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THE SUNNI PATH

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Bismillâhir-Rahmân-ir-Rahîm

THE SUNNI PATH

PREFACE

***Let us begin the book in the Name of Allah!
The best protection is the Name of Allah!
His blessings are beyond all means of measure;
All Mercy He is, forgiving His pleasure!***

Allâhu ta'âlâ, having mercy upon all people on the earth, creates useful things and sends them to us. In the Hereafter, He will forgive those guilty Believers who are to go to Hell, and will bring them to Paradise. He alone creates every living creature, keeps every being in existence every moment, and protects all against fear and horror. Trusting myself to the honourable name of Allâhu ta'âlâ I begin to write this book.

Hamd^[1] be to Allâhu ta'âlâ. Peace and blessings be on Rasûlullah, the Prophet Muhammad 'sall-Allâhu 'alaihi wa sallam'. Benedictions be over his pure Ahl al-Bait and over all his just and devoted companions 'radiy-Allâhu ta'âlâ 'anhum ajma'in'.

The saying that goes, “**This is a world of struggles,**” should not be looked on as a trite remark. We have been plodding along in a life beset with a variety of struggles; we struggle against natural forces, such as sweltering weather in summer and snowy winter, against the tricks and slanders of wicked and irreligious people, who attack us with all their psychological weaponry and material warfare. The first requirement to be fulfilled for waging a struggle against the enemy is to acquire extensive knowledge about the enemy. Otherwise, a venture undertaken to defend ourselves may turn out to be an injury inflicted on our neighbours and friends. Things needed for a comfortable life are called **mal** (property) or **mulk** (possession). Everything from thread and needle to a house

[1] Praise and gratitude.

or an apartment house is property. Allâhu ta'âlâ has given some people and communities permission to use certain items of property. These items of property and a man's wife, children, neighbours and relatives are offerings that he may avail himself of. Everybody uses their property and possessions as much as Allâhu ta'âlâ permits them to. It is never permissible to use them more than that or to use someone else's property. There is a widely-known saying that goes: "Do not be proud of your property, and do not ever claim to be peerless. An adverse wind may blow, and like winnowing grain, carry away all you possess." Property and possessions earned by harâm (forbidden) ways are called dunyâ (world). Dunyâ consists of harâms and makrûhs and is harmful. Various books have various accounts of whether something is useful or harmful. The most correct distinction is the one drawn by Allâhu ta'âlâ.

Allâhu ta'âlâ's commandments are called **farz(es)**, and His prohibitions are termed **harâm**s. The Prophet's commandments are called **sunnats**, and his prohibitions are called **makrûhs**. These four things, *en masse*, are called **Islam**. The symptom of îmân's existence in a heart is its liking and accepting the Ahkâm-i-islâmiyya (Islam's commandments and prohibitions). Denial of a single sunnat causes the denier to lose his (or her) îmân and to become a kâfir (unbeliever, disbeliever). A person who has îmân and yet who disobeys an Islamic rule, (i.e. a commandment or a prohibition,) becomes (a) **fâsiq** (Muslim). It is sinful to disobey Islam. A kâfir will be burned eternally in Hell, whereas a fâsiq Muslim will be burned as much (and as long) as he (or she) deserves on account of their sin(s), and thereafter they will be taken to Paradise. A person who both has îmân and obeys Islam is called as **sâlih slave** (qul). (The feminine form of sâlih is **sâliha**.) A person who lives in mountains or wildernesses and who is therefore unaware of Islam will not become a kâfir or a fâsiq Muslim. Such people will not go to Paradise or Hell after being called to account on the Day of Judgment. Like animals, they will be annihilated. Islam, one of the heavenly religions, is a great blessing which causes great felicity. People who do not appreciate the value of this blessing shall pay for it.

