perform in the perfunctory air of the church service. In those years Britain was in a great economic

depression and poverty. People were very unhappy and therefore totally displeased with the government. Christianity gave them no help in those days of destitution, nor did they find any sort of heartening quality in it to help them endure. This shortcoming had a considerably ruinous impact on me. Indulging in the rationalizing relaxation of my emotions instead of judging things with the impersonal justice of reason, I reached the conclusion that religion was something meaningless. Rejecting Christianity, I, like many other young people, took to atheism and communism.

From a certain distance, Communism appealed to the young people. Depressed under economic straits and totally hopeless of their future life, the younger generation looked on Communism as a savior because it was being propagated with the promise that it would extirpate differences of wealth and rank. It did not take me long to realize, however, that the communist claims consisted of sheer propaganda and hollow words. Communism was the very abode of segregation, both of rank and of wealth. Everything was the same in every country. Upon this I gave up Communism and dived into philosophy. Thus I began to specialize as a pantheist in the creed of Wahdat-i wujûd.

It is very difficult to get in touch with Muslims in Western countries. For in those countries there is a deep-seated rancour against Islam, which dates back to the crusading expeditions. Europeans reject Islam with hatred, though they know nothing of it. They raise their children with an education dressed with a strong feeling of animus towards Islam. So much so that talking about Islam means a violation of the established rules of decorum in their society. If someone should bring up this subject in a social gathering, the others will protest with a mute frown. In the meantime, I was sent on an official mission to Australia. Despite the 'hatred towards Islam' which had been engraved on my subconscious in the name of education, one day I somehow succumbed to my curiosity and got a translation of the Qur'ân al-kerîm. Yet, I had hardly finished the introduction of the book, when I immediately closed the book. For the translator of the book used such an abusive and defamatory language about the Qur'ân al-kerîm right in the introduction that it meant there was no sense in reading a book of that sort. Afterwards, I pondered on the matter. Since Christians hated

Muslims and the translator was a Christian, it was very well possible that he could have misunderstood some of its parts under the influence of his predisposition and made that blasphemous translation. And there was my curiosity. I took the matter more seriously, and when I went to the city of Perth in western Australia a couple of weeks later, I visited the grand library of the city and queried whether there was a translation of the Qur'ân al-kerîm rendered by Muslims. They found a translation of that sort and gave it to me. No words could define the emotions that began to stir in the depths of my soul when I opened it and read the first chapter in it, the chapter (sûra) called Fâtiha-i-sherîfa, which began with the phrase, **“Hamd (thanks and praise) be to the Rabb (Lord, Creator, Allah) of âlams (classes of beings).”** The first chapter ended with the invocations that purported, **“Guide us to the right path.”** How beautiful it was! I read the Fâtiha-i-sherîfa a number of times. The creator mentioned here was **“Rahmân and Rahîm,”** which meant “Very Merciful and Compassionate.” Contrary to the Christian dogma, He had not created men sinful. I began to read the Qur'ân al-kerîm, and the more I read the more ecstatic did I become. Whatsoever I had desired and imagined I found in this holy book. Hours elapsed, and I was completely oblivious of where I was, of the time, and of everything. In addition to that translation of the Qur'ân al-kerîm, they had brought me some books about the life of Muhammad ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. I was reading them in utter rapture, when at last the librarian came to me and said, “It’s time we closed the library, sir.” I came back to myself, and left the library. On my way home I was soliloquizing and repeating: “I have now attained my goal. I am a Muslim now.” With the guidance of Allâhu ta’âlâ, I had eventually attained the hidâya (the right way).

On my way back home, I looked for a convenient place to have some coffee. As I walked down the street I had only the Qur'ân al-kerîm, Islam, and Allâhu ta’âlâ in my mind. I was quite unaware of where I was going. All of a sudden my legs stopped on their own. When I raised my head I found myself in front of an entrance built with red bricks. My legs had brought me here on their own. I read the sign hanging on the wall. It was a mosque in Australia.

I said to myself: “Allâhu ta’âlâ has blessed you with the right way and taught you what you should do. You know Islam now.

Allâhu ta'âlâ has brought you up to the entrance of the mosque. Go inside right away and embrace this religion." I walked in, and became a Muslim.

Until that time I had not known one single Muslim. I found Islam by myself and accepted it by myself. No one guided me in this respect. My only guide was my common sense.

24

ABDULLAH BATTERSBY (G.B.)

Approximately twenty-five years ago, during my stay in Burma^[1], I took boat trips along the river on a Chinese boat daily for recreation. The oarsman who rowed my boat was a Muslim named Shaikh Alî from East Pakistan. He would spare no effort in carrying out all the religious practices commanded by Islam. His fastidiously diligent punctuality in his religious practices made me admire that man, while in the meantime I began to develop some curiosity about Islam. I decided to find out what was in Islam that kept such a simpleton continuously under the effect of a firm belief and staunch feelings of obedience. Most of the people around us were Burmese Buddhists. They, too, were extremely devoted to their religion. I think the Burmese people are the most pious people of the world. However, the Buddhist system of worships had some conspicuous shortcomings. The Buddhists would assemble in their temples called pagoda and repeat the following prayer:

"Buddha-karana-Ghachkami-Dama-karana-Ghachkami-sanga-karana-Ghachkami."

Its meaning was, as some people told me, "O Buddha, be our guide! Be our canon! Exalt our souls!" That prayer was simple enough, yet it consisted of a few unsatisfactory words which had no effect on the human soul. And there was no mention of the great Creator.

On the other hand, the acts of worship practised by my Muslim boatman were only exquisite! This time, I began to discuss Islam with my boatman. During the hours I spent with him, I asked him numerous questions. The extremely elegant

^[1] Myanmar since 1989.

and logical answers that that unsophisticated man gave me urged me into reading books written about Islam. When I read those books, I learned with amazement and admiration all the accomplishments that Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' realized in a short time in Arabia. I found myself some Muslim friends. I entered into Islamic deliberations and chats with them. It was in those days when the First World War broke out. I was commanded to immediately join the war on the Arabian front. I did so. There were no Buddhists here. There were Muslims all around me. The Arabs were the earliest Muslims. The Qur'ân al-kerîm, the Holy Book of Allâhu ta'âlâ, had been revealed in the Arabic language. My contacts with the Arabs increased my interest in Islam. When the war was over, I began to study Arabic. In the meanwhile I continued to read books about Islam. The greatest attraction I found in Islam was Muslims' belief in one Allah. On the other hand, as a Christian, I had to believe in three gods, which was quite illogical to me. As I deliberated over it, I gradually realized that Islam was a much more genuine religion. I began to accept the fact that a religion that contained belief in one creator should be a true religion. Eventually, after doing ten years' service in Palestine, i.e. between 1932 and 1942, I decided to become a Muslim. So I officially became a Muslim in 1942. I have been a thorough Muslim ever since.

I officially professed Islam in Jerusalem, which the Arabs called 'Sacred City'. At that time I was a staff major in the British army. When I professed Islam, I had to undergo some unpleasant situations. My government would not approve of my becoming a Muslim. I had to leave the army. Upon this, I went to Egypt first, and then to Pakistan, and began to live among my Muslim brothers there. I wrote some articles about Islam. There are more than five hundred million Muslims living on the earth today, and they are one another's brothers. To become a Muslim means to have belief in Allâhu ta'âlâ, the very being who is worthy of being worshipped, and to attach oneself to Him. And attaching oneself to Him, in its turn, requires adapting oneself to the norms described by His great Prophet, Muhammad 'alaihi-salâm'. Now, whenever I remember that modest boatman, who showed me Islam's lightsome way and the true forms of worship and guided me to my Allah, though in the beginning I had thought he was a mere simpleton, I feel

deep respect for him. I am trying to lead a life of a true Muslim, like him. And I see that doing so protects a person from harmful things.

Now, among Muslims, I am, alhamdu-li-l-llah' (thanks and praise be to Allah), another Muslim. And after performing each prayer, I never forget to invoke a blessing on my Murshid, Shaikh Alî Efendi the boatman, to recite the Fâtiha Sûra and send the blessings to his already blessed soul, for by now he might have attained the eternal compassion of Allâhu ta'âlâ.

25

HUSEYN ROFE

(G.B.)

When a person decides to abandon a religion that has been infused into him since his childhood and choose another religion, there should be some reasons, which are either emotional or philosophical or social. The zealous aspirations I had been feeling were impelling me towards a belief that would satisfy at least two of the above-mentioned needs. Consequently, as soon as the educational period of my life was over, I embarked on a comparative study of all the world's existing religions with a view to determining the one that deserved a true belief in it.

Both of my parents were devotedly religious, one of them a Catholic and the other a Jew formerly. Later, they both abandoned their religions and became Protestants and began to attend the Anglican Church. When I was in school I regularly attended the rites performed in the Anglican Church and listened to the lessons given by the priests. Yet the Christian credal tenets that they were trying to teach me contained a number of elements that I did not understand and which seemed quite irrational to me. First of all, the tripartite godhead which consisted of Father, Son and the Holy Ghost sounded so silly to me that it was impossible to accept it. My conscience rejected it vehemently. Moreover, the ecclesiastical credo that attaining God would require expiation was altogether meaningless too. In my idealization, the great being who was (and always is) the only being worthy of being worshipped would not demand compulsory expiation from His born slaves.

Upon this, I began to examine the Judaic religion. I saw that

their approach to the unity and grandeur of Allâhu ta'âlâ was much more reasonable and that they did not attribute a partner to Him. Perhaps Judaism was not so badly interpolated as today's Christianity. However, that religion also contained some grotesque tenets which I could not understand and would never accept. There were so many rites, prayers and compulsory religious practices in the Judaic religion that a pious Jew would have no time left for worldly occupations if he were to observe all those religious obligations. I knew that most of those rites were stupid parodies that had been inserted into the religion later by people. Thereby the Judaic religion had been thoroughly stripped of its social character and become the religion of a small minority. Concluding that there was nothing in Judaism for the world to benefit from, I left it aside, and focused my quest into other religions. In the meantime I attended both the church and the synagogue. Yet those visits were done for quasi-religious purposes. In fact, I was neither a Christian nor a Jew. Alongside the Anglican Church, I examined the Roman Catholic Church, too. I saw that the Catholic credo contained more superstitions than did the credo of those Protestants who were adherent to the Anglican Church. Especially, the Catholics' excessive adherence to the Pope and their semi-deification of him made me hate them all the more.

Now I turned my face to the east and began to examine the oriental religions. I did not like Magians' religion at all. For they gave too much prerogative to the priestly caste. A pariah, on the other hand, would deserve what remained from their scorn for beasts. It never occurred to them that they should have compassion for the poor. According to them, a person's poverty was his own fault. If he put up with it silently and without any complaints, there might be some improvement in his situation owing to the priests' intermediary invocations. The priestly order purposely spread this belief in order to strike a fear of themselves into the people's hearts and to make the people feel dependent on them. Therefore I hated the Magian religion. And my hatred even doubled when I knew that the Magians worshipped animals. A cult of that sort could not be a true religion.

As for Buddhism; the Buddhists adhered to philosophical thoughts and beliefs. They told me that, if I should exert myself, try very hard and practice the required abstinences, I would

obtain great powers and play with the world like doing chemical experiments. However, I did not find any ethical rules in Buddhism. In this system also, the priestly order were different from the ordinary people and occupied a higher status. Indeed, they taught me many wonderful feats of skill. Yet those things had nothing to do with Allah and religion.

Those feats of skill were, like sports or illusionistic artifices, were pastime activities and served only to amaze people who did not know them. They were far from purifying the human heart or bringing man closer to the approval and love of Allâhu ta'âlâ. They had nothing to do with Allâhu ta'âlâ or with the beings He created. The only benefit they gave was that they drilled a full self-discipline into the practicer.

There is no doubt as to the fact that Buddha was a well-educated, intelligent man. He enjoined a full-scale self-sacrifice on them. He gave commandments such as, "Do not retaliate evil!" "Forego all your desires and ambitions!" "Do not think of tomorrow!" Didn't Îsâ 'alaihi-salâm' say the same things? But commandments of this sort had been observed during the early days of Christianity, when the religion of Îsâ 'alaihi-salâm' had been in its pure form; people had already given up obeying them. I diagnosed the same laxity in the Budhhist societies. If people were as pure-hearted as Îsâ 'alaihi-salâm' or as benevolent as Buddha, they would in all probability follow their guidance and attain the state approved by Allâhu ta'âlâ. But how many people in the present world could be so pure-hearted and noble-natured as to cease from all vices? It came to mean that the ethical principles laid by Buddha were not practicable in the modern man's system of thoughts.

How strange it was that I was living in the Islamic world and yet I was examining the other religions without thinking a bit about Islam! The reason was clear: We had already been brainwashed with the information of Islam given to us and with the books written about it in Europe, which asserted that that religion was entirely wrong, meaningless, and false, and that it infused torpor. Reading Rodwell's translation of the Qurân al-kerîm had specially fixed these preconceptions into my subconscious. Rodwell had purposely mistranslated some parts of the Qur'ân al-kerîm and distorted its meanings, thus turning the holy book into a mass of unintelligible words altogether different from the original version. It was not till after having

contacted the 'Islamic Society' in London and having read a true translation of the Qur'ân al-kerîm did I know the truth. One thing I would regret to say at this point is that Muslims are doing very little to advertise this lovely religion of theirs to the world. If they try to spread the true essence of Islam over the entire world with due attention and knowledge, I am sure that they will achieve very positive results. In the near east people are still reserved towards foreigners. Instead of coming into contact with them and illuminating them, they prefer to keep as far away as possible from them. This is an exceedingly wrong attitude. I am the most concrete example. For I was somehow hindered from being interested in the Islamic religion. Fortunately, one day I met a very respectable and highly cultured Muslim. He was very friendly with me. He listened to me with attention. He presented me an English version of the Qur'ân al-kerîm translated by a Muslim. He gave beautiful and logical answers to all my questions. In 1945 he took me to a mosque. With intent attention and deep respect, I watched the Muslims praying there, which was a sight I was watching for the first time in my life. O my Allah, what a gorgeous and sublime sight it was! People from all races, all nations and all classes were worshipping. All those people had come together without any sort of segregation in the presence of Allâhu ta'âlâ, and they had entirely devoted themselves to Allâhu ta'âlâ. Next to a rich Turk, for instance, stood a very poor Indian clad in beggar-like clothes, next was an Arab who I would say was a merchant, and besides him prayed a negro. All these people were performing a prayer in profound reverence. No one was different from any other. Entirely oblivious to their nationalities and economical, social and official statuses, they had focused all their existence to the worship of Allâhu ta'âlâ. No one assumed superiority to another. The rich did not despise the poor, nor did persons of rank have an iota of scorn for their juniors.

Seeing all these marvels, I realized that Islam was the religion that I had been seeking for. None of the other religions that I had examined up to that time had had an effect like that on me. In fact, after seeing Islam closely and learning the essence of Islam, I accepted that true religion without any hesitation.

Now I am proud of being a Muslim. I attended lectures on

“The Islamic Culture” at a university in Britain, whereupon I saw that as Europe had suffered the gloom of the Middle Ages, Islam had shone through the darkness and illuminated everywhere. Many great explorations had been accomplished by Muslims, Europeans had been taught knowledge, science, medicine and humanities in the Islamic universities, and numerous world conquerors had embraced Islam and established great empires. Muslims were not only the founders of a universal civilization, but also the recoverers of many an ancient civilization devastated by Christians. When the news of my conversion to Islam got about, my friends began to remonstrate with me and to accuse me of retrogression. Each time they did so I answered them with a smile: “Quite the other way round. Islam is not retrogression. It is the most advanced civilization.” Sad to say, today’s Muslims have fallen behind. For Muslims have been gradually getting less and less appreciative of their possession of so sublime a religion as Islam, and more and more negligent in carrying out its commandments.

The Islamic countries still boast the intact remnants of a warm hospitality. When you go to a Muslim’s house, he will welcome you in a balmy air of readiness to help you. For helping others is one of Islam’s commandments. It is one of the basic Islamic tenets for the rich to help the poor by giving them a certain percentage of their wealth. This property does not exist in any other religion. This comes to mean that Islam is the most, and the only, suitable religion for the present social lifestyles. It is for this reason that there is no place for Communism in Muslim countries. For Islam has by far forestalled that social problem by prearranging the most essential solutions.

26

H.F. FELLOW

(G.B.)

I am a naval officer. I spent a major part of my life on the sea. I served the British navy in the First World War in 1914 and in the Second World War in 1939.

Even the most perfect tools and machines of the twentieth century are far below the capacity to resist the terrific forces of nature. Let me give you a small example: we have no means as yet to defend ourselves against fog or storms. A warlike

situation adds a lot more to these dangers. A naval officer has to be always very careful. The British navy holds a book that contains the Queen's Directions and the Directions put by the Admiralty. The book embodies not only records such as the duties of a naval officer and the procedures to be followed at times of danger, but also a list of awards, citations and rewards that are to be bestowed in recognition of good behaviour and distinguished services, salaries and pays, and even when an officer will retire. In addition, it contains the penalties imposed for offences and acts of disobedience. If this book is observed with due diligence, life on the sea will be easy and orderly, danger will be minimized, and naval officers will lead a peaceful and happy life.

May Allâhu ta'âlâ forgive me my fault and sin! Never oblivious to the great difference and always observant of the due respect, I have compared the Qur'ân al-kerîm to that book. Allâhu ta'âlâ is the authority who has laid down these principles in the Qur'ân al-kerîm. He teaches in extremely explicit and exquisite expressions and in a language intelligible to everybody how all men, women and children over the world should act, from what directions danger will be coming and what should be done against it, and how the good and bad behaviours will be rewarded. For the recent eleven years, since I retired, that is, I have been growing flowers in my garden. It is in this period when I have seen once again the greatness of Allâhu ta'âlâ. Plants and flowers grow only with the command of Allâhu ta'âlâ. Nothing you plant will grow without His command. However hard you may try, and whatsoever you may do, your endeavour will yield results only with His support. Without this support all your effort will come to naught. It is in no one else's capacity to predetermine the weather conditions required for the growing of plants. With one command of Allâhu ta'âlâ, bad weather will set in and ruin everything you have planted. Men have devised various systems in order to pre-estimate the weather conditions. Weather conditions are forecast today. It makes me smile to myself. For only one per cent of these forecasts turn out to be correct. The only determinant in this matter is the decree of Allâhu ta'âlâ. Beautiful flowers do not grow in the gardens belonging to those who do not obey the commandments of Allâhu ta'âlâ. This is only a retribution which Allâhu ta'âlâ visits on them.

I believe with all my heart that the Qur'ân al-kerîm is the Word of Allâhu ta'âlâ and that Allâhu ta'âlâ chose Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' as His Messenger to communicate that sacred book to the entire world. The Qur'ân al-kerîm is in full concordance with man's worldly life, and it contains rules unsullied with the insertion of exaggerations and superstitions and which are perfectly logical, so that people with common sense will find them entirely true and right. Rather than bringing pressure to bear on the sense of fear inherent in man's nature, the tenets of worship in the Qur'ân al-kerîm appeal to love and respect.

Having lived for long years in a Christian society and under Christian influence, a Christian needs convincing preliminary persuasion to abandon his religion and become a Muslim. However, after examining Islam, I did not need any external persuasion. For I had spontaneously believed in the fact that this religion is a true one. No one compelled me to become a Muslim. Nor was I under anyone's influence. Muslims answered most of my doubts whose solutions I had not found in Christianity, and they satisfied all my mental expectations. I therefore became a Muslim by myself and willingly.

I have realized that the pure religion brought by Îsâ 'alaihis-salâm' and Islam are essentially the same. Yet the pure Nazarene religion was completely defiled with the superstitions, rites and credal tenets borrowed from idolatrous cults afterwards and turned into what has now been called Christianity. It was so repulsively fraught with the polytheistic accessions that Martin Luther, for the purpose of purifying his religion, had to reform it and to establish the Protestant sect, whereby he, let alone repairing the religion, impaired it all the more badly. As the Queen of England, Elizabeth I, struggled against the Catholic Spaniards who posed a threat against her country, the Ottoman Turks carried on their holy war against the Catholics in Europe. As Protestants and Muslims, these two empires fought against the idolatrous Catholics. The one thing that escaped Martin Luther's attention was that nine hundred years before him Muhammad 'alaihis-salâm' had cleansed and purified the defiled Christianity and all the other religions.

Today's Christianity is infested with idolatrous elements and superstitions. For a long period of time Christianity has remained as a religion where injustice, cruelty and savagery are

all but legalized, and it still maintains this horrendous identity in its exactitude. I would like you to recollect the unjust verdicts that the Spanish Christians gave at the tribunals called the Inquisition and the savageries that they perpetrated in the name of inquisition. The Sephardis who escaped from their cruelties were provided sanctuary only by the Muslim Turks, who treated them as human beings.

Îsâ 'alaihis-salâm' asked his umma to obey the Ten Commandments which Allâhu ta'âlâ had given to Mûsâ 'alaihis-salâm' on Mount Sinai. The first of these commandments is this: "I am the Lord thy God, ..." "Thou shalt have no other gods before me."^[1] On the other hand, Christians have disobeyed this commandment by increasing the number of gods to three. I did not believe in three gods before converting to a Muslim, either. I always accepted Allâhu ta'âlâ as only one compassionate, forgiving and guiding being. That was the only reason which led me to Islam. For Muslims' belief in Allâhu ta'âlâ was identical with my thoughts.

The manner of life you are to lead is totally in your own hands. If you are, say, an accountant and embezzle money from the employer's safe, one day you will be caught and wind up in prison. If you drive carelessly on a slippery road, your car will topple over and you will end up in a hospital with one or two broken bones. If you drive too fast and have an accident for this reason, you, again, will be responsible for it. It would be a grave act of immorality to lay the blame for all these faults on someone else. I do not believe in the hypothesis that people are bad tempered by birth. It is a definite fact that human beings are born with a good moral quality. A group of theorists assume that some people are evil-spirited by creation, which I reject. In my opinion, what makes a person's soul evil is, first of all, his parents, next his environment, next the subversive publications, and next evil company. Another factor that should be added is harmful tutorship. Children are inclined to idealize the behaviours and thoughts of their parents, school teachers and writers and try to follow their examples. Sometimes, without any apparent reason, children exhibit rebellious and mischievous behaviour. At such times they must be toned down with gentle, but at the same time serious, exhortation. But if we ourselves

^[1] Old Testament, Exodus: 20-2,3.

exhibit inconsiderate behaviour and thereby set a bad example for them, we cannot convince them of their wrong behaviour. How could we dissuade our children from doing the vices that have become our daily practices? That means to say that first of all we have to exhibit a perfect example for our children. We should be able to chastise them when necessary. You know that Britons are fond of sports. Sports is something that is almost sacred to us. If a person does something disingenuous or acts in a crooked way in a sports activity, he will be punished immediately and lose most of his honour. The Islamic religion has laid exquisite and very beautiful behavioral maxims and ideal life-styles, which could be, as it were, compared to our sports rules. During my research in the Islamic religion, these rules won my admiration. It was this logic and order that led me to the true religion of Islam.

Here is the second one of the Ten Commandments: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (Old Testament, Exodus: 20-4) On the other hand, today's Christian churches are full of images and icons, and Christians prostrate themselves before them!

One thing I had always mused with consternation about was that all those tremendous events, such as the miracles of Îsâ 'alaihis-salâm', his crucifixion, [which is a Christian belief], his resurrection and ascension to heaven after having been interred, had had very little impact on that time's Jewish, Roman and other Palestinian community, and their life-styles had not changed at all. The Jews had been quite indifferent towards Îsâ 'alaihis-salâm', so that it was only centuries later that Christianity began to spread. Contrariwise, the Islamic religion communicated by Muhammad 'alaihis-salâm' spread far and near in a very short time, immediately changed the life-styles there, and civilized the semi-barbarous people. I think the only reason was that the original Îsawî religion deteriorated in a short time and changed into a perplexing, semi-idolatrous new Christian religion, while Islam, on the other hand, was a logical religion intelligible to everybody. Between 1919 and 1923 I was appointed to a naval duty on the Turkish waters. That mellifluous voice that called daily from the minarets and said, "There is only one Allâhu ta'âlâ. Muhammad 'alaihis-salâm' is

His Messenger.” How lovely it sounded to my ears! Most of the books about the Islamic religion that I had been reading contained contumelies against Islam. Their discourse followed the rules of a certain textual stratagem wherein the first step was to cast aspersions on the last three hundred years’ Turkish Sultans, who were Khalîfas at the same time, the second step was to associate the acts of atrocity and injustice already ascribed to them and reinforced with the slanders that Turks were mendacious, deceitful and venal people and that they had been oppressing the minorities, with the Islamic culture, which was their source of education, and the final step was to conclude that a Muslim could never be as honest as a Christian. Did the Islamic religion really deserve the blame? I could never believe it. Eventually, I decided to resort to a Muslim man of religion to acquire true information. In the meantime, I looked for Islamic books written by Muslims. Some Muslim religious men living in Britain found the books I needed and sent them to me. When I read these books, I saw what a pure religion Islam was, how brilliantly it shone throughout the Middle Ages, how brightly it illuminated the dark Christian world, how, unfortunately, in the wake of a general inattention to religious principles growing in the process of time, the Islamic world gradually lost its vigour, and the recent efforts to restore it to its former state. Today’s scientific improvements could find no place in the Christian religion. Conversely, they are in perfect concordance with Islam. Consequently, the blame for the decline that the Islamic world has been suffering falls not on the Islamic religion, but on today’s Muslims, who have fallen short of fulfilling the requirements of this pulchritudinous religion with due strictness. I no longer had any doubts as to the merits of the Islamic religion now. So I embraced Islam willingly.

Today, some European philosophers and writers argue that religions are unnecessary. You must be sure that arguments of this sort ensue from the preposterous tenets of Christianity and from its superstitions which would never receive a welcome in the twentieth century. The Islamic religion, on the other hand, does not contain any of such toxins.

Christians can never understand why Islam should meet with such universal acceptance, and they call Muslims ‘eccentric people’. This is an entirely wrong accusation.

My final remarks are these: I chose Islam because it is a

religion which is both theoretical and practical, easy to understand and logical, perfect in every respect, and an exemplary guide for humanity. The Islamic religion is, and eternally will be, the best way that will lead man to the love of Allâhu ta'âlâ and to happiness in this world and the next.

27

**J.W. LOVEGROVE
(G.B.)**

I would like to give the following short answer to your question why I became a Muslim. I shall not attempt to give you a long lecture on religion and belief. Religion and belief make up a virtue that emanates from the human soul and which is unlike anything else. It is identical with the thirst felt by a person left in a desert. Man definitely needs a belief to rely on as a dependable guide. First I studied a history of religions. I read with attention the lives and the teachings of those personages who had invited people to religion. I realized that the religious essentials that Prophets 'alaihim-us-salâm' had taught in the beginning had been changed and turned into entirely different forms in the course of time. What had survived of them was only a few facts. Various legends had been mixed into the lives of those great, distinguished people, and their deeds had been transformed into myths and reached us as a conglomerate of mysterious stories. In contrast with all these ruins, one true religion, Islam, has preserved its pristine purity and simplicity from the day it was revealed to the present time and, without being polluted with any sort of superstitions or legends, it has survived to our age. The Qur'ân al-kerîm is the same today as it was in the time of Muhammad 'alaihis-salâm'. Not a word of it has changed. The blessed utterances of Muhammad 'alaihis-salâm' have reached our day in exactly the same literal form as they were pronounced by him, without undergoing any alterations.

Allâhu ta'âlâ sent Prophets 'alaihim-us-salawâtu wa-t-taslîmât' to humanity whenever He deemed it necessary. They are complementary to one another. In consideration of the fact that the teachings of other Prophets 'alaihim-us-salawâtu wa-t-taslîmât' have been interpolated and changed into annoying incongruities, is there another way which one could find more

logical than accepting the Islamic religion, which has remained the most intact, the purest, and the truest? As a matter of fact, a simple and useful religion unsullied with illogical superstitions was what I was questing for. The Islamic religion is that very religion. The Islamic religion shows one by one all my duties towards Allâhu ta'âlâ, towards my neighbours, and towards all humanity. Although this was originally the main objective of all religions, their tenor has been watered down into unintelligible credal tenets. In contrast, the Islamic religion embodies easily understandable, simple, logical, convincing and useful principles of belief. In Islam, alone, did I find the information concerning the requirements to be fulfilled to attain peace and salvation in this world and the next. It is for this reason that I became a Muslim willingly.

28

DAVIS

(G.B.)

I was born in 1931, and began to go to elementary school when I was six years old. Completing my elementary education after seven years, I attended a junior high school. My family raised me in a Catholic system of education. Afterwards, I joined the Anglican church. Finally, I became an Anglo-Catholic. During all these conversions, I observed the same thing. Christianity had dissociated itself from man's normal daily life long ago, and had become reminiscent of an attirement that was worn only on Sundays and kept in a wooden case only for this purpose. People could not find what they were looking for in the Christian religion. The Christian religion was trying to attach people to the church by means of lights of various colours, images, smells of incense, pleasant music, and a variety of glorious ceremonies and litanies performed for saints. Yet all these efforts fell short of attracting people. For the Christian religion concerned itself only with legendary subjects and therefore evinced no interest in what was going on without the church. Consequently, I developed a profound hatred towards Christianity, and finally decided to give a test to Communism and Fascism each, which were being propagated with sequinned advertisements.

When I attempted Communism I was happy because I

believed that it rejected class differences. As time went by, I faced the awful truth: let alone rejecting class differences, Communism was a totalitarian regime wherein people led a life of slavery, a small minority inflicted all sorts of cruelty and brutality on the others, no one had the right to protest, and any sort of objection, rightful as it might be, would incur a penalty, which meant, more often than not, being sentenced to death. Stalin is a good example concerning the real face of Communism. Upon this, I shifted from Communism to Fascism.

My first impression in Fascism was its discipline and order, which I liked very much. However, Fascists were self-conceited people. They despised all people and all races outside of their community. Here, too, cruelty, suffering, injustice and oppression prevailed. A couple of months sufficed to make me loathe Fascism intensely. For Mosley^[1], in Britain, Hitler^[2], in Germany, and Mussolini^[3], in Italy, were the exemplary models of stark terror and ruthless and despotic cruelty. Nevertheless, I could not give up Fascism, for there was no other alternative left.

I was desperately writhing in a state of distress, when I came across a periodical captioned The Islamic Review in a bookstore. I scanned the book. I still cannot understand why I bought that book, which cost me two shillings^[4] and six pennies and was too expensive for me. I thought, "I have wasted my money. Perhaps the contents of this book are mere twaddles that would not be worth a penny, like those Communist and Fascist follies." Yet, as I read on, it began to capture my attention, which soon developed into utter amazement. I read the magazine once again, and again. So Islam was a perfect religion which accumulated in itself all the best aspects of Christianity and of the other ideologies ending in 'ism'. Despite my poverty, I subscribed to the periodical. A couple of months

^[1] Sir Oswald Mosley (1896-1980), British right-wing politician, an MP from 1918 to 1931, and the founder of the British Union of Fascists.

^[2] Adolf Hitler (1889-1945), the leader of German Nazi Party. He was born in Austria. His ideal was to develop a pure German race.

^[3] Benito Mussolini (1883-1945), (known as **Il Duce**), Italian Fascist Dictator. After the Second World War, he was killed by the Italians.

^[4] Until 1971, British coin, worth one-twentieth a pound, or twelve old pennies; five pennies as of today.

later I decided to embrace Islam. Since that day I have held fast to my new religion with my both hands.

I hope to begin studying Arabic as soon as I enter university. For the time being I am studying Latin, French and Spanish, and reading 'The Islamic Review'.

29

Dr. R.L. MELLEMA (Hollander)

(Dr. Mellema is the director of the section concerned with Islamic Works of Art of the Tropical Museum in Amsterdam. He is known for his works 'Babies of Wyang', 'Information About Pakistan' and 'Introducing Islam'.)

In 1919, I began to study oriental languages in the University of Leiden. My teacher was the universally known professor Hurgronje, who had perfect command of the Arabic language. As he taught me how to read, write and translate in Arabic, he gave me the Qur'ân al-kerîm and the works of al-Ghazâlî as textbooks. The subject I was majoring in was the 'Islamic law'. I read a number of books about Islam, Islam's history, and Islamic sciences so far published in the European languages. In 1921 I went to Egypt and visited the Al-Az-har Madrasa. I stayed there for about one month. Later, in addition to Arabic, I learned Sanscrit and Malay. In 1927 I went to Indonesia, which was a British dependency at that time. I began to learn Javanese in a high school in Jakarta. For fifteen years I educated myself not only in the language of Java, but also in the cultural history of old and new Java. Throughout that period of time, I on the one hand contacted the Muslims and on the other hand read the Arabic books available to me. The Japanese invaded the Indonesian islands during the Second World War. I was one of the prisoners that they captured. After an extremely severe life in captivity which lasted until the end of the war, I returned to Holland and found a job in the Tropical Museum in Amsterdam. There I resumed my Islamic research. They asked me to write a booklet telling about the Muslims in Java. This, also, I accepted, and completed, too. Between 1954 and 1955 I was sent to Pakistan to conduct a study about the Muslims there. As I have already stated, the only books that I had read about Islam until that time had been written in the

European languages. After I went to Pakistan and established direct contact with Muslims, my views of Islam took a sharp turn for the favourable. I requested my Muslim brothers in Lahore to take me to their mosque. They were pleased at my request and took me there for a Friday prayer. I watched the worship and listened to the prayers with great attention. It had so strong an impact on me that I almost lost consciousness in rapture. I now felt myself a Muslim and a Muslim brother when I shook hands with Muslims. I expressed my feelings as follows in the fourth issue of 'Pakistan Quarterly':

"Next we went to a smaller mosque. A preaching lecture was scheduled to be delivered by a scholar who was a professor from Punjab University and who knew English well. As he began his preaching, he said to the audience, 'We have a guest, a Muslim brother, who has come here from a distant country, Holland. I shall mostly add English words into the Urdu language so that he will understand me better,' and then he performed an exquisite preaching. I listened with attention. After the preaching was over, I meant to leave the mosque, when Allâma Sâhib, who had brought me to the mosque, said that the Muslim brothers who had been watching me with attention would be pleased if I should be kind enough to give them a speech, a brief one in the least, and that he would translate my speech into the Urdu language. Upon this I made the following short speech: 'I am here from Holland, which is quite a long way from here. There are very few Muslims in my homeland. Those few Muslims requested me to extend their salâm^[1] to you. I am very happy to know that you have achieved your independence and to see that the world has been enriched with one more Muslim state. Established seven years ago, Pakistan has already secured its position. After all those difficulties you experienced in the beginning, your country has in the long last attained salvation and is now improving with speed. There is a bright future ahead of Pakistan. When I go back home, I will have so much to tell my compatriots about your kind and polite behaviour, about your magnanimous generosity, and about your warm hospitality, of which I shall spare no minute details. I shall never forget the warm affection you have displayed towards me.' No sooner had Allâma Sâhib finished translating

^[1] Islamic word for greeting, well-wishing and offering best wishes.

my statements into Urdu than all the Muslims in the mosque rushed towards me and began to shake hands with me, and the whole place resounded with a mellow roar of congratulatory exclamations, which has preserved its unique moment of happiness in my memories. The heartfelt manifestation of brotherhood moved me so profoundly that I began to enjoy the happiness of entirely having joined the community of Muslim brothers.”

The Pakistani Muslim brothers showed me that Islam is not merely a collection of theories and proved that Islam means beautiful moral quality first of all and therefore being a good Muslim requires possessing a pure moral character.

Now let me answer the second question, i.e. your question, “What was the strongest attraction that pulled you towards Islam?”

The reasons that attracted me towards embracing Islam and attached my entire heart to the Islamic religion are as follows:

1) A unitarian belief in Allâhu ta’âlâ. Islam recognizes one great creator. This great creator is not begotten, nor does he beget. What could be as logical and as rational as believing in one creator? Even the simplest-minded person would find it right and will believe in it. This single great creator, whose name is Allah, is in possession of the greatest knowledge, the greatest hikma, the greatest power, and the greatest beauty. He has infinite mercy and compassion.

2) Rejecting any intermediary between Allâhu ta’âlâ and the born slave. In Islam the born slave comes into direct contact with his Creator and worships Him directly. No one is necessary between Allâhu ta’âlâ and the born slave. People learn their duties pertaining to this world and the next from the Book of Allâhu ta’âlâ, the Qur’ân al-kerîm, from hadîth-i-sherîfs, and from books written by the scholars of Ahl as-sunna. Only to Allâhu ta’âlâ are they responsible for their actions. Allâhu ta’âlâ, alone, has the authority to reward or punish a person. Allâhu ta’âlâ will not hold any of His born slaves responsible for what he has not done, nor will He enjoin on him something beyond his capacity.

3) The infinite mercy innate in Islam. Its most explicit indication is an âyat in the Qur’ân al-kerîm, which purports, “**No one shall be compelled to become a Muslim.**” Our Prophet,

Muhammad 'alaihi-salâm', commands that a Muslim should acquire knowledge, by going to the farthest places if necessary. One other precept that Muslims are commanded to observe is to be respectful of the religions previous to Islam, especially as regards their essentials that have remained unchanged.

4) A fraternal unification of Muslims, whereby discriminations due to race, nationality and colour are crossed out from the outset. This ultimate goal has been realized only by Islam in the entire world. During the periods of Hajj (Muslims' pilgrimage to Mekka), hundreds of thousands of Muslims from all corners of the world come together, wrap themselves in the uniform (clothing called) Ihram, and prostrate themselves, a colossal expression of all Muslims' fraternity.

5) The equilibrium that Islam maintains between corporeal and spiritual realities. The other religions emphasize only spirituality and a number of absurd, grotesque tenets. On the other hand, Islam gives equal considerations to the soul and the body and dictates to man how he should maintain cleanliness, not only spiritually, but also bodily. It integrates man's spiritual improvement with his corporeal needs and describes in an extremely illustrative language how he should live in full control of his physical activities.

6) Islam's prohibition of alcohol, drugs, and pork. In my opinion, the gravest calamities that have befallen mankind has been on account of alcohol and drugs. Prohibition of such indulgences would suffice as an illustration of Islam's enormous prescience and the gigantic distance whereby it is ahead of its time.

30

FADL-UD-DÎN AHMAD OVERING

(Hollander)

I cannot figure out precisely the time of my first contact with the oriental civilization. This contact owes primarily to language. To be more clear, my aspirations to learn the oriental languages ended in my beginning to study Arabic when I was only in my early teens. Naturally, with no one to help me, it was rather an onerous work for me to get over. Primarily with a view to learning Arabic, I bought some books written by Europeans about the Arabs and about Islam. I think most of the information

they gave about Islam were far from being correct or unbiased. Nevertheless, the passages about Muhammad ‘alaihis-salâm’ caused me to develop a strong admiration for his personality. Yet the information I collected about Islam was both incorrect and insufficient. Nor was there anyone to guide me.

In the long last, I came across a perfect work, namely a book entitled, ‘History of Persian Literature in Modern Times’, written by T.G. Browne. I found two elegant poems in the book. One of them was the Terjî’i bend of Hâtif Isfahânî, and the other one was the Heftbend of Mohtashim Kâshânî.

I cannot describe to you the greatness of the excitement that I felt when I read Hâtif’s poem. How delicately the poem depicted a soul that was desperately struggling in a deep gloom of indecision and depression and seeking for a murshid to guide him to salvation! As I read it, I felt as if the great poet had written it about me and as if the poem were describing my struggles to find the truth.

He, alone, exists; there’s no others in existence;

He, alone, is worthy of worship by all existence.

To fulfil my mother’s wishes and to satisfy my curiosity, I registered in a high school with a religious curriculum. Despite its religious system of education, the school did not follow a fanatical policy. The students could discuss their ideas freely, and their ideas were held in high regard. The religious lessons consisted of religious essentials that a person needed to know. However, the answer, “I feel deep respect for the Islamic religion,” which I gave to a final exam question querying our opinions about other religions must have consternated the school director. In those days, the strong feelings of sympathy I had had for the Islamic religion had not developed into a definite belief yet. I was still in a state of indecision. Nor had I completely recovered from the morbid hostility against Islam that the church had engraved into the depths of my soul.

Firmly resolved to disentangle myself from the influence of those books with European authors, I embarked on an entirely personal study of Islam; this time the only criterion would be my personal evaluation. How thoroughbred the facts that the study yielded were! It began to dawn on me why so many people abandoned the religions inculcated into them during their childhood and embraced Islam. For the first feature of Islam

reflected man's own essence, his personal world, his true belief and trust in Allâhu ta'âlâ, and its second feature involved his unconditional submission to Allâhu ta'âlâ, his Owner, and obedience to His commandments. In the following paragraphs I shall attempt some quotations from the Qur'ân al-kerîm, which I consider relevant to the subject. Stripped as they may be of the magnificent harmony inherent in their Arabic originals, translations of these divine statements still have very strong attraction.

The twenty-seventh and later âyats of Fajr Sûra purport, **“O (thou) soul, in (complete) rest and satisfaction!” “Come back thou to thy Allah, well-pleased (thyself), and well-pleasing unto Him!” “Enter thou, then, among My devotees!” “Yea, enter thou My Heaven!”** (89-27, 28, 29, 30)

This statement alone would be enough to prove the fact that the Islamic religion, quite unlike the superstitious Christianity, or the other religions, which are even worse, is an extremely pure, true, and genuine religion.

In contrast with the Christian credo which imposes a tenet wherein mankind is sinful from birth and even a newly born baby has a share from sins of earlier generations, the hundred and sixty-fourth âyat of An'âm Sûra in the Qur'ân al-kerîm purports, **“... Every soul draws the meed of its acts on none but himself: no bearer of burdens can bear the burden of another. ...”** (6-164) In fact, the forty-second âyat of A'râf Sûra purports, **“... No burden do We place on any soul, but that which it can bear, – ...”** (7-42) As you read these statements, you feel deep in your heart that they are divine statements of Allah, and you willingly have belief in Islam. I did so, too; I chose Islam, the truest religion of Allâhu ta'âlâ, and I became a Muslim willingly.

31

Prof. Dr. ABD-UL-KERÎM GERMANUS (Hungarian)

(Prof. Dr. Germanus is a professor of 'Oriental Languages' in the University of Budapest and has a worldwide reputation. During the First and Second World Wars, he travelled in India and in the meantime worked as a teacher in the University of 'Shanti Naketen,' which was

under the directorship of Tagore.^[1] Later he moved to Delhi, and became a Muslim in the 'Jâmi'a-i-Milliyya'. Prof. Germanus has been looked on as a great authority in literary areas, especially in the Turkish language and Turkish literature.)

I was only a fresh adolescent that could just as soon be called a child. On a rainy day, I incidentally found an old illustrated magazine. It contained pictures of apparently overseas countries. I was leisurely turning the pages, when, all of a sudden, one of the pictures caught my attention. It illustrated some one-storied small houses surrounded with rose-gardens. On the roofs of the houses sat people in elegant attirements listening with rapt attention to someone who must be conducting a conversation under the dusky firmament that was hardly illuminated by the half moon. The people, the dresses, the houses, the houseyards were entirely different from those in Europe. As far as I could figure out from the writings under the picture, the picture was an illustration of some Arabs listening to a public story-teller in a small Arabian town. I was sixteen years old then. As an hungarian student seated comfortably in an armchair in Hungary, I looked at the picture and imagined myself being there, among the Arabs, listening to the mellow and at the same time strong voice of the public story-teller, which gave me unusual pleasure. This picture gave a direction to my life. Immediately, I began to study Turkish. For the orient had already entered my periphery of concern. As I improved my Turkish, I observed that the Turkish language contained very few Turkish words and that the Turkish poetry had been enriched with Persian and its prose had been reinforced with Arabic. Then, learning both these languages was prerequisite for a wholesome understanding of the orient. As soon as I took my first vacation I decided to go to Bosnia, which was closest to Hungary. I set out immediately. When I arrived in Bosnia, I checked in to a hotel, where the first question I asked was: "Could you tell me where to find the local Muslims?" They directed me to a place. I went there. I had picked up only a smattering of Turkish. Would that be enough for me to communicate with them? The Muslims had come together in a coffee-house in their quarter, basking in the

^[1] Rabindranath Tagore (1861-1941), Bengali-Indian writer.

relaxation of a peaceful environment. They were grave-featured, big-bodied people wearing baggy trousers belted with sashes and carrying bright-sheathed daggers tucked into their sashes. The turbans on their heads, their ample baggy trousers and daggers gave them a somewhat weird appearance. Bashful and timorous, I stole into the room and skulked into a corner. Sometime later, I noticed that they were talking secretly and softly among themselves and casting quick glances at me. I was sure they were talking about me. I recalled the stories we used to hear in Hungary about those Christians killed by Muslims. Frozen with fright, I helplessly awaited the time when they would "slowly stand up, stride towards me, unsheathe their daggers, and slaughter me." I began to make plans of escape, yet I was too frightened to move. Minutes passed, I do not know how many. At last, the waiter sauntered towards me with an odorously steaming cup of coffee. As he gently placed the coffee on the table before me, he politely gestured with his head towards the source of the offer: the very Muslims who were only a moment before the source of my thrilling dread. When I looked at them with trepidation, one of them looked back with a cordial and amiable smile and nodded a hello to me. Trying to curve my lips quivering with terror into a smile, I nodded back. There! My imaginary enemies rose to their feet and made for me.

