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ISLAM IS THE ONLY TRUE RELIGION: A Comparative Study With Christianity and Judaism

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Original Title: Hak Din İslâm ve Muharref Dinler
Yahudilik - Hristiyanlık

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Printed by : Erkam Printhouse

Address : İkitelli O.S.B. Mah. Atatürk Bulvarı,
Haseyad 1. Kısım No: 60/3-C
Başakşehir, İstanbul, Türkiye

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Web site : www.islamicpublishing.org

Language : English

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A Comparative Study
With **Christianity**
and **Judaism**

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“Surely, the religion with Allah is Islam.” (Ali-Imran, 19)



“(The Jews and Christians say,) **‘Be Jews or Christians, then you will be rightly guided.’** Say (to them, O Muhammad), **‘Rather, [we follow] the religion of Abraham, inclining towards truth, and he was not of the polytheists.’**” (Al-Baqarah, 135)



“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.” (Ali-Imran, 67)



“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” (Ali-Imran, 85)

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FOREWORD

We praise and glorify Allah, the Almighty, who created us, feeble servants, from nothingness, and fashioned us as the noblest of creations. We extend infinite blessings and salutations to the last Prophet, the Mercy to the Worlds, the unparalleled example for all humanity, our beloved Muhammad, peace be upon him, his noble family, and esteemed companions.

The Almighty, in His wisdom, created the universe and appointed mankind as His vicegerents on earth, endowing them with the predisposition for faith and worship. To facilitate humanity's return to Paradise, He bestowed upon them numerous blessings such as intellect, heart, perception, conscience, and discernment. Additionally, He sent down scriptures, books, prophets, and signs of divine power, manifested in the cosmic signs, to guide and admonish mankind continually, inviting them to the path of truth and goodness.

The compilation of commands and prohibitions revealed by Allah for the eternal happiness of humanity is termed "re-



ligion.” This source of tranquillity for the human soul, commenced with the creation of Adam, the first human and prophet. Since the earliest days, mankind has acquired the knowledge necessary for worldly and otherworldly happiness through the teachings and examples provided by Allah’s messengers.

Throughout history, whenever this knowledge was forgotten and scriptures were lost or corrupted, Allah, in His mercy, sent prophets and divine texts. These were sent to rectify the deviations in religion, reaffirm its fundamental nature, and guide His servants towards the path of eternal happiness¹. However, Satan, the clear enemy of Allah and the believers, did not remain idle; he endeavoured to lead humanity astray from the right path through various schemes and deceits. He tempted people not to follow the revealed scriptures, but instead distort them to fit their desires. Those who succumbed to this demonic idea corrupted the divine scriptures, included their sinful practices, and sought to justify them, resulting in the corruption of religion.

Nevertheless, due to the inherent inclination towards belief ingrained in human nature, humanity has never remained entirely devoid of religion. Even during times of deviation from revelation and the guidance of prophets, people have maintained some form of belief in Allah. Anthropological research has found remnants of the true religion in every tribe and society².

1. Maryam: 34-59

2. Prof. Dr. Günay Tümer, “Din” mad., DiA, IX, 315-317.



Humanity was never deprived of prophetic guidance, as, according to our tradition, it continued its journey under the guidance of over 124,000 prophets³. As the end of time approached, the final book, the Quran, and the last prophet, Muhammad perfected religious life according to the needs of all times and places.

The Almighty declares that He sent the Prophet as a mercy to all the worlds⁴. Despite this, some people, for various reasons, may not know Islam or may have been raised with negative predispositions and biases against it. Therefore, it is vital for believers to convey Islam to people in its true essence whenever the opportunity arises. After learning about Islam, whether to accept it or not remains the choice of each individual. The Almighty has declared that His servants are free in this matter and cannot be subjected to any compulsion⁵.

Had Allah willed, He could have guided all His servants. However, our Exalted Lord values His servants and desires that humanity chooses the right path using their intellect and free will, in accordance with the guidance of His prophets⁶. This freedom does not absolve individuals of responsibility for their actions, and they will face the consequences of their choices.

3. Ahmad bin Hanbal, Musnad, V, 266; Ibn Kathsir, Tafsir, (An-Nisa': 163), Hashimi, I, 159.

4. Al-Anbiya': 107; An-Nisa': 79, Al-A'raf: 158, As-Saba': 28, Bukhari, Tayammum, 1.

5. Al-Baqarah: 259

6. Yunus: 99, Al-Kahf: 29, Az-Zumar, 7, Al-Jathiyah: 15, M. F. Abdulkaki, Al-Mu'jam, "rvd, "şy'e" maddeleri.

The Almighty has bestowed numerous proofs indicating that Islam is the only true path for humanity. Among these signs, perhaps the most magnificent is the bestowal of the Quran upon humanity as a miraculous revelation.

Our sublime way of life, Islam, with its divine origin and content, is safeguarded from human alteration and serves as the unwavering compass of absolute truth. In contrast, Judaism and Christianity, with their contents corrupted by alterations, have deviated from the essence, spirit, and direction of submission to the Almighty, Islam. Islam is the only true religion in the eyes of Allah from the time of the first human until the Day of Judgment.

Just as searching for something in the wrong place is as useful as not searching at all; so, seeking a path other than Islam is futile, a waste of one's life pursuing a delusion. Today, hoping for salvation from any religion other than Islam means chasing illusions and wasting one's life in vain pursuits.

If people continue to follow false religions, distorted according to their desires, instead of adhering to Islam, the Almighty will render all their efforts fruitless, leaving them with nothing but regret and loss. This story beautifully illustrates this truth:

One day, Umar (ra), along with his companions, was walking when he saw a monastery. As they approached, he stopped and called out, "O monk, O monk!" After a while, the monk leaned out of the window, as if asking, "What do you want?" Seeing him, Umar (ra) couldn't hold back



his tears in front of his companions. He was looking at the monk and crying deeply. When asked why he was crying over the monk, Umar (ra) gave the following answer: “At that moment, when I saw the monk, I remembered the verses of Allah: ‘He has indeed failed who purifies it. And he has indeed failed who instils it with corruption.’ (Al-Ghashiyah: 3-4). If he does not embrace Islam, the monk will be addressed by these verses. This is what makes me cry.” (Ibn al-Jawzi, *Manaqib*, p. 210)

There is an old saying, “Instruments of low quality do not produce high-quality results.” In other words, perfect works or achievements cannot be produced with deficient, flawed, or corrupted tools. The people of ‘the book’ known as *Ahl al Kitab* in this way, cannot gain Allah’s pleasure with religions corrupted by human interference, and cannot attain salvation.

Such corrupted beliefs and religious life will not bring peace and happiness to humanity; on the contrary, it has been definitively proven to lead to oppression, injustice, and brutality. We can see this evidenced by the inhumane actions displayed by the occupying Zionist Jews and some western allies supporting the Genocide in Gaza, Palestine, today.

Therefore, it is clear that the criticisms of distorted religions in this book are well-founded, without any intent to levy accusations, slander, or defamation, but rather to articulate a clear truth.



In summary, the essence and foundation of religion are authentic belief and sincere faith. Without these, efforts are of no value in the sight of God, as conveyed in the Qur'an:

“Say: ‘Shall we tell you who will lose most in respect of their deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works.’ They are those who deny the signs of their Lord and the fact of their having to meet Him (in the Hereafter); So their works are in vain, and on the Day of Judgment, we shall not give them any weight.” (Al-Kahf, 18:103-105)

Dear reader! In the content of this short book, you will encounter a variety of interpretations of Judaism and Christianity, which, due to corruption, have deviated from the essence of Islam. Our intention is not to compare or defend Islam against these falsehoods. On the contrary, it is evident that Islam is incomparably superior and unrivalled.

Our sublime religion has provided humanity with the most perfect guidelines through the miraculous book, the Quran, which has remained unchanged since its revelation. Therefore, Islam, on this attribute especially, is superior and unmatched compared to religions that have lost their validity due to corruption.

May our Lord enable us to fully comprehend and appreciate the value of our sublime religion, Islam, and may He grant us the ability to convey and represent it in the best manner through our actions, words, and character, serving as a means of guidance for others.



May the Almighty keep us, His humble servants, steadfast on the path illuminated by His prophets and never deprive our hearts of the divine grace of His Noble Book.

May He grant us the ability to believe in and understand the true and original content of all the books and prophets He has sent, enabling us to live and share the true religion with His grace and mercy.

Âmen!

Osman Nûri TOPBAŞ
Üsküdar 1445 / 2024

Esteemed reader!

During the preparation of this work, we have drawn upon the knowledge of many sources. Given that our subject is “Islam, Judaism and Christianity,” we cannot proceed without remembering with gratitude our esteemed teacher, Prof. Dr. Ömer Faruk Harman, who passed away in 2021, and who was truly a master in the history of comparative religious studies. Throughout his life, and especially during the preparation of our book “Chain of Prophets,” we benefited greatly from his vast knowledge of the history of religions. May Allah shower His abundant mercy upon him, may his abode be in Paradise, and may his station be exalted.