Each and every Muslim has to **perform namâz** five times daily. These namâzes performed are a sign of îmân in the performer's heart. Denial of these namâzes causes the denier to become a kâfir (disbeliever). A kâfir who has belief in a heavenly (but obsolete) religion is called an **ahl-i-kitâb** or a **person of the book**. A person

who denies that (obsolete) religion as well is called a **mushrik** (polytheist). Of disbelievers, some Jews and most Christians have become **mushriks**. In today's world, there is next to not a single disbeliever who has not become a polytheist (mushrik). A Muslim who has misunderstood some of the statements of Muhammad 'alaihi-salâm', and who therefore misquotes them, is called a Muslim who **holds a bid'at**. Shiites and Wahnâbîs are Muslims who hold bid'ats. If one of such people rejects a single statement made by Muhammad 'alaihi-salâm' they will become an unbeliever. Muslims who believe (all) the statements made by Muhammad 'alaihi-salâm' without making any alterations in them are called true Muslims who are (the followers of the true Islamic scholars called) **Ahl as-Sunnat**. Imâm A'zam Abû Hanîfa, Nu'mân bin Thâbit is the leader of these (true Islamic scholars and) true Muslims. True Muslims who hold the (true Islamic) belief called Ahl as-Sunnat have parted into four (true groups termed) Madhhabs in (matters pertaining to) Islamic practices and acts of worship. These Madhhabs are: **Hanafî**, **Shâfi'î**, **Mâlikî**, and **Hanbalî**. (Muslims in) these four Madhhabs look on one another as brothers (and sisters). They perform namâz behind one another. (In other words, Muslims in any one of these four Madhhabs join a namâz in jamâ'at conducted by a Muslim in any one of the same four Madhhabs and perform their namâz behind that [Muslim called] imâm. These true Muslims should not be mistaken for the people of bid'at, who are heretics. People of bid'at have been striving to demolish Islam from the interior. Al-hamd-u-lillâh! Muslims the world over are mostly in the true Madhhab called **Ahl as-sunnat**. Wahnâbîs and Shi'îs, who have been following (two different) heretical ways, are on the decrease in number. There are three main groups of people who call themselves Muslims. The first group are true Muslims who follow in the footsteps of the Ashâb-i-kirâm. They are called **Ahl as-sunnat** or **true Muslims**, or the **Firqa-i-nâjiyya**, i.e. the group who have been saved from Hell. The second group are enemies of the Ashâb-i-kirâm. They are called Râfidîs or **Shi'îs** (Shiites) or **Firqa-i-dâlla**, i.e. the aberrant group. The third group consists of people who are inimical both towards the Sunnîs and towards the Shi'îs. They are called **Wahnâbîs** or **Najdîs** (or Nejdîs), called so after Najd, Arabia, their birth place. They are also called the **Firqa-i-me'ûna**, (i.e. the accursed group.) That they are called so on account of their calling Muslims polytheists is written in the book entitled **Ethics of Islam** and in various places of the six fascicles of

Endless Bliss. People who stigmatize Muslims as unbelievers have been cursed by our blessed Prophet. It is Jews and British traitors who have caused this tripartite disunity among Muslims.

Thousands of valuable books correctly teaching the credal tenets, commandments and prohibitions of the Islamic religion have been written, and most of these books have been translated into a number of other languages and reproduced in countries the whole world over. Scholarly authors of these correct books are called scholars of **Ahl as-Sunnat** ‘rahmatullâhi ta’âlâ ‘alaihim ajma’în’. On the other hand, short-sighted people whose sole concern is their personal pleasures and idiots suborned by British traitors in return for position and/or money have always attacked the spiritual and luminous way guided by Islam and tried to libel the scholars of Ahl as-Sunnat, to remodel the Islamic religion, and to misguide Muslims. This struggle between Muslims and irreligious people has continued throughout centuries, and it will continue until Doomsday. Jenâb-i-Haq willed this struggle in the eternal past.

Scholars of Ahl as-Sunnat learned all their knowledge from the Ashâb-i-kirâm. For the purpose of teaching Islam, the Ashâb-i-kirâm had left their homeland and migrated to different far-away countries. For that reason, they had not had time to write books. Among the scholars who lived after the second Islamic century, there were people who contaminated Islam’s teachings with their personal views, with the scientific knowledge of their time, and with philosophers’ statements, which in turn paved the way for the seventy-two aberrant groups of **bid’at**. Jews and British traitors have large shares in the emergence of the groups of bid’at.