My violently palpitating heart on the verge of cessation, I waited, saying to myself, "They are going to attack me now." Yet, to my amazement, they sat around me in a friendly manner. They greeted me once again. One of them held out a cigarette. As I lit the cigarette, in the dim light of the match, I perceived in amazement that these men, whom we had been prejudging as barbarians in the distance, had a very deeply venerable expression of blessedness on their faces. My awe-stricken stiffness began to thaw. With my extremely poor Turkish, I attempted to talk with them. By the time the first Turkish word left my mouth, their features had already been suffused with all the graces of a blissful expression. We were friends now. The very men whom I had been expecting to attack with daggers invited me to their homes. They showed me warm hospitality. They treated me with tender kindness. All they wanted was to provide me comfort and to do me good.

Such was my first contact with Muslims. It was followed by a

number of events in succession. Every new event raised another curtain from before my eyes. I visited Muslim countries one by one. For some time, I received education in the University of Istanbul. I visited lovely places in Anatolia and in Syria. During this time, I learned Arabic and Persian as well as Turkish, on account of which I was later appointed by the University of Budapest as a professor in the Institute of Islamic Works of Art Research. I found many old works of art that had been collected in the university for centuries. I began to study them. I learned many beautiful facts. In the meantime, I gathered information about the Islamic religion. The more I studied those works, the deeper into my heart did Islam penetrate, and the more highly was I impressed by the books that I read, [especially by the Qur'ân al-kerîm and by the books of Hadîth-i-sherîf]. At last, I decided to go to the orient and to examine the Islamic religion more closely. This time my journey took me all the way down to India. My soul was empty, and therefore it was thirsty. The first day I arrived there I dreamt of Muhammad 'alaihi-salâtu wassalâm'. He was wearing plain but extremely valuable garments. A very fragrant scent emanated from the garments and reached me. His polite, extremely beautiful, lovable and bright face and his light-radiating and sweet eyes benumbed me. With a very sweet but imperative voice, he spoke to me in the Arabic language, and said: "Why are you sad? You already know the path ahead of you. You have attained the level to choose the right path. Do not wait any longer, and immediately join that path!" My body was shaking all over. I said to him, in Arabic, "Yâ Rasûlallah (O the Messenger of Allah) 'sall-Allâhu 'alaihi wa sallam'! You are the Prophet of Allah. I believe in this now. But will I attain peace if I become a Muslim? You are a very great being! You always overcame your enemies and always showed the right way. But will I, a poor, helpless born slave, be able to keep in the path that you will show?" Muhammad 'sall-Allâhu 'alaihi wa sallam' looked at me gravely and recited the seventh, the eighth, the ninth and the tenth âyats of the Naba' Sûra in the Qur'ân al-kerîm, which purported, **"Have We not created the earth as a dwelling place for you and the mountains as a support? We have brought you in pairs to the world, and We have given you the blessing of sleep so that you may rest."** As he recited them, the words that he uttered rang sweetly like the tuneful

sound of silver bells. I was all of a sweat when I woke up. I began to wail, "O my Allah, I cannot sleep any longer. I cannot solve the mysteries around me and hidden under thick covers. O Rasûlallah! O Muhammad 'alaihis-salâtu wassalâm'! Help me! Illuminate me!" I was, on the other hand, afraid to hurt that great Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Sounds that I could not understand came out of my throat, and I was in convulsions all over. Finally, I felt as if I were rolling down into an abyss, and woke up, soaked in sweat. My heart was palpitating vehemently, and bells were ringing in my ears.

On a Friday, the following incident took place in the Shâh Jihân Mosque in Delhi: A fair-haired, dull-and-white-complexioned young stranger was entering the mosque among some old Muslims. It was me. I was clad in Indian garments. Yet a gold medal that I had been awarded in Istanbul shone on my chest. The Muslims in the mosque were eyeing me with amazement. I and my friends reached a spot close to the Minbar. A while later the voice calling (the invitation to prayer termed) the adhân was heard. I watched the approximately four thousand people stand up with a quick motion softened with reverent solemnity and make lines, with the same orderliness and speed as you could see in a military drill. So they began to perform the (prayer called) namâz, and I joined them. It was an unforgettable moment for me. When the performance of the namâz and the khutba was over, Abd-ul-Hayy held me by the hand and took me to the Minbar. As we were edging our way towards the Minbar, I was extremely careful lest I should disturb the worshippers squatting on the floor. At last, I reached the Minbar and began to climb the stairs. No sooner had I taken the first step than I saw myriad faces under white turbans like in a field of daisies turn towards me. The scholars surrounding the Minbar were encouraging me with heartening looks. This look of theirs gave me the strength that I needed. I looked around. A tremendous sea of people lay before me. With their heads raised, they awaited my speech. I began to talk slowly in Arabic, "O you the highly respectable people who have assembled here! I have come here from a very distant country in order to learn what I could not learn there. I have attained my goal here, and my soul enjoys full peace now." Then I went on, explaining the high position Islam occupied in history and the various miracles which Allâhu ta'âlâ had created through the hands of

His great Prophet Muhammad ‘alaihi-salâm’, and adding that the recent decline of power observed in Muslim states was consequent upon the general laxity that Muslims had been showing in their religious obligations. I continued my speech by stating that some Muslims had been putting forth the pretext that an individual’s efforts would have no effect on events because everything depended on the Will of Allâhu ta’âlâ and therefore it would be futile to work, and that, on the contrary, Allâhu ta’âlâ declared in the Qur’ân al-kerîm, “Nothing shall be corrected unless men correct themselves, and nothing shall be accomplished unless they exert themselves,” and that He had promised to help anyone who worked. I quoted âyat-i kerîmas from the Qur’ân al-kerîm commanding that people should avoid helpless situations by working hard, and I explained them one by one. Finally, conducting a general prayer, I dismounted from the Minbar.

As I left the Minbar, an extremely loud expression, “ALLÂHU EKBER”,^[1] articulated in chorus, thundered in the mosque. My intense excitement had built to such a climax that I could not see my whereabouts. All I could sense was that my friend, Aslan, was holding my arm and trying to pull me out of the mosque as soon as possible. “Why are we in such a hurry,” I wanted to know. “Look round,” was the warning reply. I turned my head. O my Allah! Right behind me was the entire congregation, running hard, trying to catch me. And catch they did. Some of them were holding me, hugging me, some were trying to kiss my hand, and others were begging me to invoke a blessing on them. And I was begging, “O my Allah, do not let an incapable born slave like me to appear as an exalted personage in their eyes!” I was so embarrassed that I felt as if I had stolen something from these pure Muslims, or as if I had betrayed them. That same day I realized that being a popular politician meant possessing immense power. Misusing such power given by the people of a country would lead the country to total destruction.

That day, I told my brothers that I was an incapable born slave, and went back home. But their friendliness and love and the respect they showed to me lasted for weeks. They showed so much love to me that its effects will be adequate for me till

^[1] Allah is the greatest.

the end of my life.

32
T.H. Mc. BARKLIE
(Irish)

Although I was Irish and most of the Irish people were adherent to the Catholic church, I was raised with a Protestant education. However, I was only a child when I took a hearty dislike to the Christian tenets I was being taught and began to maintain a healthy skepticism about them. By the time I reached the university level of education, which subsequently added quite a few novelties to my knowledge, my skepticism had already developed into judgement. The Christian religion would give me nothing. Then, I began to feel deep repugnance towards it, which, by and by, unfolded itself in a form of categorical denial. So urgently did I feel the need to find “a guide to lead me to the right way” that I had to improvise a credo whereby to satisfy myself pro tem. For a considerable period of time I had to do with this complicated mood. One day I came across a book entitled ‘Islam and Civilization’. As soon as I read it, I saw in great amazement and joy that all the hopes I had been cherishing, all the questions that had been gnawing at my mind, and their answers as well, were contained in the book. In contrast with the reciprocal acts of cruelty and oppression among the Christian sects, Islam’s peaceful and lively principles had been guiding humanity on the lightsome way of truth. The sources of knowledge and civilization had risen in the Muslim countries and sprinkled their lights on the darkened life of Europe which had been moaning under multifarious forms of savagery. In comparison with Christianity, Islam was by far a more logical and more useful religion.

What made me fall for Islam at first sight was its rejection of the Christian dogma that “Men are sinful from birth and therefore they have to expiate their sins in the world.” In the process of time, I learned the other Islamic principles pertaining to the humanities and civilization and admired the greatness of that religion. Islam did not differentiate between the rich and the poor. In Islam, people of all races, colours and languages were brothers, not only in theory, but also in practice. At one stroke, it levelled down the differences of wealth, position, race, country

and colour among people. It was for this reason that I embraced Islam.

33

ABDULLAH UEMURA (Japanese)

Why did I become a Muslim? Well, the Islamic religion states the unity of Allâhu ta'âlâ, that an eternal life awaits us after death, and that on the Rising Day human beings shall be interrogated about their activities in the world. It enjoins honesty, integrity, and an ideal moral conduct. All these things are the most basic essentials whereby a person can lead a true-guided, comfortable and peaceful life. No other religion has put them so plainly and so concisely. Truthfulness [integrity] is highly valuable in Islam. Honesty towards Allâhu ta'âlâ and towards the born slaves forms the basis for Islam. During my quest for truth, I found it in Islam, and consequently I became a Muslim.

I examined all religions. My conclusions are as follows:

Today's Christianity could never be the same pure religion preached by Îsâ 'alaihi-salâm'. The commandments which Îsâ 'alaihi-salâm' received from Allâhu ta'âlâ and communicated to people have been changed completely. The present copies of the Bible contain others' statements in lieu of his statements. Islam is the only religion that has remained pure and intact since the first day it appeared. The Qur'ân al-kerîm has survived to our day without undergoing even a diacritic alteration.

Today's Gospels contain not the commandments of Allâhu ta'âlâ, but the so-called statements of Îsâ 'alaihi-salâm', which have gone through quite a number of interpolations, and the episodes telling about his deeds. In Islam, on the other hand, the commandments of Allâhu ta'âlâ and the utterances of His Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' have been classified in different categories. The commandments of Allâhu ta'âlâ are written in the Qur'ân al-kerîm, while the statements of hadrat Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' appear in a different series called '**Hadîth**'.

In Islam Allâhu ta'âlâ addresses His born slaves directly. Christianity lacks this genuineness.

The most critical Christian tenet repugnant to people with common sense is its dogma of 'Trinity'. Christians believe not in one Allah, but in three gods. No Christian man of knowledge has so far been able to explain this belief in a logical way. Nor would it be possible for anyone. For this credal tenet is thoroughly ungrounded and abnormal. Only one great Creator could create the world. Belief in a tripartite deity is no different from idolatry. A person of wisdom will believe in one Creator only.

Moreover, Christians impose the belief that men are born sinful, that they have to expiate their sins, and that a denial of the basic Christian belief 'Trinity' will lead a person to eternal perdition wherefrom there is no rising again. Then, what other alternative could be so natural for people who are originally sinful from birth and who are deprived of rising after death as grabbing their sojourn in this life as a fleeting opportunity to taste all sorts of enjoyment and pleasure at all costs including cheating one another and perpetrating all kinds of atrocity instead of wasting their time worshipping in vain? It is for this reason that today's Christians lead a life quite independent of religious morals and principles, which in turn gradually drags them down to a totally irreligious way of life. Entirely emptied of their souls, they are all but machines.

Let us take a look at Japanese religions now: Essentially, there are two major religions in Japan. One of them is the Mahayana Buddhism,^[1] which is a mixture of original Buddhism and pure Buddhism. It is somewhat similar to Brahminism. A closer examination of their creed will show that Buddha was an atheist. For Buddha makes no mention of Allâhu ta'âlâ and does not profess a belief in the fact that the soul will not die when the body dies. The Brahmins' views about the soul are not so materialistic. Yet they are expressed in such a complicated language that it is difficult to understand what they mean. In fact, the Brahmins' views of Brahma, i.e. whether they look on him as God, as a born slave or as a prophet, are not clearly explained. The Brahmins busy themselves with religious

^[1] Mahayana Buddhism is practised mostly in China and Tibet today. The second form of Buddhism, Theravada, is based on the teachings of Buddha recorded in the Pali Canon. It is practised in Kampuchea, Laos, Myanmar, Sri Lanka, and Thailand.

philosophy rather than the religion itself. In order to always imagine seeing Brahma before them, they consecrate things that they liken to him or which they think would go with him, [e.g. flowers], whereby they begin to worship things and animals created by Allâhu ta'âlâ instead of worshipping Allâhu ta'âlâ Himself.

Among all these utterly complicated credal systems, Islam is the only religion which provides us the truest definition of Allâhu ta'âlâ. (Allâhu ta'âlâ is one. He is azîm (great, glorious). He is the Rabb (Creator) of all classes of beings. He is not begotten, nor does he beget. All the things in the world and in the Hereafter are His creatures. No one except Him is to be worshipped. No one except Him can enjoin commandments on His born slaves.) The second religion in Japan is Shintoism^[2], which is even worse than Buddhism. This religion has nothing to do with morals. In addition, they believe in many gods and, like primitive tribes, they worship them separately. [In other words, they are idolators.]

So, I have given you very sincere and concise information about the world's existing religions. Which one of you, after seeing and learning them as such, would choose one of them, leaving Islam aside? Is it possible? You, too, see that amidst the so many extremely muddled and inane credal systems Islam shines brightly. It is seen at first sight that due to its perfectly logical and humanitarian principles it is the only true religion.

And I, in hot pursuit of the path guiding to truth in order to quench my tearful soul with the peace and happiness it needed, came upon Islam, which was the very religion I was looking for, and embraced it willingly, holding fast to it with both hands.

34

MUHAMMAD SULEYMÂN TAKEUCHI

(Japanese)

With the guidance of Allâhu ta'âlâ I became a Muslim.

I decided to become a Muslim for the following reasons:

^[2] Shintoism is an ancient religion of Japan. It includes the worship of gods that represent various parts of nature, and of the souls of people who died in the past.

1) Islam infuses a very powerful spirit of fraternity.

2) Islam prearranges a solution for any sort of difficulty that a person is likely to encounter throughout his life. It has not separated religious matters from worldly events. Islam embodies not only spiritual values, but also social efficacies that would perfectly harmonize with today's systems, such as uniting people together and encouraging them to perform their acts of worship in lines made up of people from all races and classes, to help the poor, and to cooperate for the solution of one another's problems.

3) The Islamic religion trains both the soul and the body. In short, Islam is an immaculate embodiment of all spiritual and corporeal matters.

Islam's fraternity rejects all sorts of discrimination, race, class, and else. Muslims throughout the world are one another's brothers. There are many Muslims on the earth. Islam is the religion of common-sensed people. All the Muslims living on the earth, be they Indians, Pakistanis, Arabs, Afghans, Turks, Japanese, or Chinese, look on one another as brothers. For this reason, Islam is an international religion. Islam is the only means that could rectify the present time's degenerated societies and correct their mistakes. Because it is a religion bestowed by Allâhu ta'âlâ, the variety of its Madhhabs makes it a religion to which people from all races and classes can adapt themselves. The Islamic religion has played a very important role in the history of civilization, and has guided many a semi-barbarian nation to civilization. The Islamic religion aims at a peaceful and tranquil life for humanity. It has prescribed the rules whereby to attain happiness and peace. The rule-making policy followed by the other religions, such as Christianity and Buddhism, is quite the other way round. The commandments of these two religions are of a quality to, let alone unite, completely separate people from one another by infusing into them a feeling of a total isolation from the world. Most Buddhist temples are situated on the peaks of mountains that would defy an average climber to scale frequently. It is the outcome of a 'fewer visitors the better' policy. A close examination of the Japanese religious credal systems will reveal a similar approach wherein the most excessive forms of isolation are essential. As for Christians; it would take no extra attention to observe that the more devoted Christians established their churches at remoter

places. Inside them are as dark as possible. It dates only from some recent years that churches have been able to make their ways into urban areas. Predisposed with the belief that mankind is already sinful from birth, Christians consider the world only as a place where they should always suffer. As it is seen, the main purport commonly shared by all religions is that religion is something that should be completely insulated from the normal proceedings of human life and that life in the world consists in suffering.

The happy contrast comes with Islam, which cherishes mankind as a born slave beloved to Allâhu ta'âlâ. Small mosques are built in the middle of villages, on sites most accessible to all the villagers. Their interiors are bright and airy. People feel pleasure in going there and performing their acts of worship there. They come together and perform their congregational prayers. After the prayers they invoke blessings on one another. They show friendly interest towards one another, and help one another if necessary. In Islam, helping people in need or, if helping is not possible, pleasing the concerned Muslims with a cordial smile and soft words, produces many blessings.

A person has a soul and a body. Allâhu ta'âlâ has given us both a soul and a body each. As long as we live, we have to train both the soul and the body, with different systems but without discriminating between them. Islam has taken into consideration not only man's spiritual needs, but also his body, formulating extremely logical and heavenly principles for both of them.

I am a new Muslim. I accepted Islam two years ago. I am sure that Islam satisfies all my spiritual and physical needs. Japan's technology is extremely advanced today. It has been coping with the entire world successfully. Owing to this scientific progress and material well-being, the Japanese people have changed entirely. Japan is devoid of natural resources. All the raw materials are imported from abroad. But we can make more perfect and cheaper products than other countries. This success is due to continuous work and contentment with little. In the meantime, the Japanese people, who have had to work and exert themselves ceaselessly, have not had time for spiritual interests and activities, and consequently they have become like machines. The Japanese are now imitators of

Europeans in their sheer materialistic pursuits. They have completely stripped themselves of all sorts of religious belief, and they are thoroughly devoid of spirituality. Today's Japanese people are entirely satiated materialistically. Their pockets are full of money. Yet their souls are becoming poorer and poorer, emptier and emptier. What could be the value of materialistic richness despite spiritual poverty? What benefit could the world reap from people clad in decorated garments but emptied of spiritual values?

In my opinion, this is the most propitious time for Islamic propaganda. For the Japanese, having reached perfection with respect to material well-being, are very much aware of the excruciating abyss in their soul and are therefore urgently questing for a guide. There is only the Islamic religion to rescue them from this spiritual bankruptcy. For Islam will be their guide in this life as well. I am sure that a qualified Islamic propagation carried on by a serious and orderly organization in Japan would take no more than a couple of generations for the entire Japanese nation to become Muslims. And this, in turn, means an honorable far-east source wherefrom the entire humanity will benefit.

35

ALÎ MUHAMMAD MORI **(Japanese)**

Exactly eighteen years ago,^[1] in 1929 that is, I was in Manchuria. Japan had reached one of the apices of its history.

During one of the journeys I took around Manchuria, I met a Muslim in a desert in the vicinity of Pieching. They were leading a very plain and pious life. I admire their life-styles, their trust in Allâhu ta'âlâ, the hospitality they showed to strangers, and their sense of faith. As I moved further inland in Manchuria, I met many other Muslims, observed the same pure and beautiful quality in all of them, and consequently began to feel growing sympathy for them.

It was no earlier than 1946 that I managed to go back to Japan. In the meantime, Japan had joined the Second World War, being on the losing side in the end. The one-time powerful

^[1] Sixty-eight years ago, as of today.

Japanese Empire was all gone. Buddhism, to which most Japanese people had been so sincerely and so heartfully adherent until that time, had been entirely stripped of its original essence and its logical features, and was now a mere source of detriment to society.

A minor number of Japanese people had already been Christianized. Despite the ninety long years wherein Christianity had been forcing its spread in Japan, very few Japanese people had become Christians. Yet, by the time I arrived in Japan, I saw that their number had increased considerably. The Japanese people had realized, after the heavy defeat they had suffered, that Buddha would give them no help at times of disaster. Having thoroughly lost their love for and trust in Buddha, they were now looking for a new religion. The younger people, especially, had accepted Christianity with the expectations that it would be the best possible substitute for their lost faith. Yet it did not take them long to realize that the Christian missionaries who had been trying to Christianize them were in actual fact squalid mercenaries working for American and British capitalists and that by Christianizing them they would not only refill the vacuum vacated by the no-longer wanted Buddhism, but also divest them of the deep-rooted purity and integrity that had so far been associated with their Japanese identity. During the process of Christianization, the Christian missionaries were continuously inculcating into their minds the superior qualities of American and British goods, which in turn gradually infused into them a growing feeling of aversion to their domestic goods, and which consequently resulted in an influx of foreign materials into Japan. In more concise terms, the capitalists were exploiting us to increase their wealth via Christianity.

Japan is a country lying between Russia and America. Each of these superpowers will normally try to bring Japan under its own sway. The inculcations they have been practising on us must therefore be intended for their own advantages, rather than guiding our souls to salvation. On the other hand, especially in those days, the Japanese people needed true tutorship.

As far as I am concerned, only the Islamic religion will satisfy this requirement, guiding them to spiritual peace and salvation, and showing them the truest way they should follow. One merit

that I admire best in Islam is the powerful feeling of brotherhood with which it equips Muslims. Islam emphasizes that Muslims are brothers beyond their cutaneous and racial identities, and Allâhu ta'âlâ commands the human race to live in brotherly peace and safety without fostering any feelings of harm towards one another. Could another commandment more perfect and more true be conceived on the face of today's miserable world? Who on earth could doubt that the great being who gives such a command should certainly be Allah Himself? Last year two Muslims came to Tokoshima. They were from Pakistan. I paid them a visit immediately. They gave me very beautiful and very profound information about Islam. Later I talked with some Japanese Muslims. Two of them, Mr. Molivala and Mr. Mita of Tokyo, enlightened me and recommended that I should convert to Islam. Upon this I embraced Islam.

I wish with all my heart that Islam, the most logical and the purest religion, should spread all over the world and rescue humanity from this disastrous situation. If the entire humanity become Muslims, this miserable world will become a Garden of Paradise. Then, the Grace and Grandeur of Allâhu ta'âlâ will illuminate the human souls and guide them on the right way, which will lead them to eternal salvation. Only through Islam will humankind attain happiness, both spiritually and physically, and be blessed with the divine favour of being beloved born slaves of Allâhu ta'âlâ.

36

'UMAR MITA (Japanese)

('Umar Mita is a Japanese economist and thinker. Formerly, he conducted some research in social areas, entered on a career as a Buddhist priest and preached Buddhism for some time, and finally became a Muslim, dedicating all the rest of his life to Islamic publications.)

Hamd (thanks and praise) be to Allâhu ta'âlâ, I have been a Muslim for three years. I have attained a happy life. My Pakistani Muslim brothers taught me how a true and honest life should be. I met those Pakistani brothers of mine during their visit to Japan. They told me about Islam, and thus caused me to become a Muslim. I owe them very much gratitude.

Most of the Japanese people are Buddhists. Yet they are so only in name, for they have little with Buddhism in practice. They no longer attend the Buddhist rites, and they have forgotten their religious teachings almost entirely. The main reason lies in the fact that Buddhism is a conglomeration of very ambiguous and complicated philosophical abstractions and that it is of no worldly benefit to its votaries. Indeed, Buddhism would provide no help to an average-minded person against the various perplexing problems and new situations he would encounter daily. A person of medium mental capacity could not understand that religion, nor could he derive any benefit from it. Not so is the case with Islam. Islam is a simple, humanitarian and heavenly religion intelligible to everybody. This religion penetrates all the phases of human life and teaches Muslims how they should act in each of the so many various situations of life. Cleanliness is essential in Islam. Islam is the most perfect guide for people with pure souls. Islam is so logical that the most ignorant person would understand its language. Unlike other religions, Islam does not contain a privileged priestly caste or a prototype of ecclesiastical monopoly.

In my opinion, Islam's spread in Japan would be a very easy job. There could be some difficulties in the beginning. Yet these difficulties could be eliminated and the Japanese people would gradually embrace Islam. The first step is to introduce real Islam to the Japanese people. Day by day the Japanese people are becoming more and more materialistic. Yet they are not pleased about this, and they are aware of the vacuum in their souls. They should be taught that the Islamic religion is not only a source of spiritual information, but also a complete and perfect guide that will equip the human race with all the teachings they need in this worldly life.

As the second step, deeply learned true Muslims powerful enough to realize this Islamic publication are requisite in Japan. Unfortunately, the students coming to Japan from various Muslim countries do not have the potency to carry out this important task. When I made contact with them, I saw with deep distress that they were not knowledgeable about their own religion and that they did not obey their own religion. These people could not be our guides. They were people who admired the western world, who had been given European education, and who had graduated from western colleges and church

schools. They knew nothing of Islam.

All Muslims should give serious consideration to the matter of spreading the Islamic religion in Japan and, as I have stated earlier, true scholars should be sent to our country. These people coming in should be exemplary Muslims, not only in words, but also in manners and behaviours. We Japanese people are pining for peace, truth, honesty, sincerity and virtue. Day by day we are losing these beautiful qualities of ours. Islam is the only saviour to rescue us from the impending destruction.

Muslims have belief in Allâhu ta'âlâ, who is great and one. Japanese people need this sort of belief.

Islam means 'peace'. There is not another nation who long for peace as strongly as the Japanese people do. Attaining peace and tranquillity requires accepting Islam, which is 'peace' itself. Islam means living in peace and happiness with people and submission to the commandments of Allâhu ta'âlâ. Humanity will attain salvation from disasters and savageries only via Islam.

37

Mrs. FATMA KAZUE (Japanese)

After the Second World War I observed a growing indifference towards our religion. The Japanese people were gradually taking to the American life style. This life style lessens people's religious consciousness and turns them into machinery. And people who have been turned into machines, in turn, suffer from profound dissatisfaction. I felt the same dissatisfaction. There was a vacuum in my soul. I was not pleased about that life style. Yet, what was missing I did not know.

I visited a Muslim who was in Tokyo for a short stay. I very much admired his religious ideas and the way he prayed. I began to ask him various questions. The answers he gave not only pleased me, but also filled the vacuum in my soul. He said that there was one Creator, that that Creator had prescribed the modes of life we had to lead to attain peace and salvation, and that he was leading a life compatible with the commandments of that Creator. His words impressed me so deeply that I told him that I wanted to accept his religion, and thus I became a Muslim

under his guide. After becoming a Muslim I began to feel in my heart how great a happiness it was to live in a spiritual mood so close to the Creator. My life style changed and I attained peace.

An attentive look at the way Muslims greet one another would suffice to realize the fact that Islam is a true religion. We only say ‘**Good morning**’ or ‘**Good night**’ to one another and just walk by. Instead of these dull and materialistic greetings, Muslims say to one another, “**As-salâmu ’alaikum wa rahmatullâhi wa barakâtuhu,**” which means, “May peace and salvation and the rahmat^[1] and barakat^[2] of Allâhu ta’âlâ be on you.” Could a more beautiful way of well-wishing or greeting be conceived? My Muslim friend gave me plenty of valuable information about Muslims’ credal tenets, about the essentials of Islam, and about the ways of worship. These things were extremely logical and humanistic. I saw and believed that Islam is a religion whereby a cleanly, simple, logical and peaceful life is possible. Living in peace and happiness, both individually and socially, requires a full adaptation to this religion. For this reason, having attained peace and salvation myself, I have been doing my best to persuade all the members of my family, my friends and acquaintances to become blessed with Islam.

38 **IBRÂHÎM VOO** **(Malayan)**

Before becoming a Muslim, I was a Catholic Christian. I had been Christianized by Catholic missionaries. Yet I had never warmed to that religion. For the priests asked me to believe in three gods and commanded me to worship the Eucharist, [the ceremony where Îsâ’s ‘alaihis-salâm’ flesh is represented with bread and his blood is represented with wine.] They tried to impose a number of irrational teachings such as that the Pope was sinless and that it was necessary to obey all his commandments, and threatened that denial of those tenets would lead one to perdition. Whenever I asked the priests to explain their teachings more clearly so that I could get a clearer picture to convince my mind, none of them could explicate the

[1] Compassion, mercy.

[2] Abundance, blessing.

tenets, but they only dismissed the matter by saying, "These things are heavenly secrets beyond the mind's grasp." How could a person accept something beyond his mental grasp? Gradually, I began to sense that there was something wrong, that Christianity was not a true religion, and to feel a bitter resentment against it. Any mention of other religions, such as Islam, would be enough to exasperate the priests; they would shout themselves hoarse, saying, "Muhammad is —may Allâhu ta'âlâ protect us from saying— a liar. Islam is a concoction." When I asked why that religion was a mendacious one, they would falter, fumbling for an answer. This detestable state they caused themselves into motivated me to examine the Islamic religion more closely. I made contact with Muslims living in Malaya, and requested them to enlighten me about their religion. These people were quite dissimilar to the priests. They gave me very beautiful information about Islam. Let me add that in the beginning I had heated discussions with them. Yet, so convincing were their answers to my questions, and so infinite was the patience and the firmness they showed to me, that I began to feel as if a curtain was being raised from before my eyes, and a great feeling of peace and satisfaction began to stir in me. In contrast with Christianity fraught with superstitions, everything in this new religion was rational, logical and reasonable. Muslims believed in one Creator. That great Creator did not say that mankind was sinful, but, on the contrary, He bestowed plenty of blessings on human beings. Among His commandments, there was not a single dot that I would not understand. Muslims' acts of worship were intended only to pay hamd (thanks and praise) to Allâhu ta'âlâ. They did not worship a number of images or shapes. Deep in my soul I felt the flavour of each and every âyat (verse) of the Qur'ân al-kerîm, their holy book. One did not have to go to a temple for worship. A person could do his acts of worship in his home as well as in any other place. All these things were so lovely, so true, and so humanistic that I accepted the fact that Islam is the true religion of Allah, and I embraced Islam willingly.

39
ISMÂ'ÎL WIESLEW ZEJILERSKY
(Polish)

I was born in the Krokow city of Poland in 1900. I am from a famous family recorded in Polish history. My father was a compulsive atheist. Yet he allowed his children to be given Catholic education. There were many Catholics in Poland. Being a devoted Catholic, my mother wished that we be raised with a Catholic education. I had very deep respect for religion. I believed in the fact that religion was the most important guide both in individual life and in social life.

My family had frequent foreign relations. My father had made many journeys in his youth, and therefore he had numerous foreign friends. Consequently, we had respect for other races, civilizations and religions. Without discriminating one person from another, we respected every nation, every race and, in short, every individual. I considered myself not as a Polish citizen, but also as a citizen of the entire world.

My family held moderate views concerning temporal matters. Although my father was a born aristocrat and therefore must have been a person without any practical skills, he hated laziness and inactivity, and recommended that everybody should have a job. He was totally against dictatorship. Yet he would never approve a social revolution that would demolish the world's order. He had deep respect for traditions coming from earlier times. He was against their being degenerated. In short, my father was a modernized and moderate prototype of the knights of the Middle Ages. The liberal education that my father had given me had made me a researcher and I had embarked on a research into social matters. The world had quite a number of social, political and economical problems that awaited solution. What had to be done to solve them and to find the right path? I saw that humanity had been parted into two polar opposites in those matters. Capitalism on the one side, and communism on the other. In other words oppression and terror on the one side, and a thoroughly uncontrolled society on the other. These two opposites would have to be brought together and integrated into a moderate system so that the entire humanity could attain peace and happiness. In my opinion, the human society would have to be based on essentials that were liberal, but at the same time disciplined, in conformity with today's conditions, but at the same time respectful of the old customs. As a person who had been educated with the principles of 'walking exactly on the

intermediate path', it was natural for me to think so. We were nicknamed 'Progressive Traditionalists'.

By the time I became sixteen years old, I had already begun to wonder whether the Catholic religion could establish those essentials. Subsequently I examined the Catholic religion more closely. Then I realized that my mind could never accept some of the credal tenets with which they had tried to indoctrinate me in the church. Ahead of all those tenets was trinity. Then came the Eucharist [where bread and wine are supposed to have changed into Îsâ's 'alaihis-salâm' flesh and blood, respectively]; the compulsory intermediation of a priest between Allâhu ta'âlâ and the born slave, which had been made a stipulation for the acceptance of one's prayers; attributing innocence and divinity to the Pope, who was a mere human being like us; worshipping some shapes, images and icons; making some strange signs; all these absurdities gradually made me take an aversion to Christianity. I began to think that that religion was, let alone a saviour to rescue humanity from disasters, a groundless and worthless heretical belief. I was now completely indifferent about religion.

After the Second World War, I began to feel a need for a religious belief again. I realized that humanity could never be without a religion. The human soul needs religion. Religion is the greatest guide and the most profound source of consolation. An irreligious person is doomed to perdition. The worst evils come to humanity from irreligiousness. Leading a perfect social life requires people's being attached to one another, which in turn is dependent upon religion. I realized that today's progressive man could not accept a religion that could not cope with today's living conditions or scientific improvements, which consisted of some grotesque ideas, and which ran counter to common sense. Such was the Christian religion. To know how the other religions were, I decided to examine all the world's religions. I studied the American Quakers,^[1] the Unitarians,^[2] and even the Bahâîs.^[1] But none of them seemed satisfactory

^[1] A group of Christians called Society of Friends. They are known for their opposition to violence and war. They perform their religious services in silence, and call them **Meetings**.

^[2] A Christian religious group, who believe in the unity of Allah.

^[1] One of the heretical sects founded for the purpose of demolishing Islam

to me.

Eventually, I somehow found a book entitled 'Islamo Esperantiste Regardata', written in the Esperanto language. The book had been published by a British Muslim named Ismâ'îl Collin Evans. That book was the guide that led me to Islam, in 1949. I read it. I consulted the Islamic organization called 'Dâr-ul-tablîgh-ul-Islâm'^[2] in Cairo, and requested them to give me information about Islam. They sent me a book entitled 'Islâmo Chies Religio', which, again, was in the Esperanto language. That book completed my î mân, and I became a Muslim.

Islam fully answers all my thoughts, aspirations and wishes that I have had since my childhood. Islam comprehends both freedom and discipline. Islam, while listing our duties towards Allâhu ta'âlâ on the one hand, prescribes the ways of leading a comfortable and peaceful worldly life on the other. Islam recognizes rights not only for the entire humanity, but also for each and every living creature. Islam has brought the most correct solutions to the most critical problems. As a sociologist, I have admired the greatness and the perfection inherent in the Islamic precepts 'Zakât'^[3] and 'Hajj'.^[4] [Zakât], which means for a person who has been given a larger share from worldly goods to mete out a certain percentage of his property to the poor, and [Namâz in jamâ'at (congregational prayer) and Hajj], which mean all Muslims' coming together, worshipping Allâhu ta'âlâ and knowing one another, the rich and the poor, the seniors and the juniors, the old and the young, merchants, artisans and, in short, the rank and file, indicate that Islam attained long ago the elevations that today's social sciences have not reached so far despite all the painstaking endeavours. Owing to this accomplished character, Islam has shown the most perfect medium way between capitalism and communism and provided the conveniences coveted by all people. Islam is a tremendous religion which brings together all the people in the world regardless of their race, nation, social status, colour and

from within. For further information, please see Endless Bliss, Second Fascicle, 36th chapter.

^[2] Please see the fifty-eighth paragraph in **The Religion Reformers in Islam**, for the Tablîgh-i-jamâ'at.

^[3] Endless Bliss, fifth fascicle, first chapter.

^[4] Endless Bliss, fifth fascicle, seventh chapter.

language, which gives them equal rights, which balances their economical discrepancies by means of a well-calculated social-aid system, and which provides a material and spiritual discipline by infusing the fear of Allah. Even the Islamic polygamy, Islam's most criticized aspect, bears some biological considerations and is a principle more honest than the hypocritical monogamy of the Catholics, who never live with one woman.

In conclusion, I pay hamd-u-thenâ to Allâhu ta'âlâ, who has guided me to the right path and blessed me with the path that will lead me to His approval.

40
MU'MÎN ABD-UR-RAZZAQ SELLIAH
(Sri Lankan)

Formerly, I was an arch enemy of Islam. For, all the members of my family and all my friends were telling me that Islam was an absurd and concocted religion that would lead man to Hell, and they were even preventing me from talking with Muslims. As soon as I saw a Muslim I would turn and walk away, and I would curse them behind their back. In those days, if I had dreamt of myself examining that religion closely, admiring it, and finally embracing Islam, I would not have interpreted it optimistically.

Why did I become a Muslim? I shall give a short answer to this question. The greatest Islamic virtue that attracted me towards it was that Islam is an extremely pure, very logical, and easily intelligible religion which contains very profound pieces of advice and divine wisdom. As soon as I began to examine the Islamic religion, it impressed me very strongly and I felt that I was going to accept it.

I received a Christian education. I thought that there was not another religious book more valuable than the Bible, which had been handed to me. Yet, when I began reading the Qur'ân al-kerîm, I saw with amazement that that book was far and away superior to the Bible in my hand, and that it taught me so many beautiful facts that the Bible had not taught me. There were many preposterous legends and grotesque credal tenets in the Christian religion. The Qur'ân al-kerîm rejected all such things and taught men facts that they would understand and accept. I

gradually took a dislike to the Bible, and held fast to the Qur'ân al-kerîm with both hands. Whatsoever I read in it, I understood it, liked it, and admired it. So Islam was the true religion. When I realized this fact, I decided to accept Islam, thus attaining î mân and the religion of peace and love.

What I like best in Islam, and what attracted me to it most strongly, is the fact that Muslims look on one another as brothers. Without any discrimination with respect to colour, race, vocation, nationality, or country, Muslims all over the world know one another as brothers, love one another, and consider it as a sacred duty to do favours to one another and to help one another. The rule, "... Thou shalt love thy neighbour as thyself." (Matt: 22-39) which remains in theory in the pages of the Bible, has been put into practice only by Muslims. And no other religion contains it even on the theoretical level. The Islamic brotherhood is not only in words. Always and everywhere, Muslims throughout the world cooperate and run to help one another, no matter whether they know one another or not.

The second feature of Islam that I admire is that that religion does not contain a superstition or an unintelligible principle. Islam's tenets are logical, practical, reasonable, and up-to-date. The Islamic religion recognizes one Creator. The expression Rûh-ul-quds (the Holy Spirit) exists in the Qur'ân al-kerîm. Yet its meaning is 'the divinity of Allâhu ta'âlâ', or 'the angel named Jebrâîl'. It does not mean 'another godhead'. Islam's principles, i.e. its commandments and prohibitions, are extremely simple, logical, and adaptable to modern life in every respect. Islam is the only true religion that the entire world could accept.

EXPLANATION: The expression 'Rûh-ul-quds' exists in a few different sûras (chapters) of the Qur'ân al-kerîm. It is written in books of tafsîr (explanations of the Qur'ân al-kerîm) that it has varying meanings, depending on the context in which it appears. In short, it has meanings such as 'The angel named Jebrâîl', 'the life-giving and protecting attributes of Allâhu ta'âlâ', 'the soul of Îsâ 'alaihis-salâm', and 'The Injîl (the original, unchanged Bible)'. Its lexical meaning is: 'The Pure Soul'.

Paying hamd-u-thenâ (gratitude and praise) to Allâhu ta'âlâ, I begin my explanation. I testify to that there is no ma'bûd (god, being worthy of worship) but Allâhu ta'âlâ, and that Muhammad 'alaihi-salâm' is His slave and Messenger.

I met Muslims five years ago. One day, one of my friends said that he had taken an interest in the Qur'ân al-kerîm and had been reading it. I knew nothing about the Qur'ân al-kerîm then. Upon learning that my friend had begun to read the Qur'ân al-kerîm, I decided to study the Qur'ân al-kerîm, too, lest I should be outclassed by my friend, and went to the public library in my hometown to try and find a Swedish version of the Qur'ân al-kerîm. I did find one, and presently began reading it. A book borrowed from the library could be kept for only fifteen days. Yet I was so deeply impressed by the Qur'ân al-kerîm that fifteen days would be too short. So, a couple of days after returning the book to the library, I would go back to the library and borrow it again. Thus, returning the book after each fifteen-day period and borrowing it again a few days later, I read the translation of the Qur'ân al-kerîm again and again. Each time I read the Qur'ân al-kerîm, I felt deeper admiration for it, so much so that I began to believe that Islam was a true religion. I had already decided to become a Muslim by the November of 1950. Yet I wanted to postpone my conversion until I had penetrated deeper into Islam and learned its inner essence well by examining it more closely. To this end, I went to the public library in Stockholm and studied the books written about the Islamic religion. Among those books, I came across the translation of the Qur'ân al-kerîm rendered by Muhammad Alî. Although later I came to know that Muhammad Alî belonged to a heretical group called Qâdiyânî, or Ahmadi,^[1] I reaped many benefits even from the version translated by that incompetent person. I no longer had any hesitations as to that I should become a Muslim. It was at that time when I first began to talk with Muslims. From 1952 on I joined them in their acts of worship. I had the good luck to find a society founded by Muslims in Stockholm. I met them, and I learned many facts from them, too. During the (holy month of) Ramadân in the hijrî year 1972, I went to England, where I officially became a

^[1] Please see chapter 36, **Corrupt Religions**, in **Endless Bliss**, Second Fascicle, for heretical groups.

Muslim on the first day of 'Iyd in the mosque of 'Woking'.

Islam's logicality was what attracted me to it most. Islam does not contain anything that common sense would reject. Islam enjoins belief in the unity of Allâhu ta'âlâ. Allâhu ta'âlâ is Ghafûr and Rahîm (forgiving and extremely compassionate). He continuously bestows blessings and gifts upon the human race so that they should live in comfort and peace.

Another aspect of Islam that I like best is that Islam is a religion that belongs not only to the Arabs but also to the entire humanity. Allâhu ta'âlâ is the Rabb of all classes of beings. This universal quality presents a sharp contrast with the Judaic religion, whose holy book always refers to the 'God of Israel'.

One more thing that I love in Islam is that this religion recognizes all the prophets 'alaihim-us-salawâtu wa-t-taslîmât' that have come up to today, pays respect to them, and treats the believers of other religions with great compassion. A Muslim can pray anywhere that is clean, in a field and in a church alike. A Christian, on the other hand, will not even stay at a place close to a mosque.

The Qur'ân al-kerîm explains in the most beautiful style that Islam is the most true and the final religion, and that Muhammad 'alaihis-salâm' is the last Prophet:

The third âyat of Mâida Sûra purports, **"Today I have made your religion perfect. I have completed My blessings upon you, and I have chosen Islam as your religion."**

The nineteenth âyat of Âl-i-'Imrân Sûra purports, **"Know this for certain: Islam is the (only) religion in the view of Allâhu ta'âlâ."**

42 FÂRÛQ B. KARAI (Zanzibar)

I accepted Islam because I admired the great Prophet Muhammad 'alaihis-salâm'. I had quite a number of Muslim friends in Zanzibar. They told me very beautiful facts about Islam. They gave me Islamic books, which I read in secrecy from my family. Eventually, in 1940, I decided to become a Muslim at all costs. So I became a Muslim despite the remonstrances of my family and the oppressions of the priests

of Parsee^[1] religion, which had been my religion until that time. I will not enlarge on the consequent events that I experienced or the retaliatory difficulties that I encountered. My family had recourse to inconceivable measures to deprive me of î mân (belief in Islam). They persecuted me very bitterly. Yet I had attained the guidance to the right way, and therefore I held fast to my true religion and resisted against all sorts of threat. Now I love one Allah and His last Prophet Muhammad ‘alaihi-salâm’ more than my life.

Like the Rock of Gibraltar I stood against all the hardships that my family heaped before me. As I struggled against those hardships, I was encouraged and invigorated by my own belief, “I am on the path dictated by Allâhu ta’âlâ. Allâhu ta’âlâ knows the truth in everything, and He will help me.”

I had the chance to read and study the Qur’ân al-kerîm in Gujarati^[1]. The further I went on reading the Qur’ân al-kerîm, the more strongly did I feel attached to it, so much so that I finally believed with all my heart that no other religion on the earth had the capacity to guide humanity to the right path. The Qur’ân al-kerîm is a holy book that teaches men the ways of leading a simple life, brotherhood, equality, and humanity, and which bestows on them a peaceful and comfortable life in this world and the next. The Islamic religion, which Allâhu ta’âlâ revealed through this greatest guide for humanity, shall survive till the termination of the world’s existence.

– 4 –

CONCLUSIONS DRAWN FROM THE STATEMENTS OF THE PEOPLE WHO EMBRACED ISLAM

The clear, sincere and concordant statements made by people belonging to various races, countries and professions on why they had accepted Islam reflect their personal convictions

[1] A corrupt religious cult, which is seen chiefly among Indian people, and which is believed to be a sub-continuation of the Zoroastrian sect. It is also transcribed as **Parsi**.

[1] Also **Gujarati**, an Indo-Iranian language of the Indo-European family, spoken in Gujarat, a northerly-west coastal state in India. Quite a number of people living in today’s Britain are the descendants of people from this region, and they still speak Gujarati.

concerning Islam's difference from and superiority to the other religions. They can be summed up as follows:

- The Islamic religion recognizes one creator, one being worthy of being worshipped. The name of this ma'bûd (being worthy of being worshipped) is Allâhu ta'âlâ. Men's common sense inspires into them that there is one Allah. A reasonable person cannot accept the concept of polytheism, which is a common basis for many other religions.

- The Islamic religion not only equips them with spiritual knowledge, but also teaches them what they should do for their lives in this world and in the Hereafter, and guides them.

- Whereas Christians propound that man is born sinful and that his stay in the world is intended to expiate and to suffer, the Islamic religion states that human beings are innocent creatures when they are born, that they are beloved born slaves of Allâhu ta'âlâ, that they are responsible for their behaviour by the time they reach the age of puberty and discretion, and that they shall enjoy the infinite blessings of the Hereafter if they manage to abide by the right way.

- Islam does not allow a third person between the born slave and Allâhu ta'âlâ in matters pertaining to worship, praying and penance. These practices do not require a priestly intermediation.

- Islam states that all Muslims are brothers, wherein differences of race, colour, language or country have no place. The Islamic religion holds everybody equal in the view of Allâhu ta'âlâ. During the performance of namâz, a person of the highest rank stands beside another, who may be of the lowest rank, a richest one beside another who, perhaps, is the poorest member of the society, and a white Muslim next to a black one, and with one accord they prostrate themselves before Allâhu ta'âlâ.