We also extend our gratitude to Prof. Dr. Saliḥ İnci, one of his students, for his valuable contributions to the preparation of this book, both in terms of providing sources and offering insightful guidance. Our thanks also goes to Lauren Booth for editing this work.

Furthermore, we thank Mehmet Akif Günay for his efforts in the typesetting and correction of this book, and we pray that his efforts may be counted as ongoing charity from the Almighty.

Osman Nûri TOPBAŞ

ISLAM IS THE ONLY TRUE RELIGION: A COMPARATIVE STUDY WITH CHRISTIANITY AND JUDAISM

In the name of Allah, the Most Gracious, the Most Merciful.

As an expression of His infinite mercy, Allah the Exalted has wished for humanity to attain felicity in both worlds. For this purpose:

- He bestowed upon mankind intellect and heart, so they may comprehend truth.
- He sent down scriptures and books for our guidance.
- He gifted humanity with prophets, the most beautiful exemplars, to demonstrate how divine commandments are to be applied in life.

From the first human and prophet, Adam, to the Seal of the Prophets, Muhammad Mustafa, peace be upon him, the content of the “true religion,” a product of revelation,



has always remained the same, and its name is Islam⁷. Since its inception, Islam has been the only true religion sent to all of humanity.

The Prophet Muhammad, peace be upon him, stated: “All the prophets are brothers; their mothers are different, but their religion is one.” (Sahih Bukhari, Al-Anbiya’, 48; Sahih Muslim, Fadhail, 143-145)

Therefore, Islam is not merely the content of the Quran, as many people mistakenly believe. All divine religions, in their original, uncorrupted state before human intervention, were Islam.

As long as Jews and Christians did not distort their religions, they were the Muslims of their time. Moses, David, Solomon, and Jesus were all prophets of Islam. The Temple of Solomon, built by Solomon, was not a Jewish temple, but an Islamic Mosque; its qiblah was direction – was the Kaaba.

Judaism and Christianity did not emerge as independent religions; they were true religions of God but later priests corrupted them. Among the divine religions that continue to exist today, the only religion that preserves its original essence is the one revealed to Prophet Muhammad, peace be upon him.

Indeed, the Quran states:

“Indeed, the religion in the sight of Allah is Islam.” (Ali-Imran, 3:19)

7. The foundational beliefs (aqaid) of religion, from Prophet Adam to Prophet Muhammad (peace be upon him), have always remained consistent. However, Allah the Exalted, in accordance with the life and societal conditions of different nations, has ordained certain variations in Shariah (legal) rulings. For example, spoils of war (ghanimah), which were not permitted for previous prophets and their nations, were made permissible for Prophet Muhammad (peace be upon him) and his nation.



Therefore, when Islam is mentioned today, it refers to the divine commandments as conveyed in the Quran, the last revelation to humanity. Judaism and Christianity, deviating from the content of Islam due to this human interference, have become obsolete, a counterfeit coin to be removed from circulation.

Hence, Allah, in His final guidance to humanity, states in the Quran:

“And whoever seeks a religion other than Islam it will never be accepted from him, and he, in the Hereafter, will be among the losers.” (Ali-Imran, 3:85)

Therefore, humanity can attain eternal happiness and tranquillity only through the teachings of Islam.

As will be detailed later, today’s Judaism, one of the two Divinely inspired Religions outside of Islam, has become an ethnocentric religion over time. Due to this racialised belief, Judaism does not aim to establish a universal order or bring peace to all humanity.

Jews do not invite non-Jewish nations to their religion. The absence of missionary organisations like those of Christianity are due to this. Supremacist ideology, considers other nations inferior.

Judaism has almost become a case of “religion is race, and race is religion.” In the Torah, some oppression and injustices against non-Jews and certain sins committed against them are considered permissible. For example:



- Usury and money lending, which are forbidden among themselves, are considered permissible when dealing with foreigners⁸.

- The Talmud orders the return of lost property to its owner. However, this command is not applied if the owner of the lost property is not Jewish⁹.

- In crimes like murder and theft, if one party is Jewish and the other is a foreigner, the ruling is made in favour of the Jewish person¹⁰.

- A non-Jew cannot testify in a matter concerning Jews¹¹ because, according to them, a non-Jew is not honest or trustworthy¹².

While the Talmud acknowledges that foreigners cannot be equal in Jewish law, some reformist Jewish religious scholars advocate for reciprocity in this matter.

- Furthermore, regarding adultery with a non-Jewish woman: a Jew is not punished for this, as Jews interpret adultery as an act with “the wife of a friend” rather than a non-Jew’s wife¹³.

According to Talmudic scholars, all foreign women are considered prostitutes. Therefore, even if a non-Jewish wom-

8. “Whether it is interest on money, interest on provisions, or interest on anything lent out, you shall not charge interest to your brother, but you may charge interest to a foreigner...” (Deuteronomy, Chapter 23, Verse 19-20).

9. Talmud Bavli, (Hebrew-English), Ed. Yehezkel (Isidor) Epstein, London: 1984-1990, Baba Kamma, 113b.

10. Salime Leyla Gürkan, Yahudilik, İsam, 2012, p.264; Code of Maimonides, “Torts: Murder”: 5:3-4, Alıntı Gürkan, p.264.

11. Talmud Bavli, Baba Kamma, 15a.

12. Talmud Bavli, Bekoroth, 13b.

13. Talmudic Encyclopedia, (married woman); Israel Shakak, 155.



an is raped by a Jewish man, the woman must be punished. Thus, the real punishment should be given to the non-Jew.

The ruling on this matter is as follows:

“If a Jew engages in sexual relations with a non-Jewish woman, whether she is an adult or even a three-year-old child, she must be killed without exception. This is because the Jew has suffered because of that woman (the Jew is only whipped.)

If that Jew is a Kohen/Cohen¹⁴, then he must receive double the lashes. Because what he has done is considered twice the sin. For a Kohen must never engage in sexual relations with a prostitute (foreigner).¹⁵”

- Regarding theft, although stealing is prohibited, it is **not** strictly forbidden for a Jew to steal from a non-Jew. Rabbinis have debated the details of when a Jew can steal from a non-Jew, considering what actions should be taken to protect themselves from potential harm¹⁶.

For over a century, they have continued to take advantage of this without facing serious consequences. Since Palestinians live in what they call the “Promised Land,” accord-

14. The Kohen/Kohanim and Levites constitute the class of religious figures in Judaism and served in the Temple. The Levites are descendants of Levi, the son of Prophet Jacob, and were chosen by God for religious service. The Kohanim, on the other hand, are descendants of Aaron, from the lineage of Levi. While the Kohanim were responsible for performing the rituals, the Levites were responsible for tasks such as cleanliness, organization, and reciting divine songs.” (Prof. Şinasi Gündüz, *World Religions*, p. 82, Milel ve Nihal Publishing, Istanbul, 2019).

15. Ibnu Maymun (Maimonides), “Prohibitions on Sexual Intercourse” 12, 1-3, 10; *Talmudic Encyclopedia*, “Goy”.

16. Israel Shakak, 140.



ing to the distorted Torah, they must be eliminated as they are considered an enemy nation.

- While killing non-Jews during peacetime is considered forbidden, Orthodox rabbis interpret the commandment “Thou shalt not kill” within the covenant context. Thus, the prohibition does not apply to them regarding non-Jews who have no covenant with God. Therefore, they interpret this commandment as “You shall not kill your fellow Jew!” only.

This means that whilst killing a foreigner is considered a sin against God, the perpetrator cannot be punished by the court. Moreover, if the death of a foreigner is caused indirectly - for example, by taking away the ladder and causing them to fall from a height - they do not consider it a sin¹⁷. However, if there is a possibility that indirectly killing a foreigner could be used as evidence against the Jewish community, such killing is not allowed.

Similarly, although it is forbidden to engage in behaviours that could cause the death of foreigners during peacetime, saving the lives of foreigners in danger is also forbidden. For example, a foreigner who falls into the sea should never be saved. Because “The best non-Jew is a dead one” is the dominant understanding. For the same reason, a religiously practising Jewish doctor should not treat a non-Jew.

However, as mentioned earlier, if such behaviours could provoke anger against the Jewish community among humanity, out of the interests of the Jewish community, reluctant assistance to the foreigner can be provided¹⁸.

17. Ibnu Maymun (Maimonides), Mishneh Torah, “Laws on Murderers” 2, 1 1; Talmudic Encyclopedia, “Goy”; Israel Shakak, Yahudi Tarihi, Yahudi Dîni, 136.