Regardless of the group belonged in, people who follow their nafs and who are vicious-hearted shall go to Hell. Every Believer should always say, “**Lâ ilâha il-l-Allah**,” for the tazkiya of their nafs, i.e. to purge their nafs of the dirt of denial and sinfulness that are inherent in its creation, and say, “**Estaghfirullah**,” for the tasfiya of their heart, i.e. to cure it from the diseases of denial and sinfulness which it has contracted from their own nafs, from the devil, from evil company, and from heretical books. As long as a Muslim obeys the Ahkâm-i-islâmiyya, (i.e. Islam’s commandments and prohibitions,) prayers he (or she) says shall certainly be accepted (by Allâhu ta’âlâ). If a person does not perform namâz five times daily) and/or looks at women who have not properly covered themselves or at people

with their awrat parts exposed and/or consumes food and drink earned by ways that are harâm, (i.e. prohibited by Islam,) it will be concluded that he is not obedient to the Ahkâm-i-islâmiyya. Prayers said by such people shall not be accepted (by Allâhu ta'âlâ).

There are two main levels of Muslims: The khawâs [scholars], and the 'awâm [common people]. It is stated as follows in the Turkish book entitled **Durr-i-Yektâ** (and written by Imâmzâda Muhammad bin 'Abdullah Es'ad 'rahmatullahi ta'âlâ 'alaih' of Konya, d. 1267 [1851 A.D.]): “The 'Awâm are people who are not learned in (Arabic grammar and syntax called) Sarf and Nahw and methods and rules of belles lettres. These people cannot read and understand books of Fiqh and Fatwâ. It is farz for these people to learn the teachings of Islamic belief and worship by asking the scholars of Ahl as-Sunnat. And it is farz for the scholars to teach first the knowledge pertaining to belief and next the teachings pertaining to the five basic kinds of worship by way of oral and written lessons and preaches. It is written in the book entitled **Zahîra** and also in the book entitled **Tâtârhâniyya** that teaching the tenets of belief (îmân) and the creed of **Ahl as-Sunnat** should be given precedence over all other activities.” As a matter of fact, Sayyid 'Abd-ul-Hakîm Arwâsî 'rahmatullâhi ta'âlâ 'alaihi', a great Islamic scholar and an expert in zâhir (overt) and bâtin (covert) knowledge, made the following statement towards his passing: “For almost thirty years I tried to preach only îmân and the creed of Ahl as-Sunnat and the beautiful moral conduct taught by Islam in the mosques of Istanbul.” For that matter, we also have been dealing with the creed of Ahl as-Sunnat, with Islam's lofty ethical values, and with the importance of being good to others and serving and supporting the State in all our books. We do not approve of the subversive articles written by religiously ignorant and lâ-madhabî people [and zindiqs] and which provoke people against the State and spread discord among brothers. Our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: “**Religion is under the shade of swords,**” thus pointing to the fact it is under the protection of the State and its laws that Muslims will live in peace. The more powerful the State becomes, the more will peace and comfort be on the increase. Likewise, Muslims who live peacefully and perform their religious duties freely in non-Muslim European and American countries should not rebel against their state, which allows them freedom; they should not violate their laws and should be on the alert lest they

should be duped into serving as extras in turmoil or anarchy. They scholars of Ahl as-Sunnat, advise us that we should be so. Scholars in one of the four (true) Madhhabs are called **scholars of Ahl as-Sunnat**.

An important note: There are different sceneries in different places of the world. You never become tired of watching them. Did these spots of beauty come into being on their own? So precisely calculated and well proportioned is each and every being that it seems as if everything is the product of a single machine. All things are dependent on laws of physics, chemistry, biology, and astronomy. Above all, the harmony and symmetry in the creation of the human being! Coordination among our inner organs, like the component parts of a perfect machine, confounds the connoisseurs. Even Darwin, the well-known English non-Muslim, had to confess his admiration in the construction of the eye.^[1] All beings are related to one another through never-changing and interdependent laws. People with religious belief say that there is an omniscient **Khâliq** (Creator) Who creates all these beings. Atheists who deny all religions, on the other hand, claim that everything comes into being on their own in a haphazard way. The Creator, into the bargain, sends a message through His Prophets, saying: **“I created all. I, alone, am the Owner of you all. If you believe Me, I shall accommodate you in my Paradise. I shall give you innumerable blessings. You will lead an unending life of pleasure and happiness. As for people who deny my Prophets; I shall torment them eternally with fire in Hell.”** Supposing Paradise and Hell did not exist and Believers were wrong to have believed in Prophets, their mistake would cause them no harm. Yet since Prophets have told the truth, people who refuse to believe them and those who changed their statement shall burn eternally.