- According to Islam, Prophets 'alaihim-us-salâm' are human beings like us. They are the most superior human beings in all respects. Their duty is to convey to us the commandments of Allâhu ta'âlâ. On account of their noble moral qualities and high natures, Allâhu ta'âlâ has chosen them and given them this duty. The Islamic religion acknowledges all the past Prophets 'alaihim-us-salawâtu wa-t-taslîmât' and pays them due respect.

– Islam is a perfectly logical religion. The Qur’ân al-kerîm does not contain a single principle that cannot be understood or which is contradictory to living conditions or scientific knowledge. All the commandments it dictates are extremely useful. The Islamic religion does not embody any superstitions. Preposterous tenets like worshipping idols, images, icons, which can be accepted only by primitive tribes and idolaters and which still exist in Christianity, cannot have access into Islam.

– Christianity represents Allâhu ta’âlâ only as a source of fear. Islam, in contrast, makes one love Allâhu ta’âlâ. What a Muslim fears for is lest he should incur the hatred of Allâhu ta’âlâ.

– No one can force another person to become a Muslim. The two hundred and fifty-sixth âyat of Baqara Sûra of the Qur’ân al-kerîm purports the injunction, “**Conversion to Islam should not be done through compulsion.**” On the other hand, Christian missionaries are trying to Christianize people by coercion or by promising advantages.

– The Islamic acts of worship are intended only to express gratitude to Allâhu ta’âlâ and to attain His love. The prescribed prayer times drill people in orderliness and punctuality, and the yearly one-month fasting trains them to have command of their corporeal tendencies.

–Islam puts a special emphasis on cleanliness. Islam is the only religion which commands to do a certain type of physical cleaning before an act of worship. This strictness is totally missing from the other religions. The brevity of daily prayers rules out the possibility of their being a handicap to the daily chores.

– Formation of good habits such as tenderness, charity, and compassion, which are the dominant topics of the sermons given by Christian clergymen, but which are never put into practice by their preachers, let alone by the preached, are peculiar to Muslims.

– On the economic platform, Islam jettisons both the capitalistic materialism and the communistic utopia. It protects the poor, without censuring the rich. It commands the rich to pay zakât to the poor. Furthermore, bringing together Muslims belonging to the sundry nations and races of the world, it establishes the most perfect social system of the world [Hajj].

– Islam prohibits consumption of alcohol, gambling, and drugs. The most disastrous vices of the world originate from these three pestilences.

– No Christian clergyman can explain what will become of people after death, or life and situations in the Hereafter. Islam provides the best and most detailed explanation on this subject.

– Islam is the only religion that commands to help the poor, the destitute and the forlorn travellers, no matter what their religion is.

– Islam does not force any person to believe in something he cannot understand. Unlike other religions, it does not comprehend any mysterious abstractions in the name of credo.

– In Islam, the procedure to be followed for the solution of a canonical problem is first to consult the Qur’ân al-kerîm, then, if a clear answer cannot be found there, to look the matter up in the Sunnat of the Messenger of Allah ‘alaihi-salâm’, and finally, concerning matters of which clear solutions cannot be found in the Sunnat, for the common-sensed experts of the matter to employ ijtihâd, [to explain the matter after painstaking lucubrations.][^[1]

– Islam is the newest religion. From its first day up to our time, the Qur’ân al-kerîm has preserved its pristine purity without undergoing an infinitesimal diacritical interpolation. Its regulation system is comprehensive enough to meet all sorts of needs. This fact is palpable enough to reveal that no other religion will come, that all sorts of religious matters have been solved, and that Islam is the true religion of Allah.

– The Islamic acts of worship can be performed anywhere. It is not compulsory to go to a mosque for worship. A Muslim does not intrude into others’ temples, and it is permissible to perform namâz in a church when it is inevitable.

– Islam cherishes women highly and gives them the greatest rights. The Islamic religion does not enjoin to marry more than one women. Islam’s polygamy is a permission which is limited with a certain number and regulated with certain stipulations. By the time Islam appeared, it had been an Arabic custom that a man could cohabit with as many women as he liked and with no

^[1] Please see **The Sunni Path; Endless Bliss**, first fascicle, 5th, 6th, 26th and 27th chapters; and **Endless Bliss**, second fascicle, 33rd chapter.

degree of responsibility as to their rights. Islam rescued womankind from this horrible situation and protected their rights. By stating, “**Paradise is beneath the mother’s feet,**” Muhammad ‘alaihis-salâm’ granted a distinguished status to women. This privilege does not exist in any other religion.

– Islam invites people to work, to study and learn useful knowledge, and to ask for help from Allâhu ta’âlâ after putting his mental and physical capacity to work. No other religion has the maxim, “One hour spent meditating or doing something useful is equal to one year spent doing supererogatory worship.”

– Islam is spiritual and physical cleanliness. It holds these two kinds of cleanliness equal. Islam comprises only love, sweet smiles, soft words, integrity, and charity.

– Islam expresses Allâhu ta’âlâ as the **Rabb-ul-’âlemîn**, i.e. Allah of all classes of beings. Unlike in other religions, He is not considered as Allah for the votaries of the religion concerned.

– The Qur’ân al-kerîm is the only source where a wretched person can find consolation. The Qur’ân al-kerîm contains numerous pieces of consolatory, soothing, and instructive advice, depending on the kind of the need.

IN SHORT

When you read these lovely, open-hearted and cordial statements made about the Islamic religion by people of various nationalities, countries, professions and classes who accepted Islam willingly, not under coercion of any sort, but in consequence of their own decisions and comparative study of religions, you feel so happy and so proud about having been a Muslim! When you see that things that are quite familiar and matter-of-fact to you are admired by others, you feel a certain amazement. Owing to its pulchritudinous habit-injections, such as belief in one Allah, brotherhood, geniality, honesty, compassion, hospitality, charity, an unflinching sense of self-sacrifice for the good of one’s homeland, and a readiness to protect one’s religion, îmân and chastity at the sacrifice of one’s life, Islam is preferred to the other religions without any propagation or handfuls of monetary expenditures, which are routine practices of the wealthy organizations buttressing the Christian missionaries.

Islam does not allow any evil thoughts or bad behaviours.

There are hypocrites and heretics who try to exploit Islam for their personal advantages, subversive policies, and blunting ideologies. A true Muslim belonging to the group called **Ahl-as-sunnat**, which is the only group with the correct belief, will never serve as their tool. Nor will he fall for their deceits and let his belief be corrupted. A Muslim will not infringe on someone else's rights, whatsoever the latter's religious belief. A person belonging to one of the seventy-two groups, which our Prophet 'alaihi-salâm' stated to be wrong, is a heretic. A true Muslim holding the belief of Ahl-as-sunnat is an extremely pure person who does his five daily prayers of namâz regularly. Islam has prohibited to point a gun toward your Muslim brother, even for a jocular purpose.

Our country, Turkey, which enjoys all the blessings of Allâhu ta'âlâ and which is peerless in the world owing to its good climate, abundant water and rich metal resources, needs true Muslims holding the belief of Ahl-as-sunnat. Only these true Muslims can improve this sacred country to the level worthy of it, by cooperating with one another, by respecting, loving and protecting one another, by rejecting the asinine and aberrant publications of the people of bid'at carrying Muslim names and of the enemies of Islam, by working incessantly, by catching up with, and even excelling, the science and technology of the twentieth century. This country, (or any other Muslim country on the earth), will reap no benefit from people who do not know Allâhu ta'âlâ as He is described by the scholars of Ahl-as-sunnat, who flout Islam's commandments and prohibitions, and who feel enmity towards their Muslim brothers with the effect of foreign ideas they have been indoctrinated with. Their souls are unhealthy. Like machines or beasts, they give service to anyone who gets possession of them. They are the most harmful viruses of society. May Allâhu ta'âlâ protect us against the vices of these pestilential people! Scientists and politicians who have chosen Islam state that "If a man's soul is vacant, it is good for nothing. This vacuum can be filled only with a true religion." A person who has purified his soul with Islam and who avoids Islam's prohibitions, will not fall for any subversive propaganda; but he will follow the right path written in the books of Ahl-as-sunnat, establish a hand-in-hand cooperation with his Muslim brothers, and thus serve his religion and country. Thereby, he will attain the blessing and grace of Allâhu ta'âlâ in both worlds.

Of old, the unilaterally opinionated people would take any occasion to vituperate Islam, and to attempt to defile the essentials of this true religion; in short, doing injustice was their favourite occupation. Most of the books written by such miscreants were published by Christians and by heretical groups lurking behind Muslim names. In Europe there are subversive books that were written without any actual study of Islam. These books represent cruel and lying heathens who worship the devil, who legitimize all sorts of iniquity, and who consider women as mere possessions. Books of the same sort were published with mischievous motives in the orient as well. Today, as people understand one another better and read one another's books, correct books spread widely, and thus the old hatred gradually leaves its place to admiration. The divisive and subversive ideas that at one time instigated wars between Christians and Muslims, and between the aberrant groups of Muslims and true Muslims holding the belief of Ahl-as-sunnat, are on the decrease.

Today Christians realize the shortcomings of their religion and try to ameliorate them. As we were preparing this book we received a letter from India. Enclosed was a message headlined 'Explanation' and distributed by the Christians living there. It said: "Because Allah created us, we are all Allah's sons and daughters. You, too, are a son or daughter of Allah. The expression 'the son of God', which you read in the Bible, means, 'the born slave (creature) of God'. In other words, to say that Îsâ (Jesus) 'alaihi-salâm' is the son of Allah means to say that Allah created him, as He created you and me. He does not have any other relation to Allah. As for the Holy Spirit; it means the great power endowed on Îsâ 'alaihi-salâm'. It would be a mistake to take it as another godhead. The Bible does not contain something in the name of Trinity. Allah is one. It is wrong to believe in three gods. The dogma that men are born sinful, which you have been taught until now, is wrong, too. Everybody is responsible before Allâhu ta'âlâ only for his or her own actions."

As is seen, even Christian priests realize that trinity is something quite wrong, and they attempt to correct it. And this, in its turn, shows that people are gathering around the belief in one ma'bûd (Allah). This reversal means a closer proximity to Islam. We hope that one day Islam will cover the entire world.

Otherwise, humanity will become altogether irreligious, which in turn means doom for humanity.

We terminate this part of our book with a quotation of the Nasr Sûra of Qur'ân al-kerîm, which purports: **“When comes the Help of Allâhu ta’âlâ, and victory, and thou dost see the people enter Allâhu ta’âlâ’s religion in crowds, celebrate the praises of thy Lord, and pray for His forgiveness: for He is Oft-Returning (in Grace and Mercy).”**

*Come, O man, who is captivated in forlorn lands,
Come, O man, who is snoozing in earthly ruins!
Open your eyes’n look around, so many lords passed by,
So mad it is to give your heart to this fleeting lie!
Cage is not for the philomel, be it fed with candy,
Alas! Why should one prefer this dungeon so gloomy?
How disconsolate it would be from sleep so sound,
To wake up, when death came to end your earthly round!
So darkened is your heart that advice would do you no good;
To a heart as hard as rocks counsels would be dry food!
Come to your senses, before it is too late;
Eternal torment awaits those who flout this fate!
O my ego, it is you who needs this advice most;
That day, obedience, alone, shall bear a cost!*

HILYA-I-SA’ÂDAT

*After giving his Sahâba advice,
Master of worlds said, “After my demise,
A person who my Hilya-i-pâk^[1] sees,
Has in fact seen my very face, likewise.
And the more he sees me,
The more will he turn towards me love-wise.
And he will desire to see me the more,
The more will my love fill his heart this wise.
Hell will then be forbidden from him,
Paradise will my Rabb^[2] give him gift-wise.*

[1] The beautiful, pure face of the Messenger of Allah.

[2] Allâhu ta’âlâ.

*Haqq^[3] will not bring him to Judgment Place naked,
He will to him be more compassion-wise.”*

*It is said, if a person writes
About the Hilya-i-Rasûl^[4] love-wise;*

*Haqq shall make him secure,
Be the whole earth boil disaster-wise.*

*Nor shall his skin know any illness,
All his body shall be safe disease-wise.*

*However sinful as that man may be,
Hell shall be allowed to touch him nowise.*

*For him the world to come shall be safety,
And his life shall be easy this-world-wise.*

*Rabb-i-jalla^[1] shall rise him in the Hereafter,
With those who saw the Messenger likewise.*

*Difficult as it is to describe the Hilya-i-Nebî,^[2]
We shall attempt, though, if things be good-wise.*

*Trusting ourselves to the Zu-l-jalâl,^[3]
We attempt the description humble-wise.*

*All the connoisseurs agree as to that
The Fakhr-i-âlam^[4] was white, reddish.*

*His blessed face was pure white,
Like a rose it was, somewhat reddish.*

*The sweat on his face was like pearls,
Gracing the already lovely jewel.*

*Whenever that source of felicity sweated,
His beautiful, radiant face became the waves.*

*His eyes looked as if tinged,
So beautiful, they fascinated hearts.*

*The whites of his eyes were real white,
In âyats praised him, his Creator.*

[3] Allâhu ta'âlâ.

[4] Telling about the Messenger of Allah.

[1] Allâhu ta'âlâ.

[2] Telling about the Messenger of Allah.

[3] . Allâhu ta'âlâ.

[4] The Master of Worlds, i.e. the Messenger of Allah

*His black irises were not at all small,
Distance made him no difference at all.
Wide, lovely were his eyes, and graceful,
His radiant, elegant face, always blissful.
Hadrat Mustafâ's very powerful sight
Would not discriminate between day'n night.
Whenever he meant to look at something,
His pure body would turn towards that thing.
To his blessed head he consigned his innocent body,
As long as he lived on this terrestrial body.
Although his body was all material,
He can be said to be a soul corporeal.
So elegant he was, and so affable;
To his Creator, a Messenger so lovable.
As Mâlik and Abû Hâla were concordant,
His eye-brows were open, like a crescent.
Between his eye-brows was pure white,
Visible like silver, it was so bright.
His blessed face was round a bit,
With so bright a skin, almost limpid.
Between his blessed black eye-brows
Was the Qibla^[1] for the entire universe.
His blessed nose in profile,
Looked a little higher in the middle.
So fine, so neat, so attractive it was,
To define it, beyond anyone's power it was.
Between his teeth was somewhat sparse;
They shone, like a string of pearls.
Whenever his front teeth appeared,
All around the place haloes covered.
Whenever he smiled, the Master of both worlds,
The Prophet of all, living or lifeless, in all worlds;
His front teeth appeared, so chaste,
Like hailstones polished with paste.
Ibni Abbâs said, the Creator's Most Beloved*

^[1] Direction where to a Muslim turns his face during namâz; Kâ'ba.

*Was too bashful to laugh aloud.
 So shamefaced that symbol of Islam was
 That he never laughed aloud, the saying was.
 Polite was the Messenger of Allah, and so shy
 That he would never look up at the sky.
 His face was roundish, like the harvest moon,
 A mirror that reflected the Mawlâ's^[2] boon.
 So lightsome was his auspicious face,
 It was dazzling to look at him in the face.
 So fascinating to the hearts was that Nebî,
 In love with him were a hundred thousand Sahâbî.
 Those who dreamt of him only once,
 Said nothing was so enjoyable as that nonce.
 His cheeks, symbols of sweet beauty,
 Were not plump, nor at all too meaty.
 Him Jenâb-i-Haqq had created
 White faced and broad foreheaded.
 The haloes of his neck would gleam
 Through his hair, like a source of beam.
 Of his blessed beard, the hairs that were gray
 Were no more than seventeen in number, nay.
 It was neither curly, nor at all too long;
 Well-shaped, like all limbs that to him did belong.
 The Rasûl-i-âfaq had a throat quite pure,
 In colour it was white and very clear.
 Among the good-mannered Sahâba many expressed
 That his abdomen and his chest stood abreast.
 Had it been possible to open his blessed chest,
 The treasure of knowledge would radiate divine zest.^[1]*

[2] Allâhu ta'âlâ.

[1] The word used in the original text is fayz (or faidh), which means occult, inexplicable, invisible rays of spiritual knowledge which the blessed heart of the Messenger of Allah radiates continuously, and which will be radiated as long as life on earth continues. If a Muslim adapts himself perfectly to the teachings of the Qur'ân al-kerîm and to the Islamic principles of behaviour taught by the Messenger of Allah, which in turn can be learned from those true Islamic scholars called the Ahl

*A chest where divine love would rise
 Could by no means be otherwise.
 His blessed chest was expanded;
 'Ilm-i-ladunnî there descended.
 White and limpid was that great chest;
 Those who saw thought it was the moon harvest.
 Profound love for the Eternal Being
 Had set fire to that exquisite being.
 Everyone knows, young or old, no matter,
 Soft-hearted was the universe's master.
 Upper part of his back was somewhat fleshy;
 Munificent, and a symbol of magnanimity.
 His silver skin was extremely delicate;
 A big seal on it said he was the Prophet.
 Seal of the Prophet was on his back, high,
 And on the right-hand-side it would lie.
 Those who with the matter was acquainted
 Said a big beauty-spot was the Seal of Prophet.
 It was black, yellowish in shade
 As big as a pigeon's egg in grade.
 Surrounded, as if with a border line,
 By small hairs in a circular line.
 Those who knew that Noblest Pedigree
 Said, big-boned was the great Nebî.^[1]
 Each of his bones was big, and round in shape,
 Exquisite, both in essence and in shape.
 Each of his limbs, which were so blessed,
 Suited by creation, wherein firmness was stressed.
 All the blessed limbs of the Prophet's
 Were as elegant as the Qur'ân's âyets.*

as-sunna(t) wa-l-jamâ'a(t), or from their books, the heart of that fortunate Muslim begins to receive those spiritual rays. The flavour enjoyed while receiving these rays cannot be described to a person who has not tasted them yet. One day, Huseyn Hilmi Işık Efendi, the master of the humble translator of this book, said, "If a person has never eaten honey, of how much help could the taste of jam be in describing honey to him?"

[1] The Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'.

*The palms of that stately being
Were wide, pure, fine, and darling.
So lovable were also his soles,
Fragrant and pretty, like a fresh rose.
So elegant, the connoisseurs expressed,
Were those miraculous hands, and so blessed.
Whenever the Prophet greeted someone,
His sweet smile would soothe anyone.
A couple of days after the event, nay,
Even several months, we should say,
Among crowds the fortunate fellow
Would be known from his smell so mellow.
His crystalline skin was white, hairless;
What words could praise a beauty so faultless!
To see the Beloved always and forever,
That blessed, fine body was eye all over.
So perfect was that delicate complexion,
Whereon Creator manifested His divine creation.
No hairs on his abdomen or chest,
Pure white, like a silver plate.
Only, from the mid-chest downwards,
A line of hairs went waistwards.
This black line looked on his body, so blessed,
Fine like a halo around the moon harvest.
The blessed limbs remained throughout his life
The same as they were in his early young life.
As time passed, the Prophet grew in age, naturally;
Like a bud, however, he was renewed physically.
Never presume that the Sultan of Universe
Was a bit above the normal size in fatness.
Neither thin nor fleshy was he;
Medium in size, and quite mighty.
Those people who are deeply learned in the matter,
Neither too lean, nor above the normal or fatter.
The Maker had made that splendid body,
With divine justice and equality.
On his pure skin precision reigned;*

*On his entire body haloes rained.
The Champion of Sidra^[1] was of medium stature;
With him did the world attain its peaceful order.
Those who saw his miracles and wonders,
Said to praise him was beyond their powers.
We have never seen such rosy beauty,
In height, in manners, in features, so lovely.
The Prophet was of medium height; yet,
When a tall man walked with the Prophet,
However tall that man might be,
The taller one the Prophet would be.
The Prophet, with the tall man compared,
Would be as taller as the palm of hand.
Whenever he walked, in dignity,
Rather fast was he in velocity.
As he walked, his habit was, let us say,
To bend forward, in a singular way.
Like walking downwards, that is to say,
He would lean forward in a slight way.
So high was he in honour and personality,*

[1] Sidra-t-ul-muhtahâ: a tree in the sixth sky. No creature, except for our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam', has gone farther above the Sidra-t-ul-muntahâ. One year before the Hijrat (Hegira), when our Prophet 'sall-Allâhu 'alaihi wa sallam' was fifty-two years old, on the twenty-sixth night of the blessed month of Rajab (on the night between the twenty-sixth and twenty-seventh days), the Archangel Jebrâîl (Gabriel) 'alaihis-salâm' took the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' to the Ka'ba, where an unknown person cleaved his chest, took out his heart, washed it with Zamzam water, and put it back in its place. Then the Prophet and the Angel mounted a Paradise animal called Burak and rode to the Mesjîd-i-Aqsâ in Jerusalem, which took them only a moment, thence ascended to the sixth sky, in one moment again. When they came to the Sidra-t-ul-muntahâ, Jebrâîl 'alaihis-salâm' said he could not go any further, for he would be burnt into ashes if he did. The Prophet went on alone. He went beyond the Sidra and beyond the Arsh, and entered Paradise. He saw Allâhu ta'âlâ in an ineffable, incomprehensible, inexplicable manner, without time and without direction. Then he was taken back to the earth. This ascent of the Messenger of Allah is called **Mi'râj**. Muslims celebrate this blessed event yearly on the twenty-sixth night of the blessed month of Rajab.

*The soul of Halîl^[1] was proud of his nobility.
When Hudâ^[2] loves a person, certainly,
All his limbs will be perfect in beauty.
As the Messenger of Allah walked quietly,
If a person confronted him suddenly,
That person would be stricken with fear;
Such would Allah's Messenger to him appear.
If a person talked with the Prophet continuously,
And listened to his sweet voice piously,
The flavour in his words would affect him so much,
He would be the Prophet's slave, if accepted as such.
The Eternal Creator had decked him with such beauty,
Peerless in all sorts of moral quality.*

[1] The Prophet Ibrâhîm (Abraham) 'alaihis-salâm'.

[2] Allâhu ta'âlâ.

PART TWO

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

INTRODUCTION

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

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

These facts will be proved in the pages ahead. The alterations, corrections and explanations are still going on. The Qur'ân al-kerîm, on the other hand, has preserved its originality since it was revealed to our Prophet 'sall-Allâhu alaihi wa sallam', without undergoing any diacritical alteration until today.

The facts that we have stated so far are not only Muslims' opinions. In fact, Western scientists and theologians have examined the Bible again and proved that it is not the genuine 'Word of Allah'. We should not forget that today, when the

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

(d. 1303 [1885 C.E.]) and printed in 1288 [1871 C.E.] in the printhouse owned by Yahyâ Efendi, who was the Shaikh of the convent of Mustafa Pâsha situated immediately outside of Edirnekapi, is registered with number 771 at the Nâfiz Pâsha section of the library of Süleymâniyye. It proves with various documents that Christianity is a religion mangled into utter heresy. Another book we have borrowed from is **Iz-hâr-ul-Haqq**, by Rahmatullah Efendi of India. That book delivered the severest blow on Christianity and divulged the fact that it was a groundless religion.

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

spreading of the book would cause irreparable harm to Christianity. Abd-ul-hamîd Khan II 'rahmatullâhi 'aleyh' (d. 1336 [1918 C.E.]), Muslims' Khalîfa, invited the great scholar once again, in the blessed month of Ramadân in 1304, and hosted him with deep respect and generous kindness in his palace. Rahmatullah Efendi passed away in Mekka-i-mukarrama in the month of Ramadân in 1308 [1890 C.E.].

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

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

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

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

Deceive no one, and no one will deceive thee.

Water from Islam's enemy will never satiate thee;

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

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

Harm of all sorts come to thee from thee;

Thy own evil thoughts, alone, will defame thee.

The dweller is what gives a dwelling its dignity;

Islam is the only source that will guide thee.

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

All worldly existence is transient, nothing stays forever,

Worldlies are all worthless, sorrow about them never.

*Abide by the right path, then you'll be safe forever;
Be faithful to Haqq,^[1] and enemy can harm thee never.
Keep on the right way, Allah will not embarrass thee!
To subdue someone, never consult to cruelty;
Of thy friends, misconduct will deprive thee.
Never humiliate thyself, nor backbite the absentee;
Be true, and work, Allah will reward thee.
Keep on the right way, Allah will not embarrass thee!
Allah, the Eternal, if He wishes, protects thee.
Even if the enemy mars the Believers' chastity;
As the saying goes among the Muslim community,
What brings the reward is one's pious activity.
Keep on the right way, Allah will not embarrass thee!
Doff that sordid hypocrisy, and don pure sincerity,
Don't be a blabbermouth, and never talk indiscreetly.
Perfect as you might be in hiding your hypocrisy,
From Haqq ta'âlâ, the Omniscient, none can be done in secrecy.
Keep on the right way, Allah will not embarrass thee!*

TODAY'S COPIES of THE TORAH and THE BIBLE

Today's world contains three major religions holding a belief in the existence of Allâhu ta'âlâ: Judaism, Christianity, and Islam. The international statistics obtained in 1979 indicated nine hundred million (900,000,000) Christians, six hundred million (600,000,000) Muslims, and fifteen million (15,000,000) Jews living on the earth. The remaining population [more than two billion], consisted of Buddhists, Hindus, Brahmins and the like, whose religious credos do not recognize the concept of Allah, idolators, fire-worshippers, people worshipping the sun and atheists. According to some recent American publications, the Muslim population was nine hundred, not six hundred, million. In fact, according to a statistical study published in 1980 by CESI [Centro Editoriale Studi Islamici], in Rome, there were 865.3 million Muslims on the earth, 592.3 million in Asia, 245.5 million in Africa, 21 million in Europe, 6 million in America and Canada, and 0.5 million in Australia. According to a book

^[1] Allâhu ta'âlâ.

entitled **Islam** and published in English in 1984 by the Islamic center called 'The Muslim Educational Trust', there are one billion and fifty-seven million (1,057,000,000) Muslims living on the earth today. The book also gives the numbers of Muslims living in the forty-six different Muslim countries as well as those in the other countries of the world. The statistics show that these numbers are on the increase. The number of countries with more than fifty per cent Muslim population is fifty-seven as of today. It is a deplorable fact that today, when we are on the threshold of the twenty-first century, there are still people worshipping idols. On the other hand, some of the votaries of the three major religions professing belief in the existence of Allâhu ta'âlâ have lost their belief entirely. For there are no longer any true murshîds (guides) to lead them. It is impossible for those ignorant men of religion who lack the necessary religious and scientific knowledge to imbue love for Islam into a young generation who are educated with scientific teachings. Leading them to salvation requires open-minded guides equipped with a powerful religious background reinforced with most up-to-date scientific knowledge. Our aim in this chapter is to launch an objective quest for the true religion of Allah, to carry on a scientific research to determine which one of the two great holy books, i.e. the Torah and the Bible versus the Qur'ân al-kerîm, is the true Book of Allah, and to show the right way to those who falter in this respect.

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

The Holy Bible is not only one book. First of all, it contains the **Old Testament**. Its second part, the **New Testament**, consists of the Gospels written by Matthew, Mark, Luke, and John, the Acts of the Apostles written by Luke, the Epistles written by Paul, (James, Peter, and John, and Revelation). **The Old Testament** consists of three sections. The first section,

which is considered to be the **Torah** revealed to Mûsâ 'alaihis-salâm', covers five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The second section is called **Nebiim**, or Prophets, and is composed of two divisions, i.e. former Prophets, and latter Prophets. Their names are Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The third section, **Ketûbîm**, or books, writings, consists of Psalms, which are attributed to Dâwûd (David) 'alaihis-salâm', Proverbs of Solomon, The Song of Songs, Ecclesiastes, Ruth, Esther, Job, Jeremiah, Lamentations of Jeremiah, Daniel, Ezra, Nehemiah, 1 Chronicles, and 2 Chronicles.

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

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

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him." (Deut: 18-18)

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

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

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

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

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

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

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

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

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

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

3) Some of the statements in this group were made by the Apostles of Îsâ ‘alaihis-salâm’ and tell about the events in which that great Prophet was involved, some of them were made by some people, some of them are narrations conveyed by some historians, and others are events with unknown narrators. Let us give an example: “And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.” (Mark: 11-13)

In this verse, a person conveys an incident in which someone else is involved. The person who conveys the incident is not known. Yet it is hinted that the person who goes near the fig tree is Îsâ ‘alaihis-salâm’. However, Mark, who wrote these lines, had never seen Îsâ ‘alaihis-salâm’. Another oddity here is that in the following verse, i.e. the fourteenth verse, Îsâ ‘alaihis-salâm’ invokes a malediction on the fig tree so that it will never yield any fruit. It is an inconceivable paradox. It is beyond a fig tree to give fruit prematurely. It would have been contrary to

reason, to knowledge, to science and to the religious canon for a Prophet to accurse a fig tree, which is only a helpless creature of Allâhu ta'âlâ, because it would not give fruit prematurely.

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

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

Muslims' Holy Book, the Qur'ân al-kerîm, declares, as is purported in the eighty-second âyat-i-kerîma of the Nisâ Sûra, **“Will they still not think that the Qur'ân al-kerîm is the Word of Allah and meditate over its meaning? [The Qur'ân al-kerîm is the Word of Allah.] Were it not the case, it would definitely contain inconsistencies.”** How true it is! The inconsistencies in the Holy Bible indicate that it is a human utterance. Furthermore, as we shall enlarge on later, the copies of the Torah and the Bible have been examined, corrected, altered, amended and, in short, changed from one shape into another by various councils and synods. Can the Word of Allah be corrected? Since the Qur'ân al-kerîm was revealed up to our time, not a single letter in it has been changed. As we shall see in the division allotted to the Qur'ân al-kerîm, no effort has been spared to accomplish this end. That the Qur'ân al-kerîm has not been changed until now is a fact which the most bigoted Christian clergymen acknowledge, though with fierce jealousy. The Word of Allah will be so! It will never change. Let us see what Christian theologians and scientists say on whether today's Gospels are the Word of Allah or man-made:

Dr. Graham SCROGGIE, a member of the Moody Bible Institute, makes the following observation on the seventeenth

page of his book 'Is the Bible the Word of God?':

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

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

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

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

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

On the other hand, the Gospel written by Barnabas, who was one of the Apostles of Îsâ (Jesus) 'alaihi-salâm' and who had accompanied Paul in his journeys intended to promulgate the Christian religion, was immediately made away with, and the fact that was written in it, "Îsâ (Jesus) 'alaihi-salâm' said, Another Prophet, whose name is Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam', will come after me, and he will teach you many facts," was hidden by the bigoted Christians.

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

As the Torah and the Bible were being translated into Greek

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

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

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

First of all, let us say that today's Christians do not all possess the same version of the Bible. If you tell a Catholic that

you would like to talk with him on the Bible, he will ask you, "Which version of the Bible?" For various Catholic, Protestant and Orthodox Christians read varying versions of the Bible. When you ask them, "How can there be various versions of the Bible which is the Word of Allah," they will fumble for an answer and then prevaricate, "In actual fact, there is only one Bible. They may have varying interpretations, though." A retrospection into history will show that the first Roman Catholic Text of the Bible, the Latin version of the Bible translated by Jerome and called Vulgate, appeared in Reims in 990 [1582 C.E.],^[1] and was reprinted in Douay in 1609. It exists today under the name Roman Catholic Version (RCV). Yet the Bible possessed by the British today is very much different from that former version. For the Bible was subjected to numerous alterations since 1600 up to our day and some parts, which are termed '**apocrypha**'^[2] = (writings or statements of doubtful authorship or authenticity), were excised from the Bible, while some other parts, e.g. Judith, Tobias, (or Tobit), Baruch, and Esther, were abrogated irrevocably. Finally, it was published as the most recent and truest Bible under the label Authorized Version. However, because its language was found extremely coarse by a number of people who had a say in the various branches of knowledge, including renowned prime minister Churchill,^[3] the former Bible, i.e. the Authorized King James Version (KJV), which had been published in 1611, was resumed. In 1952 the Bible was revised once again and a version was prepared under the label Revised Standard Version (RSV), which also was rejected soon because it was found 'inadequately revised'. A short time later, in 1991 [1971], the 'Double-revised Bible' was published.

The Catholic Bible as well underwent many changes. In fact, the Bible was translated from Hebrew into Greek and from Greek into Latin, was re-examined by various councils, e.g. by the Nicene Council that was held with the command of

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

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

^[3] Sir Winston L.S. Churchill (1874-1965), British statesman and writer, prime minister of England, from 1940 to 1945 and from 1951 to 1955.

Constantine the Great in 325, by the Council of Ludicia in 364, by the Council of Istanbul in 381, by the Carthaginian Council in 397, by the Ephesus Council in 431, by the Council of Kadiköy, and by many other councils, was re-arranged at each council, some parts were changed at each time, some books were excised from the Old Testament, while some books that had been rejected by the previous councils were re-admitted. When the Protestant sect appeared in 930 [1524 C.E.], these books were examined again and new changes were made.

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

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

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

born slaves, children of Allâhu ta'âlâ. Allâhu ta'âlâ is the Lord, the Father of us all. The Biblical words 'Father' and 'Son' must be construed as such."

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

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

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

The bigoted British priests went even further in this respect and committed the miserable guilt of defiling the Biblical verses. An example is the sixteenth verse of the third chapter of John, which was changed from, "For God so loved the world, that he gave [sent there] his only son, [that is, the person he loved very much,] that whosoever believeth in him should not perish, but have everlasting [endless] life," to "For God so loveth the world, that he gave his only (**begotten**) Son, that whosoever believeth in him should not perish, but have everlasting life." Here, they used the English word 'begotten', which literally means 'born'. On the other hand, the fact that Allâhu ta'âlâ is ONE and that Îsâ (Jesus) 'alaihis-salâm' was sent as a Prophet is stressed at many places of the Bible. Here are a few examples:

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

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

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

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

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

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

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

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

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

“... have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.” “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” (ibid: 21, 22)

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

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

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

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

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

“... but He that sent me is true; and I speak to the world

those things which I have heard of Him.” (John: 8-26)

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

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

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

“Unto you first God, having raised up His Son Jesus,^[1] sent him to bless you, in turning away every one of you from his iniquities.” (ibid: 3-26)

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

All these verses are quoted from the Holy Bible owned by today’s Christians, and they show that despite all the interpolations today’s books of the Torah and the Bible still do contain passages surviving from the real Bible.

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

“They [Jews and Christians] say: “(Allah who is) Rahmân (Gracious) has begotten a son!” “Indeed ye have put forth a thing (a lie) most monstrous!” “At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,” “That they should invoke a son for (Allâhu ta’âlâ) the Most Gracious.” “For it is not consonant with the majesty of (Allâhu ta’âlâ) the Most Gracious that He should beget a son.” “Not one of the beings in the heavens and the earth but must come to (Allâhu ta’âlâ) the Most Gracious as a slave.” (19-88 to 93) Allâhu ta’âlâ

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

^[1] It goes without saying that the word ‘Son’ here means ‘Blessed Born Slave’.

declares as follows in the third âyat of the Ikhlâs Sûra of the Qur'ân al-kerîm: "... **He (Allah) begetteth not, nor is He begotten. ...**" (112-3) The hundred and seventy-first âyat of the Nisâ Sûra purports, "**O People of the Book [Jews and Christians]! Commit no excesses in your religion: nor say of Allâhu ta'âlâ aught but the truth. [Do not slander Him by saying that Îsâ 'alaihi-salâm' is the son of Allah.] Îsâ (Jesus) the son of Mary was (no more than) an apostle of Allâhu ta'âlâ, and His Word (Creation), which He bestowed on Mary, and a Spirit proceeding from Him: [O Christians.] so believe in Allâhu ta'âlâ and apostles. Say not 'Trinity', nor say that Allâhu ta'âlâ is the third god in the trinity: desist; it will be better for you; Allâhu ta'âlâ is ONE Ma'bûd (One Being who is worthy of being worshipped): Glory be to Him: (Far exalted is He) above having a son. ...**" (4-171)

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

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

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

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

printed in millions of copies and earns its publishers millions of pounds yearly. Then, no other job can yield more profit than does the regular job of revising and publishing the Holy Bible yearly.

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

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

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

"An article that appeared on the September 8th, 1957 issue of the American periodical AWAKE read as follows: So there are as many as fifty thousand errors in the Holy Bible! Recently, a young man bought a copy of the King James Version of the Holy Bible. He never expected that there would be mistakes in the Holy Bible which he thought was the Word of Allah. A short time later he saw an article with the heading 'Facts About the Bible' in the periodical Look, which he had happened to buy.

The article said that a clerical commission appointed in 1133 [1720 C.E.] found twenty thousand errors in the Bible that was prepared under the command of King James. He was both surprised and extremely sad. When he talked with his spiritual companions about this matter, they said, to his great amazement, that the existing Bible contained “fifty thousand errors, not twenty thousand.” He almost swooned. Now he asks us: For God’s sake, tell me. Is the Holy Bible which we look on as the Word of God really a book full of mistakes?

“I read the magazine with attention and kept it. Six months ago, one day I was sitting at home, when the door-bell rang. I opened the door and saw a polite young man standing before me. Smiling respectfully, he gave me a cordial greeting, and showed me his I.D. card. It said ‘Jehovah’s Witness’ on his I.D. This appellation was used by a missionary organization. In a dulcet tone, the young missionary said, ‘First of all, we are trying to invite you, and the other educated people who have deviated from the right path, to Christianity, which is the right path. I have brought you books containing some lovely passages from the Torah and the Bible. Let me present them to you. Read them, think over them, and make a decision.’ I invited him in and offered him some coffee. He seemed sure that he had convinced me, at least halfway. After coffee, I asked him, ‘My dear friend, you look on the Torah and the Bible as the Word of Allah, don’t you?’ ‘Definitely,’ was the answer. ‘Then, there are no errors in the Torah and the Bible, are there?’ ‘Impossible,’ he said. Then I showed him the magazine Awake, and said, ‘This magazine is issued in America. It is written in this magazine that there are fifty thousand errors in the Bible. If the person who had written the article in this magazine were a Muslim, you would be free to believe him or not. Wouldn’t you rather admit the statements written in a magazine issued by your co-religionists?’ Poor man, he was so badly caught unawares, so bewildered. ‘Will you please give me that magazine? I want to read it,’ he requested. He read it, and then read it once again, and again. He blushed with embarrassment. I saw it and tried to suppress my smile. He must have sensed it, so he blushed the more. At last he came up with an answer: ‘Look,’ he said. ‘This magazine was printed in 1957. We are in 1980 now. Twenty-three years’ time is quite a long period. The errors should have been found and put to right by now.’ I

pressed the argument seriously, 'Let's suppose you're right. But how many thousands of the fifty thousand errors do you think were corrected? What were the errors corrected? How were they corrected? Could you enlighten me in this respect?' His head fell down, and admitted, 'Unfortunately, no. I can't.' I added, 'My dear guest! How could I believe that a book that contains fifty thousand errors and which is changed and corrected every now and then is the Book of Allâhu ta'âlâ? Not a single letter has been added to or excised from the Qur'ân al-kerîm which we believe is the Book of Allâhu ta'âlâ. It does not contain a single mistake. I appreciate your effort to guide me to the right path, yet your guide, the Old and New Testaments, is erroneous, and the path you have chosen is doubtful. How will you explain this paradoxical state?' The poor man was thoroughly disillusioned and fuddled. He said, 'Let me go and consult my priestly superiors. I will be back with the answers in a couple of days,' and disappeared. He never showed up again. I have been waiting ever since. There is no one in sight so far!"

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

One point we should like to stress at the outset is that the people who have searched and found the erroneous passages in the Torah and the Bible are mostly the ecclesiastical people. These people have been looking for ways to get out of the contradictory situations they have fallen into. Philips, who published the book entitled 'The Modern English Version of the Bible' in London in 1970, makes the following observation about the Gospel of Matthew:

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

Matthew does not reflect the same circumspection.”

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

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

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

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

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

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

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

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

Now, let us think well: Supposing the person who wrote these statements were Matthew himself, why did he relate the incident through a bystander’s mouth instead of speaking for himself? If Matthew himself were the author of the Gospel concerned, he would have said, for instance, “As I was sitting at the receipt of custom, Jesus passed by. He saw me and told me

to follow him. So I followed him.” This shows that Matthew is not the author of the Gospel of Matthew.

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

This wording indicates that:

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

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

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

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

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

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

“So Gad came to David, and told him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three

months before thine enemies, while they pursue thee? ..." (2 Sam: 24-13)

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

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

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

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

The same battle is related in two different ways in two different places. The number of chariots, which is seven hundred in the former, is multiplied by ten and becomes seven thousand in the latter. The forty thousand horsemen slain according to one of the books is changed to the same number of footmen in the other!

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

Let us give some other examples:

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

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

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

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

Here is another example:

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

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

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

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

Finally, let us quote some different passages:

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

On the other hand it is written in the thirty-ninth and later verses of the twenty-third chapter of the Gospel of Luke that

“one of the malefactors which were hanged railed on him,” but the other one “rebuked” his companion by saying “Dost not thou fear God, seeing thou art in the same condemnation?”, and that Îsâ ‘alaihis-salâm’ said to him, “To day shalt thou be with me in paradise.” (Luke: 23-39, 40, 43)

The textual differences are obvious.

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

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

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

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

The former priest quotes another passage:

“Jesus, when he had cried again with a loud voice, yielded up the ghost.” “And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;” “And the graves were opened; and many bodies of the saints which slept rose,” “And came out of the grave after his resurrection, and went into the holy city, and appeared unto many.” (ibid: 27-50, 51, 52, 53) After this quotation, the former priest Anselmo Turmedo, who converted to Islam afterwards, adds: “This passage, which is a mere description of a disastrous event, was plagiarized from an ancient book. This description was written by a Jewish historian upon the capture and destruction of Jerusalem by Titus (Roman empire from 78 to 81 C.E.). We see the passage in Matthew now, which means that it was inserted into Matthew afterwards by an anonymous person.” And this, in its turn, proves once again that the

^[1] John (Yahyâ ‘alaihis-salâm’)

argument that “the Gospel of Matthew is not the Gospel written by Matthew himself” is true, and reminds of the anonymous author of the Gospel of Matthew with all the so many accessions.

Let us touch upon another chronological error:

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

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

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

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

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

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

Ruth: Author: anonymous.

1 Samuel: Author: anonymous.

2 Samuel: Author: anonymous.

1 Kings: Author: anonymous.

2 Kings: Author: anonymous.

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

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

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

Esther: Author: anonymous.

Job: Author: anonymous.

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

Jonah: Author: unknown.

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

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

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

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

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

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

Now, please put your hand on your heart, and answer the following questions: What does a religious book teach? A religious book teaches people what they should do and what

they should not do. It gives them ideas about this world and the next. It rebukes them for bad behaviour and praises them for good behaviour. It teaches them their duties towards Allâhu ta'âlâ and the behaviour they should observe with one another. It formulates a lifelong policy that should be pursued for a peaceful and happy worldly life. In short, a religious book is a BOOK of MORALS.

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

How appalling! These abominable stories are rejected even by some Christians. A 1977 issue of the magazine **Plain Truth** contained an article purporting the following warning: "Be extra careful as you teach the Holy Bible to your children! For there are indecent stories of fornication in the Holy Bible. Children that read these stories may develop some abnormalities concerning relations between family members. These indecent stories, which mostly appear in the Old Testament, must be

discarded entirely and children must be given a Holy Bible purged from such impurities.” The magazine also adds that “The Holy Bible should definitely be subjected to an analysis. Presently, it encourages young people to immoral indulgences, rather than imbuing them with high moral qualities.” Bernard Shaw, the well-known man of literature, goes to an extreme in this subject. He is of the opinion that “The Torah and the Bible are the most dangerous books of the world. They must be locked in a strong safe lest they should appear again.”

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

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

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

As the European scientists and historians, and even Christian theologians announce that today’s Torahs and Bibles are corrupt books, enemies of religion, who reject spiritual

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

"This is Matthew's account of the most disputed miracle of Îsâ 'alaihis-salâm'.