18. Israel Shakak, 143.



Although it is forbidden to kill foreigners during peacetime, during wartime, even killing civilians becomes a religious duty.

In a booklet published by the Israeli Army Central Command in 1973, the chief rabbi wrote:

“When our military units encounter civilians during war, if it is not clear whether these civilians will harm our units, according to Jewish law (halacha), they can and should be killed...No Arab should be trusted under any circumstances... During a war, our units are given permission and even orders to kill even the civilians in their normal condition. (Al-bay Haham A. Avidan [Zemel])¹⁹ “

Today, the brutal massacres and atrocities committed by the Israeli Occupation, especially in Gaza since **October 7, 2023**, clearly demonstrate how much of a threat and a danger such distorted beliefs pose.

During this genocide, Israeli Rabbi Yaron Reuven justified killing children by referring to the corrupted scriptures, stating:

“God commands us to kill children. Our holy book orders us not to leave anyone alive during wartime. There is no mercy. You cannot even show mercy to a child. If you do, you will be cruel to the sacrifice the child will make in the future. Because the ideology the child will grow up with is worse than his father’s ideology. In the 25th chapter of the Torah, it says; there is no right to life for men, women, and children. God commands the total annihilation of all the peoples He delivers to you.”²⁰

19. Israel Shakak, 138.

20. <https://www.haber7.com/dunya/haber/3361780-israilli-hahamdan-skan-dal-sozler-tanri-bize-cocuklari-oldurmemezi-emrediyor>



During the same period, 50 Israeli rabbis sent letters to heads of state stating that there is no religious or moral barrier to bombing Palestinian hospitals. All these and many more inhumane atrocities are committed by based on distorted texts²¹.

Moreover, these actions by the Israeli Occupation have taken place in front of the eyes of the world, broadcasted live. Indeed, in the case opened by South Africa at the International Court of Justice dated January 12, 2024, Israel's genocide has been legally registered. In the related sessions, lawyers proved all these massacres with evidence, and as a result, the court ruled against Israel²².

Indeed, in many places in the Christian Old Testament, known as the Old Covenant by Christians, several instructions for hatred, madness, and cruelty can be found:

“However, in the cities of the nations the Lord your God is giving you as an inheritance, do not leave alive anything that breathes... You must destroy them totally.” (Deuteronomy 20:16-17)

“And you shall consume all the peoples whom the Lord your God will deliver to you; your eye shall not pity them.” (Deuteronomy 7:16)

“Now go and attack Amalek, and utterly destroy all that they have; do not spare them, but kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.” (1 Samuel 15:2-3)

21. <https://www.haber7.com/dunya/haber/3364185-50-hahamdan-netanya-huya-hastane-bombalama-icazeti>

22. For the video, see: <https://www.youtube.com/watch?v=ivFfbUu9SnE>



Since Judaism holds the belief that the Israelites are the chosen people and their land has been usurped by enemy nations, and that other nations are the servants of the Jews, the orders of this distorted religion bring centuries of hatred and resentment, unimaginable massacres, and tortures.

After witnessing how these kinds of deviations are practiced today, especially in Gaza and the West Bank, no one can expect respect for these distorted texts under the guise of “interfaith dialogue” or “tolerance.” Muslims are obliged to believe in and respect only the original content of the Torah, Psalms, and Gospel in the sight of God. Not to the distorted texts shaped by a group of people according to their deviant ideology and interests.

Even among Jews, there are those who reject these cruel judgments, believing that the Torah cannot be interpreted in the way Zionist Israel understands it, who do not find the plunder, terror, and atrocity crimes committed by Israel mercilessly according to their holy scriptures correct, and even some groups oppose the existence of Israel²³. However, how intolerant, and merciless radical Jews, whose eyes

23. While Israel bombed Gaza, some Jewish Americans stormed the train station in New York calling for a ceasefire, carrying placards with messages such as “Freedom for Palestine, immediate ceasefire, you cannot use our name to commit genocide!” See: <https://www.haber7.com/dunya/haber/3363125-abdli-yahudiler-gazze-icin-tren-garini-basti>. Furthermore, the International Organization of Jews Against Zionism stated, “It is clearly forbidden for us to kill and steal. Israel, however, is establishing its state by stealing from Arabs. Therefore, we are also mourning with the Palestinians.” See: <https://www.haber7.com/dunya/haber/3363735-uluslararasi-siyonizm-karsiti-yahudiler-orgutu-filistin-icin-tanriya-dua-ediyoruz>. <https://www.haber7.com/siyaset/haber/3383873-yahudi-haham-yisroel-dovidden-netanyahuya-sert-sozler-o-bir-kafirdir>.



are covered with blood, hatred, and hostility, are against these kinds of moderate Jews has been the subject of many news stories.

So, in today's world, the Jewish people do not have a unified mindset and worldview within themselves. There are many groups among them with various different opinions. However, today, a handful of cruel and tyrannical groups are becoming more dominant, and despite the warnings and objections from countries that have not lost their conscience, the Israeli Occupation of Palestine continues to brazenly violate international law as a state policy, trampling on human rights and freedoms. Thus, it is preparing its own end, both in the eyes of the Divine and humanity. For, as the famous saying goes, "Those who flourish through oppression will ultimately come to ruin!"

The other divinely inspired religion, Christianity -which we will discuss further later on - veered away from the path of Islam due to various human interventions. The Church has engaged in a grave pruning activity concerning the life of Prophet Jesus and the truths he preached. Their first actions in this regard have been to separate and remove the belief in the "oneness of God." This constitutes the essence, spirit and foundation of the true religion as presented by the Prophet Jesus.



BRIEF HISTORIES

A Brief History of Judaism

The lineage of the Jews traces back to Prophet Jacob and his father Prophet Isaac through the line of Prophet Abraham. As mentioned in the Quran, Israel is the trades of Jacob, and the Children of Israel denote the descendants of Jacob's 12 sons.

During the time of Prophet Joseph, one of Jacob's 12 sons, the Jews settled in Egypt. However, they faced many hardships over a long period of time. Allah sent Prophet Moses to the Jews as a messenger during this period. Aaron, who was three years older than Moses, was appointed his assistant.

By the will of Allah, Moses saved the Jews from the captivity and oppression of Pharaoh. He miraculously crossed the Red Sea, leading them to the Sinai Peninsula. Pharaoh and his army, who pursued Moses and the Children of Israel to capture them, drowned in the Red Sea as a divine punishment.



The Jews stayed with Prophet Moses in the Sinai Desert for 40 years. Allah revealed the Torah to Moses on Mount Sinai. After the death of Prophet Moses, they settled in the region of modern-day Palestine, under the command of Joshua.

The Jews flourished during the reigns of both Prophet David (1015-975 BC) and Prophet Solomon (970-930 BC). Jerusalem was captured and made the capital during David's time. And during Solomon's era, the Temple of Solomon (Al-Aqsa Mosque) was built in Jerusalem²⁴.

After the death of Prophet Solomon, the country was divided into two kingdoms, Israel and Judah. The Kingdom of Israel was destroyed in 721 BC, and the Kingdom of Judah was destroyed in 586 BC. The Temple of Solomon was destroyed, some Jews were killed, some were taken captive, and some were sent into exile.

After the first exile, the Jews returned to Jerusalem and rebuilt the temple. However, in 70 AD, they rebelled against the Roman Empire. As a result, they were sent into exile for the second time, by Emperor Titus. The holy temple was destroyed again and was never rebuilt.

24. In the hadiths, it is stated that the first mosque built on earth was the Masjid al-Haram, and the Masjid al-Aqsa was built forty years later. Considering that the Kaaba was first built by the angels during the time of Prophet Adam, it is thought that the Masjid al-Aqsa was built by Prophet Adam or one of his sons. It is also mentioned that after the Great Flood, Prophet Solomon rebuilt the mosque, which had been lost, on the foundations facing the Kaaba.

In a narration found in Ibn Hajar al-Asqalani's book "Fath al-Bari," it is stated that both the Kaaba and the Masjid al-Aqsa were initially built by Prophet Adam.



According to Jewish claims, a portion of the temple remains, which they refer to as the “Wailing Wall.” The Jews believe that a Messiah from the lineage of Prophet David will come and rebuild this temple. Therefore, they continuously excavate the area of the Temple Mount, supposedly under the guise of archaeological work, to undermine the foundation of this sacred mosque. Al Aqsa is the first qibla of Muslims (direction of prayer/capital), the noble memory of the Mi’raj resides there, and it is beloved throughout the Islamic world.

After the second exile, the Jews dispersed to various regions. Although a portion of the original Hebrew community remained, safely, in Palestine once the Muslims became the regional governors.