It has been observed with gratitude that men of religious authority in almost all Muslim countries strive to promulgate and defend this right way of Ahl as-Sunna. However, some ignorant people, who either have not read or have not understood the

[1] “To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest degree.”

Charles Darwin in the **Origin of Species**, J.M, Dent@Sons Ltd, London, 1971, p. 167. (p. 18 of The Advised Quote Book).

books written by scholars of Ahl as-sunna, make some ignorant oral and written statements, though without having any effect except betraying their own ignorance and wretchedness against Muslims' firm îman and the brotherly love they have for one another.

Harmful separatist movements among Muslims attack books of 'ilm-i-hâl and try to vilify the scholars of Ahl as-Sunna and great men of Tasawwuf 'rahmatullâhi ta'âlâ 'alaihim ajma'in'. Like all other scholars of Ahl as-Sunna, Ahmed Cevdet Pâsha and also our scientific board gave them the answers required, thereby protecting the correct meanings which Rasûlullah 'sall-Allâhu 'alaihi wa sallam' derived from the Qur'ân al-kerîm. In the current book of ours, we define the true way and the heretical ones separately. We entreat Allâhu ta'âlâ that, by studying this book carefully with their common sense and pure conscience, our valuable readers will judge it fairly and stick together in the right and true way of the Ahl as-Sunna and avoid lying, slanderous and heretical people. By doing so, they will escape eternal damnation.

Explanations added afterwards to some parts of our book are written in brackets [...]. All these explanations also have been borrowed from authentic books.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

Publisher's note:

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

A Warning: Missionaries are striving to advertise Christianity, Jews are working to spread the concocted words of Jewish rabbis, Hakikat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help in their efforts for salvation of all humanity. There is no better way or more valuable thing to serve humanity than doing so.

KALIMA-I TANZÎH

“**Subhânallâhi wa bi-hamdihi subhânallâh-il-'adhûm.**” Sins of people who say this Kalima-i-tanzîh in the morning and in the evening, a hundred times at each occasion, will be pardoned. This prayer is written also in the 307th and the 308th letters in the original and the Turkish versions of the (first volume of the) book entitled **Maktûbât**. It will also cause elimination of all sorts of cares and afflictions.

1 — MA'LÛMÂT-I NÂF'Â (USEFUL INFORMATION)

This booklet was written by Ahmed Cevdet Paşa 'rahmatullâhi ta'âlâ 'alaih', who rendered a great service to Islam by putting the rules in the Qur'ân al-kerîm into a code of law in his valuable book **Majalla**. In addition, he wrote **The Ottoman History** in twelve volumes, the most dependable book in its field, and the famous **Qisâs-i Anbiyâ'** (The History of Prophets). He was born in Lofja (Lowicz in Poland) in 1238 (1823 A.D.); he passed away in 1312 (1894 A.D.) and was buried in the graveyard of the Fâtih Mosque in Istanbul.

Cevdet Pâsha states: This 'alâm, that is, everything, was nonexistent. Allâhu ta'âlâ created existence out of nothing. He wished to enrich this world with human beings until the end of the world. Creating Âdam 'alaihis-salâm' from earth, He ornamented the earth with his children. To show people the things necessary for them in this world and the next, He honoured some of them by making them Prophets 'alaihim-us-salâm'. He distinguished them from other people by giving them high ranks. He conveyed His commands to Prophets through an angel named **Jebrâ'îl** (Jibrîl, Gabriel). And they conveyed these commands to their ummas exactly as Jebrâ'îl 'alaihis-salâm' brought them to them. The first Prophet was Âdam 'alaihis-salâm' and the last one was our master Muhammed Mustafâ 'alaihis-salâtu wa-s-salâm'. Many Prophets came between these two. Only Allâhu ta'âlâ knows their number. The following are the ones whose names are known:

Âdam, Shîs (or **Shît**), **Idrîs, Nûh** (Noah), **Hûd, Sâlih, Ibrâhîm, Ismâ'îl, Is'hâq** (Isaac), **Ya'qûb** (Jacob), **Yûsuf** (Joseph), **Eyyûb, Lût, Shu'aib, Mûsâ** (Moses), **Hârûn** (Aaron), **Dâwûd** (David), **Sulaimân, Yûnus** (Jonah), **Ilyâs** (Elijah), **Alyasa', Dhu'l-kifl, Zakariyyâ** (Zechariah), **Yahyâ** (John), **'Îsâ** (Jesus), **Muhammad Mustafâ** 'alaihimu-s-salât-u-wa-s-salâm'. Twenty-five of these Prophets, with the exception of Shîs 'alaihis-salâm', are named in the Qur'ân al-kerîm. The names of **'Uzair, Luqmân** and **Dhu'l-qarnain** are also mentioned in the Qur'ân al-kerîm. Some scholars

of Ahl as-Sunna said that these three, and Tubba' and Khidir, were Prophets, while others said they were Awliyâ'.