"A miracle is a preternatural, wonderful event performed by a prophet for the purpose of displaying his capacity and power. How can we suggest these miracles as a credal tenet to today's Christians, who have learned the most up-to-date scientific improvements and who have grown up in a knowledgeable environment? On the other hand, it is impossible to take them out of the Gospels. Then, we have to analyse them once again. Our childhood was spent in a setting where we had to listen again and again to the various miracles of Jesus (Îsâ 'alaihis-salâm'). Some of them, such as his changing water into wine at a wedding party at Cana; his stopping a horrifying tempest in the sea of Galilee; his curing the blind; his walking on the sea up to his disciples' boat; his enlivening Luazar from death, were

engraved into our brains. Indeed, the Bible is mostly full of miracles. The most lovely parts of all the four Gospels consist of miracles. When Jesus (Îsâ 'alaihi-salâm') went to the Jews, he had to show them miracles so that he could prove his prophethood. For the Jews had challenged him to prove himself by showing them miracles. In fact, more often than not, he had to display miracles to some of his own disciples because they felt doubts about his prophethood. For example, as he and his disciples went out into the sea in a boat, a horrifying tempest broke out, the disciples woke Jesus (Îsâ 'alaihi-salâm'), saying, 'O Lord, save us, or else we will perish!' Upon this Jesus (Îsâ 'alaihi-salâm') made a sign and the tempest calmed down. This miracle impressed the disciples very deeply, so they went down to Jesus' feet, apologized, and confirmed him. Then, when they related this story to the other Jews, they, too, admired him, and became Nazarenes. [Matthew: 8]

"The thirty-seventh and thirty-eighth verses of the tenth chapter of the Gospel of John quote Jesus as having said, 'If I do not the works of my Father, believe me not.' 'But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.' (John: 10-37, 38) These miracles had so great an impact on the people that the great Jewish theologian Nicodemus, who had been denying Jesus, visited him one night and, being attracted by the miracles he displayed, he acknowledged, 'Now I believe in the fact that you have been sent by Allah. For you could not do all these miracles without the help of Allah.' We know that Jesus (Îsâ 'alaihi-salâm') regretted and felt shame that he had to perform these miracles. When he cured a man suffering from leprosy with the touch of his hand, he told the man not to tell others that he had cured him.^[1] He performed the miracles with a single sign or saying only a few words. According to the Bible, when he exorcised the devil out of a girl, he said to her mother, 'Go thy way; the devil is gone out of thy daughter.'^[2] And he said to those people whom he cured, 'Rise, take up thy bed, and walk.'^[3] As a matter of fact, a sign made with the hand or a touch would be enough to accomplish the miracles. These

^[1] Luke: 5-14

^[2] Mark: 7-29

^[3] John: 5-8

miracles mostly emanated from the compassion that Jesus (Îsâ 'alaihi-salâm') felt for people. One day he saw two blind men on the side of the road. They asked him to help them. He pitied them and touched their eyes with his hands, whereupon they were blessed with seeing again. In fact, the miracle related by Luke shows how merciful Jesus was. He saw 'a dead man carried out, the only son of his mother.' He 'had compassion on her,' and enlivened her son. (Luke: 7-12, 13, 14, 15) Today, these miracles are rejected by a number of Christians. Many a scientist believes in Jesus but refuses to believe that he could have managed such miracles. It was as early as 1162 [1748 C.E.] when the famous Scotch historian David Hume wrote: 'Miracle means suspension of the laws of nature. The laws of nature are based on definite and fixed essentials. It is impossible to change them. For this reason, miracles are unbelievable.'

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

"Many experiments have been done with a view to penetrating into the essence of miracles and providing a logical explanation for them. For instance, the event of satiating more than five thousand people with two fish took place, in actual fact, in quite a different manner. Jesus (Îsâ 'alaihi-salâm') and the other Nazarenes went out for a picnic. When it was lunch time everybody took out what they had brought to eat, and Jesus, too, took out the food, two fish and five loaves of bread, that he had brought. So they all sat and ate. As for Jesus' walking on the sea to the ship aboard which were his disciples; it is entirely an optical illusion. We all know that in foggy weather people walking along the seashore appear as if they were walking on the sea. As for the passing over of the storm; it may be considered that the storm was already passing over when Jesus made a sign, and that it would calm down anyway, even if he had not made a sign. As a matter of fact, all these events are narrated by those who saw them. A person who sees something of this sort may succumb to his emotional predilections, understate or overstate the event, or distort the fact and relate it subjectively. In the meantime, one point should

not be forgotten: Today the disputes on the miracles have almost entirely lost their impetus, and very few people, if there are any, believe in the miracles in the Gospels. Recently, a well-known archbishop said, 'A person can be a true Christian without believing in these miracles as well. For the essence of Christianity is belief in God and compassion for people.' This means to say that whether or not we read the Bible as a book of tales, and the miracles written in it as fictitious stories, has nothing to do with piety.

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

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

"That was the last of Jesus' miracles. When the Romans caught him and took him to Herod, Herod asked him to display a miracle. Jesus did not answer. He looked before him in silence.^[1] For the mission that God had given him was over.

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

That prophet, who had provided all sorts of help for others, could not help himself now. For he had been sent as a saviour for humanity, not as a saviour for himself! How much pleased God was with that behaviour of his can be assessed from His raising him to heaven.

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

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

John: 18-33, 34, 35, and so on.

to do favours and charitable deeds, we shall allot the following passage to this end, supporting our argument with citations from the book **Mawâhib-i-ladunniyya**, written by Ahmad Qastalânî ‘rahmatullâhi ‘aleyh’ (d. 923 [1517 C.E.]), a great Islamic scholar.

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

The advent of Muhammad ‘alaihis-salâm’, some of his

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

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

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

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

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

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

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

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

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

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

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

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

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

9) The discourse of the Holy Bible lacks by far the

genuineness that should exist in the discourse of the Word of Allah. Some passages of the Old Testament, in especial, as we have exemplified earlier in the text, are too obscene to be read in the presence of children.

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

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

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

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

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

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

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

even come to an agreement among yourselves. What will you guide us with?"

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

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

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

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

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

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

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

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

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

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

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

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

Christianize them if you act in this manner. At least you can cause their hearts to begin to doubt.'

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

A Christian missionary states as follows:

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

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

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

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

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

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

Those are some of the fibs with which missionaries are

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

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

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

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

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

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

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

As for the second assertion of missionaries, i.e. today's flourishing Christians versus the poor and destitute people living in Muslim countries; it is true, yet it has nothing to do with religion. Any person with common sense will see that the privations that Muslims have been suffering today cannot be imputed to the great but neglected religion of Muslims, Islam, if not to those people who do not know the essentials of this

religion, or who are remiss in practising them though they know them. And also he will see that the scientific improvements that Christians have been enjoying are due not to the Holy Bible, which is the kind of a book you have seen above, but to their own laborious efforts, integrity, and determination, which they have learned from the Qur'ân al-kerîm^[1] and practised by holding fast to its lightsome principles though they do not believe in it. Our religion repeatedly commands to work, to be honest, to have determination, and to learn everything; those who neglect this commandment will no doubt incur the wrath of Allâhu ta'âlâ. In fact, Muslims are lagging behind not because they are not Christians, but because they are not true Muslims.

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

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

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

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

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

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

**Then He brought the Qur'ân to Habîbullah,^[8] when required,
Completing it in twenty-three years; then Revelation expired.**

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

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

**Some scholars said: it is wâjib^[1] to know Prophets' names,
Allah, in Qur'ân, gives us twenty-eight of their names.**

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

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

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

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

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

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

^[3] The Prophet David 'alaihi-salâm'.

^[4] The Prophet Moses 'alaihi-salâm'.

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

^[6] The original Bible.

^[6] The Prophet Jesus 'alaihi-salâm'.

^[7] I swear in the name of Allah.

^[8] The Beloved of Allah, i.e. Muhammad 'sall-Allâhu 'alaihi wasallam'.

^[1] Open commandments in the Qur'ân al-kerîm are called farz (or fard).
When it is not understood from the Qur'ân al-kerîm whether a certain
thing is farz or not, it is termed **wâjib**.

THE QUR'ÂN AL-KERÎM

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

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

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

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

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

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

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

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

[2] Mûsâ (Moses) ‘alaihis-salâm’

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

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

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

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

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

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

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

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

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

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

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

necessarily have become Muslims by now.

See what even Lamartin has to say:

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

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

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

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

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

When a new Prophet appears, people around him anticipate miracles from him. Both Mûsâ (Moses) ‘alaihis-salâm’ and Îsâ (Jesus) ‘alaihis-salâm’ had to display miracles to prove their prophethood. Actually, these miracles took place only with the

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

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

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

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

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

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

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

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

light, we will no longer see the galaxies. We have to begin making more powerful telescopes. For we fear that it will soon be impossible for us to see them.”

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

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

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

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

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

The thirtieth âyat of Enbiyâ Sûra purports, “(Do not they know that) **We made from water every living being? ...**” (21-30) The fifty-fourth âyat of Furqân Sûra purports, “**It is He (Allâhu ta’âlâ) Who has created man from water; then has He established relationships of lineage and marriage: ...**”

(25-54) The thirty-sixth âyat of Yâsîn Sûra purports, **“Allâhu ta’âlâ is far from all sorts of fault or deficiency: He created in pairs all things that the earth produces, as well as their own (human) kind AND (OTHER) THINGS OF WHICH THEY HAVE NO KNOWLEDGE.”** (36-36) In this âyat-i-kerîma, the expression **“and other things of which they have no knowledge,”** makes references both to botanists and zoologists and to those scientists who will be doing research for new sources, e.g. atomic energy, which humanity will discover gradually in the course of time. As a matter of fact, the twenty-second âyat of Rûm Sûra purports, **“And among His Signs is the creation of the heavens and the earth, and the variations of your languages and your colours: verily in that are Signs for those who know.”** (30-22) That means to say that variations of languages and colours embody some very subtle ultimate divine causes that we do not know yet. They will be discovered in process of time.

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

Some scholars conjecture that the expression, “who sendeth down sustenance for you from the sky,” may refer to the sugary substance which descended from heaven to Mûsâ ‘alaihis-salâm’ and his people whenever they lost their way in the desert, and which still appears in waterless areas. The books of tafsîr explain the expression that purports, “who sendeth down sustenance for you from the sky,” as “It is Allâhu ta’âlâ who sends you from heaven the causes of your sustenance, such as

rain and others, [snow, moisture].” Indeed, Allâhu ta’âlâ sends our food from heaven. Let us explicate this fact. Today’s most eminent scientists explain the formation of albumens and proteins as follows: “On rainy days, the oxygen and the nitrogen in air combine with each other with the effect of thunderbolts and lightnings, and produce the gas called nitrous monoxide, which, in its turn, makes another compound with oxygen, i.e. the orange coloured nitrous dioxide. In the meantime, again with the effect of thunderbolts and lightnings, the moisture and the nitrogen in air combine to make ammonia. Owing to the moisture in air, the nitrous dioxide changes into nitric acid, which in its turn combines with the ammonia and the carbonic acid in air, hence ammonium nitrate and ammonium carbonate. The salts formed in this way fall on to the earth with rain. Once these salts reach the earth they combine with the calcium salts to make the compound termed calcium nitrate. This salt is absorbed by plants and makes them grow. These substances change into various proteins, [e.g. albumens,] in the human beings and animals that eat these plants, and feed the people who consume the meat, the milk, and the eggs of those animals.” Then, people’s food, as is stated in the Qur’ân al-kerîm, comes from heaven.

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

a few drops from that ocean of meanings.

Now, if we ask these scientists, “Do you think a person who had not learned how to read and write could conceive these facts fourteen hundred years ago?” they will say, “It is impossible. Obtaining these facts today have cost humanity centuries spent reading innumerable books and doing countless experiments. And doing all those experimentations requires reading for years, establishing huge laboratories, and preparing and using delicate instruments.”

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

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

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

Before penetrating deeper into the inner essence of the experiment done, let us study how the Qur’ân al-kerîm was revealed, and what Allâhu ta’âlâ stated to His Messenger ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ during the revelation. For this has to do with the arrangement of the Qur’ân al-kerîm. The Qur’ân al-kerîm was not revealed in the same order as today’s arrangement. The earliest revelation was the ‘ALAQ Sûra. First,

five âyats of 'Alaq Sûra were revealed to Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. They purport, **"O Muhammad! Read! In the name of thy Lord and Cherisher, Allah, Who created everything."** **"Created man, out of a (mere) clot of congealed blood ['alaq]:"** **"Read, and thy Lord (Allah) is Most bountiful,"** **"He Who teacheth (with the use of) the Pen,"** **"Teacheth man that which he knoweth not."** (96-1, 2, 3, 4, 5)

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

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

Let us repeat once again that the entire world respects the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' and no one, with the exception of a few bigoted priests, has ever criticized him. Let us read together an article about Muhammad 'sall-Allâhu 'alaihi wa sallam' and Islam, which appeared in an

encyclopaedia entitled **Kurschner**, published in Stuttgart, Germany, in 1305 [1888 C.E.]. We have chosen that encyclopaedia as the source of our citation because books in that category have to abide by the truth as long as it is possible. What concerns us in this connection is its comments on the moral quality and the virtues of our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Since it reflects the opinions which the Christian scientists of the previous century entertained concerning the Islamic religion, we have paraphrased the following passage in its entirety:

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

Islam was the most consummate and the purest form of all those religions.

“Islam means ‘to submit oneself entirely (to Allah’s Will).’ The Qur’ân al-kerîm is the Holy Book of the Islamic religion. Whereas in the holy books belonging to the other religions mention is made only to spiritual matters, the Qur’ân al-kerîm also contains social, economical and jurisprudential teachings. These teachings include a number of principles that people should observe in worldly life, and even several principles of civil code. In addition, it contains commandments as to how to perform acts of worship, how to fast, and how to wash, as well as admonitions that other people and votaries of other religions should be treated kindly. The Qur’ân al-kerîm commands to struggle against those non-Muslim governments that perpetrate cruelty. Its basic essential is to worship one Allah. It prohibits religious images and icons. It forbids wine and pork. It accepts Mûsâ (Moses) and Îsâ (Jesus) ‘alaihimassalâm’ as Prophets. Yet it holds these two Prophets inferior to the final Prophet Muhammad ‘alaihissalâm’. [It is a definite fact. For the qualities and superiorities of Muhammad ‘alaihis-salâm’ are written in the Torah and in the Injîl (Bible), which were revealed to Mûsâ and Îsâ ‘alaihimassalâm’, respectively. Mûsâ and Îsâ ‘alaihimassalâm’ were aware of this fact and they therefore begged and prayed very earnestly that they be joined into his Ummat (Muslims). Îsâ’s ‘alaihis-salâm’ prayers were accepted, and Allâhu ta’âlâ raised him up to heaven, alive. Towards the end of the world he will come back down to earth, follow, and spread, the Sharî’at of Muhammad ‘alaihis-salâm’.] It gives the good news that those who accept the Islamic religion and lead a life in conformity with its commandments will go into Paradise, wherein are worldly pleasures, rivers, fruits, and sofas covered with silk, and will be given young and beautiful houris (maidens of Paradise).

“Muhammad ‘alaihis-salâm’ was extremely beautiful-tempered, friendly, well-mannered, and utterly honest. He always avoided anger and vehemence, and was never oppressive. He asked Muslims to be always good tempered and friendly, and stated that the way to Paradise went through mildness and patience. He said that veracity, mercy, charity to the poor, hospitality, and compassion were the permanent essentials of Islam. He always lived in contentment, and

avoided luxury and ostentation. He rejected all sorts of discrimination among Muslims, and showed the same respect to every Muslim. He never had recourse to coercion, unless it was inevitable, tried to settle all sorts of problems in a peaceful, placatory, admonitory and explanatory way, in which he was mostly successful. [Throughout his lifetime, he did not hurt or offend anyone. He was never angry with anyone in a matter where his own person was involved. He was never heard to say, "No," to a request. If he had what was asked of him, he would give it; if he did not have it, the sweetness of his silence would satisfy well beyond appeasement. He was the darling of Allâhu ta'âlâ. He was the sayyid, the master of all people, past, present, and future.] In 630 he returned to Mecca, conquered the city easily, and in quite a short time transformed the semi-wild Arabs into the most civilized people of the world.

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

The following conclusion can be drawn from this passage in the encyclopaedia: Although the historian who wrote this passage does not seem to believe in the full sense that Islam is the religion of Allâhu ta'âlâ, he admits that it is a perfect religion, that it enjoined belief in one Allah, and that it made a civilized nation from the savage Arabs, and he specially praises and lauds our Prophet. In fact, Muhammad 'alaihis-salâm', who the entire world acknowledges is the most perfect human being, was called **'Muhammad-ul-emîn** = Muhammad the Trustworthy' by his arch enemies, the most implacable unbelievers, owing to his superlative honesty and faithfulness. He carried on this sacred task despite all sorts of unfavourable conditions. After a short while Jebrâîl 'alaihis-salâm' (the Archangel) brought him the remaining fourteen âyats of 'Alaq Sûra. Muhammad 'alaihis-salâm' began to recite to the Meccans the âyats of the Qur'ân al-kerîm that were being revealed to him, and to invite them to the true religion, despite their cruel reactions. The Meccans would laugh at him and scoff at him. Whenever they saw him performing (the prayer called) namâz, they would eye him with the same consternation you would feel when you saw someone worshipping an invisible idol, and they would exclaim, "You must have gone crazy!"

Then Allâhu ta'âlâ revealed to him the first four âyats of Qalam Sûra, which purported, **“Nûn. By the Pen and by the (Record) which (men) write,—” “Thou art not, by the Grace of thy Lord (Allah), mad or possessed.” “Nay, verily for thee is a Reward unfailing;” “And thou (standest) on an exalted standard of character.”** (68-1, 2, 3, 4)

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

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

The third and fourth âyats of Najm Sûra purported, **“Nor does he (Muhammad 'alaihis-salâm) say (ought) of (his own) desire. [For he has been commanded to announce tawhîd (the unity of Allah), to annihilate polytheism, and to spread the Sharî'at].” “It is no less than revelation sent down to him.”** (53-3, 4)

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

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

The initial ten âyats of that Sûra purported: **“O thou, (Muhammad), wrapped up (in a mantle)!” “Arise and deliver thy warning [about the imminent torment of Allâhu ta'âlâ to those who will not believe]!” “And thy Lord do thou magnify!” “And thy garments keep free from stain!” “And all abomination shun = (Keep away from what I am going to prohibit)!” “Nor expect, in giving, any increase (for thyself) = (Never embarrass others by reminding them of the favours you have done for them)!” “But for thy Lord's (Cause), be patient**

and constant!” “Finally, when the trumpet is sounded,” “That will be – that Day – a Day of Distress, – ” “Far from easy for those without Faith.” (74–1 to 10)

And its âyats from the twenty-fourth onwards purported, “Then said he: This is nothing but magic, derived from of old;” “This is nothing but the word of a mortal!” “Soon will I cast him into Hell-fire!” “And what will explain to thee what Hellfire is!” “Naught doth it permit to endure, and naught doth it leave alone [those who enter it]!” “Darkening and changing the colour of man!” “Over it are nineteen [angels inflicting torment]!” “And We have set none but angels as guardians of the Fire (so that they shall torment who deserved the Fire). And We have fixed their number only as a trial for unbelievers, – in order that the People of the Book [Jews and Christians will see that the number given here is the same as the number given in their Book (the Torah and the Bible) and consequently they will] **arrive at certainty** [about the prophethood of Muhammad ‘alaihis-salâm’ and] **about the Qur’ân. And the Believers may increase in Faith, – and that no doubts** [as to the verity of this number] **may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, What symbol doth Allah intend by this** [number nineteen]?” “Thus doth Allah leave to stray whom He **pleaseth**, [i.e. the evil people], and **guide whom He pleaseth**, [i.e. the good]: **and none can know the forces of thy Lord**, [i.e. the number of the angels that He created to inflict punishments on the people of Hell,] **except He**. [These nineteen angels are the chiefs of the other angels]...” (74–24 to 31)

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

In the Islamic religion, sacrosanctity of something requires its having stated to be so in one of the four basic sources of Islam called **Edilla-i-shar’iyya**. The numbers ‘nineteen’ and ‘seven hundred eighty-six’ have never been stated to be sacrosanct. Accordingly, these numbers are not sacred. In **Bahâism**, a heresy that appeared in the name of religion in the late nineteenth century and which spread over the world in a short time, number nineteen has been sanctified. Their fasting

period is nineteen days a year. Each Bahâî has to invite nineteen other Bahâîs to his home every nineteen days. The assembly in charge of their religious matters consists of nineteen members. They have all but replaced this number nineteen for the six essential tenets of Islamic belief. They call themselves Muslims, and they mention the Islamic names such as Allah and the Qur'ân, yet they have nothing to do with Islam. They are clandestine enemies of Islam.

Another group of heresy lurking behind the name Muslim are the votaries of **Qâdiyânî**, or **Ahmadiyya**, which was founded by the British in India in 1298 [1880 C.E.]. These people claim that Ahmad Qâdiyânî (d. 1326 [1908 C.E.]), the puppet founder of the heresy, is a prophet, so much so that they even hold him superior to our Prophet. They belittle Îsâ 'alaihi-salâm', too. All the Islamic states decided unanimously that Qâdiyânîs were not Muslims. They wrote this decision in their books and announced it worldwide. A Qâdiyânî of Pakistan named 'Abd-us-salâm won the Nobel Prize in Physics. Some people rejoiced at the event, thinking that it was a Muslim's success. On the contrary, this success is identical with the Russians being rewarded for a lunar mission. Because these disbelievers, consciously or inadvertently, follow the working principles prescribed in the Qur'ân al-kerîm in their worldly activities, Allâhu ta'âlâ makes them attain their goals in the world. Yes, successes achieved by such people are embarrassing for Muslims, though advantageous for humanity. Like these disbelievers, Muslims, too, should obey the Qur'ân al-kerîm, work hard, make scientific discoveries useful for humanity, and lead the entire world by personal example in science, as well as in belief and morals.

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

The pre-Islamic Arabia was a desert inhabited by wandering, semi-barbarous Bedouins. They were idolatrous heathens. They led a primitive life. They practiced the horrible custom of burying their daughters alive. Because the so-called peninsula did not occupy any of the world's important passageways, the universally known invaders, such as Alexander the Great, the Persians and the Romans, who fought against whoever happened to stand in their way, were not even aware of the Arabs, nonetheless for fighting with them. Therefore the Arabs were not smeared with the immoralities, the cruelties, and the

rogues practised by the Iranians and Romans. They preserved their manly and naive manners. That incompetent and wretched, but pure and unsophisticated nation, under the leadership of Muhammad 'alaihi-salâm', and with the guidance of the Qur'ân al-kerîm which he brought to them, underwent a sudden transformation, attained the zenith of civilization, and with an extraordinary effort developed into an astoundingly powerful Islamic state including Turkistan and India in the East within its borders, in thirty years' time. They achieved gigantic improvements in knowledge, in science and in civilization, and explored many facts unknown until that time. They reached the highest levels in all branches of knowledge such as science, medicine and literature. As we have mentioned earlier in the text, they were so much advanced in knowledge that the Andalusian universities afforded an education even to Popes, and people from all parts of the world raced to this country to get their shares from the teachings its educational institutions dispensed. The following comments have been paraphrased from **The Spiritual Development of Europe**, by John W. Drapper, an impartial historian who wrote about that epoch in Europe: "Europeans of that time were barbarians in the full sense of the word. Christianity had proven short of saving them from barbarism. What Christianity had failed to do Islam managed. The Arabs who came to Spain taught them how to wash themselves first. Then they relieved them of the tattered and lousy animal hides with which they had been covering their bodies, and gave them clean and lovely clothes to wear. They built houses, villas, and palaces. They educated the natives of the land. They established universities. Religious bigotry aggravated by deep-seated rancour urges the Christian historians to hush up the truth, and they can never get themselves to acknowledge the gratitude the European civilization owes to Muslims."

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

La Martine had to say about Muhammad 'sall-Allâhu 'alaihi wa sallam': "A philosopher, an orator, a prophet, a commander, a person who cast a spell on human thoughts, who put new

principles, and who established a tremendous Islamic state. This person is Muhammad 'alaihi-salâm'. Measure him with all sorts of gauges used to assess the greatness of people. Is there a man greater than he? Impossible!"

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

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

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

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

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

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

Qur'ân al-kerîm and obeying the commandments of the Qur'ân al-kerîm.

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

Ahmed Cevdet Pâşa 'rahima hullâhu ta'âlâ', a great historian, who passed away in Istanbul in 1312 [1894 C.E.], states as follows in his book **Qisâs-i-Enbiyâ** (History of Prophets): "Forty years after Îsâ's 'alaihi-salâm' ascension^[1] to heaven, the Romans attacked Jerusalem, killed some of the Jews and captivated others. They sacked Jerusalem and razed the Bayt-ul-muqaddas, i.e. the Mesjîd-i-Aqsâ (al-Aqsâ). Jerusalem turned into a wilderness. Jewry never recovered after that havoc, nor were they ever again able to re-establish a government. They dispersed to various places, where they led a despicable life. Îsâ 'alaihi-salâm' was thirty years old when he was given the message notifying his prophethood. Twelve people believed in him. These people are called **Hawâriyyûn** (Apostles, or disciples). When he was raised up to heaven alive, the Apostles dispersed, each going to a different place to spread the new religion. Some time later, books were written in the name of Bible. They were history books telling about Îsâ 'alaihi-salâm'. The genuine Bible (Injîl) has never been obtained. Unbelief and polytheism prevailed everywhere. Îsâ's 'alaihi-salâm' religion was kept hidden for three hundred years. People who were found to have belief in it were subjected to persecution. The Roman emperor Constantine declared that religion free in 310, and he himself became a Christian, too. He built the city of Istanbul and moved his throne from Rome to Istanbul. However, because the essentials of that religion had already been defiled and forgotten, it was degenerated into a plaything in the hands of priests. In the three hundred and ninety-fifth [395] year of the Christian Era, the Roman Empire

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

was broken into two different religious states. Those who remained adherent to the Pope in Rome were called **Catholic**, while the people who attached themselves to the Patriarch in Istanbul were termed **Orthodox**. Churches were filled with images and icons. Other nations had already been living in nescience and polytheism. The Romans captured the entire Europe, Egypt, Syria, and Iraq. They were advanced in science and arts, yet degenerated in morals. They took to dissipation and cruelty. They spread their immoralities in the countries they captured. Fortunately, they did not attack the Arabian peninsula.

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

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

Being a true Muslim means not only performing the acts of worship in the superficiality of practising a custom, but also

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

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

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

The ninth âyat of Saff Sûra purports, **“It is Allâhu ta'âlâ Who has sent His Messenger (Muhammad 'alaihi-salâm') with the Qur'ân [which is the Guidance] and Islam (which is the Religion of Truth), that He may proclaim it over all religions, even though the pagans may detest (it).”** (61-9)

And Allâhu ta'âlâ promises:

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

The word 'gratitude' in the context means 'being a Muslim in the full sense of the word specified in the Qur'ân al-kerîm, and using the blessings He has given us in compliance with His instructions.' We have stated earlier in the text that there are more than a billion Muslims on the earth today. Which means to

say that every forth person is a Muslim. If these Muslims obey the command of Allâhu ta'âlâ and become entirely clean people both spiritually and physically, establish brotherly ties with one another, work and make progress in all areas, Allâhu ta'âlâ will reward them, and then Muslims will regain the same leadership of civilization as they enjoyed in the Middle Ages.

Thy love has infatuated me;

O my Allah, I love Thee!

Thy love is so sweet, really;

O my Allah, I love Thee!

Neither wealth pleaseth me,

Nor do I worry about poverty.

Thy love, alone, makes me happy;

O my Allah, I love Thee!

Thou hast commanded us to pray,

And advised to keep in the right way;

Thine blessings to enjoy in endless way.

O my Allah, I love Thee!

The nafs^[1] I have is so treacherous;

Poor me, with this being so lecherous!

I've found the real delight, so gorgeous:

O my Allah, I love Thee!

Doing the prayers properly,

And also earning the worldly,

Is what I do daily and nightly.

O my Allah, I love Thee!

Love is not only words, O Hilmi!^[2]

Thy Allah commandeth drudgery;

Let your manners testify to thee!

O my Allah, I love Thee!

Islam's enemies are so many,

Attacking the religion insidiously;

How could one ever sit idly!

O my Allah, I love Thee!

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

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

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

MIRACLES of MUHAMMAD ‘alaihis-salâm’

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

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

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

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

The **second category** consists of those which took place within the time from the Bi’t that to his transposition to the Hereafter.

Into the **third category** fall his miracles that have happened

since his passing away, as well as those which will take place till the end of the world.

Miracles in the first category are called **Irhâs**, i.e. the beginners. Each category is divided into two classes: Miracles that were seen; and those which are inferred mentally. All these miracles are so many that it has never been possible to tally them. Miracles in the second category are estimated to be around three thousand. We shall relate eighty-six of them in the following paragraphs.

1— The greatest miracle of Muhammad ‘alaihis-salâm’ is the Qur’ân al-kerîm. All the poets and men of literature that have come up to today have acknowledged their shortcoming and admiration about the poetic and semantic superiority of the Qur’ân al-kerîm. They have not been able to rehearse a literary piece approximating to the sublime standard of any one of its âyats. With respect to eloquence and rhetoric, it is quite dissimilar to the human language. A single verbal addition or excision spoils the beauty in its phraseology and purport. Efforts to substitute even one of its words have proven futile. Its poetic style is unlike any one of those of Arabian poets. It informs about many a past and present event. The more you read it or hear it, the more enthusiasm will you feel to read or hear it. Tired as you normally may be, you never feel bored. It is a fact established with innumerable events experienced that reading it or listening to someone reading it cures melancholy. Awe-strickenness or sudden feelings of fear upon hearing it being read or recited are not rare events, and some people have even died with its effect. Many implacably inimical hearts became mollified when they heard the Qur’ân al-kerîm being read or recited, and their owners became Believers. Some enemies of Islam, particularly those insidious heretics disguised in Muslim names, i.e. the groups called Muattalâ, Melâhida and Qarâmita, attempted to change, to defile, and to substitute the Qur’ân al-kerîm, yet their attempts ended in disillusionment. The Torah and the Bible, on the other hand, have been changed continuously, and they are still being changed, by people. The Qur’ân al-kerîm contains information about all scientific facts, including those that cannot be obtained by way of experimentation, beautiful ethical principles and methods that will equip a person with superior merits, goodnesses that will bring happiness in this world and the next, the earliest creatures

as well as the last ones, and things from which man can reap benefits as well as those which will cause harm, and all these things are stated expressly or symbolically. And there are people who can understand the symbolical statements. The Qur'ân al-kerîm is an embodiment of all the open and hidden facts contained in the Torah, in the Bible, and in the Zebûr.^[1]

Allâhu ta'âlâ, alone, knows all the information contained in the Qur'ân al-kerîm. He has intimated most of it to His beloved Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Alî and Huseyn 'radiy-Allâhu ta'âlâ 'anhumâ' stated that they knew a major part of that knowledge. It is a grand blessing to read the Qur'ân al-kerîm. Allâhu ta'âlâ has bestowed this blessing on the Ummat (People) of His Habîb (beloved one, darling, i.e. Muhammad 'alaihi-salâm'), (that is, on Muslims). Angels are deprived of this blessing. For this reason, they gather together at places where people are reading the Qur'ân al-kerîm and listen to it. All the books of tafsîr explain only a tiny part of the information contained in the Qur'ân al-kerîm. On the Day of Judgement, Muhammad 'alaihi-salâm' shall mount the minbar and recite the Qur'ân al-kerîm. People who listen to him will understand it in its entirety.

2— One of the greatest and universally known miracles of Muhammad 'alaihi-salâm' is his dividing the moon into two. No other Prophet was blessed with this miracle. Muhammad 'alaihi-salâm' was fifty-two years old. One day, in Mekka, the chieftains of Qoureishi unbelievers came to him and challenged, "If you are the Prophet, divide the moon into two." Feeling a strong yearning that everybody, especially his kith and kin should join the Believers, Muhammad 'alaihi-salâm' raised his hands and invoked. Allâhu ta'âlâ accepted his invocation and divided the moon into two. One half of the moon was on a mountain, while the other half appeared on another. The unbelievers said, "Muhammad performs magic," and they persisted on their denial. A stanza reads as follows:

***When dogs look at the moon, they bark.
Why should we blame the moon? Hark!
You know, a dog will always bark!***

^[1] The Holy Book which Allâhu ta'âlâ sent down to Dâwûd 'alaihi-salâm' (David). That Holy Book was in the Hebrew language. Christians call it 'The Psalms'.

And a distich:

***Loss of taste is symptomatic of loss of health,
Delicious drinks taste bitter to one with bad health.***

3— In some Holy Wars, at times of shortage of water, Muhammad ‘alaihis-salâm’ put his blessed hand into a container, water poured down from between his fingers, and the container continuously overflowed with water. The number of people who consumed that water was sometimes eighty, sometimes three hundred, sometimes fifteen hundred, and sometimes, e.g. in the Holy War of Tabuk, seventy thousand, the number of their animals excluded. The pouring of water stopped when he took his blessed hand out of the container.

4— One day he visited his paternal uncle Abbâs in his home. He asked his uncle and his uncle’s children to sit beside him. Then he covered them with ihrâm^[1] and invoked, **“Yâ Rabbî (O my Allah)! This is my uncle and my father’s brother. And these people are my Ahl-i bayt. Cover them and protect them from Hell-fire, as I cover them with this blanket.”** A voice that seemed to be coming from the walls said, “Âmîn,” three times.

5— One day, when some people asked him to show them a miracle, he called to a tree in the distance, asking it to come before him. The tree uprooted itself, moved towards him, with its roots dragging behind, came before him, greeted him, (i.e., said “As-salâmu ‘alaikum,”) and said, **“Esh-hadu an lâ ilâha il-l-Allah, wa esh-hadu anna Muhammadan ‘abduhu wa Rasûluh”**, (which means, “I believe in and testify to that Allâhu ta’âlâ exists and He is One. And again, I believe in and testify to that Muhammad ‘alaihis-salâm’ is His born slave and His Messenger.”) Then it moved back to its place and resumed its stand.

6— During the Holy War of Hayber, when they put poisoned mutton kebâb on the table before him, a voice was heard to say, “Yâ Rasûlallah (O the Messenger of Allah)! Don’t eat me. I am poisoned.”

7— One day he said to a man with an idol in his hand, **“Will you become a Believer if the idol speaks to me?”** The man

^[1] Seamless garment worn by Muslim pilgrims in Mekka. Please see the seventh chapter in the fifth fascicle of **Endless Bliss**.

defied, "I have been worshipping it for fifty years, and it has never said a word to me. How will it speak to you now?" When Muhammad 'alaihis-salâm' asked, **"O thou idol! Who am I?"** a voice was heard to say, "You are the Prophet of Allah." Upon this the owner of the idol joined the Believers.

8— There was a date stump in the Masjîd-i-Nabawî (the Prophet's Mosque) in Medina. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would lean on that stump whenever he made (the speech called) Khutba. The stump was called Hannâna. When a minbar (pulpit in a mosque) was made, he did not go to the stump to lean on it. The entire congregation heard a voice crying from within it. The blessed Messenger dismounted the minbar and gave Hannâna a hug. It was no longer crying now. The Best of Mankind 'sall-Allâhu ta'âlâ 'alaihi wa sallam' explained, **"Had I not hugged it, separation from me would make it cry till the doom of the world."**

Many other similar miracles were seen and reported.

9— Another frequently seen event was that gravels or pieces of food in his hand would say tasbîh of Allâhu ta'âlâ like the droning of bees. (That is, they would say, "Subhânallah," which means, "I know Allâhu ta'âlâ far from all sorts of imperfection.")

10— One day an unbeliever came to him and said, "How do I know that you are a Prophet?" Rasûlullah 'sall-Allâhu 'alaihi wa sallam' asked, **"Will you believe in me if I beckon to that cluster of dates on that palm and they (obey me and) come to me?"** The unbeliever replied he would. When the Messenger of Allah beckoned the cluster of dates came, jumping. When the Messenger of Allah ordered, **"Go back to your place,"** the entire cluster went up to its place, hanging there as before. Upon seeing this, the unbeliever became a Believer.

11— In Mekka a pack of wolves attacked a flock of sheep and dragged away one of the sheep. When the shepherd charged at them and grappled the sheep back, one of the wolves began to talk, remonstrating, "Aren't you afraid of Allâhu ta'âlâ, that you deprive us of our food, which Allâhu ta'âlâ has sent to us?" Astounded, the shepherd mumbled, "Oh, a wolf talks!" The wolf went on, "Shall I tell you something which is even more surprising? Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam', the Prophet of Allâhu ta'âlâ, is displaying miracles in Medina." The shepherd went to Rasûlullah 'sall-Allâhu 'alaihi wa sallam', related what had happened, and became a Muslim.

12– Muhammad ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ was strolling through a field, when he heard a voice saying, “Yâ Rasûlallah (O the Messenger of Allah)!” three times. He turned to the direction whence the voice came, to see a deer tied up. By its side slept a man. He asked the deer what she wanted. “This hunter has ensnared me,” whimpered the deer. “I have two sucklings on the hill over there. Please do let me go! I’ll go, milk them, and come back.” The Prophet ‘alaihis-salâm’ asked, **“Will you keep your promise and come back?”** The deer pledged, “I promise in the name of Allâhu ta’âlâ that I shall come back. If I don’t, then may the torment of Allâhu ta’âlâ be on me!” The Messenger of Allah set the deer free. She ran away, coming back sometime later. The Messenger of Allah tied her again. When the man woke up and asked, “O the Messenger of Allah! Is there something you want to order me to do?” the Prophet stated, **“Emancipate this deer!”** The deer was so happy that she stomped her two feet on the ground, exclaimed, **“Ash-hadu an lâ ilâha il-l-Allah wa annaka Rasûlullah** (I believe in and testify to that Allah exists and He is One and you are His Messenger),” and capered away.

13– One day he invited a villager to become a Believer. The villager defied, “I have a Muslim neighbor. I will believe in you if you resuscitate his dead daughter. They went to the girl’s grave, where Rasûlullah pronounced her name aloud and called her. A voice answered from the grave, and she came out. **“Would you like to come back to the world,”** questioned the Messenger of Allah. The girl said, “Yâ Rasûlallah! I do not want to go back to the world. I feel more comfortable here than I used to back in my father’s home. A Muslim is better off in the Hereafter than in the world. When the villager saw this he joined the Believers.

14– Jâbir bin Abdullah ‘radiy-Allâhu ta’âlâ ‘anh’ roasted a sheep. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and his Sahâba^[1] ate it. **“Do not break the bones,”** ordered the blessed Messenger. He gathered the bones together, put his blessed hands on them, and prayed. Allâhu ta’âlâ enlivened the sheep.

^[1] A Muslim who saw, or talked to the Messenger of Allah at least once when the Messenger was alive is called a Sahabî. The Sahâba or the As-hâb-i-kirâm means all the Sahabîs, i.e. the Companions of the Messenger of Allah.

15– A child was brought to Rasûlullah. It could not talk, though it was old enough. **“Who am I?”** asked the Messenger. The child replied, “You are the Messenger of Allah.” From then on he began to talk and did not lose its speech till death.

16– Someone inadvertently stepped on the eggs of a snake and lost his sight entirely. They brought him to Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. When he put his blessed spittle on the man’s eyes, he began to see again. In fact, he was eighty years old when he still could thread a needle.

17– Muhammad bin Khatîb relates: “I was small. Boiling water poured on me, scalding my body all over. My father took me to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. The Messenger put his blessed spittle on the scalded parts of my body and prayed. I recovered immediately.”

18– A woman came with her bald son. The Messenger of Allah rubbed his blessed hands gently on the boy’s head. He healed. His hair began to grow.

19– According to a report which is written in two different books of **Sunan** written by Tirmuzî and Nesâî, one day a man with both eyes blind came to him and implored, “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Please pray to Allâhu ta’âlâ so that I should regain my sight.” The Messenger of Allah recommended him the following prescription: **“Make a faultless ablution! And then invoke like this: Yâ Rabbî (O my Allah)! I beg Thee. I ask of Thee through the intercession of Thy beloved Prophet Muhammad ‘alaihi-salâm’. O my darling Prophet Muhammad ‘alaihi-salâm’! I beg my Rabb through thee. I ask Him to give me for thine sake. Yâ Rabbî! Make this exalted Prophet my intercessor! For his sake, accept my invocation!”** The man made an ablution and said the prayer. His eyes opened at once. Muslims have always said this prayer and attained their goals.

20– One day the Messenger of Allah and (his paternal uncle) Abû Tâlib were making a trek across a desert. Abû Tâlib said he was very thirsty. Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ dismounted the animal and said, **“Are you (thirsty)?”** When he hit the ground with his blessed heel, water sprang up. He said, **“Uncle, drink from this water!”**

21– During the Holy War of Hdaybiya they encamped by a waterless well. The soldiers complained about the shortage of

water. The Messenger of Allah asked for a bucket of water. He made an ablution with the water in the bucket, then spat into it, and then had the water in it poured into the well. Then he fetched an arrow and threw it down into the well. Upon this the well was seen to fill up with water.

22– In another Holy War the soldiers complained that they did not have enough water. The Messenger ‘alaihi-salâm’ sent two soldiers to look for water. They came back with a woman riding a camel. She had two qirbas of water. (A qirba is a leather container which was formerly used to carry fresh water.) The Messenger ‘alaihi-salâm’ asked the woman for some water. He poured the water that she gave into a container. The entire army utilized the water in the container. The soldiers made a queue, filled their own containers and tulum (goat-skin bottles). In return, they gave the woman some dates and filled her tulum, too. The Prophet ‘alaihi-salâm’ said to her, **“We have not decreased the amount of your water. It is Allâhu ta’âlâ who gave us the water.”**

23– He was making (the speech termed) Khutba in Medina, when someone said, “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Our children, animals and fields are perished with drought. Please do come to our rescue!” The Prophet raised his blessed hands and said his prayer. It was a cloudless day, yet he had hardly rubbed his blessed hands on his face when clouds covered the entire sky. Presently rain poured down. It rained continuously for several days. He was on the minbar preaching, again, when the same person complained, “Yâ Rasûlallah! We will perish with this rain.” Upon this the Rasûl ‘alaihi-salâm’ gave his usual radiant smile, and invoked, **“Yâ Rabbî! Bestow Thy Compassion on Thy other slaves as well!”** The clouds cleared away and the sun shone brightly.

24– Jâbir bin Abdullah ‘radi-Allâhu ta’âlâ ‘anh’ relates: I was badly in debt. I told Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ about it. He came in the yard of my house and walked around the pile of dates, making three rounds. Then he ordered, **“Bid your creditors to come here.”** Each creditor was given his due, and there was no decrease in the pile of dates.

25– A woman sent some honey as a present. The Messenger ‘alaihi-salâm’ accepted the honey, sending the empty container back. Some time later the container came

back, full of honey again. The woman was there in person this time. She said, "O the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! Why don't you accept my present? What is the sin that I have committed?" The blessed Prophet said, **"We have accepted your present. The honey that you see is the barakat which Allâhu ta'âlâ has given you in return for your present."** The woman and her children ate the honey for months. It never decreased. One day they inconsiderately put the honey into another container. When they ate it from that container, the honey was finished soon. When they reported this event to the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', he stated, **"If the honey had remained in the container that I had sent back, there would be no decrease in the honey even if they ate it till the end of the world."**

26– Abû Hureyra reports: I went to the Messenger of Allah with a few dates and asked him to invoke a blessing on them. He prayed so that they would have barakat, and warned me, **"Take them and put them in your container. Whenever you need dates, pick them with your hand. Never attempt to pour them lest they should scatter around."** I always kept the bag containing the dates with me, day and night, and ate them continually till the time of 'Uthmân 'radiy-Allâhu 'anh'. They were so abundant that people who were with me for various occasions ate plenty of dates, and I gave handfuls of dates as alms. On the day when 'Uthmân 'radiy-Allâhu 'anh' was martyred, the bag with the dates disappeared.

27– Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa-sallam', like Suleymân (Solomon) 'alaihis-salâm', understood all sorts of animal language. Animals would frequently come to him and complain about their owners or other people. Events of this sort were seen by others many times. Each time an animal came to him, the Messenger of Allah would explain it to the As-hâb-i-kirâm (his Companions). During the Holy War of Hunayn, he said to the white mule named DULDUL which he was riding: **"Get down."** When Duldul knelt down with the command, he took a handful of sand from the ground and scattered it over the unbelievers.

28– Another frequently seen miracle of the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' is his informing about the unknown. There are three different groups of these miracles:

The first group of miracles consists of questions he was asked about events previous to his time. The answers he gave to these questions caused many unbelievers and implacable enemies to embrace Islam.

In the second group are his miracles whereby he informed about the events that happened during his time as well as those which were going to happen later.

The third group embodies his prophesies of the events that will happen in the world till Doomsday and also those which will happen in the Hereafter. We shall tell about some of the miracles in the second and third groups.

[During the early years of the call to Islam some of the As-hâb-i-kirâm migrated to Abyssinia (Ethiopia) because of the persecutions perpetrated by the unbelievers. The Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' and the Sahâbîs who stayed with him in Mekka lived for three years under multifarious embargo which deprived them of all sorts of social activity; so much so that they were not allowed to visit, to talk with or to trade with anyone except their Muslim co-religionists. The unbelievers of Qoureish wrote a unilateral pact containing the paragraphs of that embargo and hung it on the wall of Ka'ba-i-muazzama. Allâhu ta'âlâ, the Almighty, set a worm called **Arza** upon that written document. That tiny worm ate up the entire document, with the exception of the part containing the expression **Bismikallâhumma** = in the name of Allâhu ta'âlâ. Allâhu ta'âlâ informed our Prophet 'sall-Allâhu 'alaihi wa sallam' about this event through Jibrîl-i-emîn (Gabriel the trustworthy). And our Prophet 'sall-Allâhu 'alaihi wa sallam', in his turn, told his paternal uncle Abû Tâlib about it. The following day Abû Tâlib went to the eminent ones of the unbelievers and conveyed to them what the blessed Prophet had told him, adding, "Muhammad's Rabb (Allah) told him so. If his allegation proves to be true, then raise that embargo and do not prevent them from going about and seeing other people like before. If it is not true, I shall no longer protect him." The eminent ones of Qoureish accepted this suggestion. They gathered together and went to Ka'ba. They took the written pact down, opened it, and saw that, as Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had stated, all the writings had been eaten up, and only the expression **Bismikallâhumma** had remained intact.]

Husrav, the Persian emperor, had sent envoys to Medina.

One day Rasûlullah 'sall-Allâhu 'alaihi wa sallam' sent for them and, when they came, said to them, **"Tonight your Chosroes was killed by his own son."** Some time later intelligence was received that Chosroes had been killed by his own son. [Iranian Shahs are called Chosroes.]

29– One day he said to his wife Hafsa 'radiy-Allâhu 'anhâ', **"Abû Bakr and your father will preside over my Ummat."** By saying so, he gave the good news that Abû Bakr and Hafsa's father 'Umar 'radiy-Allâhu 'anhum' were going to be Khalîfas.