Throughout the centuries, the Christian world cursed the Jews for allegedly killing Jesus, peace be upon him. They have been viewed by them as enemies, in no small part, due to derogatory statements against Christianity found in the Talmud²⁵. Jews faced persecution, exclusion, humiliation, enslavement, confiscation of their property, and were subjected to exile and genocide. During the Crusades, as with the Muslims there, Jews were routinely slaughtered. Indeed, the term ‘Jew’ was used as an insult against them. In 1290, the Jews in England were expelled, they were exiled from Bavaria in 1340, from Spain in 1492, and from Portugal in 1497.

25. According to the explanation in the book “Al-Kanz al-Marshud fi Qawad at-Talmud,” in the Talmud, it is written that Jesus (peace be upon him) is in the depths of Hell amidst tar and fire, that the Virgin Mary committed adultery with a soldier named Pandira, that churches are filthy, that priests resemble dogs, and that Christians should be killed.



Martin Luther, the founder of Protestantism, outlined a plan to exterminate Jews in his book. “Set fire to their synagogues or schools,” Martin Luther recommended in *On the Jews and Their Lies*. Jewish houses should “be razed and destroyed,” and Jewish “prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, [should] be taken from them.” This shed light on the historical roots of the hatred and animosity towards Jews in the Christian world. Luther’s seven-point instruction manual for the extermination of Jews included:

1- Burning down synagogues. Pouring sulphur and tar over the worshippers. Then, covering the bodies of those burned with soil so that no trace remained.

2- Destroying Jewish homes. Placing the people in barns as if they were animals. This was to teach Jews that they have the status only of condemned prisoners.

3- Taking away their sacred books and texts to prevent the cursing of God and Jesus.

4- Prohibiting rabbis from teaching children, and God in public places. Punishing those who did not comply with the death penalty.

5- Prohibiting travel for Jewish people within the boundaries of the German Empire.

6- Prohibiting Jews from charging interest. Confiscating their money, gold, silver, and all property. Giving the reason that everything Jews acquired was obtained through theft and interest.



7- Forcing Jewish children to work in the hardest trades to learn the meaning of ‘earning bread with sweat’.

But the best method, wrote Luther “is to expel them all from Germany, Spain, France, Bohemia, and other European countries.²⁶”

German-born Luther, with his ideas against Judaism and other Christian sects, became a source of inspiration for the Nazis and other fascistic advocates of violence. This perspective towards Jews in the Christian world persisted into the 20th century. This outlook reached its zenith with the genocide (Holocaust) perpetrated by Nazi Germany against European Jews during World War II.

On the other hand, although European countries had subjected Jews to all kinds of persecution for centuries and expelled them from their lands, from the early 19th century, nationalist movements intensified calls for the establishment of their own states. Jewish leaders embraced this moment to lay the foundations of the Zionist movement. They supported England against the Ottoman Empire in World War I, seeking allies to aid their plan to establish a Jewish national state with Jerusalem as its capital - they called this place the promised land.²⁷

26. <https://www.yenisafak.com/yazarlar/yusuf-kaplan/lutherin-yahudileri-imha-plani-4574072>

27. There are different accounts of the boundaries of the Promised Land (Ard Maw’ud) in the Torah and other books of the Old Testament. The most frequently emphasized boundaries include regions from the Nile to the Euphrates, and from the desert to Lebanon. The final boundaries of these lands have been interpreted according to the periods when Jews were strong or weak. However, even during the periods when they were most powerful, such as the reigns of Prophet David and Prophet Solomon (around 1015-930

The systematic slaughter of millions of Jews by Nazi Germany during World War II brought about a profound and sharp transformation between the Christian and Jewish ideological worlds. While Christians began to question anti-Semitism towards Jews, Jews themselves began to embrace the idea advocated by Zionists that a Jewish state was vital to their future survival., This led to a deliberate increase in Jewish migration to Palestine.

Christians began to perceive Jews not as ‘god killers’ but as “witnesses to the Messiah” “ Christian Zionists began offering unlimited support for Zionist ambitions, in the Middle East, serving their political, economic, and military interests²⁸.

In 1948, the British government paved the way for the establishment of the settler colony now named ‘Israel.’ The Balfour Declaration gave a large part of the region, formerly Ottoman territory and homeland of Palestinian Muslims, to European Jews. Since then, Palestine, and the entire region, has lived beneath a cloud of bloodshed and tears. Global powers, emboldened by the disunity of the Islamic world,

BCE), Jews did not fully reach these territories. Theodor Herzl stated these boundaries at the Zionist Congress held in Basel in 1897: “Our northern borders reach the mountains of Cappadocia, and in the south, the Suez Canal. Our slogan will be, ‘Palestine as was David and Solomon’s.’” The broadest interpretation of these boundaries, as articulated in various interpretations, is as follows: In the south, all of the Sinai Peninsula and all of Northern Egypt from Cairo onwards; in the east, all of Jordan and a significant portion of Saudi Arabia, including all of Kuwait and a portion of Southern Iraq along with the southern part of Turkey up to Lake Van; in the north, all of Lebanon and Syria up to Lake Van; and in the west, Cyprus.

28. Bilal Akyol, *Ezeli Düşmanlar Nasıl Cancığer Oldu?*, *Altınoluk Dergisi*, sayı 455, p. 21-22.



continue supporting the Illegal Occupation to expand its borders., Systematically forcing the Muslim AND native Christian populations into exile, imprisoning or killing them.

Throughout history, especially during violent moments such as the Holocaust of World War II, Jews, uprooted from their regions, migrated. Most recently, such migrations have been witnessed in the Russia-Ukraine war. Establishing 'Eretz Israel' (Greater State of Israel) on the "promised land" and changing the regional demographic in Jewish favour, is the national aspiration of Zionists. Today, roughly half the global Jewish population of 15 million global live in Occupied Palestine. Almost half live in the United States, with the remainder in various countries, most notably Canada and France.

In history, whilst Jews, have been subjected to persecution by Christians, they have experienced the greatest humane treatment, tolerance, and justice from Muslim leaders, populations and states. When Jerusalem was conquered by the earliest Muslims during the time of Hazrat Omar, Jews regained the opportunity to perform pilgrimage, obstructed for many years. The Christian rulers, had intentionally turned the Temple of Solomon - the space of the blessed night of Al Miraj - into a garbage dump. It was the Muslims who cleaned and cared for the area, constructing a mosque and honouring again the one true God The Jews at the time were extremely pleased and grateful for this.

For 1400 years the Jewish community experienced periods under Muslim rule as times where they could freely read the Torah. Their leaders have expressed that living under the just rule of Muslims was much better than living un-



der those who worship stars and idols. They noted that Muslims, unlike Christians, believed in the one and only Allah, had a Sharia, resembling their own in the circumcision rite and in abstention from eating pork. Jews felt a certain affinity with Christians due to their acceptance of the Old Testament, but they felt even closer to Muslims in terms of belief and religious rulings.

After the fall of the Umayyad State in Andalusia, spurred by the Pope's provocations, Christian Spaniards embarked on the "Reconquista" (reconquest) project. Starting in the 1490s, they began the genocidal mass expulsion of Muslims and Jews. Entire Muslim cities were levelled, amidst bloody invasions. The choice given was between exile, death, or conversion to Christianity. The Muslims, defenceless, were forcibly baptised in churches. hereafter called "Moriscos," meaning "little Muslims." Parents could do nothing but watch helplessly and with tearful eyes as their children were forcibly baptized²⁹.

Our ancestors, the Ottomans, tried to rescue these oppressed Muslims to the best of their ability, but unfortunately, could not prevent the great massacres and destruction perpetrated by Christians under the circumstances of that time.

Upon the request of the Jews fleeing from this persecution in Spain, Kemal Reis transported them to Istanbul in 1492 in the name of humanity. The Muslim people of Istanbul showed the expelled arrivals kindness and compassion, saying, "These are the oppressed who have been rescued

29. Mehmet Özdemir, İspanya Krallığının Hristiyanlaştırma Politikası, Ank. Ün. İlahiyat Fak. Dergisi, 1996, c. 35, p. 243-284.



from the hands of the oppressors.” Jews lived their most comfortable periods in Muslim cities like Istanbul, under the just administration and protection of the Ottomans.

In 1989, 113 Turkish citizens, both Muslim and Jewish, established the “*the Quincentennial Foundation (500th Year Foundation)* in Istanbul, commemorating the anniversary of the rescue of Spanish Jews, known as Sephardim, by the Ottoman Empire. The community expressed their gratitude to the Muslim Turks. The aim of this foundation is expressed in the third article of its founding document:

“To promote the exceptional qualities of Turks as a state and society to the whole world by utilising all means available, to protect religious freedoms by avoiding an environment of bigotry, to embrace the Jewish citizens who chose Turkish soil as their homeland, and to express the gratitude of our Jewish citizens.³⁰”

Throughout the centuries, it is not possible to find in our glorious history any oppression and injustice towards Jews, as has been common in Europe. In this regard, the record of the Islamic world is spotless. Conversely, the West, due to the oppression and massacres they perpetrated against Jews in the past, is now plagued with a psychology of guilt and shame. The silence of the West in the face of Israeli massacres today, apart from a few feeble voices, can be considered as a sort of debt owed for the oppression and massacres they committed in the past.