Muhammad 'alaihi-salâm' is Habîb-Allah (Allah's Most Beloved). **Ibrâhîm** 'alaihi-salâm' is Khalîl-Allah (the Beloved of Allah). **Mûsâ** 'alaihi-salâm' is Kalîm-Allah (one with whom Allah spoke). **'Îsâ** 'alaihi-salâm' is Rûh-Allah (one whom Allah created without a father). **'Âdam** 'alaihi-salâm' is Saffî-Allah (one whose fault was forgiven by Allah). **Nûh** 'alaihi-salâm' is Najiy-Allah (one whom Allah saved from danger). These six Prophets are superior to other Prophets. They are called **Ulu'l-'azm**. The most superior of all is Muhammad 'alaihi-salâm'.

Allâhu ta'âlâ sent one hundred suhuf (pl. of sahîfa, booklet) and four books to the earth. All of them were brought by Jebrâ'îl 'alaihi-salâm'. Ten suhuf descended to Âdam 'alaihi-salâm', fifty suhuf to Shîs 'alaihi-salâm', thirty suhuf to Idrîs 'alaihi-salâm', and ten suhuf to Ibrâhîm 'alaihi-salâm'. [Sahîfa, (in this context), means 'a small book', 'a booklet'. It does not mean 'one face of a sheet of paper', which we know]. Of the four books, the **Tawrât esh-sherîf** [Torah] was sent to Mûsâ 'alaihi-salâm', the **Zabûr esh-sherîf** to Dâwûd 'alaihi-salâm', the **Injîl esh-sherîf** [latin 'Evangelium'] to 'Îsâ 'alaihi-salâm' and the **Qur'ân al-kerîm** to the Last Prophet, Muhammad 'alaihi-salâm'.

During the time of Nûh 'alaihi-salâm' the Flood took place and water covered the entire world. All people and animals on the earth were drowned. But the Believers who were on board with him were rescued. Nûh 'alaihi-salâm', when boarding the ship, had taken one pair of every kind of animal, from which today's animals multiplied.

Nûh 'alaihi-salâm' had his three sons on board the ship: Sâm (Shem), Yâfas (Japheth) and Hâm (Ham). People on the earth today are their descendants. For this reason, he is called the Second Father.

Ibrâhîm 'alaihi-salâm' was Ismâîl's and Is'hâq's 'alaihima-salâm' father. Is'hâq 'alaihi-salâm' was Ya'qûb's father. Ya'qûb 'alaihi-salâm' was Yûsuf's 'alaihi-salâm' father. Ya'qûb 'alaihi-salâm' was called "Isrâ'îl." For this reason, his sons and grandsons were called "**Benî Isrâ'îl**" (the Children of Isrâ'îl, Israelites). Benî Isrâ'îl increased in number and many of them became Prophets. Mûsâ, Hârûn, Dâwûd, Sulaimân, Zakariyyâ, Yahyâ and 'Îsâ 'alaihimu-s-salâm' are among them. Sulaimân 'alaihi-salâm' was the son of Dâwûd 'alaihi-salâm'. Yahyâ 'alaihi-salâm' was the son of Zakariyyâ 'alaihi-salâm'. Hârûn

‘alaihi-salâm’ was Mûsâ’s ‘alaihi-salâm’ brother. The Arabs are the descendants of Ismâ’îl ‘alaihi-salâm’, and Muhammad ‘alaihi-salâm’ was an Arab.