30– He had put Abû Hureyra 'radiy-Allâhu ta'âlâ 'anh' in charge of the dates that had been (given by rich people as the zakât of their property and) brought to Medina. Abû Hureyra 'radiy-Allâhu 'anh' caught someone stealing dates. He told the man that he would take him to the Messenger of Allah. Yet when the man said that he was poor and had a crowded family to support, he succumbed to his beggings and set him free. The following day, the Messenger of Allah sent for Abû Hureyra and asked him, **"What had the man that you caught last night done?"** When Abû Hureyra related what had happened, the blessed Prophet said, **"He deceived you. He will come back."** Indeed, the following night the man came again and was caught. He begged again, "For the sake of Allah, let me go," and was let go again. The third night his begging was no good. So this time he had recourse to another method. "If you let me go I'll teach you something which will be very useful to you," he proposed. When Abû Hureyra accepted it, he said, "If you recite (the âyat of the Qur'ân al-kerîm termed) **Âyat al-kursî** before you go to bed every night, Allâhu ta'âlâ will protect you and Satan will never approach you," and left. The next day, when Rasûlullah asked Abû Hureyra what had happened the previous night, he told him everything. Upon this the Messenger said, **"He told the truth this time. However, He is an abject liar. Do you know who you have been talking with for three nights?"** "No, I don't." **"That person was Satan."**

31– He sent troops to a region called **Mûta** to fight against the armies of the Byzantine Emperor. Four of the Sahâbîs, who were the commanders of the troops, were martyred, one after another. In the meantime the blessed Messenger was in Medina, preaching on the Minbar. Allâhu ta'âlâ showed him one by one all four martyrdoms, and he in turn related the events to the people with him.

32– As he was sending Mu’adh bin Jabal ‘radiy-Allâhu ta’âlâ ‘anh’ as the governor to Yemen, he saw him to the city borders and gave him plenty of advice, finally saying, **“You and I cannot meet again till the Rising Day.”** Mu’adh was still in the Yemen when Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ passed away in Medina.

33– As he was passing away, he said to his daughter Fâtima, **“Of all my relatives, you will be the first to meet me again.”** It was six months later when Fâtima ‘radiy-Allâhu ‘anhâ’ passed away, and no other relative of the Prophet had passed away yet.

34– He said to Qays bin Shemmâs ‘radiy-Allâhu ‘anh’, **“You will lead a beautiful life and then die as a martyr.”** Qays attained martyrdom in the battle fought against Musaylama-t-ul Kazzâb in Yamâma during the caliphate of Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’.

He also foretold of the martyrdoms of ‘Umar-ul-Fârûq, ‘Uthmân, and ‘Alî ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’.

35– He gave the good news that the lands belonging to the Persian emperor Chosroes and the Byzantine Kaiser would be conquered by the Muslims and their treasures would be spent and dispensed for the sake of Allah.

36– He prophesied that a considerable number of his Ummat would go out for a Holy War on the sea and that Umm-u-Hirâm ‘radiy-Allâhu ta’âlâ ‘anhâ’, one of the Sahâba, would be in that Holy War. During the caliphate of ‘Uthmân ‘radiy-Allâhu ta’âlâ ‘anh’, the Muslims sailed to Cyprus and made a war there. The blessed woman mentioned above was with them. She attained martyrdom there.

37– One day the Rasûl ‘alaihi-salâm’ was sitting on a raised place. He turned to the people with him and said, **“Do you see what I see? I swear (in the name of Allah) that I see the fitna (mischief, insurrection, malice) that will take place amongst your houses and in the streets.”** During the days when ‘Uthmân ‘radiy-Allâhu ‘anh’ was martyred, and also in the time of Yezîd, great commotions erupted in Medina, many people were slain and blood flowed along the streets.

38– One day he foretold of an event wherein one of his wives would revolt against the Khalîfa. When Âisha ‘radiy-Allâhu ta’âlâ ‘anhâ’, (his beloved wife,) was amused at his

words, he said, “**Yâ Humeyrâ^[1] Do not forget this word of mine! Mightn’ t you as well be that woman!**” Then he turned to Alî ‘radiy-Allâhu ‘anh’ and said, “**If you should have the authority to decide about her, behave tenderly towards her!**” It was thirty years later when Âisha ‘radiy-Allâhu ‘anhâ’ made a war against Alî ‘radiy-Allâhu ‘anh’, (who was the Khalîfa at that time,) suffered a defeat and was held captive. Alî ‘radiy-Allâhu ‘anh’ showed her kindness and deference and sent her from Basra to Medina.

39– He said to Mu’âwiya ‘radiy-Allâhu ‘anh’ [d. 60 (680 C.E.), Damascus], “**If you should dominate over my Ummat one day, reward those people who do goodness, and forgive the malefactors!**” Mu’âwiya ‘radiy-Allâhu ‘anh’ was the governor of Damascus for twenty years during the caliphate of ‘Uthmân ‘radiy-Allâhu ‘anh’, and later he occupied the office of caliphate for twenty years.

40– One day he said, “**Mu’âwiya will never suffer a defeat.**” When Alî ‘radiy-Allâhu ta’âlâ ‘anh’ heard about this hadîth-i-sherîf during the battle of Siffîn he said, “I would never have fought against Mu’âwiya ‘radiy-Allâhu ‘anh’ had I heard about it before.”

41– He said to Ammar bin Yâser ‘radiy-Allâhu ta’âlâ ‘anh’, “**You will be killed by rebellious people, by bâghîs.**” Indeed, Ammar attained martyrdom as Alî ‘radiy-Allâhu ‘anh’ and he was fighting against Mu’âwiya ‘radiy-Allâhu ‘anh’.

42– He said about Hasan, his daughter Fâtima’s son ‘radiy-Allâhu ta’âlâ ‘anhumâ’, “**This son of mine is a source of khayr (goodness). Owing to him, Allâhu ta’âlâ will make peace between two great armies of Muslims.**” Years later, he was about to enter into a war against Mu’âwiya ‘radiy-Allâhu ‘anh’, when he decided to give up and renounced his right of caliphate to Mu’âwiya ‘radiy-Allâhu ‘anh’ in order to prevent fitna and consequent bloodshed of Muslims.

43– Abdullah bin Zubeyr ‘radiy-Allâhu ta’âlâ ‘anhumâ’ saw Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ being cupped, and drank the blood coming out. When the blessed Messenger noticed this he stated, “**Do you know the things that you will suffer from people? And they will suffer much from you.**”

^[1] A word of endearment which our blessed Prophet called his blessed wife, Hadrat Âisha, the (spiritual) mother of all Muslims.

The fire of Hell will not burn you.” When Abdullah bin Zubeyr declared himself the Khalîfa in Mekka years later, Abd-ul-melik bin Merwan sent a huge army under the command of Hajjâj from Damascus. Abdullah was caught and killed.

44– One day he looked at Abdullah ibni Abbâs’s mother ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ and said, **“You are going to have a son. Bring him to me when he is born!”** Later, when the baby was born, they brought it to him. He recited the azân and the iqâmat into its ears and put his blessed spittle into its mouth. He named it ‘Abdullah’ and gave it back to its mother. **“Take the father of Khalîfas with you!”** he said. When Abbâs ‘radiy-Allâhu ‘anh’ heard about it, he visited the blessed Prophet and politely asked him why he had said so. The Prophet explained, **“Yes, I said so. This child is the father of Khalîfas. Among them there will be (a person named) Seffâh, (one named) Mahdî, and a person who will perform namâz with Îsâ ‘alaihis-salâm’.”** Many Khalîfas presided over the Abbasid state. All of them descended from Abdullah bin Abbâs.

45– One day he stated, **“Among my Ummat there will come numerous people called Râfidî. They will leave the Islamic religion.”**

46– He pronounced benedictions over many of his Sahâba, all his benedictions were accepted and were of benefit to the people concerned.

Alî ‘radiy-Allâhu ta’âlâ ‘anh’ related: Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ wanted to send me as the Qâdî [Judge] to Yemen. I said, “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! I do not know the job of a qâdî.” He put his blessed hand on my chest and invoked, **“Yâ Rabbî! Intimate to this person’s heart whatever is right. Bless him with the quality of always telling the truth!”** From then on I always sensed the right one among the complaints that came to me and my decisions were always correct.

47– The ten people whom the Messenger of Allah gratified with the good news that they would go to Paradise are called **‘Ashara-i-mubashshara**. Sa’d bin Ebî Waqqâs ‘radiy-Allâhu ‘anh’ was one of them. In the Holy War of Uhud the blessed Messenger invoked a blessing on him, saying, **“Yâ Rabbî! Make his arrows reach their targets and also accept his invocations!”** From then on all the prayers Sa’d said were

accepted, and every arrow he threw hit the enemy.

48– He put his blessed hands on the forehead of his paternal uncle’s son, Abdullah bin Abbâs ‘radiy-Allâhu ‘anhumâ’ and made the following prayer: **“Yâ Rabbî! Make this person a profound scholar in the religion and an owner of hikmat! Bestow on him the knowledge of the Qur’ân al-kerim!”** From then on, he was peerless in his time in all branches of knowledge, especially in tafsîr, in hadîth, and in fiqh. The Sahâba and the Tâbi’în^[1] learned from him whatever they wanted to know. He made fame with nicknames such as ‘Terjumân-ul-Qur’ân’, ‘Bahr-ul-’ilm’, and ‘Raîs-ul-mufasssîrîn’.^[2] His numerous disciples enriched the Muslim countries.

49– He pronounced the following benediction for Enes bin Mâlik ‘radiy-Allâhu ta’âlâ ‘anh’, one of his servants: **“Yâ Rabbî! Make his property abundant and children numerous. Make his life long, and forgive him his sins!”** As time passed, there was a gradual increase in his property. His orchards and vineyards yielded plenty of fruit every year. The number of his children reached beyond one hundred. He lived for a hundred and ten years. Towards the end of his life he supplicated, “Yâ Rabbî! Thou hast accepted three of the benedictions that Thy Beloved one pronounced over me, and Thou hast given me all these blessings. I wonder if Thou wilt accept the fourth one and forgive me my sins?” A voice was heard to say, **“I have accepted the fourth one as well. Keep your heart good!”**

50– He invoked the following blessing on Mâlik bin Rebî’a ‘radiy-Allâhu ta’âlâ ‘anh’: **“May you have profuse progeny!”** Mâlik had eighty sons.

51– There was a widely-known poet named Nâbigha. When he recited some of his poems the blessed Messenger invoked on him the following blessing, which was widespread among

^[1] As we have explained earlier, a person who saw or spoke with the Messenger of Allah at least once, he is called a Sahâbî. If a person did not see the Prophet but if he saw or spoke with at least one Sahâbî, he is called **Tâbi’**. The plural form of Tâbi’ is **Tâbi’în**, which means those fortunate people who saw at least one of the Sahâba. People who did not see at least one Sahâbî, but who saw at least one of the Tâbi’în, are called Taba-i-Tâbi’în.

^[2] These terms mean, respectively, ‘Interpreter of the Qur’ân’, ‘Ocean of knowledge’, and ‘Chief of Mufasssîrîn (Scholars deeply learned enough to explain the Qur’ân al-kerîm).

the Arabs: **“May Allâhu ta’âlâ not let your teeth fall down!”** Nâbigha was a hundred years old, and his white teeth still shone like beads of pearls.

52– He said the following prayer about Urwa bin Ju’d ‘radiy-Allâhu ta’âlâ ‘anh’: **“Yâ Rabbî! Make his trade prolific!”** Urwa acknowledges: “From then on, all my trade activities brought in profits. I never lost.

53– One day his daughter Fâtima ‘radiy-Allâhu ta’âlâ ‘anha’ came near him, white with hunger. He put his blessed hand on her bosom and invoked: **“O my Rabb (Allah), Who satiates hungry people! Do not let Fâtima the daughter of Muhammad go hungry!”** Presently Fâtima’s face became healthful and lively. She never felt hungry again till death.

54– He pronounced a benediction on Abd-ur-Rahmân bin Awf, who was one of the ‘Ashara-i-mubashshara. There was such a great increase in his property that he became a subject of folk-tale.

55– He stated, **“Every Prophet’s prayers are accepted. And every Prophet invoked blessings on their ummats. And I am praying for a permission to intercede for my Ummat on the Judgement Day. Inshâ-Allah, my prayer will be accepted. I shall intercede for all, except polytheists.”**

56– He went to some villages in Mekka and did his best to persuade the villagers to become Believers. They refused. He pronounced a malediction over them so that they should suffer a catastrophe similar to the famine that had befallen the Egyptians in the time of the Prophet Yûsuf (Joseph) ‘alaihis-salâtu wassalâm’. That year famine struck the area, and the villagers ate carrion.

57– ‘Utayba, a son of the Prophet’s uncle Abû Lahab, was at the same time the Prophet’s ‘alaihis-salâtu wassalâm’ son-in-law. That person not only persisted in his denial of the Messenger of Allah, but also caused bitter grief to that Sarwar (Master of Prophets, Best of Mankind) ‘sall-Allâhu ‘alaihi wa sallam’. He divorced his wife Ummu Ghulthum, the Prophet’s blessed daughter. He even hurled some vulgar invectives at her. Deeply grieved, the Darling of Allâhu ta’âlâ supplicated, **“Yâ Rabbî! Set one of Thine canines on him!”** Before long, ‘Utayba and his friends set out for a trade expedition to Damascus. Enroute, they made a halt for the night. They were

sound asleep, when they had a silent intruder, a lion. The fierce animal smelled all the members of the group one by one. When it came to 'Utayba, it grabbed him and tore him to pieces.

58– There was a person who always ate with his left hand. When the Prophet said to him, **“Eat with your right hand,”** the unfortunate man had recourse to lying and said that his right hand would not move. **“May your right hand never move again,”** was the Prophet’s malediction. That person was never able to move his right hand towards his mouth till his death.

59– He sent a letter to the Persian Emperor Husrav Perviz, calling him to Islam. Being an ignominious person, Husrav tore the letter to pieces and martyred the envoy who had brought him the letter. Upon hearing about this, the Rasûl ‘alaihis-salâm’ felt badly disappointed and invoked evil on the emperor, saying, **“Yâ Rabbî! Tear his property to pieces, in the same as he tore my letter!”** Rasûlullah was still alive when Husrav was sliced with a dagger by his own son Shîravayh. And later, during the caliphate of 'Umar 'radiy-Allâhu ta'âlâ 'anh', Muslims conquered the entire Persia, so that there was neither progeny nor property left from Husrav.

60– As the Rasûl ‘alaihis-salâm’ gave advice and performed amr-i-ma'rûf and nahy-i-munker^[1] in the marketplace, a villain named Hakem bin Âs, who was at the same time Merwân's father, followed Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' from behind, closed his eyes in mockery and pulled funny faces. When the Messenger 'alaihis-salâm' turned back and saw him, he accursed, **“May you remain as you represent yourself to be.”** So the villain's face maintained its funny pull until his death.

61– Allâhu ta'âlâ always protected His Habîb (Darling) against disasters. Abû Jahl was the most implacable enemy of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. One day, that avowed unbeliever took a big stone and raised it to hit the Prophet's blessed head. Suddenly he saw two snakes on Rasûlullah's shoulders, one on each shoulder. He dropped the stone and took to his heels.

62– One day the Messenger of Allah was performing (the

^[1] To perform amr-i-ma'rûf and nahy-i-munker means to encourage others to obey the commandments of Allâhu ta'âlâ and to admonish them from committing His prohibitions.

prayer termed) namâz beside the Kâ'ba-i-muazzama, when that same villain, Abû Jahl, grabbed the opportunity and tiptoed towards the blessed Messenger with a dagger in his hand. Suddenly he stopped, agape with fright, turned back and ran away. When afterwards his friends asked him what had made him run away in such terror, he explained, "Suddenly a ditch of fire appeared between me and Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam', and quite a number of people were awaiting me. If I had made one more step they would catch me and hurl me into the fire. When the Muslims heard about the event, they asked Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' what the matter had been. The blessed Messenger explained, "**The angels of Allâhu ta'âlâ would catch him and tear him to pieces.**"

63– During the Holy War of **Qatfân** in the third year of the Hijrat (Hegira), the Rasûl 'alaihi-salâm' was lying under a tree, alone, when an unbeliever named Da'sûr, who was a wrestler at the same time, came with a sword in his hand and said, "Who will rescue you from me now?" "**Allah will,**" was Rasûlullah's answer. When the blessed Messenger said so, the angel named Jebrâîl appeared in human guise and hit the unbeliever on the chest. He fell down and dropped the sword on the ground. The Rasûl 'alaihi-salâm' took the sword in his hand and said, "**Who will rescue you from me?**" The man begged, "There is not a person better than you are to rescue me." The blessed Prophet forgave him and let him go. The man joined the Believers and caused many other people to embrace Islam.

64– In the fourth year of the Hijrat, as Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was talking with his Sahâba under the walls of the fortress belonging to the Jews in **Benî Nadîr**, a Jew intended to throw down a big mill-stone. As soon as he held out his hand to hold the stone, his both hands became crippled.

65– It was the ninth year of the Hegira, and crowds of people were coming from distant countries to embrace Islam. Two unbelievers named Âmir and Erbed mixed into the masses (with the intention to kill Muhammad 'alaihi-salâm'). As Âmir feigned that he wanted to become a Muslim before Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', Erbed prowled behind the Holy Prophet. When he attempted to unsheathe his sword, his hand would not move, as if paralyzed. Âmir, just opposite him, made a sign as if to say, "Why are you dithering?" Upon this the

Rasûl 'alaihis-salâm' stated, "**Allâhu ta'âlâ has protected me from the harm of you two.**" When the two villains left together, Âmir asked Erbed why he had not abided by his promise. The latter explained, "How could I have? I attempted to draw my sword a couple of times. At each attempt I saw you between us?" A few days later, on a sunny day, suddenly the sky was covered with clouds and Erbed and his camel were stricken to death by a thunderbolt.

66– One day the Messenger 'alaihis-salâm' made an ablution, put on one of his mests,^[1] and was about to put on the other one, when a bird came fluttering, snatched the mest and shook it in the air. A snake fell out of the mest. Then the bird left the mest on the ground and flew away. From that day on, it has been sunnat^[2] to shake your shoes before putting them on.

67– The Rasûl 'alaihis-salâm' had appointed special guards to protect him in Holy Wars and in deserts. When the sixty-seventh âyat-i-kerîma of Mâida Sûra was revealed, which purports, "**Allah will protect thee from the harms of human beings,**" he gave up the practice of having personal guards. He would walk about alone among the enemies and sleep alone without feeling any fear.

68– Enes bin Mâlik 'radiy-Allâhu ta'âlâ 'anh' had a handkerchief with which the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' had dried his blessed face once. Enes would dry his face with that handkerchief and put it in a fire when it became dirty. The dirt would burn while the handkerchief remained unburnt and became extremely clean.

69– He drank water out of a bucket pulled up from a well and then poured the remaining water back into the well. From that time on the well always smelled of musk.

70– 'Urwa bin Firqad 'radiy-Allâhu 'anh' caught the illness termed rash. The Rasûl 'alaihis-salâm' took his clothes off, spat on his own blessed hands, and rubbed his body with his hands. The patient recovered. For a long time his body smelled of musk.

71– Selmân-i-Fârisî 'radiy-Allâhu ta'âlâ 'anh' left Iran and set

[1] Soleless leather boots worn under the shoes.

[2] Any behaviour which is not commanded by Allâhu ta'âlâ but which is done and recommended by our Prophet 'alaihis-salâm'.

out on a journey over various countries in quest for the true religion. He joined a caravan belonging to the tribe called Benî Kelb and headed for Arabia. When they reached an area called Wâdî'-ul-qurâ enroute to Arabia, his companions committed the treason of selling him as a slave to a Jew, who in turn sold him as a slave to his Jewish relative from Medina. This event coincided with the Hegira (Hijrat), and when Selmân was in Medina he heard about Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' honouring Medina with his presence. He was very happy because he was a Nazarene scholar and had made that long trek all the way to Arabia with a view to becoming a Believer of the latest time's Prophet, as he had been advised by a great scholar, his last spiritual guide. That great scholar had taught him Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' personality traits and had told him that the Prophet would accept presents and refuse alms, that there was a prophetic seal (a beauty-spot) between his two shoulders, and that he had many miracles. Selmân-i-Fârisî 'radiy-Allâhu 'anh' took some dates to Rasûlullah 'sall-Allâhu 'alaihi wa sallam', saying that they were alms. The blessed Messenger would not eat any of them. Then he took him some twenty-five dates in a plate, and said that they were intended for a present. The Messenger of Allah ate some of them, and offered the rest to his Sahâba. So all the As-hâb-i-kirâm ate dates. A thousand stones remained from the (twenty-five) dates eaten. And Selmân saw that miracle of Rasûlullah's, too. The following day there was a funeral, and Selmân wished to see the prophetic seal. The Messenger of Allah somehow sensed this, stripped off his shirt, and the muhr-u-nubuwwa (the prophetic seal) was seen. Selmân 'radiy-Allâhu 'anh' became a Believer at once. An agreement was made (between Selmân and his Jewish owner) that he would be manumitted in return for three hundred date-palms and sixteen hundred dirhams of gold in a couple of years. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' heard about this. He planted two hundred and ninety-nine date-palms with his own blessed hands. The same year the palms yielded fruit. One palm, which had been planted by 'Umar 'radiy-Allâhu ta'âlâ 'anh', was fruitless. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' uprooted that palm and then replanted it with his blessed hands. Dates appeared on the palm at once. Then they gave Selmân 'radiy-Allâhu ta'âlâ 'anh' a gold as big as an egg, which

had been taken as a ghanîma in a Holy War. Selmân took it to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ and said that the gold was too small to weigh sixteen hundred dirhams. The Messenger held the gold in his blessed hands and gave it back to Selmân, telling him to take it to his owner. Half of the gold sufficed to pay his debt to his owner, and the remaining half became Selmân’s ‘radiy-Allâhu ‘anh’ property.

72– One day the Rasûl ‘alaihis-salâm’ was performing namâz, when Satan came and attempted to distract him from namâz. He caught the devil with his blessed hands, and let him go only after the latter had promised not to attempt to spoil namâz.

73– Abdullah bin Ubayy, the chief of the hypocrites in Medina, sent for the Messenger of Allah towards his death and begged him, “Please make me a shroud from the shirt you are wearing.” It being the blessed Prophet’s habit to give whatever was asked of him, he presented his shirt to him and also (when that person died) performed (the prayer called) the janâza^[1] for him. Admiring this exemplary generosity of the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, one hundred other hypocrites in Medina embraced Islam altogether.

74– Among the unbelievers of Qoureish, Welîd bin Mughîra, Âs bin Wâil, Hâris bin Qays, Aswad bin Yaghûs, and Aswad bin Muttalib were ahead of others in persecuting and tormenting the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. Jebrâîl ‘alaihis-salâm’ came and brought the ninety-fifth âyat of Hijr Sûra, which purported, “**We shall punish those who make fun of thee...**,” and pointed to Welîd’s foot, to the second one’s heel, to the third one’s nose, to the fourth one’s head, and to the fifth one’s eyes. Welîd was wounded with an arrow, which went deep into his foot. Being an extremely arrogant person, he did not stoop to pull the arrow out. So the metal part of the arrow penetrated into the tendon of the ankle and caused sciatica. Âs stepped on a sharp thorn, which entered deep into his heel and caused it to swell like a bag. Hâris’s nose bled continuously. Aswad was sitting happily under a tree, when he hit his head on the tree. And the fifth person, who was named Aswad, too, became blind. All those five people perished in the end.

^[1] See **Endless Bliss**, fifth fascicle, fifteenth chapter.

75– Tufeyl, the chieftain of the tribe called Daws, had become a Believer in Mekka, before the Hegira. He asked Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ for a symptom with which to invite his tribe to belief in Islam. The blessed Messenger invoked, **“Yâ Rabbî! Bestow an âyat (a sign, a symptom, an evidence) on this person.”** When Tufeyl went back to his tribe, a nûr (light) shone between his eyebrows. Tufeyl invoked, “Yâ Rabbî! Remove this symptom from my face and place it somewhere else on me. Seeing it on my face, some people may suppose it is a sign of punishment inflicted on me because I have abandoned their religion.” His invocation was accepted. The halo left his face and shone like a candle-light on the tip of his whip. His tribesmen embraced Islam in the course of time.

76– There was a pretty woman among the tribe of Benî Nejjâr in Medina. She was haunted by a jinnî who had fallen in love with her. One day, after the Messenger’s ‘alaihis-salâm’ migration to Medina, the jinnî was sitting under the wall in front of the woman’s house, when the woman saw him and asked, “Why aren’t you visiting me any more?” “The Prophet of Allâhu ta’âlâ ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ has forbidden fornication and other acts of harâm,” was the jinnî’s reply.

77– In the battle called Bi’r-i-Ma’ûna, the unbelievers reneged on their promise and martyred seventy of the Sahâba. Among them was Âmir bin Fuheyra ‘radiy-Allâhu ta’âlâ ‘anh’, one of the earliest Believers and a former slave manumitted by Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’. When this blessed Muslim was bayoneted to death, angels raised him up to heaven before the unbelievers’ eyes. When they reported this event to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, the blessed Messenger explained, **“He was interred by the angels of Paradise, and his soul was raised up to Paradise.”**

78– Hubeyb bin Adî ‘radiy-Allâhu ‘anh’, one of the Sahâba, was caught by the unbelievers, who took him to Mekka and executed him there. They did not take him down from the gallows so that the other unbelievers would enjoy watching him. He remained on the gallows for forty days. Yet his body did not rot or putrify, but it continuously bled flesh blood. When the Messenger of Allah received intelligence about the event, he sent Zubeyr bin Awwâm and Mikdâd bin Aswad ‘radiy-Allâhu ‘anhuma’ to take the corpse back home. These heroes took the

corpse down from the gallows and galloped their horses back towards Medina. They were quite near Medina when seventy horsemen from the unbelievers' encampment caught up with them. The two Muslims put Hubeyb's body on the ground to defend themselves. The earth split and Hubeyb disappeared into the crevice. When the unbelievers saw this miracle they turned back and galloped away.

79– Sa'd bin Mu'adh 'radiy-Allâhu ta'âlâ 'anh' was wounded in the Holy War of Uhud and attained martyrdom before long. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' informed that seventy thousand angels attended the salât of janâza^[1] performed for him. As his grave was being dug, a smell of musk suffused the entire place.

80– In the seventh year of the Hegira, Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' sent letters to the Abyssinian emperor Negus, to the Byzantine emperor Heraclius, to the Persian emperor Husrav, to the Byzantine governor in Egypt, Muqawqas, to the Byzantine governor in Damascus, Hâris, and to the Umman Sultan, Semâma, inviting them to Islam. The envoys carrying the letters did not know the languages of the countries they were sent to. However, the following morning they began to speak those languages.

81– Zayd bin Hârisa 'radiy-Allâhu ta'âlâ 'anh', one of the greatest Sahâbîs, set out for a long journey. The man that he had hired to take care of his mule attempted to kill him. Zayd asked for respite so that he could perform two rak'ats of namâz. After the namâz he said, "**Yâ Erham-ar-râhimîn** (O, Thou, the Most Merciful of the merciful)," three times. After each time he said this invocation, a voice was heard to say, "Do not kill him." Each time the voice was heard, the muleteer went out to see the person calling, and came back in, (for there was no one outside.) After the third attempt, a horseman rushed in with a sword in his hand and butchered the muleteer. Then he turned to Zayd and explained, "I was in the seventh sky when you began to say the invocation, 'Yâ erham-ar-râhimîn!' By the time you said it the second time, I had already reached the first sky. And I was with you at the third time." So Zayd realized that the horseman was an angel.

82– A Sahabî named Sefîna, who had been manumitted by

^[1] See the seventy-third miracle.

Ummu Salama 'radiy-Allâhu ta'âlâ 'anhâ', one of Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' blessed wives, would never be remiss in his service with the Messenger of Allah. In a Holy War fought against the Byzantine armies he was captivated by the enemy. Somehow he escaped and was on his way back home, when he suddenly encountered a lion. He said, "I am the servant of the Messenger of Allah," and told the lion everything he had experienced. The lion began to walk along with him, rubbing its face and eyes on him as they walked, and keeping close to him lest the enemy should harm him. When the Muslim troops came into sight, the lion turned back and walked away.

83– Someone named Jehjâh-i-Ghaffârî rose against the Khalîfa, 'Uthmân 'radiy-Allâhu ta'âlâ 'anh'. He broke the rod which Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' used to carry in his hand, with his knee. A year later his knee caught a disease called anthrax, which caused him to die.

84– Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' left Damascus for Mekka for the purpose of hajj (pilgrimage of a Muslim). En route, he went to Medina and attempted to take Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' minbar with him to Damascus, for the purpose of benefiting from its spiritual blessings. As soon as they moved the minbar only a little, a solar eclipse took place. It was dark everywhere, so much so that the stars appeared in the sky.

85– In the Holy War of Uhud one of Abû Qatâda's 'radiy-Allâhu ta'âlâ 'anh' eyes came out of its socket and fell on his cheek. They took him to Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. With his own blessed hand the Messenger put the eye back into its socket and invoked, **"Yâ Rabbî! Make his eye beautiful!"** So this eye of Abû Qatâda's was more beautiful than his other eye, and its sight was more powerful than the other one's. (Years later,) one day one of Abû Qatâda's grandsons was in the presence of 'Umar bin Abd-ul-'Azîz, the time's Khalîfa. When the Khalîfa asked him who he was, he recited a couplet saying that he was the grandson of the person whose eye the Messenger of Allah had replaced with his blessed hand. When the Khalîfa heard the couplet, he treated him with utter respect and generous kindness.

86– Iyâs bin Salama relates: During the Holy War of Hayber, the Messenger of Allah sent me for Alî 'radiy-Allâhu 'anhumâ'. Alî had a sore eye and walked with difficulty. So I helped him,

holding him by the hand. The Messenger spat on his own blessed fingers and rubbed them gently on Alî's eyes. He handed him the banner (of Islam), and sent him off to fight before the gate of Hayber. The gate was so huge that they had not been able to open it for a long time. Alî 'radiy-Allâhu 'anh' pulled the door off its hinges, and the As-hâb-i-kirâm' entered the fortress.

He had many other miracles written in various books, particularly in **Shewâhid-un-nubuwwa**, by Molla Abd-ur-Rahmân Jâmî 'rahima-hullâhu ta'âlâ', and in **Hujjatullâhi 'ala-l-'âlemîn**, by Yûsuf Nebhânî. **Shawâhid-un-nubuwwa** is originally in Persian and has a Turkish version as well.

VIRTUES of MUHAMMAD 'alaihis-salâm'

There are hundreds of books telling about the virtues of Muhammad 'alaihis-salâm'. Virtue means superior quality.

The following are eighty-six of his superior qualities.

1— Of all the creatures, Muhammad's 'alaihis-salâm' soul was the first to be created.

2— Allâhu ta'âlâ wrote his name on the 'Arsh, on the Gardens of Paradise, and on the seven skies.

3— The expression, "**Lâ ilâha il-I-Allah Muhammadun Rasûlullah** (There is no god but Allahu ta'âlâ, and Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' is His Messenger)," is written on the leaves of a rose growing in India.

4— A fish that had been caught in a river in the vicinity of Basra had the name of Allah on its right flank and the name Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' on the left. There are many other similar events. The hundredth page of **A History of Fish**, which was printed in London in 1975, contains the picture of a fish with the writing that says, "Shânullah", on its tail. It is stated there also that the phrase 'Lâ ilâha il-I-Allah' is written on the other side of the tail. There are many other examples to this effect.

5— There are angels whose sole duty is to say the name of Muhammad 'alaihis-salâm'.

6— The reason why angels were commanded to prostrate themselves before Âdam 'alaihis-salâm' was that he had the nûr (light, halo) of Muhammad 'alaihis-salâm' on his forehead.

7– The azân (or adhân)^[1] that was called in the time of Âdam ‘alaihis-salâm’ contained the name of Muhammad ‘alaihis-salâm’, too.

8– Allâhu ta’âlâ commanded each and every one of His Prophets: “If Muhammad ‘alaihis-salâm’ should be the Prophet in your time tell your people to believe in him.”

9– The Torah, the Injîl (Bible) and the Zebûr contained passages eulogizing and praising Muhammad ‘alaihis-salâm’, his four Khalîfas, (i.e. Abû Bakr, ‘Umar, ‘Uthmân, and ‘Alî ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’), his Sahâba, and some of his Ummat (Muslims). Allâhu ta’âlâ derived the word ‘Muhammad’ from His own Name ‘Mahmûd’ and gave it as a name to His Habîb (Darling, Beloved one, Most Beloved). Allâhu ta’âlâ blessed His Habîb with His Names ‘Raûf’ and ‘Rahîm’.

10– When he came to the world he was circumcised by angels.

11– When he was about to come to the world, many omens were seen that betokened his advent. They are written in history books as well as in books of mawlid, (i.e. books expatiating on the birth of the Best of Mankind and on the events that took place before the birth, during it, and afterwards.)

12– After he came to the world, devils could no longer ascend to heaven or steal information from angels.

13– When he came to the world, all the idols on the earth and the statues that had been being worshipped fell flat on their faces.

14– Angels would rock his cradle.

15– As he was in his cradle he would talk with the moon, which would move with the movement of his finger.

16– He began to talk in cradle.

17– As a child, wherever he went, a cloud above his blessed head moved with him, continuously protecting him in its shade. This miracle continued until the beginning of his prophethood.

18– Once, when he was three years old, once again, when his prophethood was notified to him when he was forty years old, and once again, when he was fifty-two years old and was being raised to heaven on the night of Mi’râj, angels cleaved his

^[1] The prescribed call to prayer.

chest, took out his heart, and washed it in a basin that they had brought from Paradise.

19– Each Prophet had his prophetic seal on his right hand. Muhammad ‘alaihis-salâm’ had it on the skin of his shoulder-blade, on line with his heart. When Jebrâîl ‘alaihis-salâm’ washed his heart and closed his chest, he put the seal that he had brought from Paradise on his back.

20– He saw what was behind him as well as things before him.

21– He saw in the dark as well as in the light.

22– He saw the seven stars in the cluster called Pleiades in constellation Taurus [bull], and said their number. This cluster of stars is also called Seven Sisters.

23– His spittle sweetened bitter water, cured diseased people, and fed babies like milk.

24– As his blessed eyes slept, his blessed heart stayed awake. This was the common quality of all Prophets ‘alaihim-us-salawâtu wa-t-taslîmât’.

25– Throughout his lifetime he never yawned. Nor had any other Prophet ‘alaihim-us-salawâtu wa-t-taslîmât’.

26– His sweat had a fragrant smell, like that of a rose. A poor man came to him and told him that he needed help for his daughter’s matrimony. The blessed Messenger had nothing to give him at that moment. So he had some of his sweat put in a small bottle and gave the bottle to the man. Whenever the girl put a bit of the sweat on herself, her house would smell of musk.

27– Although he was medium of stature, he would look taller than tall people standing beside him.

28– When he walked in the sun or in the moonlight his shadow would not fall on the ground.

29– Flies, mosquitos or other insects would not alight on his body or on whatever he was wearing.

30– His underwears would never become dirty however long he wore them.

31– Whenever he walked, angels followed behind. He would have his Sahâbîs ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ walk ahead of him, telling them to leave the space behind him unoccupied “for the angels.”

32– When he stepped on a rock, his foot would make a print on the rock. When he walked on sands, on the other hand, he would leave no footprints behind. When he relieved nature in the open, the earth would split apart, swallow the urine or the faeces, and radiate fragrant odours. This was the case with all the other Prophets as well.

33– When he heard that some people had drunk his blood that had been taken out by cupping, he stated, **“The Hell-Fire shall not burn him (who has done so).”**

34– One of his greatest miracles is his ascent called Mi'râj. On a beast of Paradise called Buraq, he was taken from Mekka to Jerusalem, and thence up to heavens and to the 'Arsh. He was shown extraordinary things there. He saw Allâhu ta'âlâ, with real seeing but in a manner beyond the human knowledge. [That seeing took place outside of the world of matter, i.e. in the Hereafter.] In a moment he was taken back home. No other Prophet was blessed with the miracle of Mi'râj.

35– It was made farz (obligatory) for his Ummat (Muslims) to recite (a certain prayer called) Salawât^[1] at least once in their life time. Allâhu ta'âlâ and angels, too, say the prayer of Salawât and Salâm for him, continuously.

36– Of all the human beings and angels, he was given the most knowledge. Although he was ummî, i.e. he had not learned anything from anybody, Allâhu ta'âlâ made him know everything. As Âdam 'alaihis-salâm' was made to know the name of everything, so he was made to know the name and the knowledge of everything.

37– He was made to know the names of all his Ummat and all the events that would (and will) take place among them.

38– His mental abilities were superior to those of all other human beings.

39– He was endowed with all the beautiful moral qualities and habits that mankind could possess. When the great poet 'Umar bin Fârid was asked why he would never praise the

^[1] In this prayer a Muslim invokes a blessing on the Prophet, and on the Prophet's household, including all his descendants that will come to life till the end of the world. The prayer is: **“Allâhumma salli 'alâ Sayyidinâ Muhammadin wa 'alâ âli Sayyidinâ Muhammad.”** It is a recommended behaviour to say this prayer whenever you say, write, hear or read the Prophet's blessed name.

Messenger of Allah, he answered, "I have realized that I will not be able to praise him. I cannot find words to eulogize him."

40– In the Kalima-i-shahâdat, in the azân (or adhân), in the iqâmat, in the (prescribed prayer recited during) tashahhud (sitting posture and saying prayers) in namâz, in many prayers, in some acts of worship and khutbas, in pieces of advice, (in prayers said) at times of trouble or melancholy, in the grave, at the place of Judgement, in Paradise, and in languages spoken by all creatures, Allâhu ta'âlâ put his name beside His Own Name.

41– The highest of his superiorities is that he is the Habîbullah (the Beloved One of Allâhu ta'âlâ). Allâhu ta'âlâ made him a darling, a friend to Himself. He loves him more than He does any other person or any angel. Allâhu ta'âlâ says in a hadîth-i-qudsî, **"As I have made Ibrâhîm (Abraham) Halîl (to Myself), so I have made thee Habîb to Myself."**

42– The fifth âyat-i-kerîma of Dhuhâ Sûra, which purports, **"I shall give thee all thou wantest, till thou art contented,** [i.e. till you say, 'Enough'],"**"** promises that Allâhu ta'âlâ shall bestow on His Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' all sorts of knowledge and superiority, the tenets of Islam, help against his enemies and victory over them, conquests and victories that will be realized by his Ummat, and all sorts of intercession and manifestation on the Rising Day. When this âyat-i-kerîma came down, the blessed Messenger looked at Jebrâîl 'alaihi-salâm' and said, **"I shall not be contented if one (single member) of my Ummat is left in Hell."**

43– His blessed heart was always with Allâhu ta'âlâ, at night, when asleep as well as when awake, when in company as well as when alone, at home as well as on a voyage, in warlike situations, when weeping and when happy alike. In fact, there were times when his heart was only with Allâhu ta'âlâ. In order to carry on his worldly duties and to turn his blessed heart back to the human world, he would go near his blessed wife Âisha and say, **"O Âisha! Talk with me a little** [so that I may come back to myself]."**"** and then he would go out to see his Sahâba, to preach and guide them. After performing the (part which is not obligatory but which Muslims perform in order to follow the Prophet, and which is called) sunnat of the morning prayer at home and then talking with Âisha 'radiy-Allâhu 'anh' for a short while, he would leave for the mosque, in order to

conduct the farz (obligatory two rak'ats of morning prayer) and perform it with his Sahâba. That state is (called) hasâis-i-peyghamberî, (and it was peculiar only to the Prophet). If he had gone out without having talked to Âisha 'radiy-Allâhu 'anhâ', no one would have had the power to look at him on the face, on account of the divine manifestations and nûrs (lights, haloes) on his face.

44– Allâhu ta'âlâ mentions all His Prophets with their names in the Qur'ân al-kerîm. As for Muhammad 'alaihi-salâm'; He addresses him with laudatory expressions such as, **“O My Messenger, O My Prophet.”**

45– His speech was extremely clear and easily comprehensible. He had visitors from various places, and he spoke to his visitors in their own languages. People listened to him with admiration. He stated, **“Allâhu ta'âlâ has given me a beautiful training and education.”**

46– With few words he said much. His more than one hundred thousand (utterances termed) hadîth-i-sherîfs are a demonstration of the fact that he was **Jawâmi-ul-kalîm**. According to some scholars, Muhammad 'alaihi-salâm' stated the four essentials of Islam with four hadîth-i-sherîfs, which are as follows:

“Actions are evaluated in accordance with the intentions (in doing them).”

“Halâl (permission) is obvious, and harâm (prohibition) is obvious.”

“The plaintiff has to produce witnesses, and the defendant has to swear an oath.” and

“Unless a person wishes for his Muslim brother whatever he wishes for his own self, he will not be a perfect Believer.”

The first of these four hadîth-i-sherîfs form the basis for the knowledge pertaining to acts of worship, the second one for the knowledge pertaining to transactions, (e.g. buying and selling, renting, joint-ownership, etc), the third one for the knowledge pertaining to jurisprudence and politics, and the fourth one for knowledge pertaining to manners and ethics.

47– Muhammad 'alaihi-salâm' was innocent. He never committed sins, neither intentionally nor inadvertently, neither grave sins nor venial ones, neither before he was forty years old

nor afterwards. He was never seen to behave in an unseemly manner.

48– It is a religious precept to invoke a blessing on Muhammad ‘alaihis-salâm’ by saying, **“As-salâmu ‘alaika ayyuha-n-nabiyyu wa rahmatullâhi,”** during the sitting posture in namâz. Islam does not contain another religious precept commanding that you should invoke blessings on other creatures, such as another Prophet or an angel, which is done when performing namâz.

49– Instead of demanding position or sovereignty, he preferred poverty. One morning, during a dialogue with Jebrâîl ‘alaihis-salâm’, he said that they had not had a morsel to eat the previous night. At that moment Isrâfîl ‘alaihis-salâm’ came and offered, “Allâhu ta’âlâ has heard what you said, and He has sent me. Let any piece of stone you touch with your hand turn into gold, silver or emerald, if you like. And you may carry on your prophethood as an angel if you like. Rasûlullah answered, **“I wish prophethood as a born slave,”** and repeated the same statement three times.

50– Whereas other Prophets ‘alaihimussalawâtu wattaslîmât’ served as Prophets in certain times and certain countries, Muhammad ‘alaihis-salâm’ was sent as the Prophet for all the human beings and genies on the earth till the end of the world. There are scholars who argue that he was the Prophet of genies, animals, plants and lifeless creatures, i.e. all creatures.

51– The compassion which Allâhu ta’âlâ has bestowed on him reaches all beings and gives them benefits. These benefits are conspicuous on Believers. Unbelievers living in the times of other Prophets ‘alaihimussalawâtu wattaslîmât’ were tormented as they still lived in the world, then they were annihilated. Those who denied Muhammad ‘alaihis-salâm’ were not tormented in the world. One day he asked Jebrâîl ‘alaihis-salâm’, **“Allâhu ta’âlâ has declared that I am (His) compassion over the classes of beings. Have you had a share from my compassion?”** Jebrâîl answered, **“Sensing the awe-inspiring greatness of Allâhu ta’âlâ, I had always looked forward to my destiny with terror. When I brought to you the âyats [the twentieth and twenty-first âyats of Tekvîr Sûra] purporting that I am trustworthy, I felt relieved from that terrible fear owing to that praisal, and began to feel secure. Can there be**

anything else bearing more compassion than this?”

52– Allâhu ta’âlâ willed that Muhammad ‘alaihis-salâm’ should feel fully contented. [As we have stated in the forty-second virtue, Allâhu ta’âlâ shall give him whatever he likes until he feels contented. This fact is declared in Dhuhâ Sûra.]

53– Other Prophets made their own refutations of unbelievers’ slanders. On the other hand, Allâhu ta’âlâ defended Muhammad ‘alaihis-salâm’ by answering the slanders perpetrated against him.

54– The number of Muhammad’s ‘alaihis-salâm’ Ummat is above the total number of other Prophets’ ‘alaihimussalawâtu wattaslîmât’ ummats.

55– As it is written in the book **Mawâhib-i-ladunniyya**, there is a widely-known hadîth-i-sherîf which states, **“I entreated Allâhu ta’âlâ not to let my Umma reach a consensus on dalâlat (something wrong, aberration, heresy). He accepted my entreatment.”** Another hadîth-i-sherîf reads as follows: **“Allâhu ta’âlâ has protected you against three things: First; He has protected you from unanimity on dalâlat. Second; a Muslim who dies from a contagion will earn as much thawâb (blessings) as if he attained martyrdom. Third; if two sâlih (pious, devout) Muslims attest to a Muslim’s goodness, that third Muslim shall enter Paradise.”** And there is another hadîth-i-sherîf which states, **“The disagreements among my Sahâba, (on some minor details pertaining to religious practices,) are (the fruits) of (Allâhu ta’âlâ’s) compassion over you.”** Another similar hadîth-i-sherîf states, **“Disagreements among my Ummat, [which gave birth to different ways, Madh-habs, in matters pertaining to acts of worship,] is compassion (of Allâhu ta’âlâ).”** As his Ummat (Muslims) exert themselves to find the truth and the right way, differences of opinion take place among them. Their exertions move (Allâhu ta’âlâ’s) compassion. This hadîth-i-sherîf has been denied by two sorts of people. The first one is a person called ‘mâjin’, and the second sort is termed ‘mulhid’. Mâjin is a deceitful person who tries to exploit the religion for the realization of his worldly aspirations. And mulhid is a heretic who has become a disbeliever by contorting the meanings of âyat-i-kerîmas in a way as it suited his mundane advantages. As Yahyâ bin Sa’îd observes, the Islamic scholars make things easy. Whereas one of them says that something, (an act, behaviour, etc.,) is halâl

(permitted by Islam), another one says that it is harâm (forbidden). Sometimes, while they say to pious people that a certain behaviour is halâl, at times of mischief they say, 'harâm' about the same behaviour.