30. https://www.muze500.com/index.php?option=com_content&view=article&id=3&Itemid=121&lang=tr

https://tr.wikipedia.org/wiki/500._Y%C4%B1_Vakf%C4%B1



On a global scale, with the help of media, economy, and lobbying power, Zionist groups provide psychological support to the Islamophobia project, exerting all efforts to label Muslims as violent, and barbaric, terrorists. By doing this, they attempt to normalise attacks and massacres against Muslims in the eyes of humanity.

According to the saying, “Oppression reaches its peak before its demise.” We pray to Almighty God to transform these evils into blessings.

Let us not forget that victory in war depends not only on numerical or military superiority but also on being right, truthful, faithful, and having a morally superior ethos and argument³¹. The crown of victory is placed on the heads of armies characterised by quality rather than quantity.

The transient victories attained by tyrant armies are merely heralds of their eternal humiliation and loss in the hereafter. The massacres they commit under the guise of “defence,” disregarding rights, laws, and ethics, are nothing but blots in history, marked by oppression, brutality, and atrocities.

31. The Zionist oppressors, when capturing Muslim prisoners in good condition, would hand them over in a disabled and sick state during prisoner exchanges; whereas Muslims, would treat their sick prisoners and hand them over in good health during exchanges. While Israel subjected oppressed Palestinian prisoners to all kinds of degrading treatment, Muslims welcomed their prisoners with compassion and bid them farewell with mercy. In doing so, they provided humanity, which has not yet lost its conscience and reason, with a magnificent lesson in virtue by highlighting the distinction between right and wrong. Moreover, through their extraordinary patience, submission, and resilience, they became a means for many fortunate hearts to turn towards Islam. While they sacrificed themselves as martyrs, many souls found spiritual awakening and honour through Islam.



As far as we know, history has witnessed two major “massacres of infants.” The first was committed by Nimrod to prevent the emergence of Ibrahim A.S. Nimrod, had dreamt that a prophet would come to dismantle his kingdom, and his supposed ‘godhood’. Fearing this threat to his power, he massacred hundreds of thousands of male infants born that year.

The second major massacre was perpetrated by Pharaoh, who sought to obstruct the rise of Moses (Musa A.S.). Based on a dream he had, Pharaoh mistakenly believed that he could prevent the arrival of Moses by massacring tens of thousands of infants. However, in a stunning example of divine justice, God ensured that Moses, was, instead, raised like a prince, in Pharaoh’s palace.

May Allah, as He once punished Nimrod and Pharaoh, inflict a defeat upon baby killers who oppress our Palestinian brothers and sisters. May the spiritual essence of every innocent child slaughtered in Gaza herald the glorious victories of Islam’s future.

Amen!



A Brief History of Christianity

As we have expressed before, the common name describing the divine religions sent to all prophets by Allah is Islam. Jesus (Esa A.S.) also a prophet of Islam who was sent to the Children of Israel. The term “Christian,” was first used in the Hellenistic Greek city of Antioch, it described those who “believe in and respect Jesus.”

Regarding the word ‘Nasrani/Nazareen,’ also used to refer to Christians, there are different opinions about its root. Some say it refers to the town of Nazareth, where Jesus was born, hence meaning ‘people of Nazareth’ (plural of Nasara). Others suggest the term comes from the Arabic word “نَصَرَ” (nasara), meaning “to help,” implying “those who helped Jesus.”

Isa was born miraculously without a father from Mary (Maryam A.S.). He conveyed the Gospel revealed to him by Allah to the Children of Israel, but very few people believed in him during his lifetime. Among those who believed were 12 disciples, known as the apostles. Others not only disbelieved but also attempted to kill Jesus. However, Allah miraculously saved him and raised him to the heavens. The Quran explains that The Children of Israel mistook someone resembling Jesus (Judas Iscariot) for



him, crucifying him instead, with the help of Roman soldiers³². They then claimed that they had killed Jesus. The Quran corrects the false narrative that Jesus was crucified as follows:

“Because of their breaking of their covenant, and of their rejecting the signs of Allah, and of their saying, ‘Our hearts are covered,’—nay, Allah has sealed them because of their disbelief, so they believe not—And of their saying, ‘We have killed the Messiah, Isa son of Maryam, the Messenger of Allah.’ But they killed him not, nor crucified him, but it appeared so to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.” (An-Nisa, 4:155-158)

The first ‘Christian’ believers from amongst the Jews, including the disciples, were called ‘Jewish Christians.’ These Muslims (following the monotheism taught by Jesus) remained faithful to Jesus’s principles, (adhering to the law of Moses) until the influence of Paul (around 49 CE).

It was during the time of Paul’s emergence that, Christianity underwent a significant distortion. It was Paul who introduced the doctrine of the Trinity, claiming that Je-

32. Because the Jews lived under Roman rule, they did not possess the political power to crucify Jesus on their own. However, by making various religious and political accusations to the Roman authorities, they managed to secure a decision for his crucifixion. Indeed, initially, the Roman governor of the region intended to pardon Jesus. But, due to the pressures from the Jews - reminiscent of today’s lobbying activities - the Roman governor was forced to make the detestable decision to crucify Jesus.



sus, God forbid, is the son of God and the saviour of humanity.

It was at this time that the concept of the 'Messiah' was introduced. This became the forged understanding that Jesus was God's son who had sacrificed himself to cleanse humanity from the 'original sin' committed by Adam (Adam A.S.) and Eve (Hawa A.S.)

It was argued that new Christians were not obliged to adhere to the law of Moses. That they were somehow freed from dietary restrictions, such as abstaining from pork, from circumcision, or observing the sanctity of Saturday.

In Paul's time, Christianity spread rapidly beyond the community known as 'The Children of Israel'. To be clear, the foundations of present-day Christianity were laid by Paul - not Jesus.

Christianity flourished as a clandestine and prohibited religion during its initial centuries. With the Edict of Milan in 311 CE, Christianity, like other religions, was granted freedom in the Roman Empire. By 380-392 CE, Emperor Theodosius had declared Christianity the sole official religion of the Roman Empire.

During this period, in the same process that Rome became 'Christianized', so Christianity became 'Romanized'. The formerly pagan (polytheistic) Romans retained this characteristic even after adopting Christianity. Churches were filled with symbolic crucifixes, paintings, and sculptures (icons). Christianity was transformed into a polytheistic religion by Roman councils.



The motif of the ‘crucified hero’ present in pagan cultures was applied to Jesus himself. The ‘cross’, symbolising the crucifixion, became a sacred symbol. Many do not realise that the cross was already present in European (Celtic) paganism long before Christianity.

In the early days of Christianity, the first of January was not celebrated as New Year’s Day. Pagan winter celebrations, covering various periods between December 24 and January 6, spread to encompass Christian rites as well. By making a claim related to the birth of Jesus, a new calendar was established on January 1, this day began to be celebrated as a holiday.

In ancient Rome and Greece, the ultimate goal of kings and emperors was to deify themselves after death. This understanding was also applied to Jesus, who was depicted in the Gospels as a legendary hero who became divine.

As pure Christianity could not be preserved in its original (monotheistic) form, many councils were held over time to determine the principles of a new form of the religion:

- The first council was held in Nicaea in 325 CE during the Roman era, where the belief that Jesus as the Lord and son of God was adopted.
- At the Council of Constantinople in 381 CE, the concept of the “Holy Spirit” was added to the principles of faith, and it was decided that the Holy Spirit is also divine. This established the trinity doctrine, a fundamental belief of today’s altered Christianity.



- In the Council of Ephesus in 431 CE, Mary was given the title ‘Theotokos,’ meaning ‘God-bearer.’³³
- The Second Council of Nicaea in 787 CE, decided that venerating icons (religious paintings) was not a sin. For the some 200 years, there had been debates about the sinful nature of venerating icons, sometimes these were even banned by Christian emperors.

Orthodox Christians in particular attach great importance to icons. For them, icons containing images of Jesus, Mary, and saints are important symbols that guide people to God. Therefore, Orthodox churches are filled with icons.

Catholic Christians also attach importance to icons. However, Protestants do not have pictures or statues in their churches; they consider a cross to be sufficient for their worship.

The Church reached the peak of its power during the Middle Ages. In this period, the Romans provided maximum

33. In ancient Egypt, some Pharaohs claimed divinity. There also existed a figure known as “Isis,” the “mother of god.” It is thought that this figure first transitioned to pagan Rome and from there to Christianity, concerning the Virgin Mary being referred to as “Theotokos,” or “mother of God.” Indeed, the depiction of the Virgin Mary holding the child Jesus in Orthodox icons today closely resembles the ancient Egyptian representation of Isis holding her son Horus.