Hûd ‘alaihi-salâm’ was sent to the ‘Âd tribe, Sâlih ‘alaihi-salâm’ to the Thamûd tribe, and Mûsâ ‘alaihi-salâm’ was sent to Benî Isrâ’îl. Also Hârûn, Dâwûd, Sulaimân, Zakariyyâ and Yahyâ ‘alaihimu-s-salâm’ were sent to Benî Isrâ’îl. Yet none of them brought a new religion; they invited Benî Isrâ’îl to Mûsâ’s ‘alaihi-salâm’ religion. Although the Zabûr was sent to Dâwûd ‘alaihi-salâm’, it did not have commandments, rules or ‘ibâdât. It was full of sermons and advice. Therefore, it did not abrogate or invalidate the Torah but emphasized it, and that is why the religion (dispensation) of Mûsâ ‘alaihi-salâm’ lasted up to the time of ‘Îsâ ‘alaihi-salâm’. When ‘Îsâ ‘alaihi-salâm’ came, his religion abrogated that of Mûsâ ‘alaihi-salâm’; that is, the Torah became invalid. So it was no longer permissible to follow Mûsâ’s ‘alaihi-salâm’ religion. From then on it was necessary to follow ‘Îsâ’s ‘alaihi-salâm’ religion until Muhammad’s ‘alaihi-salâm’ dispensation. However, the majority of Benî Isrâ’îl did not believe ‘Îsâ ‘alaihi-salâm’ and persisted in following the Torah. Thus Jews and Nasârâ separated. People who believed ‘Îsâ ‘alaihi-salâm’ were called **Nasârâ**, who are today’s Christians. People who denied ‘Îsâ ‘alaihi-salâm’ and remained in disbelief and heresy were called **Yahûd** (Jews). Jews still claim that they follow Mûsâ’s ‘alaihi-salâm’ religion and read the Torah and the Zabûr; the Nasârâ claim that they follow ‘Îsâ’s ‘alaihi-salâm’ religion and read the Injîl. However, our master, Muhammad ‘alaihi-salâm-u-wa-s-salâm’, the master of both worlds and the Prophet of all human beings and genies, was sent as the Prophet for all ‘âlams (worlds of beings), and his religion, Islam, invalidated all previous religions. Since this religion will remain valid till the end of the world, it is not permissible in any part of the world to be in any religion other than his religion. No Prophet will succeed him. We are, thanks to Allâhu ta’âlâ, his Umma. Our religion is Islam.

Our Prophet, Muhammad ‘alaihi’s-salâm’, was born in Mekka on the Monday morning of Rabî’al-awwal 12, which coincided with April 20, 571 A.D. He passed away in Medina in the 11th year of the Hegira [632 A.D.]. At the age 40, the angel called **Jebrâ’îl** ‘alaihi-salâm’ revealed to him his Prophethood. He emigrated (hijra) from Mekka to Medina in 622; his arrival at the Kubâ village near Medina on Monday, September 20, marks the

beginning of the Muslims' **Hijrî Shemsî** (solar) calendar,^[1] while Muharram 1 of the same year marks the beginning of the **Qamarî** (lunar) calendar.

We believe in all Prophets. All of them were Prophets sent by Allâhu ta'âlâ. Yet, when the Qur'ân al-kerîm descended, all other religions were abrogated. Therefore, it is not permissible to follow any of them. Christians also believe in all past Prophets, yet since they do not believe in the fact that Muhammad 'alaihi-salâm' is the Prophet for all mankind, they remain in disbelief and diverge from the truth. As for Jews, since they do not believe 'Îsâ 'alaihi-salâm' either, they remain twice as far from Islam.

Since Jews and Christians believe that their present interpolated books are the same today as they were when they were sent down from heaven, they are called **ahl al-kitâb** (disbelievers with heavenly books). It is permissible [but makrûh] to eat the animals they slaughter [if they utter the name of Allâhu ta'âlâ as they slaughter them] and to marry their daughters with nikâh. [It is not permissible for Muslim girls to marry any one of these male disbelievers. If a Muslim girl intends to marry a disbeliever or a murtadd, she will have despised the religion of Muhammad 'alaihi-salâm'. A person who despises Islam will go out of Islam and become a murtadd. The so-called marriage will be one between two disbelievers.]

Polytheists (mushriks) and apostates (murtadds) who do not believe in any Prophet or Book are called "disbelievers without a heavenly book." **Mulhids**, too, have been said to be in the same group. It is not permissible to marry their daughters or to eat the animals they slaughter.