As the hadîth-i-sherîfs quoted above indicate, the **ijmâ-i-ummat**, which means a consensus reached by those profound scholars called 'mujtahid',^[1] is one of the **Adilla-i-sher'îyya**. In other words, it is one of the basic sources of Islam. The four different (ways, or paths of Islam called) Madh-habs, (which are, namely, **Hanafî**, **Shâfi'î**, **Mâlikî** and **Hanbalî**,) are true and right. These Madh-habs are (Allâhu ta'âlâ's) compassion for Muslims.

56— The blessings that will be given to Rasûlullah are multiples of the blessings that will be given to the other Prophets. When a person does an act of worship or another pious act accepted by Allâhu ta'âlâ, not only this person but also his religious teacher will be rewarded for this pious act. The blessings that will be given to the teacher's teacher are four times the blessings to be given to the teacher. While the third teacher in retrospect will be rewarded eight times as much, the blessings to be given to the fourth one backwards are sixteen times multiple. Likewise, each teacher next in retrospect will be blessed twice as well as the one previous to himself till the chain of teachers reaches back to the Messenger of Allah. For instance, the twentieth teacher backwards will receive five

^[1] Ijtihâd means to infer meanings from the figurative âyat-i-kerîmas in the Qur'ân al-kerîm. A scholar who is learned enough to perform ijtiâd is called a mujtahid. Performing ijtiâd requires first learning the basic essentials of Islam, the Qur'ân al-kerîm, all the hadîth-i-sherîfs with all the particulars and details entailed, such as the time of revelation of each âyat-i kerîma, where and upon what event it was revealed, the âyat-i-kerîmas that invalidated others, which ones invalidated which ones, and so forth, learning all the scientific branches of the time, which in turn requires years of lucubration and self-sacrifice. This book would be too short even to explain all the requirements. Our aim here is to help our readers to develop an idea as to the stupendous size of the job of ijtiâd. Those scholars who devoted all their worldly lives to this unutterably painstaking job of ijtiâd did us so great a favour by doing so that any degree of gratitude on our part would fall short of paying them their dues. May Allâhu ta'âlâ reward them copiously in the Hereafter! Please read **The Sunni Path** and the five fascicles of **Endless Bliss** for more detailed information.

hundred and twenty-four thousand and two hundred and eighty-eight times (524288) more blessings. Muhammad ‘alaihis-salâm’ will be rewarded for each pious deed performed by each and every one of his Ummat. In consideration of this calculation by which Muhammad ‘alaihis-salâm’ will be rewarded for each pious deed performed, no one but Allâhu ta’âlâ knows the amount of reward that Muhammad ‘alaihis-salâm’ will enjoy. It has been stated (by the Islamic scholars) that the Salaf-i-sâlihîn, (i.e. the early Islamic scholars,) are superior to their successors. This superiority is indisputably obvious in the light of the aforesaid calculation.

57– It was forbidden (harâm) to call him by name, to talk loud in his presence, to shout at him from a distance, or to walk ahead of him. The ummats of other Prophets ‘alaihimussalawâtu wattaslîmât’ used to call them by name.

58– Isrâfîl ‘alaihis-salâm’, too, visited Muhammad ‘alaihis-salâm’ several times. Other Prophets ‘alaihimussalawâtu wattaslîmât’, on the other hand, were visited only by Jebrâîl ‘alaihis-salâm’.

59– He saw Jebrâîl ‘alaihis-salâm’ in his own angelic guise twice. In contrast, the angel never appeared to another Prophet ‘alaihimussalawâtu wattaslîmât’ in his own guise as an angel.

60– Jebrâîl ‘alaihis-salâm’ paid him twenty-four thousand visits. Of all the other Prophets ‘alaihimussalawâtu wattaslîmât’, Mûsâ ‘alaihis-salâm’ received the most visits: four hundred visits.

61– It is permissible to swear an oath to Allâhu ta’âlâ in the name of Muhammad ‘alaihis-salâm’. It is not permissible in the name of any other Prophet or any angel.

62– It was forbidden to marry Muhammad’s ‘alaihis-salâm’ blessed wives ‘radiy-Allâhu ta’âlâ ‘anhunna’ after his passing. Islam has declared them to be mothers of Believers.

The wives of other Prophets ‘alaihimussalawâtu wattaslîmât’ were either harmful to them or at least not useful to them at all. On the contrary, the blessed wives ‘radiy-Allâhu ta’âlâ ‘anhunna’ of Muhammad ‘alaihis-salâm’ assisted him in all matters, worldly and next-worldly alike, endured poverty with gratitude nonetheless with patience, and rendered meritorious services in the promulgation of Islam.

63– Rasûlullah’s blessed daughters and wives ‘radiy-Allâhu

ta'âlâ 'anhunna' are the highest of the worldly women. And also all his Sahâba occupy the highest ranks in humanity next below those of Prophets. Their cities, first, Mekka-i-mukarrama and next, Medîna-i-munawwara are the most valuable cities of the earth. One rak'at of namâz performed in his blessed mosque, (Masjîd-i-sherîf,) will deserve the same blessings that could be earned by performing a namâz of a thousand rak'ats. The same rule applies to the other sorts of worship. The space between his grave and his minbar is a Garden of Paradise. He stated, **"A person who visits me after my death is as if he visited me when I was alive. A Believer who dies in one of the (places called) Hameyn will be resurrected with a sense of security on the Rising Day."** The two blessed cities, Mekka and Medina, are called **Hameyn**.

64– Kinship through blood or through nikâh (marriage contract prescribed by Islam) will be of no value in the Hereafter. Not so is the case with Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' relatives.

65– Each person's progeny goes down through a chain of sons. However, Muhammad's 'alaihis-salâm' progeny goes down from his daughter Fâtima. This fact is stated in a hadîth-i-sherîf.

66– True Believers carrying his blessed name will never enter Hell.

67– Every statement he made is true, and so is everything he did. Every ijtihâd he performed was corrected by Allâhu ta'âlâ.

68– It is farz for everybody to love him. He stated, **"He who loves Allâhu ta'âlâ will love me."** The indication of loving him is to adapt yourself to his religion, to his way, to his Sunna, and to his moral beauty. He was commanded to say, as is purported in the Qur'ân al-kerîm, **"If you follow me, Allâhu ta'âlâ will love thee."**

69– It is wâjib to love his Ahl-i-Bayt. He stated, **"He who feels enmity towards my Ahl-i-bayt is a munâfiq (hypocrite)."** His Ahl-i-bayt are his relatives who are forbidden to be paid (Islam's obligatory alms called) zakât. They are his wives and those Believers descending from his grandfather Hâshim. They are at the same time the descendants of 'Alî, of 'Uqayl, of Ja'fer Tayyâr, and of Abbâs.

70– It is wâjib to love all his Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’. He stated, **“Do not perpetrate enmity towards my Sahâba after me. To love them means to love me. Enmity towards them means enmity towards me. He who hurts them will have hurt me. He who hurts me will have hurt Allâhu ta’âlâ. And Allâhu ta’âlâ will torment those who hurt Him.”**

71– Allâhu ta’âlâ created four assistants to Muhammad ‘alaihis-salâm’, two in heaven and two on the earth. They are Jebrâîl, Mikâîl, Abû Bakr, and ‘Umar ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’, respectively.

72– Every human being has a jinnî friend, who is a fiend, an unbeliever, and always infuses qualms into his heart, trying to take away his îmân (belief) and to beguile him into committing sins. The Rasûl ‘alaihis-salâm’ converted his jinnî friend to Islam.

73– Every person who dies after reaching the adult age, male and female alike, will be questioned about Muhammad ‘alaihis-salâm’ in their graves. The question, “Who is your Rabb (Lord, Allah),” will be followed by the question, “Who is your Prophet?”

74– It is an act of worship to read (or recite) the hadîth-i-sherîfs of Muhammad ‘alaihis-salâm’. A person who does so will be given blessings (thawâb). And it will cause more blessings to consummate this act of worship with some other meritorious acts called mustahab.^[1] These are to make an ablution before reading hadîth-i-sherîfs, to wear clean garments, to spray on fragrant perfumes, to put the book of hadîth-i-sherîfs on something higher (than your navel), for the person reading them not to stand up to meet the newcomers, (if there should be any,) and for those who are listening not to talk among themselves. People who read hadîth-i-sherîfs habitually have shining, lightsome and beautiful faces. The same manners, (which are called adab,) should be observed when reading (or reciting) the Qur’ân al-kerîm.

75– When Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’

^[1] Mustahab means behaviour, an act, an utterance, an intention, or a thought, for which Allâhu ta’âlâ will give blessings in the Hereafter. Blessings deserved for pious acts are called **thawâb** in Islamic literature.

time of death was quite near, Jebrâîl 'alaihis-salâm' visited him, told him that Allâhu ta'âlâ was sending His salâm (greeting and best wishes) to him and asking how he felt, and added that death was quite close. Then he gave him abundant amounts of good news concerning him and his Ummat.

76– In order to take away his blessed soul, Azrâîl 'alaihis-salâm' (Angel of Death) came in human guise and asked if he could "come in."

77– The soil in his blessed grave is more valuable than any other place, including the Ka'ba [and the Gardens of Paradise].

78– In his grave he leads a life unknown to us. He recites the Qur'ân al-kerîm and performs namâz in his grave. So is the case with all the other Prophets 'alaihimussalawâtu wattaslîmât'.

79– Angels hear the people reciting the Salawât for Rasûlullah 'sall-Allâhu 'alaihi wa sallam' all over the world, bring all the prayers of Salawât recited to his grave and convey them to him. Thousands of angels visit his grave daily.

80– Every morning and every evening, the deeds and the acts of worship performed by his Ummat are shown to him. He sees the people doing those acts, and entreats Allâhu ta'âlâ for the forgiveness of wrongdoers.

81– It is mustahab, also for women, to visit his grave. Women are permitted to visit other graves only when there are no men around.

82– After the blessed Prophet's death as well as when he was alive, Allâhu ta'âlâ accepts the prayers and entreatments of all those people who supplicate through him and ask for his sake, no matter in what part of the world they are. One day a villager visited his blessed grave and supplicated, "Yâ Rabbî! It is Your commandment to manumit slaves. This is Your Prophet, and I am one of Your slaves. For the sake of Your Prophet, manumit me from the Fire of Hell!" A voice was heard to say, "O My slave! Why have you besought for emancipation only for yourself instead of asking for it on behalf of all My slaves? Go now! I have manumitted you from Hell."

Hâtim-i-Esam Belhî [d. 237 (852 C.E.)], one of the widely-known Awliyâ, stood beside Rasûlullah's grave and entreated, "Yâ Rabbî! I visit Thy Prophet's grave. Please do not let me go back empty-handed!" A voice was heard to say, "O My slave! I

have accepted thy visiting My Beloved One's grave. I have forgiven thee and those who were with thee during the visit."

Imâm-i-Ahmad Qastalânî 'rahmatullâhi 'aleyh' relates, "I suffered from a certain illness for a few years. Doctors could not cure it. One night, in Mekka, I begged the Messenger of Allah very earnestly. After I went to sleep that night, I dreamt of a person holding a piece of paper in his hand. It said on the paper, 'Herein is Rasûlullah's permission concerning the illness of Ahmad Qastalânî and the prescription for its treatment.' By the time I woke up, the illness was already gone."

Qastalânî, again, relates: "There was a girl suffering from epilepsy. I begged the Messenger of Allah very earnestly to intercede so that the poor girl could recover. In a dream they brought me the jinnî that had made the girl epileptic. I shouted at him and scolded him. He swore an oath that he would never hurt the girl again. Then I woke up. Before long I heard that the girl had recovered from epilepsy."

83— Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' shall be the first human being to rise from his grave. He shall be wearing garments of Paradise. He shall ride (the beast of Paradise called) Buraq to the place of gathering (called the place of mahsher in Islamic literature), holding the flag 'Liwâ-i-hamd' in his hand. All people, including Prophets, shall stand under this flag. There shall be a thousand years' waiting, an utterly tiresome waiting for all people. Fed up, people shall beseech each and every Prophet to intercede for the commencement of the Last Judgement, beginning with Âdam and then going to the others, namely to Nûh (Noah), to Ibrâhîm (Abraham), to Mûsâ (Moses), and to Îsâ (Jesus) 'alaihimussalawâtu wattaslîmât'. Each Prophet shall make an excuse and will be either too shameful before Allâhu ta'âlâ or too afraid of Him to intercede. Finally, they shall come to Rasûlullah, begging. He shall prostrate himself and pray, and his intercession shall be accepted. The Judgement shall begin, his Ummat (Muslims) being the first people to be judged. After the Judgement Muslims shall pass the (bridge that cannot be described with worldly experience and which is called) Sirat and enter Paradise. Whereever they go they shall fill the entire place with haloes. As Fâtima 'radiy-Allâhu 'anhâ' passes the Sirât, a voice shall call, "Let everybody close their eyes! The daughter of Muhammad 'alaihis-salâm' is coming."

84— He shall intercede at six different places.

First, with his intercession called **Maqâm-i-Mahmûd**, he shall rescue the entire humanity from the torment of waiting at the place of gathering.

Second, with his intercession he shall cause many people to enter Paradise without being called to account.

Third, he shall rescue some Believers from the torment which they deserve (for their sins that could not be pardoned otherwise).

Fourth, he shall rescue some gravely sinful Believers from Hell.

Fifth, some people will be waiting at a place called **A'râf**, (which is neither Paradise nor Hell,) because their pious deeds and sins are equal. He shall intercede for those people and they shall enter Paradise.

Sixth, he shall intercede for the promotion of the people of Paradise. Each of the seventy thousand people whom he shall save from being called to account by interceding for them shall intercede for seventy thousand other people, who shall enter Paradise without being called to account at all.

85— It was declared in a hadîth-i-qudsî,^[1] **“Were I not to create thee, I would not create anything.”**

86— The rank position which Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ shall be occupying in Paradise is called **Wasîla**. It is the highest rank in Paradise. The tree of Paradise called **Sidra-t-ul-muntahâ**, each one of whose branches shall reach an inhabitant of Paradise, thus everybody enjoying one of its branches, shall have its roots up in that highest rank. Each and every blessing that the people of Paradise will be enjoying shall be coming through these branches.

***Do not boast about your wealth, O thou, owners of wisdom!
Life is beset with vicissitudes, and all have their end.***

***When time of death comes, none shall come to save you;
Curb your desires, you will turn into soil in the end.***

***Keep on the right path, Allah will protect you from shame!
Think of the eternal life, do not embellish the shade;
Read BOOKS of AHL AS-SUNNA, give up this obstinacy;***

^[1] A hadîth-i-qudsî is a Word of Allah which He inspired into His blessed Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’.

*Wake up before it is too late, life is too short to waste;
You may end up in ruination, so give up this evil tendency.
Keep on the right path, Allah will protect you from shame!
Satan will scoff at you, seeing this unawareness;
Come to yourself, lest that heinous being should mock thee.
Avoid villainy, let pride and fame be others' property;
Above all worldly values is beautiful moral quality.
Keep on the right path, Allah will protect you from shame!
With Allah ta'âlâ standing bail for your sustenance,
Bowing your head before others is not worthy of you.
Afflictions befall on you in return for your own indulgence,
Let these be a sage's pieces of advice to you.
Keep on the right path, Allah will protect you from shame!*

RASÛLULLAH'S 'sall-Allâhu 'alaihi wa sallam' BEAUTIFUL MORAL QUALITIES and HABITS

Down below are fifty of the beautiful moral qualities and habits of the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam':

1— Resûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was superior to all the other Prophets in knowledge, in irfân (enlightenment, culture), in fehîm (comprehension, intellect, understanding), in yaqîn (certitude, positive knowledge), in wisdom, in mental capacity, in generosity, in modesty, in hilm (tenderness, mildness, moderation), in compassionateness, in patience, in enthusiasm, in patriotism, in faithfulness, in trustworthiness, in courage, in grandeur, in bravery, in eloquence, in rhetoric, in intrepidity, in beauty, in vara' (avoiding worldly pleasures about which one is doubtful whether they are permitted by Islam), in chastity, in kindness, in fairness, in hayâ (bashfulness, sense of shame), in zuhd (the highest degree of avoiding worldly pleasures), and in taqwâ (avoiding acts that are forbidden). He would forgive other people for their malevolent behaviours against him, friend and foe alike. He would never retaliate against them. When they caused his blessed cheek to bleed and broke his blessed tooth during the Holy War of Uhud, he pronounced the following benediction about the people who gave him those harms: **"Yâ Rabbî! Forgive them! Pardon them for their ignorance."**

2– He was extremely compassionate. He would water the animals. He would hold the water container with his hand until the animals became satiated. He would wipe the dirt off the horse he rode.

3– When people called him, whosoever they were, he would reply, “Labbayk (Yes, sir).” He would never stretch his legs when in company. He would sit on his knees. Whenever he saw a pedestrian as he was riding an animal, he would let that person sit behind him on the animal.

4– He would not look down on anybody. During an expedition, one of his companions undertook the killing of the sheep they were going to eat, another one took the skinning on himself, and another one said he would do the cooking. When Rasûlullah said he would supply the firewood, they said, “O The Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Please do sit and rest! We’ll get the firewood, too.” Upon this the blessed Prophet stated, **“Yes, you will! I know that you will do all the work. But I would not like to keep myself apart and sit while others are working. Allâhu ta’âlâ dislikes a person who sits aloof from his companions.”** He stood up and walked away to find firewood.

5– Whenever he joined a group of his Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ sitting together, he would never occupy the most striking seat. He would seat himself on the first unoccupied place he noticed. One day he went out with his walking stick in his hand. People who saw him stood up. He warned them, **“Do not stand up for me like some people who stand at attention for one another! I am human, like you. I eat, like any other person. And I sit when I am tired.”**

6– He would mostly sit on his knees. He is also reported to have been seen to squat with his arms around his knees. He would not exclude his servants from his daily activities such as eating, attirement, etc. He would help them with the work. He was never seen to beat anyone or to swear at anyone. Enes bin Mâlik, who was continuously in his service, states, “I served the Messenger of Allah for fourteen years. The service he did to me was more than the service I did to him. I never saw him cross with me or rebuke me.”

7– He would patch and mend his clothes, milk his sheep, and feed his animals. He would carry his shopping home. When on a voyage, he would feed his animals. Sometimes he would

even curry them. Sometimes he would do these services by himself, and sometimes he would help his servants do them.

8– When some people sent their servants for him, he would go with the servants, walking hand in hand, as it was customary in Medina.

9– He would pay visits to people taken ill and attend at funerals. In order to appease disbelievers and hypocrites, he would visit their bedstricken relatives, too.

10– After conducting the morning prayer (in the mosque), he would ask, **“Do we have any brothers ill at home? (If there are any,) let us visit them.”** When there was no one ill, he would ask, **“Is there any family (who need help) with their funeral? Let us go and help them.”** If there was a funeral, he would help with the washing and shrouding of the corpse, conduct the (special prayer performed before the burial of a Muslim and which is called the) namâz of janâza, and walk with the procession to the grave. When there was not a funeral to be attended, he would state, **“If you have a dream to be interpreted, I will. Let me listen to it and interpret it!”**

11– When he did not see one of his Sahâba for three days running, he would inquire after him. If the Sahabî concerned had gone on a journey, he would invoke a blessing on him. If the Sahabî was said to be in town, he would pay him a visit.

12– When he met a Muslim on his way, he would anticipate him in the salutation.

13– He would ride a camel, a horse, a mule, or an ass, and sometimes he would have someone else sit behind him on the animal.

14– He would serve his guests and his Sahâba, and would say, **“The master and the noblest member of a community is the one who serves them.”**

15– He was never seen in a burst of laughter. He would only make silent smiles. And when he smiled his blessed front teeth would be seen.

16– He would always look pensive and sad, and he would talk little. He would begin to talk with a smile.

17– He would never say anything unnecessary or useless. He would talk briefly, effectively, clearly, and when it was necessary. Sometimes he would repeat the same statement three times so that it should be understood well.

18– He would play jokes on strangers and acquaintances, on children and old women, and on his blessed wives. Yet these jokes would never cause him to forget about Allâhu ta'âlâ.

19– He had such an awe-inspiring appearance that no one dared to look at him on the face. A visitor who looked at his blessed face would sweat. Thereupon he would say, **“Do not feel worried! I am not a king, and I am not cruel at all. I am the son of a woman who ate dried meat.”** These words would expel the man's fears and he would say what he wished to.

20– He did not have guards or doormen. Any visitor would easily go in and talk with him.

21– He had a powerful sense of modesty. In fact, he was too bashful to look at a person on the face.

22– He would not fling a person's fault in his teeth. He would not complain about anyone or talk behind a person's back. When he did not like someone's behaviour or words, he would say, **“I wonder why some people do so?”**

23– Although he was the darling, the most beloved one and the chosen Messenger of Allâhu ta'âlâ, he used to say, **“Among you I am the one who knows Allâhu ta'âlâ best and fears Him most.”** Another statement he used to make is **“If you saw what I see, you would laugh little and cry much.”** When he saw clouds in the sky he used to say, **“Yâ Rabbî! Do not send us torment through these clouds!”** Whenever a wind blew, he would pray, **“Yâ Rabbî! Send us useful winds.”** When he heard a thunder, he would invoke, **“Yâ Rabbî! Do not kill us with Thy Wrath, and do not perish us with Thy Torment, and before this, bless us with good health.”** Whenever he performed namâz, sounds of sighing would be heard from his chest as if there were someone sobbing within. The same sounds would be heard when he recited the Qur'ân al-kerîm.

24– His heart had an astonishing degree of fortitude and valour. During the Holy War of Hunayn, the Muslims dispersed for the purpose of collecting the booties and only three or four people remained with him. The unbelievers launched a sudden and collective offensive. The Messenger of Allah stood against them and defeated them. The same incident took place several times. He never receded.

25– In the second chapter of the third part of **Mawâhib-i-**

Iadunniyya Abdullah ibni 'Umar is quoted to have said that he had not seen anyone stronger than the Fakhr-i-kâinât (the Master of universe). According to a narration conveyed by Ibni Is-haq, there was a famous wrestler named Rughâna in Mekka. He met the Messenger of Allah somewhere outside of town. The Messenger asked him, **“O Rughâna! Why don't you convert to Islam?”** “Can you produce a witness to testify to your prophethood,” was the latter's question. Upon this the blessed Prophet defied, **“Let us have a wrestling-match. Will you become a Believer if your back touches the ground?”** “Yes, I will,” was the reply. The match had hardly begun when Rughâna's back touched the ground. Stupefied, Rughâna said, “It was a mistake. Let us wrestle again.” So the match was repeated three times, and at each time Rughâna was flat on his back. The same event is related in the initial pages of the third chapter of **Shawâhid-un-nubuwwa**. According to this narration, Rughâna said after the third match, “I did not intend to convert to Islam. Yet I never expected to lose. I see with surprise and admiration that you are stronger than I am.” So he gave half of his flock as a present to the Messenger of Allah, and left. The Messenger of Allah was herding the flock towards Mekka, when he came back, running. He said:

– O Muhammad! What will you answer if the Meccans ask you where you have found the flock?

– I will say, “Rughâna gave them to me as a present.”

– And what will you say if they ask why.

– I will say, “We made a wrestling-match. I beat him and made his back touch the ground. So he liked my strength and gave the flock to me.”

– Please do not tell them so! I will fall into disesteem. Tell them that I gave them because I liked the way you spoke.

– I have promised to my Rabb (Allah) never to lie.

– Then I will take the flock back.

– Well, take them back if you like! I would sacrifice a thousand flocks to please my Rabb.

Falling in love with this strong belief and integrity of the Messenger of Allah, Rughâna uttered the (expression of confirmation called) **Kalima-i-shahâdat**, (which has been explained earlier in the text,) and became a Muslim.

There was another wrestler, named Abul-Aswadil Jumahî.

He would stand on a cattle hide, ten other strong people would tug at the hide until the hide tore to pieces, and they would fail to move the wrestler even a bit. One day that person promised to the Messenger of Allah that he would become a Muslim if he lost in a wrestling match against him. So they had a match, which ended with the wrestler lying flat on his back. However, he would not become a Believer.

26– Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ was extremely generous. He would donate hundreds of camels and sheep without keeping a single head for himself. Many a hard-hearted unbeliever observed his generous acts of charity with admiration and joined the Believers.

27– He was never heard to say, “No,” for something asked from him. If he had what was asked of him, he would give it. And his silence would signify that he did not have the thing needed.

28– Despite the divine offer wherein Allâhu ta’âlâ had promised, **“Ask of Me, and I shall give thee,”** he would not ask for worldly property. He never ate bread made from sifted wheat-flour. He always ate bread made from unsifted barley-flour. He was never seen to eat till he was full. He would eat bread alone, and sometimes with dates, with vinegar, with fruit, with soup, or by dipping pieces of bread into olive-oil. He would eat chicken as well as flesh of rabbit, camel, or antelope, fish, dried meat, and cheese. He liked meat from the forelegs. He would hold the meat with his hands and eat it by taking bites. It is permissible as well to use knife (and fork). He would frequently have milk or eat dates. Sometimes they would not cook anything or make any bread for two or three months in his home, so he would eat only dates for months. There were times when he ate nothing for two or three days running. After he passed away, a Jew was found to be keeping his coat of mail as a pawn for thirty kilograms of barley which the blessed Prophet owed to him.

29– He was never heard to say that he did not like a certain kind of food. He would eat what he liked, and he would only not eat the food he did not like, yet he would say nothing.

30– He had one meal a day. Sometimes he had his daily meal in the morning, and sometimes he ate in the evening. When he went home, he would say, **“Is there something to eat?”** He would fast if the answer was in the negative.

Instead of putting the food on something like a tablecloth, a tray or a table, he would place it on the floor, get down to his knees, and eat without leaning against anything. He would say the Basmala^[1] first and then start eating. He ate with his right hand.

31– Sometimes he laid aside the amount of barley and dates that would sustain his nine wives and a few servants for one year, giving some of that amount as alms to the poor.

32– Mutton, broth, pumpkin, desserts, honey, dates, milk, cream, water melon, melon, grapes, cucumbers, and cool water were the kinds of food (and drink) he specially liked.

33– When he drank water, he would say the Basmala, take small swallows slowly, and make two pauses, (thus dividing an act of drinking into three). He would say, “**All-hamdu-lillâh**,” after drinking. (Al-hamdu-lillâh means, “May gratitude and praise be to Allah.”)

34– Like other Prophets, he would refuse to be given alms or zakât. He would accept presents, mostly giving much more in return.

35– He would wear whatever he found of the sorts of garments that were permissible to wear. He used to cover himself with seamless garments made from thick material, like ihrâm, wrap waist-cloths around himself, and wear shirts and long and ample robes. These garments were woven from cotton, wool, or hair. Sometimes he wore a white garment, and sometimes he was clad in a green one. There were also times when he wore sewn garments. On Fridays, on special days such as the days of 'Iyd, during diplomatic receptions, and at times of battle, he wore valuable shirts and robes. His garments were mostly white. There were also times when he wore green, red or black garments. He would cover his arms down to the wrists and his blessed legs down to the mid-shins.

It is stated as follows in the book **Shemâil-i-sherîfa**, by Imâm-i-Tirmuzî 'rahima-hullâhu ta'âlâ': “Rasûlullah liked to wear a shirt (called qamîs). The sleeves of his shirt reached his wrists. There were no buttons on the sleeves or on the collar. His shoes were of leather, and each shoe had one strap with

^[1] To say the Basmala means to say the word 'Bism-illâh-ir-Rahmân-ir-Rahîm', which means, “In the name of Allah, who is Merciful and Compassionate.”

two cords going between two toes and connecting the strap to the front of the shoe. Convention should be observed in wearing garments and shoes. Defying the convention causes fame. And fame, in its turn, is something that should be avoided. When he entered Mekka, he was wearing a black turban wrapped around his blessed head.”

36– He wrapped a strap of mostly white and sometimes black muslin as a turban around his head, letting a span-long of its end hang down between his two shoulders. His turban was neither too big nor too small; it was three and a half meters in length. He wore his turban without a skull-cap. However, sometimes he wore a skull-cap with a cord and without a turban.

37– As it was customary in Arabia, he would grow his hair as long as it reached the mid-sections of his ears, having it trimmed when it grew longer. He applied special ointment to his hair. He took the bottle of ointment with him whenever he went on a voyage. When he applied the ointment, he would first cover the ointment with a piece of muslin and then put on his headgear, so that the ointment would not be seen from without. Sometimes he let his hair grow long and hang before him on both sides. On the day when he conquered Mekka he had two curls of hair hanging in this manner.

38– He would put musk and other sorts of perfume on his hands and head, and incense himself with aloe wood and camphor.

39– His bed was made of tanned leather stuffed with date threads. When they offered him a bed stuffed with wool, he refused it, saying, **“O Âisha! I swear in the name of Allah that Allâhu ta’âlâ would keep piles of gold and silver with me everywhere if I wished.”** Sometimes he slept on felt mats, on wooden beds, on the floor, on rugs woven with wool, or on dry soil.

[Ibni ‘Âbidîn ‘rahima-hullâhu ta’âlâ’ states in the initial part of the chapter about fasting, “Acts which Rasûlullah and his four Khalîfas succeeding him did steadily are called **sunnat**. (With respect to importance, there are two categories of sunnat.) It is makrûh^[1] to omit (an act which is) **sunnat-i-hudâ**. Yet it is not

^[1] An act, behaviour, a word that the Messenger of Allah avoided although it was not prohibited directly in the Qur’ân al-kerîm is called **makrûh**.

makrûh to omit (acts that are) **sunnat-i-zâida**.”

Abdulghanî Nablusî ‘rahima-hullâhu ta’âlâ’ [d. 1143 (1731 C.E.), Damascus] says in his book **Hadîqa**, “**Sunnat-i-hudâ** is an act of worship which Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ performed but did not admonish other Muslims for omitting it. If it is an act of worship which he performed steadily, it is called **sunnat-i-muakkada**. Acts which the Messenger of Allah did habitually are called **sunnat-i-zâida**, or **mustahab**. An example of these acts is to begin from the right-hand side and to use the right hand when you are to do something useful, such as building a house, eating, drinking, sitting down, standing up, [going to bed,] putting on your clothes, using tools, etc. It is not dalâlat (deviation from Islam) not to observe this kind of sunnat or to observe acts of custom established in the course of time after the establishment of Islam and which are termed **bid’at in convention**, e.g. using new gadgets such as sieves, spoons, etc. Acts of this sort are not sinful.” Hence, it is permissible to eat meals at a table, to use forks and spoons, to sleep on comfortable beds, to use radios, television sets, tape recorders at conferences, in schools, during classes of ethics and science, to use all sorts of transportation, and to utilize technical facilities such as spectacles and calculators. These things are within the area of bid’at in convention. Something that was established afterwards is called **bid’at**. It is harâm (forbidden) to use things and inventions that are within the area of bid’at in convention in committing acts that are harâm. There is detailed information in the (Turkish) books **Se’âdet-i Ebediyye** (Endless Bliss) and **Islâm Ahlâkı** (Ethics of Islam) about using radios, loud-speakers and tape recorders during prayers of namâz, azân (adhân), preaches and khutbas. It is a grave sin to invent bid’ats or to make even the slightest alteration in the acts of worship. Jihâd, Holy War, is an act of worship. And it is not an act of bid’at to use all sorts of technical implementations in a war. On the contrary, it brings about many blessings. For it is a commandment of Islam to use all sorts of scientific media in a war. It is necessary to invent facilities that will be helpful in performing acts of worship. Yet it is an act of bid’at to invent facilities that will encourage forbidden acts or to

The Messenger not only avoided such behaviour, but also recommended that Muslims should avoid it.

invent any changes in worships. For instance, it is necessary to climb the minaret to call the azân (adhân, the call to prayer). Yet it is an act of bid'at to call the azân through a loud-speaker. For it is not a commandment (of Islam) to call it through an implementation. The commandment dictates that human voice should be used in calling it. Moreover, Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' prohibited to announce the prayer times or to perform other acts of worship by ringing bells, sounding horns, or playing musical instruments.]

40– Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would not grow his beard longer than one handful. He would have it shortened when it exceeded that limit. [It is sunnat to keep your beard one handful long. And it is wâjib to do so in places where it is customary for men to have a beard. It is sunnat to shorten it when it exceeds the limit. It is an act of bid'at to have it shorter than one handful. It is wâjib to let such beard to grow till it reaches the length of one handful. It is makrûh to shave your beard. However, it is permissible to shave it when you have an excuse.]

41– Every night he put kohl (a certain protective substance) on his eyes.

42– A mirror, a comb, a container for the substance that he put on his eyes every night, a miswâk,^[1] scissors, thread and needle were never absent among his personal possessions at home. He would take these things with him when he went on a voyage.

43– He enjoyed beginning everything from the right hand side and doing everything with his right hand. The only thing he did with his left hand was cleaning himself in the toilet.

44– With kinds of work done in numbers, he preferred odd numbers whenever possible.

45– After the night prayer, he would sleep until midnight, get up and spend the rest of the time worshipping till morning prayer. He would lie on his right flank, put his right hand under his cheek, and recite some sûras (chapters of the Qur'ân al-kerîm) until he fell asleep.

^[1] A short stick (about 20 centimetres long and no more than one centimetre thick) cut from a certain shrub called Erâk (salvadora persica) growing in Arabia. One end of the miswâk is pounded into fibres and used as a toothbrush.

46– He preferred tafa’ul, (which means to draw good omen from things.) In other words, when he saw something for the first time or all of a sudden, he interpreted it optimistically. He did not interpret anything as ominous.

47– At times of sorrow, he would think pensively, holding his beard.

48– Whenever he felt sad, he would begin performing namâz. The flavour and the pleasure he felt during the namâz would eliminate his sadness.

49– He would never listen to a backbiter or a gossipper.

50– Whenever he wanted to look at something on one side or behind, he would turn with his entire body, instead of turning only his head.

ATTENTION: Islamic scholars ‘rahima-humullâhu ta’âlâ’ divided the aforesaid behaviours of our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ into three categories. The first category consists of behaviours that must be imitated by Muslims. They are called **sunna(t)**. The second category contains behaviours that are peculiar only to our Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. They are called **Khasâis**. It is not permissible to imitate them. In the third category are behaviours integrated to convention. Every Muslim should imitate them depending on the convention valid in his country. Imitating them without adapting them to the rules of convention in your country will cause fitna (instigation). And causing fitna, in its turn, is harâm.

***Worldly property, gold’n silver are no one’s eternally;
Pleasing a broken heart is what will promote thee.***

***The earth is ephemeral, it turns continuously;
Mankind is a lantern, which will go out eventually.***

PART THREE

ISLAM and OTHER RELIGIONS

In this chapter of our book, we shall tell you about Islam, as we have done so far, evoke your memories of the old pages of history, and provide valuable pieces of information concerning the essentials of all religions. We hope that you read this chapter with the same enjoyment as you have felt throughout the earlier chapters. As we have frequently repeated; today, on the threshold of the twenty-first century, people have little time, much work to do, and a variety of problems to cudgel their brains with. Moreover, today's people are equipped with quite new pieces of knowledge. They assess every book they read with these new pieces of knowledge. Therefore, the ideas that we are to communicate to them have to be scientific, logical, documentary, and in concordance with today's level of knowledge and living conditions. Any degree of thanksgiving would prove short of expressing our gratitude to Allâhu ta'âlâ for enabling us to write and (translate into English and) publish this book, which we have perfected by adding new parts yearly. The blessings of Allâhu ta'âlâ are boundless.

Seeing the letters of appreciation that we receive, we realize that our book is being read and those who read it reap benefits, and we pay our hamd (thanks and praise) to our Rabb (Allâhu ta'âlâ). The blessings that our readers invoke on us and the thanks they give us are our greatest gains. These letters and calls of appreciation encourage us to work even harder.

So sad to say, recently there has been a decrease in the number of people capable of understanding the books written by Islamic scholars and simplifying them to a level comprehensible to average people. In fact, there are almost no experts of religion left. Since Islam is the latest, the most perfect and the most logical religion, writing an Islamic book requires having a high level of education, knowing Arabic and Persian in addition to (at least) one European language, and being fully equipped with the Islamic branches of knowledge in addition to the most up-to-date natural and scientific information. Our books are simplifications and explanations from books written

by authorities of religion and expert scientists, and we have paid meticulous attention to this delicate job. We have always avoided bigotry. We examine the letters we receive carefully and give them scientific and logical answers. Some parts of our books, (which are originally in Turkish), have been translated into English, French and German, and spread throughout the world. Another fact we are happy to see is that other Islamic societies know of our books, like our books, and allot portions for commentaries of our books in their publications. We are not boasting about these things. For what we have been doing is to merely read and study the valuable and worldly widespread books written by Islamic scholars, classify them in categories, make comparisons, sift reasonable and logical facts from them, and publish these facts in such simplicity and fluency as will be read and understood easily by everybody. The books we have been publishing contain no additions on our part. We lay these pieces of information, which cost us considerably painstaking and onerous labour, before our reader, thus enabling him to read and learn them with ease. It is up to the reader to draw conclusions from them. Our duty is to prepare this material. And we are doing this willingly, without expecting any worldly returns. We expect the rewards from Allâhu ta'âlâ. Those who read this chapter of our book will learn that the Islamic religion is the only access to knowing Allâhu ta'âlâ and becoming close to Him, that human beings cannot live without a religion, that religion will correct people's moral attitudes and can never be exploited for worldly advantages and political stratagems, that it cannot be a tool for personal interests and sordid purposes, and that attaining happiness in this world and the next is dependent solely on adapting yourself to Islam.

Although Islam is the truest and the most logical religion, very little effort is being made for its spread. The organizations which Christians establish in order to publish Christianity are both numerous and enormous. The book **Diyâ-ul-qulûb**, published in 1294 [1877 C.E.] and written by Is-haq Efendi of Harput, a valuable Islamic scholar whose books are one of the main sources we have utilized in writing this book and to whom we shall refer later ahead, contains the following information:

“The British Protestant society called Bible House, which was established in 1219 [1804 C.E.], had the Bible translated into two hundred and four (204) different languages. By the

year 1872, the number of the books printed by that society was seventy million. The money spent for the spread of Christianity by the society was two hundred and five thousand and three hundred and thirteen (205,313) British gold coins, which is equal to forty-five billion Turkish liras according to today's rate of exchanges, [when a British gold coin cost two hundred and twenty thousand (220,000) Turkish liras].” The society is still active today, establishing infirmaries, hospitals, conference halls, libraries, schools, cinemas and other recreation and sports institutions in many places of the world, and making great efforts to Christianize people who haunt those places. Catholics do not fall behind in these activities. In addition, they entice poor populations towards Christianity by finding jobs for young people and by providing medicinal help.

Today, there are some small (Islamic) societies in some Muslim countries such as Pakistan, South Africa and Saudi Arabia, and a few small Islamic centers in European countries and in America. These centers carry on Islamic publications. However, because these centers are supported by a variety of different groups, their publications criticize one another, impair the Islamic unity commanded by our religion, and give rise to separatism. The capacity of our company, IHLÂS, allows only a limited number of young students to read our books. For all the unfavourable conditions, our humble publications are being read all over the world and thereby the number of Muslims on the right path is increasing every year. The number of Muslims, which was only one-third that of Christians a hundred years ago, is almost half their number today. For Muslims are faithful to their credal tenets and raise their children with an Islamic education. In contrast, younger generations in the Christian world see that Christianity is in counterpoint to recent scientific improvements and modern technical findings, and become convinced atheists. Communist states, on the other hand, annihilate and prohibit religion altogether. In some of them, e.g. in Albania, under an excessively communistic regime,^[1] religions are presented as objects of derision in public places called ‘Museums of Atheism’. It is a fact reported in British publications that the number of atheists in Britain, where most of the aforesaid gigantic Christian organizations are located, is

^[1] The communistic regime has been overthrown now.

already thirty per cent of the entire population.

Then, what is the reason for this ever-increasing appreciation for our publications versus the ineluctable sinking of Christianity despite all the efforts contrarywise? The reason is obvious. Islam is the most civilized, the most plausible, and the truest religion. Islam is explained in such a sincere and clear language in our books that any unprejudiced and cultured person who reads them will see that Islam is the latest true religion, that it is agreeable with all modern sciences and understandings, that it does not contain any superstitions, and that its creed is based on the unity of Allah instead of a preposterous dogma called Trinity, and will presently believe in Islam. An attentive retrospection will reveal that belief in the unity of Allah is the basic and unchanged element in the succession of true religions, that, whenever a true religion was disfigured by people, Allâhu ta'âlâ sent a new Prophet 'alaihi-salâm' to restore it, and that Islam is the final, the most scientific, and the most consummate link in this chain of true religions. In this connection, the comparison made between Islam and Christianity by Is-haq Efendi of Harput, who occupies a few of the previous lines and a considerable amount of the following passages of our book, divulges the fact that the two religions share the same basic credal tenets and that Christianity was interpolated and defiled by Jews afterwards.

Another point that must be dwelt on is the comparison of Islam and Christianity on the ethical platform. A close study of this chapter of our book, reinforced with a scanning of the eighth chapter of **Could Not Answer**, another book we have published, will uncover the fact that the two religions treat the same subjects in identical manners and enjoin identical commandments on humanity. Today, if a Christian believes in one Allah instead of three gods and in Muhammad 'alaihi-salâm' the final Prophet, he will become a Muslim. Most of today's common-sensed Christians reject the dogma of Trinity, provide various explanations to interpret this dogma, and believe in one Allah. A number of Christians have realized this fact and become Muslims willingly. These things are dealt with in the initial part of our book, under the caption **Why Did They Become Muslims**. Human soul is fed on religion. A person without a religion is identical with a body without a head. As the body needs to breathe, to eat and drink, likewise the soul needs

religion to realize a perfect personality, to purify itself, and to attain peace. An irreligious person is no different from a machine or from an animal. Religion is the greatest element that makes man know his Allah, protects him against malpractice, clears his way, salves his brain, consoles him at times of affliction, gives him material and spiritual power, provides him respectability, honour and affection in society, and protects him against the fire of Hell in the Hereafter.

By the time you finish reading this part of our book, you will see that all the heavenly religions are successions of one another, that the true unitarian religions which Allâhu ta'âlâ substituted for one another and renewed various times are actually one religion, one belief, that whenever a true religion sent by Allâhu ta'âlâ was interpolated by people it was corrected by the Prophets 'alaihim-us-salâm' appointed and sent by Allâhu ta'âlâ, and that the latest religion is **Islam**, which was brought by Muhammad 'alaihis-salâm'.

The bitterest enmity against Islam is of British origin. For the British state policy is essentially based on the exploitation of the natural resources in Africa and in India, the employment of their inhabitants like beasts, and the transference of all their gains to Britain. People who have been honoured with Islam, which commands justice, mutual love and help, obviate the British cruelty and duplicity. On the other hand, the British government has established a **Ministry of Colonies** and is attacking Islam with inconceivably treacherous plans and with all their military and political forces. The confessions which Hempher, one of the thousands of male and female spies supervised by that ministry, made concerning his activities beginning in 1125 [1713 C.E.], explain a few of those heinous plans, which are an awful shame for humanity. These confessions were published in Arabic, in English and in Turkish by Hakîkat Kitabevi in 1991.^[1]

*The philomel for the roses blossoming in the garden of love,
The Hero Islam was awaiting with strong yearning,
The lover with his darling's love burning to ashes;
Let the time that hath not seen thee bemoan!*

^[1] Confessions of A British Spy, 1991, Hakîkat Kitabevi, Fatih, Istanbul, Turkey.

*In knowledge and sagacity, thou art called 'Sila',^[2]
For thou hast combined two main branches of knowledge.
Diving into that ocean that hath no end to reach,
Thou hast had the biggest share from the ocean of dhikr!
Some people go to the shore, and say, "Enough for me."
Some see it from afar, and become infatuated, dizzy.
Some only watch, and others merely take a sip.
Thou art the one who drank from the ocean till satiety!
Thy work comes next after the Qur'ân and hadîths in priority;
Thy words, so blessed, offer the souls medicinal candy;
Thou art the commander of the world of spirituality;
'Mujaddid-i-elf-i-thânî'^[1] is the title granted to thee!
Who made us know of thee, by nature thy friend,
The only scholar fast to thy blessed trend,
Is 'Sayyid Abdulhakîm', ablaze with thy love.
For his sake, please bless us with thy shefâ'at!^[2]
What illuminates the universe again with thy work,
Attracts, us powerfully towards its wake,
And eliminates the darkness of fourteenth century,^[3]*

[2] A nickname for Imâm-i-Rabbânî Mujaddid-i-elf-i-thânî 'quddisa sirruh' [d. 1034 (1624 C.E.), Serhend, India]. Please see **The Proof of Prophethood**, the English version of his book **Ithbât-un-Nubuwwa**. Letters from his valuable work **Maktûbât** occupy a major part of our book **Endless Bliss**. 'Sila' means 'combiner'. He was called so because he combined two extensive branches of Islamic knowledge, i.e. the Sharî'at, which contains all the Islamic canonical principles, laws, commandments, prohibitions, etc, and the Tarîqa, which is the collection of all spiritual paths and orders in Islam. These two branches had been considered apart from each other until his time.