The discussions among Christian denominations regarding the Virgin Mary have continued since the Council of Ephesus in 431. Catholics, who regard the Virgin Mary as the “mother of God,” have gone to extremes in venerating her. In fact, in 1950, the Pope declared that the Virgin Mary was assumed into heaven bodily. The Orthodox, while accepting Mary as the “mother of God,” criticize Catholics for deifying her. Protestants, on the other hand, do not place much importance on Christian saints or the Virgin Mary.



support to Christian expansionism. The Church became extremely wealthy during this time as Church priests began distributing documents called ‘indulgences. They claimed to forgive people’s sins for large amounts of money. These documents supposedly represented the purchasing of land in Heaven. Moreover, the Church invested these funds through Jewish moneylenders to reach enormous economic power.

In later periods, the Church had to deal with internal conflicts for a variety of religious and political reasons. By the year 1054 CE, the Catholic and Orthodox churches were divided in two. These churches have been in constant conflict with each other ever since³⁴.

34. There are many differences between Orthodox and Catholic Christians. For example:

- Orthodox Christians accept the first seven councils held between 325 and 787. Catholic Christians accept a total of 22 councils, with the last one being held in 1964. (In this last council, the Vatican issued a call for “dialogue” among other denominations and religions. Interfaith dialogue is thus a Vatican initiative.)
- The spiritual representative of all Catholics worldwide is the Pope in the Vatican. Orthodox Christians, on the other hand, have nine independent patriarchs and lower-ranking archbishoprics.
- The religious, political, and cultural centre for Catholics is the Church of Rome, primarily serving Western European countries. The centre for Orthodox Christians is in Istanbul, serving the interests of Byzantium.
- While Catholics represent Latin and Western culture, Orthodox Christians represent Greek and Eastern culture. Both churches now allow nations to pray and worship in their own languages.
- Catholics believe in the infallibility of either the Pope alone or the Ecumenical Council, representing all Catholic churches, while Orthodox Christians do not accept the infallibility of their patriarchs. In Orthodoxy, the patriarch governs the church alongside the Church Synod (assembly of clergy).
- Catholics require every Christian in adolescence to confess sins at least once a year, whereas Orthodox Christians, while seeing confession as necessary, are not as stringent as Catholics.



The Fourth Crusade in 1204, was supposed to protect Constantinople (Istanbul) and the Orthodox Christians within its walls from Muslims. Instead of providing aid, Latin Christians and Catholic militia from Rome turned to burning, plundering, and destroying the wealthy city. They destroyed Orthodox holy places, hanged priests, insulted Orthodoxy by making indecent songs with shameless women on the patriarch's throne, and took away much of Byzantium's material and spiritual wealth back to Rome³⁵.

Orthodox Christians, recalling these atrocities, rejected the proposal to seek help from Rome against the Ottoman Empire. As Fatih Mehmet and his troops were preparing to besiege Istanbul, the Orthodox council convened in 1452, announcing, "We would rather see a Muslim turban in Istanbul than the hat of a Latin priest."³⁶

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- According to Catholics, a child not baptized is damned due to original sin. However, some have suggested they may go to Limbo. In Orthodoxy, there is no original sin at birth, but a person is inclined to sin due to their first sin.
 - Catholics perform baptism by sprinkling water, while Orthodox Christians immerse the person fully in water.
 - Catholics celebrate Christmas on December 25th, while the majority of Orthodox Christians celebrate it on January 6th.
 - Catholic clergy are required to be celibate, while lower-ranking Orthodox clergy can marry, but they cannot ascend to higher positions if they do.
 - Catholics do not allow divorce for those married in the church, while Orthodox Christianity permits divorce under certain conditions.
 - Catholics have embraced a more interactive life with the public in monasticism, while Orthodox monks tend to live more in seclusion. The Monasteries at Athos Mountain in Greece, where women are prohibited from setting foot, are still active today.

35. Olivier Clement, *Din Fenomeni*, (translation: Mehmet Aydın) p. 205.

36. Georg Ostrogorsky, *Bizans Devleti Tarihi*, (translation: Fikret İşiltan) Ankara 1999, p. 523-524.



A Byzantine historian remarked, “Compared to these men bearing the cross of Jesus on their shoulders, the Ismailis (Muslims) are more humane and more merciful.”

Thus, Christians themselves admitted that Muslims were more just, merciful, fair, and tolerant than their fellow co-religionists³⁷.

Christians launched many Crusades against Muslims in order to re-establish their broken unity, strengthen themselves politically and economically, and seize sacred places, in particular, Jerusalem. Christians wore a symbol of the supposed crucifixion of Jesus, the cross, on their clothes and weapons during these wars. Hence the name Crusades which means a long and determined attempt to achieve, change, or stop something because of strong beliefs

Many innocent Muslims were killed, and Islamic lands were plundered in these wars. Indeed, centuries later, the Roman Catholic Church (the Vatican) had to admit its mistake and apologise to the entire Islamic world.

From the 15th to 17th centuries, the trust of Christians in the church and clergy was further shaken. Scholars and intellectuals began to raise their voices against the oppression and impositions of the church, and ultimately, due to doctrinal differences, new denominations and national churches emerged. Protestantism, the Anglican Church, Calvinist churches, and other divisions arose during this period.

Furthermore, religious-based ideological differences led to bloody sectarian wars known as the [‘Thirty Years’ War’

37. Ostrogorsky, p. 386.



in Europe. These wars only ended with the Peace of Westphalia in 1648.

Today, Christianity has dozens of different denominations in various regions of the world. Statistics show that in the West, Christians are rapidly distancing themselves from the church and religion, embracing atheism, deism, agnosticism, and other movements, while those in spiritual search are turning to Islam or New Age, mystical, beliefs.

According to a number of Western surveys, taking into account transitions between religions and the rate of population growth, the number of Christians and Muslims will be equal by the 2050s. And by the 2070s, the Muslim population globally, will be the majority.

Surely, every religion has its own various sects and understandings of faith. Here, we will try to provide a brief overview of the beliefs, worship, and moral teachings of Islam; the only true religion today. And also the two other Abrahamic religions, Judaism and Christianity, which have deviated from Islam due to distortion.



PRINCIPLES OF FAITH

The belief in Tawhid, which is certainty in the Oneness of Allah, is the most distinctive feature of Islam.

The beliefs shaped around Tawhid are belief in:

- 1- God.
- 2- Angels.
- 3- Revealed books.
- 4- Pophets sent by Allah.
- 5- The Day of Judgment.

6- Qadar: the concept of divine destiny, encompassing both good and evil.

In the corrupted Torah, considered sacred by the Jews, there was no clear and concise information about what should be believed in. There were no definitive statements about beliefs in prophets, scriptures, the afterlife, resurrection after death, divine decree, or destiny. Therefore, the issue of what to believe became a continuous subject of de-



bate among Jewish scholars, and over time, there arose a need to determine the principles of belief.

In the 12th century, the Spanish Sephardic rabbi and philosopher, Moses Maimonides, formulated the 13 principles of faith present in Jewish prayer books to this day. Although reformist Jews redefined the 'Jewish credo' in the 15th and 18th centuries, conservative Jews preferred to adhere to the principles of belief established by Maimonides³⁸.

In Christianity, the articles of faith were established in successive councils. The 'Apostles' Creed,' or 'faith of the apostles' served as the basis for subsequent councils. It consisted of thirteen articles and was established in Rome just two generations after the apostles.

However, the councils of Nicaea and Constantinople, where the doctrine of the Trinity was further elaborated, were held in the 4th century, three centuries after the time of Jesus.

From this we can see that, groups of people decided among themselves the fundamental beliefs of the religion. The belief in Tawhid and the divine laws revealed by Allah were set aside, resulting in the emptying of the religion from its source truths.



1. Concept of God

Islam is the religion of monotheism. Allah is the only deity, transcending time and space. Furthermore, Allah, free from any imperfections, possesses all the perfect attributes and is beyond human comprehension.

The human mind cannot fully comprehend Allah in His entirety because human knowledge relies on the 5 senses, intellect, and heart. However, these faculties are limited. Just as an infinite ocean cannot fit into a small cup, the unlimited being of Allah cannot be fully grasped with limited means. Therefore, understanding with limited means can only be partial.

As stated in the Qur'an:

“No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware.” (Al-An'am: 103)

Attempting to contemplate the essence of Allah beyond what He has revealed only leads to baseless imaginings. The range of the eye is limited, as is the range of hearing and the strength of each limb. Similarly, the intellect has its limitations, and beyond those limits lie other realms. If the intellect exceeds its limits, it results in madness.



Therefore, Prophet Muhammad, peace be upon him, said:

“Reflect on Allah’s creations and His favours, but do not attempt to ponder over His essence. For you cannot estimate His worth.”