'Îsâ 'alaihi-salâm' chose twelve of his companions to disseminate his religion after him; each of them was called a Hawârî [Apostle, le Apôte, Apostel]. They were Sham'ûn [Simon], Peter, [Petros], Johanna [Johannes], the elder Ya'qûb, Andreas [Andrew, Peter's brother], Philippus, Thomas, Bartholomew [Bartholomäus], Matiyyâ [Matthew], the younger Ya'qûb, Barnabas, Yahûdâ [Judas] and Thaddaeus [Jakobi]. Yahûdâ became an apostate and Matyas [Matthias] took his place. Petros was the chief of the Apostles. These twelve believers, after 'Îsâ 'alaihi-salâm' had ascended to heaven at the

[1] The Persian Shemsî year begins six months before this; that is, on the twentieth of March, which is the day of the Magian festival.

age of thirty-three, propagated his religion. Yet the true teachings of the religion sent by Allâhu ta'âlâ could hold on only for eighty years. Later, Paul's fibbed doctrines spread out everywhere. Paul was a Jew and did not believe in 'Îsâ 'alaihîs-salâm'. Yet, pretending to be a believer of 'Îsâ 'alaihîs-salâm' and introducing himself as a religious scholar, he said that 'Îsâ 'alaihîs-salâm' was the son of Allah. He fibbed some other things and said that wine and pork were halâl. He turned Nasârâ's qibla from the Ka'ba to the East where the sun rises. He said that Allâhu ta'âlâ's Person (Dhât) was one and His Attributes were three. These attributes were called uqnûm (hypostases). The words of this Jewish hypocrite were inserted into the earliest four books of the Bible (the Gospels), especially into Luke's book, and the Nasârâ parted into groups. Seventy-two conflicting sects and books appeared. In the course of time, most of these sects were forgotten and now they have only three major sects left. Most of them are polytheists.

['Abdullah ibn 'Abdullah at-Tarjumân, who had been a priest on Majorca, one of the Spanish Balearic Islands, and who changed his name after embracing Islam in Tunisia, wrote a book in the Arabic language and entitled **Tuhfa-t-ul-crîb fi-r-radd-i-'alâ ahl-is-salîb** in the (hijrî) year [1420 A.D.], and the book was reproduced in the Arabic language in London in 1290 [1872 A.D.] and in Istanbul in 1401 [1981 A.D.]; the book was appended in its original Arabic version to the book entitled **al-Munqidu 'aniddalâl** by Hakîkat Kitâbevi, and a Turkish version of the book was published by the same institution. He states in his book:

“The four Gospels were written by Matthew, Luke, Mark and John [Johanna]. They were the first books to defile the Injîl. Matthew, a Palestinian, had seen 'Îsâ 'alaihîs-salâm' only in the year of his ascent to heaven. Eight years later he wrote the first gospel in which he narrated the extraordinary events witnessed in Palestine when 'Îsâ 'alaihîs-salâm' was born and how his mother Hadrat Mariam took him to Egypt when the Jewish King Herod wanted to kill her child. Hadrat Mariam passed away six years after her son had ascended to heaven and was buried in Jerusalem. Luke, who was from Antioch (Antakya), never saw 'Îsâ 'alaihîs-salâm'. He was converted to the religion of 'Îsâ 'alaihîs-salâm' by the hypocrite Paul long after 'Îsâ's 'alaihîs-salâm' ascent to heaven. After being imbued with the poisonous ideas of Paul, he wrote his gospel, changing Allâhu ta'âlâ's book (the Injîl) altogether. Mark, too, accepted the religion of 'Îsâ

‘alaihi-salâm’ after the Ascension^[1] and wrote in Rome what he had heard from Petros under the name of the Injîl. John was the son of ‘Îsâ’s ‘alaihi-salâm’ aunt. He had seen ‘Îsâ ‘alaihi-salâm’ several times. In these four Gospels there are many incongruous passages.”