[1] Muhammad 'alaihis-salâm' is the last Prophet. No prophet shall come after him. Islamic scholars will teach Islam to people till the end of the world. The greatest ones of these scholars are called 'mujaddid'. Every thousand years after Muhammad 'alaihis-salâm', Allâhu ta'âlâ will restore the Islamic religion and protect Muslims from degeneration through a very profound Islamic scholar called 'mujaddid'. Imâm-i-Rabbânî 'quddisa sirruh' is the first of such mujaddids. 'Mujaddid-i-elf-i-thânî' means 'the restorer of the second millennium'.

[2] Intercession. In the Hereafter, pious Muslims, people loved by Allâhu ta'âlâ will intercede with Allâhu ta'âlâ for the forgiveness of sinful Muslims. This intercession is called shefâ'at.

[3] Islamic century is meant.

***Is the light of 'Arwâs',^[4] the rest is mere reverie!
We are his disciples and he is thy admirer;
Thy lightsome hearts will sure reflect on each other.
You are, no doubt, in love with each other,
Those who know Maktûbât will love thee and one another!***

ISLAM IS NOT A RELIGION OF SAVAGERY

If you climb the mount of Kahlenberg, where the Ottomans established their military headquarters during the siege of Vienna in 1095 [1683 C.E.] because it offered an ideal observation of the city from favourable elevation, you will see a monument with a sign on it that says, "May God protect us against the evils of plague and Turks." Right beneath the sign is a concocted lithograph illustrating Turks slaughtering Christian women and children. At that time Christians represented the Turks as the most savage, the most cruel, and the most barbarous people of the world. They said that the Turks would not be cruel or barbarous if they were Christian. Those who alleged that Islam was a religion of savagery were the Christian priests, who were the cruel and tyrannical dictators of that time. This falsification always occupied a major part of the religious lessons given in schools, and thereby the Christian children were brainwashed with the inculcation that Islam was a religion of savagery. This awful vilification was carried on throughout centuries, preserving its vehemence till our time. Is-haq Efendi of Harput 'rahima-hullâhu ta'âlâ', in his book, makes the following quotation from a booklet which a priest wrote for the purpose of traducing Islam in 1860:

"Îsâ 'alaihis-salâm' always treated people with affection, kindness, compassion and helpfulness in communicating his religion. It is for this reason that five hundred people became Christians within the first few years of Christianity. In contrast, Islam, a religion of savagery, was imposed on people with force and under threat of death. Muhammad 'alaihis-salâm' tried to spread Islam by means of force, threat, fighting and holy war. Consequently, thirteen years after his claim to prophethood the number of people who accepted Islam as a result of mere communication was around one hundred and eighty. This would

^[4] A village in the vicinity of Van, a city in eastern Turkey.

be enough to demonstrate the difference between Christianity, a true and humanitarian religion, and Islam, which is a religion of savagery. Christianity is a perfect and humanitarian religion which penetrates the human heart, inspires mercy and compassion, and never uses force or compulsion. One indication of the fact that Christianity is the only true religion is that the advent of Christianity invalidated Judaism, which was the unitarian religion previous to it. When Allâhu ta'âlâ sends a new Prophet, the religions previous to him must be invalidated. Because Jewry refused Christianity, various disasters befell on them, and they suffered humiliation and degradation. For the advent of a new Prophet signifies the fact that the previous religions have been spoilt. On the other hand, the advent of Muhammad 'alaihi-salâm' did not abrogate Christianity, nor did various disasters befall on Christians, which had been the case with Jews, but, on the contrary, Christianity spread all the wider. Despite all the Muslims' efforts, massacres and church-destructions, (for instance, four thousand churches were destroyed in the time of caliph 'Umar,) Christians are daily increasing in number and improving in welfare, whereas Muslims are suffering indignities, becoming poorer and poorer, and losing their value and importance world-wide."

Is-haq Efendi 'rahmatullâhi 'aleyh' gives the following answer to the priest's denigrations:

First of all, the information and the numerical figures provided by the priest run counter to facts. **Qur'ân al-kerîm**, Islam's Holy Book, contains the injunction, "**There is no compulsion in the religion.**" Although Muhammad 'sall-Allâhu 'alaihi wa sallam' never had recourse to compulsion or threat as he communicated the Islamic religion, the number of people who embraced Islam willingly and of their own accord increased in a short time. The statements made by SALE, a Christian historian and a translator of the Qur'ân al-kerîm, corroborate our argument. [George Sale died in 1149 [1736 C.E.]. He was a British priest. He translated the Qur'ân al-kerîm into English in 1734. He gave detailed information about Islam in the introduction of his work.] He states as follows in his **Translation of the Koran**, which was printed in 1266 [1850 C.E.]: "The Hegira had not taken place yet when Medina already did not contain a house without Muslim residents." That means to say that urban people who had not even seen the face of a sword

accepted Islam willingly only owing to the greatness and trueness of this religion and the nonpareil literary perfection of the Qur'ân al-kerîm. The following numerical figures are an indication of Islam's rapid spread. By the time Muhammad 'sall-Allâhu 'alaihi wa sallam' passed away, the number of Muslims was one hundred and twenty-four thousand (124,000). Four years after the passing away of the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', 'Umar 'radiy-Allâhu 'anh' sent a forty-thousand-strong Muslim army, and that army conquered Iran, Syria, a part of Anatolia up to Konya, and Egypt. 'Umar 'radiy-Allâhu ta'âlâ 'anh' never had recourse to tyranny. He never displayed cruelty to those Christians and fire-worshippers living in the countries that he captured from cruel dictators. His justice is acknowledged by the entire world, friend and foe alike. Most of the people living in these countries saw the justice and the ethical perfection inherent in the Islamic religion and became Muslims willingly. Very few of them remained in their former religions, such as Christianity, Judaism and Magi. Thus, as historians unanimously acknowledge, the number of Muslims living in Muslim countries reached twenty or thirty million in ten years, which is a comparatively short period in the context of its time. 'Umar 'radiy-Allâhu 'anh', let alone destroying four thousand churches, gave an harsh answer to the people who asked him what church he was going to convert into a mosque, when he entered Jerusalem, and performed his first namâz outside of the church.

Three hundred years after Îsâ 'alaihis-salâm' was raised up to heaven, (alive as he was,) Constantine I accepted Christianity. With his support and compulsive methods, the number of Christians reached only three million. Any Jew who refused Christianity would be subjected to chastisements dictated by Constantine such as mutilation of ears and pelting with stones.

As for the allegation that when Christianity appeared Judaism was abrogated and Jews suffered sundry disasters; it shows that the priest has not studied history well enough and therefore is not aware of the facts. For it was a fairly long time before the rise of Christianity that Judaism was contaminated, Jerusalem was destroyed first by the Assyrian king Buhtunnassar (Abuchednezzar) [604-561 B.C.], and later by the Romans. After these destructions, Jewry suffered utter social

disruptions from which they never recovered. Because all these events took place before the advent of Christianity, they have nothing to do with Christianity. Today, as we are to enter the twenty-first century, we see a Jewish state before us. Obviously, therefore, Judaism survives despite Christianity. As a matter of fact, before the establishment of today's Israel, Jews occupied the leading positions in the European monetary sources, banks, institutions of press and heavy industry, and Jewish lawyers enjoy universal popularity. The Jewish population in Britain produced the Empire's wealthiest lord, Lord Disraeli.^[1] Rothschild^[2], another Jew, was the world's richest person. Even today, European and American bourses and most of the companies are in the possession of Jews. That means to say that the priest is completely wrong in his assertion that as soon as Christianity appeared Judaism disappeared and various disasters befell on Jews, which is no more than a hallucination that was conjured up in his mind.

Christian priests announce that Christianity is based on essentials such as affection, compassion, mercy, and mutual help. We had a Christian neighbor, a priest. We asked him about a passage that we had read on the hundred and sixty-ninth page of the Turkish version of the Holy Bible which was printed in Istanbul in 1303 [1886 C.E.]. The passage, the tenth through eighteenth verses of the twentieth chapter of Deuteronomy in the Old Testament, reads as follows in the Authorized (King James) version:

“When thou comest nigh unto a city to fight against it, then proclaim peace unto it.” “And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.” “And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:” “And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:” “But the women, and the little ones, and the cattle, and all that is in

^[1] Benjamin Disraeli, (1804-1881), English Premier in 1868, and again in 1874, until 1880.

^[2] Meyer Arschel Rothschild, (1743-1812), German banker and the founder of the international banking firm, House of Rothschild; and also his son. Nathan Meyer Rothschild, (1777-1836), British banker.

the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.” “Thus thou shalt do unto all the cities which are very far off from thee, which are not of the cities of these nations.” “But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth.” “But thou shalt utterly destroy them; namely, the Hittites, and the Am’or-ites, the Canaanites, and the Per’iz-zites, the Hi’vites, and the Jeb’u-sites; as the LORD thy God hath commanded thee.” “That they teach you not to do after all their abominations, which they have done unto their Gods; so should ye sin against the LORD thy God.” (Deut: 20-10 to 18)

We said to our Christian neighbour, “Your Holy Bible enjoins utterly cruel behaviour towards weak people. This commandment, which exists in your Holy Bible, has no proximity to the so-called Christian compassion and mercy which you repeat so frequently. Where is your mercy and compassion? This passage in the Holy Bible is a commandment of terrible savagery and cruelty. In contrast, our Holy Book, the Qur’ân al-kerîm, does not contain a single word encouraging such horrible behaviour towards the enemy. So your religion incites you to cruelty. On the contrary, the Qur’ân al-kerîm abounds with expressions of mercy, compassion, and forgiveness, and prohibiting cruelty. Then, how can Christian priests dare to allege that Islam commands savagery and Christianity is a religion of compassion? Here is a passage from your sacred book, the Holy Bible! This means to say that, contrary to your claim, the Holy Bible commands savagery, barbarism, and cruelty. How will you explain this?”

The priest first had recourse to prevarication, saying that he did not know of the passage. When we had the aforesaid Turkish version of the Holy Bible fetched and showed him the hundred and sixty-ninth page, he said, “Well, this passage has nothing to do with Îsâ ‘alaihis-salâm’. The passage is a quotation from the Torah, which belongs to Moses. The commandment you criticize is the one which Allâhu ta’âlâ gave the Mosaic people so that they should revenge for their expulsion from Egypt. The Egyptians refused the time’s true religion and even attempted to kill Moses (Mûsâ) ‘alaihis-salâm’. Upon this Allâhu ta’âlâ commanded the Jews to revenge on

them by annihilating the so-called nations of disbelievers. That is the meaning of this passage, which was added to the Holy Bible. It has nothing to do with Christianity.” Upon this we said to him: “Every religion has a holy book. Believers of a religion have to believe in its holy book in its entirety. Where its passages were taken from, or how they were organized, is not a matter of question. A holy book is believed as a Book of Allah and the passages it contains as the commandments of Allah. The holy book of Christians is the **Holy Bible**, i.e. the Torah and the Bible. Therefore, you have to recognize all the passages in the Holy Bible as the commandments of Allah. You cannot divide your Holy Bible by categorizing its passages with respect to their authenticities, for instance by stigmatizing one passage as obsolete, another as concerning Jewry, and another as Mosaic or non-Christian. You cannot believe in one part and reject another. You have to believe in it as a whole. If this passage from the Biblical book **Deuteronomy** has nothing to do with Christianity, your ecumenical councils should have excised it from the Holy Bible or at least announced all over the world that it was a superstition inserted into the Bible afterwards. Since they did not do so, you should be believing in this passage as a commandment of Allah. Accordingly, you have to acknowledge that Christianity is an extremely savage, cruel, ruthless and death-dealing religion.”

The Christian priest was consternated. Because he had never read the Holy Bible completely, and had not even taken a look at the Old Testament and therefore it was the first time that he had ever seen it, he was agape with astonishment. Finally, he said to us, “You have embarrassed not only me but the entire Christendom. I am not a theologian, and I must confess that I am not very pious. I thought the Holy Bible contained only compassion, mercy and forgiveness. This terrible passage of savagery has had a disastrous effect on me. I am ashamed also that I am a priest. When I go back home, I shall tell some learned theologians about this. I shall apply to the authorities for the excision of this passage from the Holy Bible. This passage is certainly a superstition. For Allah would not give such a horrendous command. This passage must be a Jewish fabrication.” We consoled him. We gave him one of our publications in English, namely **Islam and Christianity**. We said, “If you read this book you will see that the Holy Bible

contains many other errors. In fact, these errors are about twenty thousand according to a report!" The previous section, **'The Qur'ân al-kerîm and Today's Copies of the Torah and the Bible'**, contains a comparison of the Bible and the Qur'ân al-kerîm. Please review that section!

The **Holy Bible**, which Christians believe in as a heavenly book revealed by Allâhu ta'âlâ, contains a high number of passages commanding cruelty and savagery. We will quote an insignificant number of them only as a lesson to the so-called innocent and compassionate Christians who call Muslims barbarians and Islam a religion of barbarians.

The twenty-third and twenty-fourth verses of the twenty-third chapter of Exodus read as follows: "For mine angel shall go before thee, and bring thee in unto the Am'or-ites, and the Hittites, and the Per'iz-zites, and the Canaanites, ...: and I will cut them off." "... but thou shalt utterly overthrow them, and quite break down their images." (Ex: 23-23, 24)

In the beginning of the thirty-first chapter of Numbers "the LORD" commands Moses to "Avenge the children of Israel of the Mid'i-an-ites: ..." (Num: 31-2) And the seventh and later verses read as follows: "And they warred against the Mid'i-an-ites, as the LORD commanded Moses; and they slew all the males." (ibid: 7) "And the children of Israel took all the women of Mid'i-an captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods." "And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire." (ibid: 9, 10) It is written in the later verses that Mûsâ 'alaihi-salâm' was angry with his officers because they had left the women alive, and that he commanded the slaughter of the male children of all the women. (ibid: 14, 15, 16, 17) A later verse, on the other hand, (verse 35) states that the number of girls unkilld was thirty-two thousand. Just imagine the number of the people slaughtered!

The initial verses of the seventh chapter of Deuteronomy read as follows: "When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gir'ga-shites, ... and the Am'or-ites, and the Canaanites, and the Per'iz-zites, seven nations greater and mightier than thou;" "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant

with them, nor shew mercy unto them:" (Deut: 7-1, 2)

The twenty-seventh verse of the thirty-second chapter of Exodus reads as follows: "And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." (Ex: 32-27)

It is written in the eighth and later verses of the twenty-seventh chapter of I Samuel that Dâwûd (David) 'alaihis-salâm' and his soldiers "invaded the Gesh'u-rites, and the Gez'rites, and the Am'a-lek-ites" and "left neither man nor woman alive." (I Sam: 27-8, 9)

It is written in the eighth chapter of II Samuel that Dâwûd 'alaihis-salâm' "slew of the Syrians two and twenty thousand men," (II Sam: 8-5) and that later he slew "eighteen thousand men." (ibid: 13) It is stated in the final part of the tenth chapter that he "slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen," (10-18) while the twelfth chapter reports that he killed the inhabitants of the cities that he had captured "under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln." (12-31)

It is written in the Old Testament that after Mûsâ 'alaihis-salâm', Yûshâ 'alaihis-salâm' had millions of people slaughtered. (Josh: 8, and also later chapters)

The thirty-fourth verse of the tenth chapter of Matthew quotes Îsâ 'alaihis-salâm' as having said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt: 10-34)

It is written in the fifty-first verse of the twelfth chapter of Luke that Îsâ 'alaihis-salâm' said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:" (Luke: 12-51)

Again, the thirty-sixth verse of the twenty-second chapter of Luke quotes Îsâ 'alaihis-salâm' as having said, "... But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." (Luke: 22-36)

A reasonable person who reads the **Holy Bible** will see that it abounds in scenes of savagery and cruelty, and that all those scenes are ascribed to Prophets and to Allâhu ta'âlâ's beloved

slaves.

Following the commandments of that book, which they believed to be the Word of Allâhu ta'âlâ, Christians persecuted both one another and Muslims and Jews, perpetrating massacres that were written with blood in history. It is stated as follows on the twenty-seventh page of the book **Kasf-ul âsâr wa fî qisâs-i-Enbiyâ**, which was originally written in English by Alex Keith and translated into Persian by a priest named Merik: "Constantine the Great commanded the mutilation of all the Jews in his country by cutting their ears and exiled them to various places." A book written by priests and entitled **Siyar ul-mutaqaddimîn** contains the following information: "In 372 C.E., the Roman emperor Gratianus, after a consultation with his commanders, commanded the Christianization of all the Jews in the country and the killing of those who would resist."

It is written in a book that was written by priests and which was printed in Beirut in 1265 [1849 C.E.] that two hundred and thirty thousand Protestants were slaughtered by Catholics on the grounds that they would not accept the Pope. It is written on the forty-first and forty-second pages of a book that was translated from English into Urdu by a Catholic priest named Thomas and which was printed with the title *Mir'ât us-sidq* in 1267 [1851 C.E.] that the Protestants appropriated six hundred and forty-five (645) monasteries, ninety (90) schools, twenty-three hundred and seventy-six (2367) churches and one hundred and ten (110) hospitals from the Catholics and sold them for nothing. With the command of Queen Elizabeth, numbers of Catholic priests were boarded on ships and hurled into the sea. Volumes of books were written to tell about these cruelties and disasters in detail. These books written by priests prove that the real barbarians are the Christians who stigmatize Muslims as barbarians.

Christian priests cannot find a single word in the Qur'ân al-kerîm to corroborate their allegation that Islam is a religion of barbarity. On the other hand, the passage above which we have quoted from the Old Testament shows that Christianity, instead of Islam, is a religion of utter barbarity. How can the Christian priests ever have the face to call Islam a religion of barbarity with such commandments of barbarity in their Holy Bible? Let them first examine their own holy book, read about the savageries perpetrated in the name of Christianity, and feel

shame, at least a little.

The so-called innocent, civilized and compassionate Christians organized **Crusading Expeditions** in order to save the sacred homeland of Îsâ 'alaihi-salâm' and Jerusalem from the hands of Muslims, whom they call barbarians. The Christians of that time were leading a semi-wild life, whereas the Muslims had reached the zenith of civilization and were guiding the entire world in knowledge, in science, in arts, in agriculture, and in medicine. Wealth and welfare that they had been enjoying were the natural fruits of the high civilization they had reached. That high degree of welfare was dazzling the eyes of the half-naked Christian peoples, and they were covetous of the blessings the Muslims had been enjoying. All their thoughts were fixed on how to plunder the rich Muslim countries. A pretext was finally found. It was necessary to recapture the sacred lands belonging to Îsâ 'alaihi-salâm' from the Muslims.

A money-and-blood-thirsty and sadistical priest named Pierra L'Ermite came up with the claim that he had had a dream in which Îsâ 'alaihi-salâm' had appeared to him and wailed for help, saying, "Rescue me from the hands of Muslims!" He launched a military campaign for the rescue of Jerusalem, continuously provoking and encouraging people. It was an opportunity looters were looking forward to. Dreaming that they would obtain valuable goods in the places they would go to, they joined the first crusading expedition mounted by Pierre L'Ermite. Their commanders were the lunatic priest L'Ermite and the poor knight Gauntier. Consisting of mere looters, the first crusaders had not left their countries yet when they began looting. They pillaged some cities in Germany. When they entered Istanbul, they pillaged the affluent Byzantine city with complete unaffectedness despite the cries of the owners of the goods they were stealing. Completely on the loose, the crusaders were making their way through towns and villages, attacking people and places at random, when they were stopped and annihilated by the Seljuki Turks before reaching Jerusalem. Then other crusaders appeared. Gradually, crusading became a matter of honour, and eminent kings joined the expeditions, which meant tremendous armies. According to a report, a one-million-strong, [or at least 600,000,] set forth to attack. The crusading expeditions continued for a hundred and seventy-four years, from 489 [1096 C.E.] to 669 [1270 C.E.], in

eight waves. Later, crusaders were organized against the Turks. The Ottoman Turks made holy wars against the crusading armies and routed them in Nighbolu and Varna. Some fanatical Christians include even the Balkan War, which took place in 1330 [1912/13 C.E.], in those expeditions, and consider that war, which they fought against the Turks, as a crusading expedition.

The German emperor Friedrich Barbarossa, Friedrich II, Conrad III, Heinrich VII, the British king Richard the Lion-hearted (Couer de Lion), the French kings Philip Auguste and Saint Louis, the Hungarian king Andreas II were among the many kings and princes who joined the crusades. Perpetrating all sorts of savagery on the way and, as we have already stated, burning, destroying and plundering Istanbul, which belonged to their co-religionists, the Byzantines, they arrived in Jerusalem. The following is a passage paraphrased from a five-volumed book about the crusading expeditions, by Michaud:

“In 492 [1099 C.E.], the crusaders were able to force their way into Jerusalem. When they entered the city they slaughtered seventy-thousand of its Muslim and Jewish inhabitants. The streets were flooded in blood. Heaps of corpses blocked the roads. The crusaders were so barbarous that they slaughtered ten thousand Jews that they met on the banks of the Rhine in Germany.” The Muslim Turks, on the other hand, did not slay a single woman or child in Vienna. The lithograph on the mount is imaginary. The crusaders’ savageries in Jerusalem, however, are blatant facts.

Ahmed Cevdet Pasha, ‘rahima-hullâhu ta’âlâ’ states as follows in his book **Qisâs-i-Enbiyâ**:

“The crusading army invaded Jerusalem in 492 [1099 C.E.]. They put all its inhabitants to the sword. They slaughtered more than seventy thousand Muslims who had sheltered in the Masjîd-i-aqsâ. A considerable number of those Muslims were imâms (religious leaders), scholars, zâhids (extremely pious Muslims), and people too old to use a gun. The Christian barbars plundered the innumerable gold and silver candle-sticks and invaluable historical items in the treasury near the valuable stone called **Sahratullah**. Most of the Syrian cities came into the possession of the crusaders, and consequently a **Kingdom of Jerusalem** came into being. For many long years hundreds of battles were fought between that kingdom and the Muslims.

Eventually, Salâhaddîn-i-Eyyûbî 'rahima-hullâhu ta'âlâ' [d. 589 (1193 C.E.)], won a victory, called Hattin, after various battles, and entered Jerusalem on a Friday which coincided with the twentieth day of the blessed month of Rajab, in 583 [1186 C.E.]. Within the following few years he purged many cities from the crusaders and rescued hundreds of thousands of Muslims from captivity. The patriarch of Jerusalem, the bishops and priests put on their mourning garments and made tours in Europe to propagate vengeance. The pope died of grief when he received the news of defeat. A new pan-European army of crusaders was established. The German emperor Friedrich, the king of France Philip, and the king of England Richard, wearing crosses up to their chests, came with their armies. Yet their efforts to recapture Jerusalem ended in failure. In 690 [1290 C.E.], the Egyptian Sultan Melik Eshref 'rahima-hullâhu ta'âlâ' conquered Akkâ, which was the center of the crusaders, as well as the other cities, thus putting an end to the crusades."

Remaining in the possession of Christians for eighty-eight years, i.e. from 1099 to 1187, Jerusalem was eventually rescued by Salâhaddîn-i-Eyyûbî, in the latter date mentioned. That blessed commander captured Richard the Lion-heart. However, instead of treating him as a prisoner of war, he showed him the same extremely kind and mild hospitality as he would have shown to the king of a neighbouring country paying him a courtesy visit. That was a prime example to show the difference between the 'wild Islam' and the 'affectionate Christianity'!

It is true that Muslims converted some churches into mosques. Yet no churches were destroyed. On the contrary, many of them were reconstructed. When Sultân Muhammad Khân 'rahima-hullâhu ta'âlâ' conquered Istanbul, he converted Saint Sophia, which was a church, into a mosque. It was one of the conditions stipulated during the negotiations for peace. It was not only a religious event but also a monument representing the Turks' greatest victory. Our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' had foretold the conquest of Istanbul and had said, "**How lucky for them ...**," about the would-be conqueror and his army. Fâtih Sultân Muhammad Khân, who ushered a new era by conquering Istanbul, had to announce the event to the entire world by converting Saint Sophia, which had been a symbol of Christianity, into a

mosque, a symbol of Islam. Fâtih Sultân Muhammad Khân never destroyed Saint Sophia. On the contrary, he had it repaired. The Qur'ân al-kerîm does not contain a commandment concerning the demolition of churches. As we shall see later ahead, Muslim governments have always protected churches and other temples against transgression.

Now we shall tell you about the conversion of a mosque into a church accomplished by Christians, who consider themselves as affectionate, innocent, and compassionate. The following passage is a paraphrased translation from **Spaneien=Spain**, prepared in cooperation by Prince Salvatore, Prof. Graus, theologian Kirchberger, Baron von Bibra, and Ms. Threlfall, and published in the Würzburg city of Germany in 1312 [1894 C.E.]:

“Cordoba (Qurtuba in the Arabic literature) is one of the most important cities of Spain. It was the capital of the Arab Andalusian state in Spain. When Muslims under the command of Târiq bin Ziyâd ‘rahima-hullâhu ta’âlâ’ (crossed the Gibraltar and) landed in Spain in 95 [711 C.E.], they made the city their capital. The Arabs brought civilization to the city and developed it from a semi-wild habitation into the cultural hub of Spain. They built a grand palace [Al-Qasr], in addition to hospitals and madrasas (Islamic universities). Besides these, they established a Jâmi’a [grand university], which was at the same time the first university established in Europe. Up until that time the Europeans had been far behind civilization in knowledge, in science, in medicine, in agriculture, and in the humanities. Muslims brought them knowledge, science, and culture, and tutored them.

“Abd-ur-Rahmân bin Muâwiya bin Hishâm bin Abd-ul-Melik I ‘rahima-humullâhu ta’âlâ’ [d. 172 (788 C.E.)], the founder of the Islamic state of Andalusia, intended to have a grand mosque built in Qurtuba (Cordoba). He wanted the mosque to be larger, lovelier and more gorgeous than the mosques in Baghdâd. He found a plot that he thought would be most suitable for the mosque. The plot belonged to a Christian. The money he demanded for his plot was very high. Being an extremely just ruler, Abd-ur-Rahmân I did not have recourse to compulsion for the expropriation of the plot, which he could have done quite easily. He paid the owner of the plot the money he demanded. The Christians used the money to build a small church for themselves. The Muslims began to build the mosque in 169

[785 C.E.]. During the construction, Abd-ur-Rahmân worked for a few hours with the other workers every day. Materials necessary for the construction were brought from diverse places of the orient. The lumber necessary for the wooden parts was transported from Lebanon, famous for its valuable trees, huge lumps of coloured marble were brought from various parts of the east, and precious stones, pearls, emeralds and ivory were imported from Iraq and Syria, and all these materials formed large heaps on the plot. Everything was extremely beautiful and plentiful. Gradually, the walls of the mosque began to reach the heights to offer the first glimpses of a magnificent building. Abd-ur-Rahmân I did not live long enough to see the completion of the mosque. He passed away in 172 [788 C.E.]. Owing to the great efforts of Hishâm, his son, and Hakem I, his grandson, “rahima-humallâhu ta’âlâ’ who succeeded him, respectively, the mosque was completed in ten years. However, with the annexes added in the course of years, it was not before 380 [990 C.E.], which means two hundred and five years later, that the mosque attained its consummate perfection. In 366 [976 C.E.] Hakem II^[1] had a minber built of gold for the mosque. It cost all those long years of hard work to bring the mosque to the perfection of a stupendous, resplendent and extremely pulchritudinous masterpiece. The mosque was in a rectangular shape, with dimensions 120x135 metres. Two parallel arms, each 135 metres, extended from the main body to make up an open yard adjacent to the mosque. There were one thousand, four hundred and nineteen (1419) pillars, each ten metres tall, in the mosque. These pillars were made from the world’s best quality marble. The arches on the pillars were made from pieces of marble cut from variegated marble. When you entered the mosque your eyes were lost in the exquisite scenery offered by that forest of pillars.

“The marble captions of the pillars commanded so strong admiration from the spectators that as soon as a visitor entered the mosque he would be infatuated with their beauty. It was such beauty as the world had not seen until that time.

“There were twenty entrances into the mosque. Before each entrance was a special orange-garden, whereby the mosque was surrounded with a verdant strip. Around the mosque were

^[1] Hakem II passed away in 366 [976 C.E.].

other sorts of gardens, ponds with water jets, and fountains. A number of shadirwâns (reservoirs with faucets at the sides) were built so that Muslims could make ablution. The floor of the mosque was of the most valuable marble ornamented with rare wood. The valuable Lebanese wood used for the construction of the ceiling provided the mosque with exceptional beauty and grandeur. There were carvings, engravings, reliefs, and beautiful writings on the walls and on the ceiling. If you entered the mosque and took a look around, you would feel as if there were not an end of that sumptuous jungle of pillars. At night the interior of the mosque became a dreamland with coloured lights gushing from the thousands of candles.

“It is written in a book entitled **Naf-ut-tîb min-ghasnî Andulus-ir-ratîb**, by the renowned historian Ahmad al-Maqqarî [d. 1041 (1632 C.E.), in Egypt], that the number of the lamps and candles illuminating the mosque was seven thousand four hundred and twenty-five (7425), that half of that number was used to illuminate the nights of the average days of the year, that all of them were lit in the nights of Ramadân and 'lyd as well as during the other sacred nights, that twenty-four thousand (24000) oqqas (67200 lb.) of olive oil was used to light the lamps and candles, and that 120 oqqas (236 lb.) of ambergris and aloewood was burned to perfume the mosque.

“The minarets were crowned with captions in the shape of a pomegranate. The captions were ornamented with precious jewels, pearls and emeralds, and the spaces between the stones were covered with pieces of gold. **Munjid**, a lexicon written by Christian priests in Lebanon, contains two exquisite pictures of the mosque of Qurtuba.

“When Christians annihilated the Andalusian state and invaded Qurtuba in 897 [1492 C.E.], the first thing they did was to attack the mosque. They rode their horses into the extremely beautiful and magnificent mosque, and ruthlessly slaughtered the Muslims who had sheltered in the mosque, so much so that blood flowed out through the doors of the mosque. Then they broke the gold minber and shared the pieces among themselves. Also, they shared the ivory rahlas (low desks used for reading). There was a splendid copy of the Qur'ân al-kerîm hidden in a secret drawer on the minber. Embroidered with pearls and emeralds, it was an exact copy of the Qur'ân al-kerîm handwritten by 'Uthmân 'radiy-Allâhu 'anh'. They found

that beautiful book and trampled it under their feet. Thus the two peerless and exquisite masterpieces, the minber and the copy of the Qur'ân al-kerîm, were destroyed completely. The ferocious Spaniards Christianized all the Muslims and the Jews by force of the sword. Those Jews who managed to escape their talons took refuge with the Ottoman Empire. The Jews living in Turkey today are the grandchildren of those people. On the other hand, Muslims, the earlier conquerors of the country, had never disturbed the Christians or Jews living there, nor had they prevented them from practicing their religious acts of worship.

“After annihilating the Muslims and Jews with unprecedented acts of barbarism, the Christian Spaniards began to demolish the masterpiece, the mosque. First they got down the pomegranate-shaped, gold-and-emerald-ornamented captions on the minarets and looted them. They substituted them with ugly captions made from ordinary stones, which so to speak, represented angels. They tore down the wooden ornaments on the ceilings, and broke the marble floors to pieces, putting ordinary stones in their places. They scraped down the ornaments on the walls. They tried to pull down the pillars, in which they were partly successful. They whitewashed the pillars that survived the destruction. Hundreds of the pillars were pulled down and made a huge heap of marble on the ground. Most of the twenty entrances were closed with walls built with stones. As a final act of barbarism, they decided to convert the mosque into a church, in 929 [1523 C.E.]. They applied to the time's emperor of Spain and Germany, Carlos V [Charles Quint (906-966 [1500-1558])], for permission to do so. Charles Quint first refused to give the permission. Yet the bigoted cardinals importuned him persistently, defending that it was a religious precept that had to be carried out. Ahead of them all was the cardinal Alonso Maurique, who had much clout, and who had already coaxed an approval from the Pope. Seeing that the Pope also was for the conversion of the mosque into a church, Charles Quint succumbed to the ecclesiastical cabal. It was decided that conversion into a church necessitated the demolition of many other pillars. So the number of the pillars that remained in the mosque was reduced to eight hundred and twelve, which means that at least six hundred of those valuable marble pillars were demolished. The church that was built

impersonated an unsightly shape of the cross, with dimensions 52 to 12, in the middle of the mosque. When Charles Quint went to Cordova and saw the church, he felt so grieved that he castigated the cardinals, saying, 'This primitive sight fills me with remorse over having given you the permission to do the conversion. Had I known that you would devastate that beautiful work of art which did not have an equal on the earth, I would not have given you my approval, and I would have punished you all. This ugly church that you have constructed is no more than a run-of-the-mill building that you can see anywhere. But it is impossible to build another mosque as magnificent as the one you have demolished.' Today, visitors to that gorgeous building feel deep admiration for the beauty and greatness of that grand work of the Islamic architecture across all the vandalisms, sneer piteously at the dwarf-like church in the middle, and vent their grievances on the vulgarity that truncated such a magnificent masterpiece into that pitiable shack." This is the end of our paraphrase from Spanghien.

The passage you have read above was written by a group of Christians among whom there were priests. It is the plain truth. Here you are: See who forced others to change their religion, who burned and plundered religious temples, and who perpetrated cruelty. The name of the mosque in Cordoba is the 'La Mezquita Church'. This word, 'mezquita', is a borrowing from the (Arabic) word 'mesjîd', (which means a place where Muslims prostrate themselves during the performance of [the prayer called] namâz, or salât. Hence, mosque. That means to say that the building still carries the name of mesjîd, and the visitors who come to see it look on it not as a church, but as a great and majestic masterpiece of the Islamic civilization.

Abd-ur-Reshîd Ibrâhîm Efendi [d. 1944, in Japan] states as follows in the chapter about 'The British Enmity Against Islam' in the second volume of his book '**Âlam-i-Islâm**, which was printed in Istanbul in 1328 [1910 C.E.]: "The primary aim of the British is the abrogation of the Khilâfat-i-Islâmiyya (Islamic Caliphate). The Crimean War, which was a result of their insidiously provocative policy and during which they purposely supported the Turks, was one of the stages in their plans for annihilating the institution of caliphate. The Treaty of Paris is a blatant disclosure of their stratagem. [Also, the propositions they made during the peace negotiations in Lausanne reveal

their hostility.] All the disasters that befell on the Turks throughout history are of British origin, regardless of the cloak used to disguise the real purpose. British policy is based on the annihilation of Islam. This policy proceeds from their fears from Islam. In order to mislead Muslims, they exploit dishonest mercenaries. They represent them as Islamic scholars, as heroes. The gist of our words is this: the most formidable enemies of Islam lurk under British identity.” Brian William Jennings, an American jurist and politician, is famous for his books, conferences, and membership of the House of Representatives in the American Congress between 1891 and 1895. Between 1913 and 1915 he was the Foreign Secretary of U.S.A. He died in 1925. He enlarges on the British enmity towards Islam, their barbarities and cruelties in his book **The British Domination in India**.

The wildest and the most monstrous examples of the Christian cruelties and persecutions towards Muslims were perpetrated by the British in India. It is stated as follows in the book **As-sawrat-ul-Hindiyya**, which means ‘The Indian Revolution’, by Allâma Fadl-i-Haqq Khayr-âbâdî, a great Islamic scholar in India, and also in its commentary entitled **Al-yawâqît-ul-mihriyya**, written by Mawlânâ Ghulâm Mihr ‘Alî and printed in India in 1384 [1964 C.E.]: “As the first stage, in 1008 [1600 C.E.], the British received Ekber Shâh’s approval to open trade centers in the Calcutta city of India. During the reign of Shâh-i-Âlam, they bought land areas in Calcutta, and brought troops for the protection of those areas. Later the permission was developed into a privilege that they could enjoy throughout India as a reward for their successful medical treatment of Sultân Ferruh Sîr Shâh. Infiltrating Delhi during the time of Shâh-i-Âlam II, they seized the executive power and began to perpetrate cruelty. In the meantime, the Wahhâbîs living in India stigmatized the Sunnî, Hanafî and Sôfî Sultân Bahadîr Shâh II as a heretic, a vilification which gradually developed into calling him an unbeliever. Supported by those slanderers, by the unbelievers called Hindus, and especially by the perfidious vizier Ahsanullah Khân, the British troops entered Delhi. They raided houses and shops, plundering goods and money. They put many people to the sword, women and children alike. It was impossible to find water to drink. They arrested the very old Shâh and his household, who had sheltered in the mausoleum

of Humâyûn Shâh, and drove them towards the fortress with their hands tied behind them. On the way, Patriarch Hudson had the Shâh's three sons stripped of their clothes, leaving only their underwears on them, and martyred them by shooting bullets into their chests. He drank from their blood and had the corpses hanged on the entrance of the fortress. The following day he took their heads to the British commander Henry Bernard. Then, boiling the heads in water, he took the soup to the Shâh and his wife. The hungry pair spooned the soup into their mouths at once. Yet they could not chew or swallow it, although they did not know what kind of meat it was. They took the contents out of their mouths and put them on the ground. Hudson, the villainous priest, mocked them, saying, 'Why don't you eat it? It is delicious soup. I had it cooked from your sons' flesh.' Then they exiled the Sultân, his wife and other close relatives to the city of Rangoon^[1] and imprisoned them there." The Sultân passed away in the dungeon, in 1279. In Delhi they martyred thirty thousand Muslims, three thousand of them by shooting and twenty-seven thousand by slaughtering. The only survivors were those who escaped at night. In the other towns and villages as well, innumerable Muslims were slain by Christians, who burned historical works of art, loaded peerless and invaluable pieces of jewelry on ships, and sailed them to London. Allâma Fadl-i-Haqq was martyred in a dungeon on the Endomen island in 1278 [1861 C.E.].

It is stated as follows on the back of the sheet dated 28 Dec. 1994 of the calendar issued by the Turkish daily newspaper Türkiye: "During the British reign of India, seventy Muslims were shot to death in the city of Amir on the pretext that a British girl riding a bicycle had been jeered at. When the (British) governor was asked what the reason for that heavy punishment was, he answered, 'A British girl is more valuable than their gods.' " A picture that appeared on the 31 Dec. 1994 issue of the Turkish daily newspaper Türkiye illustrated a Bosnian girl lying in blood on the street and a Serbian soldier standing in a gale of laughter by her side. The subtitle said, "The seven-year-old Nermin, slain by the Christian barbarians in Sarajevo in Nov. 1994."

When the Russians invaded Afghanistan in 1400 [1979 C.E.]

^[1] The former name for **Yangon**, the capital city of Myanmar (Burma).

and began to play havoc with the country, destroying the Islamic works of art and martyring the Muslims, they first martyred the great scholar and Walî Ibrâhîm Mujaddidî, his wife and daughters, and his hundred and twenty-one disciples by shooting them. The British, again, were the cause of that barbarous massacre. For, when Hitler, the chancellor of Nazi Germany, defeated the Russian armies and was about to enter Moscow in 1945, he announced to the British and American authorities on the radio his wish to annihilate the Russians, saying, "I admit the defeat. I shall surrender to you. But let me go on with my war. Let me rout the Russian army and save the entire world from the nuisance called communism." Churchill, the British premier, refused his request. The American and British forces continued to support the Russians and did not enter Berlin before the Russians arrived. It was their policy whereby the Russians continued to be a nuisance for the world.

We do not intend to make a list of the various barbarisms perpetrated by Christians or to enlarge on them. History teems with innumerable acts of cruelty. The tribunals termed Inquisition, the carnage called Saint Bartholomew and many other massacres perpetrated in the name of religion are the blatant examples of the inconceivable cruelties which Christians displayed against Christians of other sects and against people of other religions. None of the Muslim rulers or commanders or statesmen ever had recourse to the cruelties approximating to those perpetrated by Christians or deigned to cloak such cruelties under religious causes or provoked the Muslim world against Christians. Islam never approves of cruelty towards any creature. All Muslim religious authorities dissuaded Muslims from cruelty. Here is a small example for you:

It is stated as follows in the eighth edition of **Fazlaka-i-Târihi-'Uthmânî** (A Summary of the Ottoman History), and also in the third edition, in 1325 [1907 C.E.], of **Târihi-Dawlat-i-'Uthmâniyya** (A History of the Ottoman State), by Abd-ur-Rahmân ½eref Bey, director of the Maktab-i-Sultânî (The Sultan's School): "Sünbül Agha, a retired Agha of Dâr-us-sa'âda, was sailing to Egypt, when his ship was attacked by the Maltese pirates, who martyred the Agha during the attack. The troops landing on Morea (Peloponnesus) from Venetian ships slaughtered thousands of Muslims, children and women alike. The eighteenth Ottoman Pâdishâh, Sultân Ibrâhîm, was an

extremely compassionate person. He grieved deeply over the barbarity perpetrated by Christians. In 1056 [1646 C.E.] he issued a firman commanding retaliation against the Christian guests living under the Ottoman administration, [which meant slaughtering them,] for the Muslims massacred. Abu-s-Sa'îd Efendi 'rahima-hullâhu ta'âlâ', the time's Shaikh-ul-Islâm (The Chief of Religious Affairs), taking along the Bostancıbaşı (Commander of the Imperial Guards) with him, entered the presence of the Pâdishâh (Ottoman Empire). He said that the decree meant unjust homicide, which in turn was incompatible with the Islamic religion. Being strongly adherent to the Holy Book of Allâhu ta'âlâ, which was a common quality of all the Ottoman Sultâns, Sultân Ibrâhîm 'rahima-hullâhu ta'âlâ' took the advice and rescinded his decree."

Shems-ud-dîn Sâmî Bey [d. 1322 (1904 C.E.)] states as follows in **Qâmûs ul-a'lâm**: "Sultân Ibrâhîm had well-proportioned stature and figure, and a beautiful face with lovely eyes. He was well-known for his tender and generous personality." Such was the Islamic religion. While the Muslim men of religion were saving Christians from death, Christian popes, patriarchs and priests were calling the entire world to kill Muslims. Despite this obvious fact, these shameless people have the face to allege that Islam is a religion of barbarity, and by quoting Îsâ 'alaihis-salâm' as having said, 'And unto him that smiteth thee on the one cheek offer also the other; ...' (Luke: 6-29), a piece of advice that they flouted throughout history, they do not spare the blushes of their co-religionists.

[Misguiding Muslims' children with lies and slanders and with promises pertaining to money and position, the British and their Jewish collaborators demolished the Muslim Ottoman state. They popularized irreligiousness and spread it as a fashion among younger generations. They rationalized women's going out without properly covering themselves in a manner prescribed by Islam, indecencies, alcohol parties, immoralities, and irreligiousness by calling them modern life styles. They annihilated Islamic scholars and Islamic knowledge. British spies and masonic agents disguised themselves as men of religion and ruined Islam's beautiful ethical entity and its original system of religious practices. Islam was gone in essence, although it survived in name. In the time of the Party of Union, even the legislators, beys and pashas became enemies of

Islam. They passed laws destructive of Islam. Adherence to one's religion and belief was represented as a misdemeanour. Numbers of Muslims were hanged and butchered. Pious acts such as promulgating Islam's commandments and avoiding Islam's prohibitions were stigmatized as separatism. Those who performed *emr-i-ma'rûf*, i.e. who taught the true essence of Islam, were called enemies of the regime. *Al-hamd-u-lillah* (may praise and gratitude be to Allah)! The Christian aggressions have come to an end. The Islamic sun is shining again in our blessed country, (Turkey). The enemy's lies and treacheries have come to light. True religious teachings are being written freely. Today every Muslim has to show gratitude for this freedom and do his best to learn the true essence of our sacred religion for whose sake our ancestors sacrificed their lives. If we do not teach our religion to our children and discipline them to adapt themselves to the *Sharî'at* (way of life prescribed by Islam), the enemies lying in wait and the idiots bought by them will resume their aggressions and begin to deceive our children. All the peoples of Europe and America believe in rising after death, in the existence of Paradise and Hell. Every week they fill their churches and synagogues. Their school curricula contains compulsory religious lessons. If a person says that Europeans and Americans are wise, modern and civilized and boastingly imitates them in lying, drinking, indecency and fornication, on the one hand, and does not believe as they do, on the other, is not he a liar? We Muslims say that Christians are ignorant, idiotic, and regressive. For they divinize *Îsâ 'alaihis-salâm* and his blessed mother. They idolize him, worship him, and thus become polytheists. Among them there are people who work compatibly with the *Sharî'at* of Muhammad *'alaihis-salâm* in their worldly affairs. These people attain the blessings of *Allâhu ta'âlâ*, living in comfort and peace. However, because they do not believe in that exalted Prophet and in his *Sharî'at*, they shall suffer the eternal fire of Hell.]

Now, in order to show you how a true Muslim should behave, we shall translate a letter of our Prophet *'sall-Allâhu 'alaihi wa sallam*:

The letter which our master the Prophet *'sall-Allâhu 'alaihi wa sallam* had written (by his secretary) addresses to all Muslims and reads as follows: [The original copy of the letter exists on the thirtieth page of the first volume of **Majmû'a-i-**

Munshaa-tus-salâtîn, by Feridun Bey.]

“This letter has been written to inform of the promise that Muhammad ‘sall-Allâhu ‘alaihi wa sallam’, the son of Abdullah, has made to all Christians. Janâb-i-Haqq has given the good news that He has sent him as His compassion, and has assigned to him the task of safekeeping the deposit entrusted to mankind. This Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ has had this letter recorded for the purpose of documenting the promise he has given to all non-Muslims.