Ibn Arabi (may Allah have mercy on him) (638 -1240 CE) said: “Know that whatever thought comes to your mind concerning Allah, surely Allah is beyond that.”

Although Allah is transcendent and beyond human comprehension in His essence, He is closer to His servants than their jugular vein³⁹ and is present with them wherever they may be⁴⁰. The Quran affirms that Allah is aware of His servants and is intimately acquainted with them⁴¹. This instils in believers a sense of *ihsan* the awareness that even though they cannot see Allah, He sees them at all times⁴². This realization fosters a sense of consciousness and mindfulness in their hearts. The concept of Allah in Islam balances both transcendence and immanence, allowing believers to feel the presence of Allah constantly.

Contrastingly, all religions, whether human-made or revealed, have some form of belief in the Divine. However, these beliefs have deviated from the essence of Tawhid, leading to various errors and falsehoods. Therefore, such beliefs are not considered valid in Islam because they do not align with the idea of a single, perfect Creator free from imperfections.

39. Al-Kahf: 16

40. Al-Hadid: 4

41. Al-Anfal: 24

42. Muslim, Iman, 1



In a Hadith Qudsi, Allah mentions some of these errors:

‘The son of Adam denied Me, and he had no right to do so. He reviled Me, and he had no right to do so. As for his denying Me, it is his saying: He will not resurrect me as He created me at first. And his reviling Me is his saying: Allah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.’” (Bukhari, Tafsir, 2/8).

The only authentic belief about Allah can be learned from Islam. Based on the speech of Allah and the Prophet, Islam, specifies certain attributes regarding the essence of the Almighty, and it does not accept any deficiency in these attributes or the addition of any other incompatible attributes. These attributes include:

Wujud (Existence): Allah exists and His existence is not contingent upon anything else. He is termed as ‘Wajib al-Wujud’ (Necessary Being), meaning His non-existence is impossible. All other beings apart from Allah are His creations and contingent beings. Whether they exist or not, it does not affect His existence.

Qidam (Pre-eternity): The beginning of beings based on cause-and-effect relationships necessitates a first cause, which is free from the need to be created and is capable of creating itself. This first cause is Allah, and thus His noble existence has no beginning. He is eternal and everlasting.

Baqa’ (Eternity): His existence has no end; He is eternal.

Wahdaniyah (Oneness): Allah is unique and has no partners or equals in His essence, attributes, or actions.



The harmonious and uninterrupted order, intricate system, and infinite wisdom and mysteries observed in the universe since its creation demonstrate that everything is the result of the work of a single power. If this power were not singular but multiple, the diverse wills of gods would disrupt the infinite harmony, unparalleled order, rendering life impossible.

The Quran states:

“Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him].” (Al-Mu'minun:91)

“And if there had been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.” (Al-Anbiya: 22)

Upon careful examination of the Quran, it becomes evident that the most crucial aspect of the responsibilities assigned to humans by Allah is the correct belief in His essence. The most delicate point of this belief is the concept of Oneness (Tawhid). Therefore, from an Islamic perspective, associating partners with Allah (shirk) is the greatest sin and provokes divine wrath. The Quran extensively provides warnings and guidance to prevent falling into this misfortune. It states:

“Say, [O Muhammad], ‘Indeed, I have been forbidden to worship those you call upon besides Allah once the clear



proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds.” (Az-Zumar, 39:65)

“Indeed, Allah does not forgive associating others with Him but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin.” (An-Nisa, 4:48)

The smallest deficiency or flaw in the belief in Oneness cannot be compensated for by countless virtuous deeds. In the same way that were a person to receive numerous material benefits, whilst at the same time their honour and dignity were mocked and they were falsely accused - so the value of the benefits would be nullified in their eyes.

Associating partners with Allah, i.e. claiming that He has partners or equals, constitutes an unforgivable offence against His divine honour. The reason for this unforgiveness is the significant spiritual weight it carries.

Mukhalafat li al-hawathis: Allah Almighty has no equal or likeness. He does not resemble anything created or that will ever come into being. Therefore, He is exempt from being described with any human attributes.

Qiyamuhu bi nafsih: Allah Almighty exists by Himself. He has always existed with His own essence from eternity to eternity. He is not in need of anyone or anything for His existence. Rather, everything is in need of Him to exist and to continue to exist.

In conclusion, Almighty Allah is the Lord of the worlds, the absolute Creator of the universe. Everything comes from



Allah and ultimately returns to Him. He has neither physical body nor concrete form, nor does He possess any gender traits such as masculinity or femininity, as these are human attributes.

Attributing divinity to anything or anyone other than Allah is contrary to the essence of Islamic monotheism (Tawheed). The greatest sin is associating partners with Allah, as the belief in oneness of God does not tolerate any form of partnership.

Our Lord summarises all the characteristics of Tawheed in Surah Al-Ikhlās as follows:

“Say: He is Allah, the One! Allah, the eternal Refuge! He begetteth not nor was begotten. And there is none comparable unto Him.)” (Al-Ikhlās: 112:1-4)



In Judaism, the names of God are Yahweh (Yahovah) and Elohim. Because the name Yahweh is considered very sacred, Jews use the name “Adonai,” meaning “our Lord,” instead. The sections of the current Torah where the name Yahweh appears are called; Yahwist texts.’ These texts depict a god filled with human emotions and exhibit an anthropomorphic perception of God.

The texts where the name Elohim appears are called ‘Elohists texts.’ Here, there is a perception of a higher God who sends revelations from beyond the heavens.

According to Jews, Yahweh is not a universal God, but rather the national God of the Jewish people. While Yahweh



has created other beings and humans, they do not have the same value as Jews. According to the interpretation of Jewish religious scholars, God offered the Torah to other nations as well, but they refused, and only the Jews accepted it. As a result, God made an eternal covenant with the Jewish people, making them a superior race and 'The Chosen People'.

However, the original and truthful content of this "covenant," which Jewish religious scholars have distorted and moved away from, is stated in the Quran as follows:

"We offered the trust to the heavens, the earth, and the mountains, but they refused to bear it and were afraid of it; but man [undertook to] bear it. Indeed, he was unjust and ignorant." (Al-Ahzab:72)

"When your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.' [This] - lest you should say on the Day of Resurrection, 'Indeed, we were of this unaware.'" (Al-A'raf :172)

This means, the divine trust has been accepted by all of humanity. Every nation of people is a party to the covenant made with Allah. Efforts by Jews to assign this divine covenant to themselves are nothing more than a manifestation of their racist mentality.

The acceptance of this false belief has led to pride, arrogance, and conceit based on their racial prejudices, thereby leading them to look down upon and humiliate non-Jewish peoples. However, pride, arrogance, and selfishness are



the cancer of spiritual life and the source of many sins and disobedience. Those who become arrogant are, in essence, foolish, ignorant, deaf and blind to divine truths.

Even though Satan heard the divine command to prostrate in respect to Adam, he could not swallow this due to his pride and with his deficient logic, tried to justify his sin, arguing “You created me from fire and him from clay; I am superior to him!” thus objecting to the divine command. Consequently, by boasting of characteristics inherent to his creation and deeming himself superior to others, he became the forefather of the disease of racism, subjecting himself to divine curse and wrath.

Similarly, the community that embodies this pride, in a concrete sense, is undoubtedly the Zionist Jews who consider themselves ‘The Chosen People’ and ‘God’s beloved’. They look down upon those who are not like them, subjecting them to every kind of oppression, injustice, and torment.

Today, all people of conscience and fairness worldwide can see that the oppression, occupation, and the injustice they commit in Palestine and in particular Gaza, have reached a level of brutality and massacre that cannot be justified and amount to crimes against all of humanity in their magnitude...

As Ahmad bin Hanbal said:

“In a head filled with pride, you will not find intelligence!”

From a religious basis, it is to be wondered whether the exile and multiple mass agonies visited upon the Jewish people down the ages, are linked to divine punishments for acts



of arrogance and bloodthirsty dominance. And only Allah knows the truth.

It is worth mentioning that buying expensive products from companies owned by zionist interests out of brand and fashion obsession, is tantamount to supporting the tyranny of the Israeli Occupation. As believers, we must be vigilant against this negligence.

In this regard, the following example is quite meaningful:

Ibn Abdussalam, a Shafi'i jurist (d. 660 AH / 1262 CE), issued a fatwa stating that selling weapons and materials to be used in weapons production to the crusaders, who waged war against the Islamic world, is forbidden, and those who do so will be considered unjust. Upon hearing this fatwa, one of the tailors approached Ibn Abdussalam and asked,

“If the crusaders come to me to have clothes made, will I be complicit in injustice if I make clothes for them?”

Ibn Abdussalam gave this instructive answer:

“No, you will not be complicit in their injustices. The one who sells you needles and thread is complicit in injustice, but you will be the oppressor himself!”