In the two books entitled **Diyâ’ al-qulûb** and **Shams al-haqîqa** and written by Is’hâq Efendi of Harput, who died in 1309 (1892 A.D.); in the Arabic book **as-Sirât al-mustaqîm** by Haydarî-zâda Ibrâhîm Fasîh, who died in 1299; in the Persian book **Mîzân al-mawâzîn**, by Najaf ‘Alî Tabrîzî, which was printed in Istanbul in 1288, and in the Arabic book **ar-Radd al-Jamîl** by al-Imâm al-Ghazâlî, which was printed in Beirut in 1959, it is proven that the present copies of the Bible have been interpolated.^[2]

A Gospel written by Barnabas, who wrote precisely what he saw and heard from ‘Îsâ ‘alaihi’s-salâm’, was found and republished in English in Pakistan in 1973. It is written in **Qâmûs al-a’lâm**: “Barnabas was one of the earliest Apostles. He was a son of Mark’s uncle. He was a Cypriot. He believed in ‘Îsâ ‘alaihi-salâm’ soon after Paul emerged, with whom he travelled to Anatolia and Greece. He was martyred in Cyprus in the year 63. He wrote a Gospel and some other booklets. He is commemorated on the eleventh of June by Christians.”

Christian religious officials are called clergymen. The highest ranking Orthodox clergyman is the Patriarch. Clergymen of an intermediate grade are called pastors. Those who read the Bible are called qissîs (gospellers). Above the qissîs are uskufs (presbyters), who act as muftîs. Uskufs of higher grades are bishops, above whom are archbishops or metropolitans, who act as qâdîs (judges). Those who conduct the ritual prayers in church are called jâsilîk (cleric), below whom are the curés or the shammâs (deacons), and those who serve in church are called eremites (hermits) or shamâmisa (coenobites), whose duty is to help worshippers. Those who have devoted themselves to worship

[1] Appropos, the Ascension, contrary to the wrong Christian belief, is Hadrat ‘Îsâ’s ‘alaihi-salâm’ ascent to heaven alive when he was thirty-three years old. This fact is available from all Islamic sources. Please scan the book entitled **could not answer**, available from **Hakikat Kitâbevi**.

[2] A photostatic reproduction of the last three books was produced by Hakikat Kitâbevi in 1986.

are called monks. Head of Catholics is the Pope (father of fathers) in Rome. His advisory prelates are called cardinals.

All these men of religious authority of the past forgot the Oneness of Allâhu ta'âlâ. They invented the **Trinity**. They said that Jesus was the son of God, which made them polytheists. After some time, in the era of the Roman Emperor Claudius II [215-271 A.D.], Yûnus Shammâs, the Patriarch of Antioch, declared the Oneness of Allâhu ta'âlâ. He brought many people round to the right course, whereby they joined the people of the Book. Yet later priests succeeding him relapsed into worshipping three gods. Constantine the Great [274-337] mixed idolatry with the religion of 'Îsâ 'alaihi-salâm'. In 325, he convened 318 priests in a spiritual council in Nicea (Iznik) and made up a new Christian religion. In this council, a presbyter named Arius said that Allâhu ta'âlâ is one and 'Îsâ 'alaihi-salâm' is His creature. Yet, Alexandrius, chief of the council and the then Patriarch of Alexandria, dismissed him from the church. Constantine the Great declared that Arius was a disbeliever and established the principles of the Malakâiyya (Melchite) sect; this fact is written in the book **al-Milal wa-n-nihal** and in a history book by Jirjis Ibn al-'Amîd, a Byzantine Greek historian who lived through 601-671 A.H. [1205-1273, Damascus]. In 381, a second council was held in Constantinople (Istanbul), and Makdonius was accused of blasphemy because he had said that 'Îsâ 'alaihi-salâm' is not the Rûh al-quds [the Holy Ghost] but he is a creature. In 395, the Roman Empire split into two. In 421, a third council was held in Constantinople to scrutinize a book by Nestorius, the Patriarch of Constantinople, who said: "Îsâ was a man. He cannot be worshipped. There exist only the two uqnûms. Allah is one. Of His attributes Existence, Life and Knowledge, the attribute 'Life' is the Rûh al-quds; the attribute 'Knowledge' penetrated into 'Îsâ and he became a god. Mariam was not the mother of a god. She was the mother of a man. 'Îsâ was the son of Allah." These ideas of his were accepted. The sect of Nestorius spread in oriental countries. People who were in this sect were called Nestûrîs (Nestorians). In 431, a fourth council was held in Ephesus, where Dioscorus's ideas were accepted and Nestorius [d. 439, Egypt] was accused of blasphemy. Twenty years later, 734 priests assembled at a fifth council in Kadıköy in 451, and the writings of Dioscorus, the Patriarch of Alexandria, were repudiated. Dioscorus's ideas, which were based on 'Îsâ 'alaihi-salâm' being a god, formed the Monophysite, which was also called the

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