“If anyone acts contrary to this promise, whether he be a sultan or else, he will have revolted against Janâb-i-Haqq and derided His religion, and will therefore deserve His condemnation. If a Christian priest or tourist is fasting with the intention of worship in a mountain, in a valley, in a desert, in a verdure, in a low place or in the sand, I, on behalf of myself, my friends and acquaintances and all my nation, have revoked all sorts of obligation from them. They are under my protection. I have forgiven them all sorts of taxes that they have had to pay as a requirement of the agreements that we made with other Christians. They may not pay *jizya* or *kharâj*, or they may give as much as they wish. Do not force or oppress them. Do not depose their religious leaders. Do not evict them from their temples. Do not prevent them from travelling. Do not demolish any part of their monasteries or churches. Do not confiscate things from their churches or use them in Muslims’ mosques. Whoever does not obey this will have disobeyed the command of Allah and His Messenger and will therefore be sinful. Do not impose such taxes as *jizya* or *gharâmat* on those people who do not trade but are always busy over worshipping, no matter where they are. I will preserve their debts on sea or land, in the east or in the west. They are under my protection. I have granted them immunity. Do not impose (the taxes called) *kharâj* and ‘*ushr* [tithe] for the crops of those who live in mountains and are busy with worship. Do not allot a share for the Bayt-ul-mâl [the State Treasury] out of their crops. For, their agriculture is intended only for subsistence, not for making profit. When you need men for Jihâd (Holy War), do not resort to them. If it is necessary to impose *jizya* [income tax] (on them), do not take more than twelve dirhams yearly, however rich they may be and however much property they may have. They are not to be taxed with troubles or burdens. If there should be an argument

with them, they shall be treated only with pity, kindness and compassion. Always protect them under your wings of mercy and compassion. Whereever they are, do not maltreat Christian women married to Muslim men. Do not prevent them from going to their church and doing the worships prescribed by their religion. Whoever disobeys or acts contrary to this commandment of Allâhu ta'âlâ will have revolted against the commandments of Allâhu ta'âlâ and His Prophet 'sall-Allâhu 'alaihi wa sallam'. They shall be helped to repair their churches. This agreement shall be valid and shall remain unchanged till the end of the world, and no one shall be allowed to act contrary to it."

This agreement was written down by 'Alî 'radiy-Allâhu 'anh' in the Masjîd-i-sa'âdat in Medina on the third day of the month of Muharram in the second year of the Hijra. The signatures affixed are:

Muhammad bin 'Abdullah 'sall-Allâhu 'alaihi wa sallam'.

Abû Bakr bin Ebî Kuhâfa, 'Umar bin Hattâb, 'Uthmân bin Affân, 'Alî bin Ebî Tâlib, Abû Hurayra, 'Abdullah bin Mes'ûd, 'Abbâs bin 'Abd-ul-muttalib, Fadl bin 'Abbâs, Zubayr bin Awwâm, Talha bin 'Abdullah, Sa'd bin Mu'âz, Sa'd bin Ubâda, Thâbit bin Qays, Zayd bin Thâbit, Hâris bin Thâbit, 'Abdullah bin 'Umar, 'Ammar bin Yâsir 'radiy-Allâhu ta'âlâ 'anhum ajma'in'.

As is seen, our exalted Prophet 'sall-Allâhu 'alaihi wa sallam' commands that people of other religions should be treated with utmost mercy and kindness and Christian churches should not be harmed or demolished.

Now let us read the translation of the **Immunity** which 'Umar 'radiy-Allâhu 'anh', who is alleged to have destroyed four thousand churches, granted to the people of Elijah during his caliphate. The name of Ilyâs 'alaihis-salâm' is known as 'Elijah' among Christians. Likewise, they call Jerusalem 'Ilyâ (Elijah)'.

"Herein is the letter of immunity granted by 'Umar ul-Fârûq 'radiy-Allâhu ta'âlâ 'anh', the Emîr of Muslims, to the inhabitants of Jerusalem, and has been written so as to comprehend their existence, their lives, churches, children, the invalid ones as well as the healthy ones, and all other people; as follows:

"Muslims shall not intrude into their churches, demolish any part of their churches, appropriate even a tiniest piece of their property, or use any sort of enforcement to make them change

their religion or modes of worship or convert to Islam. No Muslim shall give them the smallest harm. If they want to leave their hometown by their own accord, their lives, property and chastity shall be protected till they have reached their destination. If they want to stay here they shall be in total security. Only they shall pay the jizya [income tax] which is incumbent upon the inhabitants of Jerusalem. If some of the people of Jerusalem and Byzantines want to leave here together with their families and portable property and evacuate their churches and other places of worship, their lives, churches, travel expenses and possessions shall be protected till they reach their destinations: The aliens shall not be taxed at all till harvest, no matter whether they stay here or go away.”

Signature:

Muslims' Khalîfa 'Umar bin Hattâb

Witnesses:

Khâlid bin Welîd

'Abd-ur-Rahmân bin 'Awf

'Amr ibn-il 'Âs

Mu'âwiya bin Ebî Sufyân

'Umar 'radiy-Allâhu 'anh' attended the siege of Jerusalem with his blessed presence. Christians accepted to pay the jizya and went under the protection of Muslims. They handed the keys of Jerusalem to 'Umar 'radiy-Allâhu 'anh' himself. Thus they were freed from the heavy taxations, persecutions, torments, oppressions and cruelties of their own state, Byzantium. Soon they saw the justice and mercy in Muslims, whom they had been looking on as enemies. They realized that Islam was a religion commanding goodness and beauty and guiding people to happiness pertaining to this world and the next. Without the least compulsion or threatening, they accepted Islam in large groups which were mostly the size of a quarter of a town.

A close examination of the two documents provided above will show you once again that the true Muslims, the true religious guides showed great toleration towards all the other religions, helped Christians and Jews, and even repaired their churches and temples, how much less to force them to convert to Islam or destroy their temples. Were not there any Muslims who maltreated Christians? Perhaps, there were some. Yet they

were only a small number of ignorant people who were unaware of the commandments of our religion. Those people did so in consequence upon their sensuous indulgences, and were chastised by other Muslims. No Muslim with common sense and with sufficient knowledge of the commandments of Islam followed them. Those people, who were Muslims only in name, persecuted not only Christians but also Muslims. Their misdemeanour has nothing to do with Islam. Allâhu ta'âlâ declares in the hundred and sixty-eighth âyat of Nisâ Sûra of the Qur'ân al-kerîm: **“Those who reject Faith and do wrong, –Allah will not forgive them, nor guide them to any way.”** (4-168)

If explanations of the Qur'ân al-kerîm are examined, it will be seen that Allâhu ta'âlâ commands (Muslims) always to treat other people with mercy, compassion and forgiveness, to forgive those who harmed you, always to smile benignly and to speak softly, to be patient, and to prefer amity in social relations. It is written in the annals of the world that our Prophet 'sall-Allâhu 'alaihi wa sallam' always recommended amity and offered a compassionate hand even to those who were opposed to him.

Because Christian priests shut their eyes to truth, represent Islam as a religion of barbarism, and educate young Christians with this fallacy, the trepidation which those poor Christians feel during their first visit to Muslim countries change to astonishment upon learning the fact. We shall give a few examples. The following are passages paraphrased from books written on this subject by Christians. It is written as follows in a book entitled **Letters from Constantinople**, written by Ms. Georgina Max Müller, who had lived in Istanbul, and published in 1315 [1897 C.E.]:

“When we were in school, we were taught that Muslims were uncultivated people and that the Turks, especially, were altogether ruthless barbarians. That preconception was so deeply-rooted in my sub-conscience that I cannot describe the horror and the dismay I felt when I heard that my son, a civil servant in the Foreign Ministry, was assigned a duty in Istanbul. On the contrary, the days I spent in Istanbul were the happiest days of my life. After my son went to Istanbul, my husband Prof. Müller and I decided to visit him. My husband was a universally famous person doing research in historical events. He did not

share my fears concerning the Turks, and wanted to pursue some research in those historical places. Throughout my preparations for the journey I shivered with the phobia ingrained in me. How were those savage Muslims going to behave towards us? At last we arrived in Istanbul. The first impression we had of Istanbul was its graceful scenery, which had an emollient effect on us. The real astonishment, however, came with the Muslims that we contacted for the first time. They were extremely polite, ultimately decorous, and utterly civilized people. As we strolled along the crowded streets of Istanbul, visited mosques, observed the Byzantine works of art forsaken in remote places, no thought of fear or danger occurred to us. All the people we met were extremely friendly towards us. They always offered us facility. That we were of another religion, let alone arousing antagonistic feelings, did not even make any difference to them. They showed the other religions the same respect as they did to their own religion. As I saw these, I felt burning indignation towards those who had given us that wrong information and education. Quite contrary to the fallacies with which we had been schooled, they did not hate Îsâ 'alaihissalâm', but they believed in him as another Prophet. They did not interfere with or make fun of our religious rites. They respected us as human beings. In contrast to our looking on Muslims as Godless followers of the devil, they did not utter even a slightly unpleasant word about our religion.

“The axiom, ‘Civilizations cannot be brought together with Islam,’ which had been inculcated to us, should have been an excessively inflated form of a tiny seed of truth. That seed of truth is that Muslims are staunchly adherent to their customs and traditions and therefore reject some dirty customs that run counter to their conventions and which western people cherish in the name of civilization. However, it takes only a little more discerning to realize that these things are mere trivialities that have nothing to do with civilization.

“The Turks are extremely staunch to their conventions and to Islam’s beautiful ethical principles. They always observe these values in arranging their daily lives. As far as I am concerned, the Turks are the best Muslims. When I compare them with those Muslims that I met in Iran and in Arabia, I see that they have the merit of true Muslims much more than the others do. It gives you a great pleasure to see the heartfelt

sincerity with which the Turks perform their Islamic duties, and consequently you feel yourself closer to them, have deeper sympathy and respect for them. In the streets, in the fields, gardens and orchards, in market places and shops, you can see people of all classes and professions, soldiers, porters and beggars alike, kneeling down and prostrating themselves, or saying their prayers with their hands extended. All these performances are never intended for ostentation. A Muslim with true belief returns to his work as soon as he gets through with his prayer, which takes quite a short time. Muslims hold fast to the ethical principles written in the Qur'ân al-kerîm. One thing we should never forget is that these beautiful ethical principles have preserved their pristine purity for thirteen and a half centuries, without undergoing an iota of change. Most of these facts are not known in a European capital city. What makes today's Muslims to be looked on as enemies of civilization is the Europeans' ignorance of these beautiful ethical principles put by Muhammad 'alaihi-salâm'. On the other hand, they do not seem to have heard about that great Prophet's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' utterance, which reads as follows: **'I am none but a human being. When I communicate to you a commandment of Allâhu ta'âlâ, accept it immediately. However, when I say something from myself about worldly affairs, it is not a commandment of Allâhu ta'âlâ. I say it as a human being.'** There have been great improvements in scientific information since the time of Muhammad 'alaihi-salâm'. The Islamic religion commands that the techniques used in those days should be modified so as to suit the new conditions. If this modification is managed in conformity with the ever-changing requirements of the time, the Islamic religion will not suffer any erosion, and it will always hold the limelight as a civilized religion.

"The Turks are so faultless in their benignancy towards the votaries of other religions that many of the state's scientific and technical positions are occupied by Christian experts today. Then, why don't we consider religious knowledge and science on separate platforms? As a matter of fact, we should not forget that in the west religious and scientific matters were separated from each other afterwards and it was with considerable difficulty that Christian priests were curbed from exploiting the religion in their political machinations. It was not a smooth

business that Christians realized the evils of exploiting the religion in worldly occupations. Yes, the commandments of Allâhu ta'âlâ cannot be changed. The principles of worship, justice and morals communicated have to be maintained. For instance, the Church of Scotland declared that it would be sinful to play the organ in a church and announced that those who allowed the organ in their church would go to Hell. This reaction of the church shows that it would be wrong to attenuate the solemnity of the religious matters with scientific instruments that are used for worldly pleasures. On the other hand, the Ottoman counterparts of the European hidebound conservatives resisted against scientific and cultural renovations, rejected every new scientific discovery by saying that it was 'a devilish contrivance', and thus slandered the Islamic religion. In the course of time, Muslims will certainly rid themselves of these ignorant bigots.

"Europeans consider themselves as cruel and truculent people. However, all the stories told for the purpose of demonstrating their so-called cruelties come from mediaeval sources. Now let us put our hand on our heart and do some conscientious reasoning: Did not Europeans perpetrate cruelties in the Middle Ages? In my opinion, we Europeans were rough barbarians in those years. Our history teems with blatant examples of cruelty and torture. The Qur'ân al-kerîm, on the other hand, commands that prisoners of war should be treated well and priests, old people, women and children should not be hurt even during process of a battle. There were some Muslim commanders who violated these restrictions enjoined by the Qur'ân al-kerîm. Yet they were people who had not read the Qur'ân al-kerîm and who had learned religious knowledge from ignorant tutors. It will be very useful to have the Qur'ân al-kerîm translated and explained in all religions. However, I think some more time is needed for the realization of that task. For, in all Muslim countries it is considered sinful to use any language except Arabic in religious practices. Some years ago a Muslim in Madras in India was condemned because he had recited a couple of Koranic verses in Hindi instead of in Arabic in a mosque. [For it was done not as an explanation of the Qur'ân but in the name of reciting the Qur'ân.] The Qur'ân al-kerîm is an extremely civilized and logical religious book. Some Muslims who do not understand the Qur'ân al-kerîm become playthings in the hands of fanatics who impose on them their personal

absurd ideas and heretical beliefs. However, the Islamic scholars who study the Qur'ân al-kerîm see the fact that their religion is an extremely useful one and that the wrong indoctrinations being spread in some places are quite contrary to the Qur'ân al-kerîm. I assert openly that no other two religions are as identical in essence as ISLAM and CHRISTIANITY. These two religions are brothers. They are like the children of the same pair of parents. They have been inspired from the same soul.” [The lady author of the book says so and thinks so under the influence of the fallacies inculcated into her during her childhood. The fact is quite the other way round. The Qur'ân al-kerîm has been translated into a number of languages and explained in various languages. It would be wrong, however, to look on these translations and explanations as the Qur'ân al-kerîm itself or to recite them in acts of worship such as namâz.]

The letter paraphrased above divulges various facts. Islam never prohibits to translate the Qur'ân al-kerîm into other languages or to explain it in other languages. What Islam prohibits is to mistranslate the Qur'ân al-kerîm into, let alone other languages, Arabic itself, be it done for insidious and perfidious purposes or as a result of ignorance. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“A person who translates the Qur'an al-kerîm in accordance with his personal understanding will become a disbeliever.”** If everyone explains it as he understands it, there will appear erroneous explanations as many as the number of the heads, turning the Islamic religion into a crowd of inconsistencies and contradictions like today's Christianity. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ explained the entire Qur'ân al-kerîm to his Sahâba. He communicated the murâd-i-ilâhî (what Allâhu ta'âlâ meant) to them. The Sahâba taught these meanings to the Tâbi'în, who in their turn wrote them in their books. There are thousands of books of tafsîr (explanations of the Qur'ân al-kerîm) written. Numbers of tafsîrs in Persian and in Turkish and thousands of religious books were written. One of the tafsîrs in Persian is **Mawâhib-i-aliyya**, which was written in the city of Hirât by Huseyn Wâ'iz Kâshifî ‘rahima-hullâhu ta'âlâ’ [d. 910 (1505 C.E.), in Hirât], three and a half centuries before the birth of this lady. The Ottoman Sultâns and scholars stated that his tafsîr was very valuable, and translated it into Turkish, giving it

the title **Mawâkib**. The person condemned in Madras was a heretic, an insidious enemy of Islam whose real purpose was to defile the Islamic religion. He was condemned because he attempted to give wrong, heretical meanings to the Qur'ân al-kerîm. Those who condemned him were great Islamic scholars who had written religious books in the Persian and Hindi languages.

Now let us turn our attention to the reflections of another foreign lady on this subject. The following excerpts have been paraphrased from **Twenty-Six Years on the Bosphorus**, written by a British lady, named Ms. Dorina L. Neave, who lived in Istanbul between 1881 and 1907 [1325 A.H.].

After praising Muslims for their politeness and giving a few examples of the open-mindedness that they show to the votaries of other religions, Ms. Neave also dwells on some culpabilities and criticizes them. Please read what she says:

“There is a religious rite observed in the name of Muharram^[1] here. I have been staying for years in Istanbul, and I have never gone to see that religious rite. The people who went to see them tell us that those Muslim rites are extremely severe and dreadfully wild. People who perform those rites come forward with the upper parts of their bodies naked, shout the names of Hasan and Huseyn, (the names of the Prophet's two blessed grandsons,) and hit their naked bodies vehemently with the heavy chains they hold in their hands, which makes them bloody all over.”

Ms. Neave writes as follows about a rite of Rufâ'îs which her acquaintances attended: “As my friends told me, dervishes, [or Rufâ'îs,] naked down to their bellies and yelling, make a line, saying the (expression called) Shahâdat aloud and rocking their bodies backwards and forwards. Then, accelerating their movements gradually, shouting wild cries and yells in a sort of ecstasy or a fit of epilepsy, they spring in the air until they lose consciousness. Meanwhile, they stab themselves repeatedly with the knives they are holding in their hands, so much so that some of them fall down on the floor, their bodies bleeding all over. On the other hand, some Turkish women who believe that these men are fully blessed and sacred in this state of ecstasy

^[1] The first Islamic month.

bring their invalid children with them and throw the poor creatures under the men's feet so that they should recover from their illnesses. For they believe that if these Rufâ'îs trample the children under their feet during their ecstasy the children will get rid of all their illnesses. I think that the crazy men trample the children to death, thus ridding them of their illnesses. How can people hold such beliefs? The cries of the Rufâ'îs in their convent, accompanied by the smells of onions and garlicks suffusing the entire convent, make the visitors sick. After telling me all these, my friends added, 'These eccentricities reminded us of the savageries of the middle ages. We have not seen such primitive behaviour in any other place. The terrible and horrendous sight made us sick.' "

Now let us carry on our examination of the two different texts. To a certain point Ms. Müller is right and seems to have studied Islam fairly well. Ms. Neave, however, is quite wrong. She associates with Islam the rite of Muharram, which has nothing to do with Islam and which was invented by ignorant people, and the rite of Rufâ'î, which, again, has no share from Islam, and concludes that this religion is wild and primitive. These rites were invented after Hadrat Ahmad Rufâ'î [d. 578 (1183 C.E.), in Egypt] and by religiously ignorant people. It is a mistake made by most Europeans to waste their long stay in an Islamic country and insult it on account of a few pieces of hearsay without inquiring into the matter, instead of utilizing all those years going around and observing the scientific and religious lessons taught in the hundreds of madrasas and the prayers of namâz which hundreds of thousands of Muslims make ablution and perform in perfect physical and spiritual cleanliness and with deep pious reverence in mosques. It is rooted in Christian bigotry and an enmity against Islam.

Ms. Georgina Müller's suggestions, i.e. translating the Qur'ân and not exploiting the religion for worldly advantages, are only two of the many Islamic requirements always preached by true religious scholars and applied by governments who followed them. Owing to the books written by the scholars of Ahl as-sunna 'rahima-humullâhu ta'âlâ', the heretics belonging to the seventy-two aberrant groups, which were foretold by our Prophet 'sall-Allâhu 'alaihi wa sallam', and the stupid rites fabricated by false and subversive sufis for the purpose of demolishing Islam from within have been disassociated from the

Islamic religion. These great scholars announce to the entire world that the beastly rites called the rites of Muharram and the rites concocted and practised by the heretics called Rufâ'îs have nothing to do with Islam. Rites of this sort were prohibited by Muslim states. As it is written in various books, such as in **Fatâwâ-i-hadîthiyya**, in the final part of the two hundred and sixty-sixth letter in **Mektûbât**, in **Hadîqa** and in **Berîqa**, there is a fatwâ^[1] stating that such rites are harâm (forbidden by Islam).

Islam is not based on games, music, magic, or feats of skill. Ahmad ibni Kemâl Efendi 'rahima-hullâhu ta'âlâ [d. 940 (1534 C.E.)], one of the great scholars who occupied the rank of Shaikh-ul-Islâm (Chief of Religious Affairs) in the Ottoman State, makes the following observation in his book **Al-Munîra**: "What is principally incumbent on a shaikh (a spiritual leader) and on his murîds (disciples) is to adapt themselves to the Sharî'at, which consists of the commandments and prohibitions of Allâhu ta'âlâ. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, **'If you see a person flying in the air or walking on the surface of the sea or putting pieces of fire into his mouth and swallowing them, and yet if his words and deeds are incompatible with the Sharî'at, know him as a magician, a liar, and a heretic misguiding people!'** " The true Islamic religion communicated by the scholars of Ahl as-Sunna 'rahima-humullâhu ta'âlâ' is far from all sorts of superstition and responsive to common sense. Islam's Holy Book is the Qur'ân al-kerîm. The Qur'ân al-kerîm commands that only Allâhu ta'âlâ should be worshipped and teaches that the manner of this worship is prescribed by Him, alone. They are the most elegant, the most dignified, the most salutary acts of worship which befit a slave best. According to the teaching of the Qur'ân al-kerîm, all Muslims are equal in the view of Allâhu ta'âlâ. The only grounds whereon a Muslim can have superiority on another are taqwâ and knowledge. Taqwâ means to fear Allâhu ta'âlâ. The thirteenth âyat of Hujurât Sûra of the Qur'ân al-kerîm purports, **"The most valuable and the most virtuous of you in the view of Allâhu ta'âlâ is the one who fears Allâhu ta'âlâ most."** Compulsion in converting people to Islam takes place

^[1] An explanation given by an Islamic scholar as an answer to Muslims' questions. The sources whereon the fatwâ is based have to be appended to it.

only as a prohibition in the Qur'ân al-kerîm. Jihâd (Holy War) is made to communicate Islam, not to make people Believers. Qur'ân al-kerîm commands always to show mercy and compassion to people. People who flout these commandments have no ties with Islam.

There are still passages containing the commandments of Allâhu ta'âlâ in today's Holy Bible. These passages, like the Qur'ân al-kerîm, advise to treat people with compassion. The Islamic scholars acknowledge that the Pentateuchal and Biblical passages that are in agreement with the Qur'ân al-kerîm are the Words of Allâhu ta'âlâ. Nasrâniyyat, the original form of Christianity, was a religion commanding belief in the Unity of Allah. The dogma of Trinity, or Tripartite Godhead, was the result of misinterpretation which provided opportune material for Jews to play upon in their activities to demolish Nasrâniyyat. Îsâ 'alaihis-salâm' advised, "And unto him that smiteth thee on the one cheek offer also the other; ..," (Luke: 6-29) and invoked a blessing on his persecutors, saying, "... Father, forgive them; for they know not what they do. ..." (ibid: 23-34) While both religions communicate mercy and compassion, and while both of them are based on patience and goodwill, why is all this enmity and cruelty against each other through the centuries? These savageries and cruelties are unilateral, and they have always been perpetrated by Christians, who acknowledge this fact.

The aforesaid horrendous events have been derived from literature written by Christian priests and Christian historians. There might be some justification for scepticism if we had obtained this information from books written by Islamic scholars. How long did these cruelties against Muslims continue? Let us refer to foreign sources to see how long these cruelties and the tribunals called Inquisition continued. According to European sources, the tribunals of Inquisition continued for six long centuries, from 578 [1183 C.E.] to 1222 [1807 C.E.], and in those hideous tribunals, which had branches in Italy, in Spain and in France, an untold number of people were unjustly slaughtered, burned, or tortured to death either in the name of religion or for the sake of priests' personal interests or because they had propounded new ideas.

The Jewish and Muslim populations in Spain suffered from those tribunals until their complete extirpation was

accomplished, whereupon the Spanish King Ferdinand V [d. 922 (1516 C.E.)], who had sentenced his own son to death in these tribunals, voiced his pride by saying, "There are no Muslims or other irreligious people left in Spain now." The tribunals of Inquisition, which stigmatized all sorts of scientific improvements and technical inventions as sinful, annihilated not only the votaries of other religions, but also all the illuminated members of the society.

Even Gallilee was sued in the court of Inquisition for his declaration that the earth was a round planet rotating and revolving, a fact which he had learned from the Muslims, and it was only his own official retraction that saved his head. The tribunals of Inquisition were supervised by members of the church, all the proceedings were conducted in strict secrecy, and the sittings and hearings were held behind the scenes. The Inquisition is a shame for the history of humanity, particularly for Christianity. Napoleon Bonaparte had to overcome a series of severe difficulties to abrogate Inquisition in Spain in 1222 [1807 C.E.]. Some time later the ferocious tribunals arose again, and sank in the pages of history in 1250 [1834 C.E.]. Although there is not a precisely known number of the death sentences pronounced by the myriad tribunals of Inquisition, that it is beyond millions is doubtless. As a matter of fact, saying that a small court of Inquisition in Spain alone sentenced twenty-eight thousand people to death would be enough of a standard whereby to make at least a rough guess of the number of the executions imposed by those highly numerous tribunals. Is-haq Efendi of Harput 'rahima-hullâhu ta'âlâ', in his book **Diyâ-ul-qulûb**, gives an estimate of the number of the (religious) transgressions, persecutions, and massacres perpetrated by Christians against Muslims and Jews, by Catholics against Protestants, and by Protestants against Catholics. Accordingly, the total number of the people who lost their lives during the crusades, in the battles fought for the annihilation of non-Christians during the reign of Emperor Theophilus and his wife Theodora, in the mass-executions carried out upon the command of the Pope Gregorius VII, in the massacres perpetrated in order to Christianize people by force, during the mass-butchery of the Muslim and Jewish populations living under the Andalusian state in Spain, during the blood-baths which Catholics perpetrated for the extirpation of Protestants,

first on the night known as Saint Bartholomew and later in Ireland, in the bloody pogrom of Catholics organized and commanded by the British Queen Elizabeth, and in other similar carnages, amounts to twenty-five million, which is a fact written by Christian historians.

The mass-slaughters perpetrated by the Russians various times, e.g. in Central Asia in 1321 [1903 C.E.], during the Bolshevik Revolution in 1917, all over the world after the First World War, and especially in Afghanistan in 1406 [1986 C.E.], compound that number several-fold.

The aforesaid documentaries, most of which have been borrowed from Christian sources, reveal the following facts:

1— Islam has never been a religion of savagery, and Muslims have never transgressed against Christians, none the least for bloody purposes. On the contrary, Muslims have protected Christians whenever they needed protection.

2— In contrast, Christians have provoked one another against Muslims and Jews, against their co-religionists belonging to other sects, perpetrated all sorts of persecution and barbarism against them, and turned the religion of Îsâ ‘alaihis-salâm’ into mere savagery.

Whatsoever the motives in the minds of those people who manipulated those barbarisms, be they personal interests, patriotic fantasies, plundering intentions, feelings of grudge and vengeance, which have nothing to do with religion, or be they sheer religious purposes, the outcome was the lives of innocent people.

Religion means THE WAY WHICH ALLÂHU TA’ÂLÂ APPROVES, which equips with pure moral qualities, which commands mercy and compassion, obedience towards elders and seniors and affection towards younger people and juniors, which guides people to truth, and which it is a grave sin to exploit for personal advantages. It is a desecration of religion to use it as a tool for political advantages or other harmful purposes and interests or to provoke some ignorant people in the name of religion. This is the most wicked sin in the view of Allâhu ta’âlâ, the Most Forgiving and the Most Compassionate. Can a pope or a cardinal who gathers people for the purpose of having Muslims slaughtered at the cost of violating his own holy book be said to be a religious man? What is Islamic in the

demeanour of those bigots who incite Muslims against their Pâdishâh and statesmen by clamouring that “The people are losing their religion”? Al-hamd-u-lillâh (May praise and gratitude be to Allah) that today’s society hardly holds any idiots ignorant enough for the religious and scientific impostors to misguide. Today, owing to improved communicative facilities and the high speed in transportation, young Christians and Muslims learn each other’s religion, visit each other’s country, meet one another and make friends. Now Christians also see the fact that Islam is not a barbarous religion and realize that the two religions are essentially identical.

Many Christians today state that they feel deep sorrow at the Christian cruelties they read about in history, that they no longer agree with those ignorant people, and that they know Islam as the most civilized religion and true Muslims as mature, civilized, well-behaved and affable people. In fact, they give the necessary answers to any remarks contrary to these facts. Let us pray so that people will know religion as RELIGION, so that they will not impudently use it for sordid personal purposes, and so that they will cooperate, struggle against irreligious Communists and endeavour for the liberation and rights of those nations who have fallen victim to their talons and people who have been moaning under their persecutions! May Allâhu ta’âlâ bless the entire humanity with the honour of Islam, which is the only true religion in His view, and with the fortune of perfect obedience to Him. Âmîn.

MUSLIMS ARE NOT IGNORANT

One point of agreement conspicuous in the Western publications concerning Islam and in the books which travellers wrote about Islam is that Muslims are extremely ignorant, that most of the Muslim people they contacted in Asia and Africa did not know how to read and write, and that there is not a Muslim name among the scientists who made a reputation in science or culture throughout the years covering the eighteenth and nineteenth centuries. Some of those Western sources make a narrow-minded diagnosis, alleging that the Islamic religion is an impediment to progress, while others reach the ungrounded conclusion that it is this ignorance that blindfolds Muslims from the greatness of Christianity and hampers them from accepting

Christianity despite all the efforts of missionaries.

A retrospective look into history will reveal that the truth is quite counter to the Christian allegations. For Islam always commends knowledge and encourages Muslims to learn. The ninth âyat-i-kerîma of Zumar Sûra purports, "... **Say: Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.**" (39-9) The following commandments of our Prophet 'sall-Allâhu 'alaihi wa sallam' are universally known: **"Even if knowledge is in China, go and learn it." "There is Islam wherever there is knowledge." "It is farz (Islam's commandment) for Muslim men and Muslim women to look for knowledge and learn it!"** Islam holds knowledge equal with worshipping, and the ink used by scholars equal with the blood of Muslims. Muslims reject Christianity because the Islamic religion is much more logical and much more true than Christianity.

Islam is not a regressive religion, but on the contrary it commands to follow all the renovations, to explore new facts daily, and to always make progress. It is for this reason that from the earliest days of Islam great value was attached to men of knowledge, the Muslim Arabs reached the highest summits in medicine, in chemistry, in astronomy, in geography, in history, in literature, in mathematics, in engineering, in architecture, and in ethical and social sciences, which are the bases for all those sciences, educated valuable scholars, judges, experts and masters, who are still being remembered with deep reverence today, and became the teachers of the entire world and the guides of civilization. Europeans, who were semi-barbarians in those times, studied science in Muslim universities, and even Christian religious authorities, such as Pope Sylvester, attended lectures in the Andalusian universities. A number of scientific terms used in European languages today are of Arabic origin, e.g. 'Chemistry' from 'Kimyâ', 'Algebra' from 'Al-jebîr'. For it was the Muslim Arabs who taught these sciences to the world.

Europeans were loitering around the misconception that the earth was a flat space of ground surrounded with walls, when Muslims explored that it was a round, rotating planet. The length of a meridian which they measured in the wilderness of Sinjar in the vicinity of Mousul astoundingly concurs with today's measurements. It was the Muslim Arabs, again, who protected

from extinction and annihilation the ancient Greek and Roman books of philosophy, which were vehemently banned by the vulgarly ignorant and bigoted priests of the Middle Ages, by undertaking their translation. It is a fact acknowledged by reasonable Christians today that the real Renaissance, (which means the revival of the ancient valuable sciences,) came not in Italy, but in Arabia, during the reign of Abbasids; that is, a very long time before the European Renaissance. It is a shame, though, that the giant progress suddenly lost its impetus in the seventeenth century. What fostered this catastrophic breakdown was the masonic and Jewish policy which was formulated to obviate further scientific research on the part of Muslims by infusing recessive notions into them, such as, *“Everything made by Christians is a heresy forbidden (harâm) for Muslims. Those Muslims who adopt or imitate them will become disbelievers,”* and those religiously ignorant bigots who believed them. In recent centuries the Ottomans were the greatest guides of Muslims in knowledge. The entire Christendom launched political and military offensives for the debilitation of that Islamic Empire in order to reduce it to a state of disinterestedness towards the improvements and explorations taking place in the world. Crusading attacks, on the one hand, and the subversive and separatist activities of the heretical Muslims employed by them, on the other, sabotaged the Ottoman guidance in science and technology. The aggressions coming both from without and from within caused lasting damages to the Turks. They were no longer able to make effective new weapons. Nor could they properly tap the great resources in the possession of their country. They had to forfeit the industry and the trade of their own country to foreigners. They became poor.

Continuous improvements in all areas are daily events in the world. We have to follow them continuously, learn them, and teach them. We should follow our ancestors, not only in industry and technology, but also in religious and moral attitudes, and we should raise believing and decent generations. Let us give you a small example:

The Turks were universally known as invincible wrestlers. Indeed, they always won the international wrestling championships. In recent years, however, we have scarcely made ourselves felt in the rings. Do you know why? Formerly,

Europeans did not know wrestling. They learned it from us, improved it and perfected it, adding new and swift acts, new tricks, and new techniques. On the other hand, we still insist on the old styles, which we do not know, either. We have not yet been able to examine the improvements in wrestling properly. Nor do we seem to be willing to learn lessons from foreign wrestlers. So, owing to the new techniques they have developed, they easily wrestle our players to the ground. Therefore, we have to learn worldly practices from people who know and do them better than we do. A person who considers himself to be better than others in everything is either an idiot or a megalomaniac.

Our religion has separated religious knowledge from scientific knowledge. It has vehemently forbidden to make a slightest alteration in religious teachings, in Islamic ethical principles, or in the modes of worship. When it comes to worldly affairs and scientific knowledge, however, Islam commands us to keep pace with all the improvements, to learn and utilize all the new inventions. The so-called intellectuals who seized power in the Ottoman administration reversed this set of instructions. Falling for the masonic ruses, they attempted to modify religious teachings and to demolish the essentials of Islam. They closed their eyes to the scientific improvements and new explorations taking place in Europe. In fact, they martyred the progressive-minded Ottoman emperors who intended to follow the time's scientific knowledge and modern technology. Quite deprived of their personal initiatives in the hands of freemasons, they sought progress in religious reforms and separatism. Astonishing to say, the heinous attempts to pollute the pure religious teachings became a trend among political parties and maintained its grip until recent years. Some politicians were carried away by that vicious fad with such blind zealotry as to stigmatize some true Muslims whose only fault was to show little interest in politics, or rather, not to support their party. May infinite thanks be to Allâhu ta'âlâ that He eventually created the saviors to **stop** those people from leading our pure and noble people to disasters. Otherwise, we would have been deprived of our blessed religion and beautiful country, and fallen into the paws of communists. Al-hamd-u-lillâh 'alâ hâzih-in-ni'mah!

Today, [in 1985 C.E.], there are nineteen universities in

Turkey. Young Muslim Turks are trying to learn modern worldly knowledge and positive sciences and thereby to guide other Muslim countries. As of 1981-82, the number of the students coming to Turkish universities from Muslim countries was several thousand. The following is an excerpt translated from an article published by a reasonable European concerning the scientific research carried on in Muslim countries. The article, written by a French writer named Jean Ferrera, appeared in the number 724 issue, dated January 1978, of a periodical entitled **Science et Vie**. The headline of the article was **Les Universités du Pétrole** = (Petroleum Universities). Some of Ferrera's observations are as follows:

"Muhammad 'sall-Allâhu 'alaihi wa sallam' passed away in the arms of his beloved wife Âisha in Medina in 632. In the course of the following years the Muslims, moving from their homeland which is called Saudi Arabia today, established a colossal Islamic Empire astride a vast area extending from the Atlantic Ocean to the river of Amur. Extremely strong, patient and brave people as the Muslims were, they demonstrated great compassion in the aftermath of their victories. At each place they passed by, they established a civilization whose immense size most of us still do not know. The Islamic universities, established on a vast area extending between Baghdâd and Cordova, resuscitated the ancient civilizations which the European ignorance was about to eradicate. While translating into Arabic the works of Ptolemy, Euclid and Archimedes, the Muslims also rendered into their language the works written by Indian scientists, studied them, and republished them worldover. A group of envoys sent by the Caliph Hârûn-ur-reshîd to visit Aix la-Chapelle de Charlemagne for the first time in the eighth century were appalled to find the people in the palace mostly ignorant and illiterate. Europeans' first experience with figures was in the ninth century, when the Muslims taught them numbers, beginning with zero. In actual fact, Indians were the explorers of **zero**. It was the Muslims, however, who transmitted it to Europeans. Likewise, the Muslims were the earliest tutors who taught trigonometry to Europeans. The Muslim teachers in Muslim universities taught sine, cosine and, some time later, trigonometry to their European pupils. Whatsoever progress was made in the name of knowledge in the world between the ninth and twelfth

centuries originated from one source of knowledge: Muslim universities.

[The number of the men of knowledge and science educated in the Ottoman Empire defies computation. The great services that those people rendered to today's civilization are reflected in their books. One of those great people is Mustafâ bin Alî Efendi 'rahima-hullâhu ta'âlâ', the muwaqqit (timekeeper) of the mosque of Yavuz Sultân Selîm 'rahima-hullâhu ta'âlâ', [d. 926 (1520 C.E.)] in Istanbul, and the Reîs-ul-munajjimîn (Chief Astrologer of the Sultân). He passed away in 979 [1571 C.E.]. His geography book **I'lâm-ul-ibâd** and his books of astronomy, **Tes-hîl-ul-mîqât fî-'ilm-il-awqât**, **Teysîr-il-kawâkib** and **Kifâyat-ul-waqt fî rub'-i-dâira**, contain astounding information. Also, the book **Kifâyat-ul-waqt li-ma'rifat-i-dâir**, by Abd-ul-'Azîz Wafâi 'rahima-hullâhu ta'âlâ' [d. 874 (1469 C.E.)], provides modern astronomical information.]

"Because books of medicine written by the ancient Greeks were burned by the ignorant Christians of the Middle Ages, we do not have their original copies today. A few pieces of those original texts were forgotten here and there and thereby survived the barbarous destructions. Those pieces were translated into Arabic by Huseyn ibni Johag of Baghdâd. That great celebrity translated also the works of Plato and Aristotle into Arabic.

"Muhammad bin Mûsâ Harazmî, one of the three brothers educated as scholars of arithmetics, geometry and astronomy in Baghdâd during the caliphate of Ma'mûn,^[1] calculated the altitude of the sun and the length of the equator, and made the instruments called usturlâb (astrolabe) [rub'-i-dâira] and used to determine the prayer times. His book entitled Jebr (Algebra) was translated into English, and his book Usturlâb (Astrolabe) was translated into Latin. He passed away in 233 [847 C.E.].

"Proving that the earth has a spherical shape, the Muslim astronomers wiped out the European superstition that 'the earth is flat like a tray. If you go on a long sea voyage you will fall down.' They managed to measure correctly the circumference of the earth. Sad to say, the Abbasid Empire, who taught many

^[1] The seventh Abbâsid Khalîfa. A son of Hârûn-ur-reshîd, the fifth Khalîfa. He was born in the vicinity of Baghdâd in 786, and passed away in 833. He was buried in Tarsus.

facts to Europeans and who prepared the conditions that would give birth to Renaissance, began to suffer a gradual decline, which reached its nadir with the Mongols' invasion of Baghdâd in 656 [1258 C.E.]. Burning and devastating the city, the Mongols put an end to a civilization established by the Muslims. How are the situations now? Should we expect another renaissance in the Islamic civilization?

“In the Middle Ages, Muslims looked for gold, valuable spices, odorous-scented wood [such as aloe wood, etc.], and exported some of them to Europe. Today, black gold has superseded these things, [as was the case in the time of Suleymân (Solomon) ‘alaihis-salâm’.] I wonder if Muslims will manage to establish once again a state as enormous as the empires established by Alexander [d. 323 B.C.] and Napoleon [1769-1821 C.E.]? The present Arab welfare is due to petroleum. They are trying to become powerful by utilizing this rich treasure in their hands. The strategy conceived by Prof. Muhammad al Shamalî, Director of Kuwait Research center, is as follows: First of all, we have to make progress in knowledge and science. This, in its turn, requires increasing our efforts in scientific research and educating men of knowledge.”

This is the end of the passage translated from the article by the French writer Ferrera.

Islamic scholars state that **Islamic knowledge** consists of two parts: **Religious knowledge**, and **Scientific knowledge**. For being an Islamic scholar it is necessary to learn both these parts. Every Muslim has to learn and practice the religious knowledge, (the first part). In other words, it is **farz-i-'ayn**. As for the scientific knowledge, (i.e. the second part;) it is to be learned, as much as necessary, only by those Muslims whose professions necessitate to do so. In other words, it is **farz-i-kifâya**. A nation which carries out these two precepts will certainly make progress and attain civilization. Allâhu ta'âlâ purports in the twentieth âyat of the Shûrâ Sûra of the Qur'ân al-kerîm, “**To any that desires the tilth of the Hereafter, We give increase in his tilth; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.**” (42-20) Desires are not obtained with mere words. It is necessary to hold fast to the causes, i.e. to work. Allâhu ta'âlâ promises to give the wishes of those who exert themselves to obtain the blessings of this world

and the next. He declares that He will give anyone who works, Muslim and non-Muslim alike. Europeans, Americans, and Communists attain worldly blessings because they work for them. Muslims of the Middle Ages were the guides of civilization because they worked as required. The subversive activities carried on by the enemies who had begun to undermine the Abbasids and the Ottomans from within as well as from without prevented them from learning and teaching science and from doing any work in science and arts. Consequently, the great empires collapsed. The religious knowledge consists of îmân (belief), worship, and moral behaviour. Absence of any one of these three components means that the religious knowledge is incomplete. And something incomplete, in its turn, is useless. The ancient Romans and Greeks and all the European and Asian states had scientific knowledge. Yet their religious knowledge was incomplete. For this reason, they misused the blessings that they had attained in science and technology. They used some works of art in indecencies, while some of them used their technological inventions in tormenting and persecuting other people. Let alone attaining civilization, they broke to pieces, collapsed, and perished.

By the same token, despite the present dazzling and flourishing state of advancement that some non-Muslim but theoretically Islamic socialist states have attained in science and technology, they are deprived of all the three components of the religious knowledge. They are committing the most vicious sorts of atrocity which wildest people, let alone civilized ones, would be disgusted to do. States of this sort, entirely devoid of Islamic knowledge, are doomed to extinction. History consists of repetitions. Countries like Saudi Arabia should learn lessons from history and correct their belief and morals instead of only working for worldly blessings. Mere scientific progress will not guide them to civilization or save them from perdition.

The Turks, working like their ancestors, have become the scientific guides of other Muslim nations. However, if some young people fall for some deceitful political trends, become involved in sectarian squabbles and try to strangle one another instead of studying science and medicine and working for the welfare of their country, alas for the pains taken for their future, alas for the hopes placed on them, and alas for our poor country! The only thing that will protect our young people from

such harmful thoughts, heretical ideas and wrong ways is for them to purify their hearts and beautify their moral attitudes. And the source of these two virtues, in its turn, is religion. For religion, as we have repeatedly stated, protects a person from doing vices and deviating into heresies, attaches him to his country and to the heroes of his country, and shows him the truest way. What we mean by 'religion' is the 'true religion', 'Islam', and 'to learn it correctly'. The aberrant and heretical beliefs which some hypocritical miscreants advocate in the name of religion for the purpose of misleading young people have nothing to do with religion! The Islamic religion is productive. It has never been destructive or separative. O you valuable youngsters! Keep away from those people who try to provoke you into subversive and separative acts! For those people are the enemies of Islam and our country.

A'ûdhu billah-imin-esh-shaytân-ir-rajîm
Bi-s-mi-llâh-ir-Rahmân-ir-Rahîm

Resûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **“When fasâd (mischief, instigation, disunion, tumult) runs rife among my Ummat (Muslims), a person who abides by my Sunnat will acquire blessings equal to the amount deserved by a hundred martyrs.”** Scholars affiliated with any one of the four Madhhabs, (which are, namely, Hanafî, Mâlikî, Shâfi'î and Hanbalî,) are called **Scholars of Ahl as-Sunna**. The leader of the scholars of Ahl as-Sunna is al-Imâm al-a'zam Abû Hanîfa. These scholars recorded what they had heard from the Sahâba-i-kirâm, who, in their turn, had told them what they had heard from the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'.

The earth is populated by three groups of people today:

1– Disbelievers. These people say that they are not Muslims. Jews and Christians are in this group.

2– The Sunnî Muslims. These people exist with an ever-increasing population in every country.

3– (Hypocrites called) Munâfiqs. They say that they are Muslims. With respect to îmân and some acts of worship, they are not comparable to the Ahl as-Sunnat. They are not true Muslims.

Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**A person whom Allâhu ta’âlâ loves very much is one who learns his religion and teaches it to others. Learn your religion from the mouths of Islamic scholars!**”

A person who cannot find a true scholar must learn by reading books written by the scholars of Ahl as-sunna, and try hard to spread these books. A Muslim who has ‘ilm (knowledge), ‘amal (practising what one knows; obeying Islam’s commandments and prohibitions), and ikhlâs (doing everything only to please Allâhu ta’âlâ) is called an **Islamic scholar**. A person who represents himself as an Islamic scholar though he lacks any one of these qualifications is called an ‘evil religious scholar’, or an ‘impostor’. An Islamic scholar is a guard who protects Islam. An impostor is Satan’s accomplice.**[1]**

[1] Knowledge that is acquired not for the purpose of practising it with ikhlâs, will not be beneficial. Please see the 366th and 367th pages of the first volume of **Hadîqa**, and also the 36th and the 40th and the 59th letters in the first volume of **Maktûbât**. (The English versions of these letters exist in the 16th and the 25th and the 28th chapters, respectively, of the second fascicle of **Endless Bliss**).