Regarding boycotting oppressors, it is necessary not to belittle any effort, at least indicating one's stance. No one should say, “What difference will my boycott make?!” but rather everyone should, to the best of their ability, strive to make the just struggle of the oppressed known to the world. We must not remain silent in the face of oppression; we must protest against oppressors.



During each cycle of prayer, we seek refuge with our Lord by saying:

“Guide us to the straight path -The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray.” (Al-Fatihah: 6-7)

In some narrations, it is stated that “those who are astray” refers to Christians and “those who have evoked [Your] anger” refers to Jews (See Musnad, IV, 378; Tirmidhi, Tafsir, 2).

One of the reasons the Jewish people certainly incurred divine wrath, is their ruthless killing of prophets sent to them by Allah Almighty. Today, the merciless Zionists, killing innocent and defenceless people of every age in Gaza, have revealed to the world how cruel their hearts are.

Therefore, let us be meticulous in avoiding any commercial dealings with these oppressors. Let us remember that every penny we give to them turns into a bullet aimed at our Muslim brothers. Let us harbour no desire for their goods or services.

Jews claim to believe in the one and only God. However, when we look at certain sections of the existing Torah, it becomes apparent that their concept of God carries some anthropomorphic (human-like) qualities. Even though their scholars interpret these expressions as referring to God’s power, strength, or angels, there are so many instances in the Torah that it becomes impossible to discuss a transcendent and all-encompassing concept of Allah.



In the Jewish sacred texts, collectively known as the ‘Tanakh,’ which includes the Torah, there are examples of this distortion:

“When the Israelites rebelled and turned against their Lord, God decided to completely destroy them. However, prophets intervened, attempting to dissuade God from this decision, saying, “Do not do this, refrain!” Consequently, God relented from the decision to annihilate them. It is expressed that God felt a deep regret for His initial decision to destroy them, and many other decisions He made.” (Exodus 32:9-14; Samuel 15-10; Jeremiah 15-6; Amos 7:2-6)

In the Genesis section of the Torah, it is narrated that God, along with two angels, visited Abraham in the form of a human being, ate and drank with him, washed his feet, and rested. Later, God sends the angels to destroy the people of Sodom and Gomorrah, but hesitates whether to inform Abraham about this decision. Eventually, Abraham engages in a lengthy negotiation with God, arguing against the destruction of the righteous inhabitants of those cities. (Genesis 18:1-33)

“When God saw that humans were very wicked, He regretted creating them and destroyed them with a flood. After destroying them, He was deeply saddened and promised never to destroy the world in this way again.” (See Genesis 6:5-7; 8:21-22)

In the book of Jeremiah, due to the ceaseless rebellion of the Israelites, it is mentioned that God said, “I will destroy you; I am tired of constantly feeling remorse⁴³.” (Jeremiah 15:6)

43. Remorse was changed to ‘mercy’ in later translations.



“God created the universe in six days. On the seventh day, he rested.” (Genesis 2:2-3)

“Go and tell my servant David, ‘This is what the Lord says: You are going to build a house for me to live in? From the time I brought the Israelites out of Egypt until today, I have never lived in a house. I have always moved from one tent site to another.’” (2 Samuel 7:5-7)

“Rejoice greatly, O daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.” (Zechariah 9:9)

According to the Torah, Jacob encountered a man, and they began to wrestle before even getting to know each other; they continued to wrestle until the break of dawn. Eventually, Jacob overcame the man, and despite the man saying, “Let me go!” Jacob did not release him. Afterwards, the man said,

“You will no longer be called Jacob, but Israel, because you have struggled with God and with humans and have overcome.”

Upon this, Jacob said, “I saw God face to face, and yet my life was spared.” And he named that place Peniel (the face of God). (Genesis, 32:22-32)

Jewish scholars have interpreted and expounded upon the stories in the Old Testament in various ways. For instance, the incident mentioned in the Torah has been interpreted in Torah commentaries as: “The person Jacob wrestled with was not God, but an angel appearing as God.”



Even so, this interpretation brings forth the idea that a created being could assume the form of God, which is itself not acceptable.

A similar concept exists in Hinduism, where God descends to the earth in the form of a human or an animal. This belief is expressed in Hinduism as ‘God’s Avatar.’

As seen, in Jewish holy scriptures, many attributes typically associated with humans and creatures, such as making mistakes, feeling regret, weakness, and needing rest, are attributed to God. This reflects a belief in a deity lacking in perfect attributes and possessing flawed characteristics.

Despite the interpretations by Jewish religious leaders, it is inherently understood that these alterations cannot be explained away.

Today, many experts in sacred texts argue that the anthropomorphic concept of God found in Torah stories is influenced by the idolatrous and mythological beliefs seen in ancient Egypt and Babylon, affecting both the Jews and the authors of the Torah.

Another issue regarding the Jewish belief in God, as mentioned in the Quran, is their statement, “Ezra is the son of Allah.” (At-Tawbah 9:30-31) Although Jews may deny this today, there is a significant religious figure known as Ezra in Jewish history. In the Hebrew pronunciation, he is also called Ezra, and there is a book named after him in the Old Testament⁴⁴.

44. See Ezra, 1-10; Nehemya 8 / 1-18.



In the 6th century BCE, when the Jews were in exile, Ezra compiled, reorganised the lost Torah. Because of this, Jews revered Ezra excessively. Some called him the ‘second Moses,’ and some went even further, saying, “If Ezra were not the son of God, the Torah would not have been given to him.” The Quran rejects their claims by referring to this incident in Jewish history⁴⁵.



In Christianity, there is the belief in the Trinity. The Trinity signifies the belief of Christians in the “Father, Son, and Holy Spirit” triad. The term ‘Trinity’, means ‘triunity. The term ‘trinity’ is not found **anywhere** in the Bible. In Christian history, it was first used in the 2nd century AD, by Tertullian.

The monotheistic belief found in the Old Testament, on which Christianity is based, gradually turned into a form contrary to monotheism over time under the influence of Alexandrian, Indian, and Greek cultures. Christianity suffered its first blow from Paul. Paul interpreted Christianity under the influence of Greek philosophy after Jesus Christ and can be

45. Some Islamic scholars have stated that the individual mentioned in the Quran is the archangel called “Metatron” in the belief of “Merkaba.” Merkaba is a concept in Jewish mysticism, known among the Jews of Hijaz as well, which signifies ascending spiritually to the heavens through deep contemplation. It is believed that the mentioned Metatron is actually “Enoch” (the Prophet Idris) who was lifted to the heavens in the Torah, and after ascending, he attained the position of the chief assistant to God and became almost like a second god after Yahweh. Based on this, some scholars have said that the “son of God” mentioned in the Quran, who is identified as Ezra by Jews, is actually this Metatron. Indeed, while Jews may deny calling Ezra the son of God, the belief in Metatron, a sacred being next to God in the Merkaba tradition, is known among them. (Baki Adam, “Yahudilik” Yaşayan Dünya Dinleri, p. 216-220, Diyanet İşleri Başk. Yay. Ankara 2007)



considered the architect of today's understanding of Christianity. By abolishing the law:

“Man can be saved not by fulfilling the requirements of the Holy Law, but by believing in Jesus Christ,” and thus, it became unnecessary to comply with the laws of Moses. (New Testament, Galatians 2:16)

He also stated about the legality of circumcision:

“Look, I, Paul, tell you that if you get circumcised, Christ will be of no benefit to you at all. What matters is faith that is working through love.” (New Testament, Galatians 5: 2, 4, 6)

Thus, the corrupted Christianity was built upon the idea that Jesus Christ is the son of God and this belief is sufficient for eternal salvation. According to this belief found in the New Testament, Jesus Christ is both the son of God and the saviour of humanity. God sent his only son to earth to save humanity from the sin committed by Adam and Eve, and he was crucified as an atonement.

Today's Christians resort to various interpretations in response to objections to the Trinity. They claim to affirm the existence of “one God in three persons” under the names of Father, Son, and Holy Spirit. According to this:

- The Father created the universe.
- The Son entered into human form to atone for the sins of humanity.
- The Holy Spirit is considered responsible for divine love and assistance, and conveying God's messages to humans.



These explanations cannot resolve the existing problem of polytheism or turn the Trinity into monotheism. They say, “God has one nature/substance in three persons,” and they accept each of these three elements as sharing in divinity.

Indeed, in the councils held in the early 4th century, there were many debates about how Jesus Christ, a human being, could become a god. The decision taken at the Council of Nicaea in 325 C.E. accepted that Jesus Christ had two separate natures, one entirely divine and the other entirely human (dyophysite). Arians, who advocated the opposite and emphasised that Jesus Christ was human, were excommunicated.

The divinity of the Holy Spirit was accepted at the Council of Constantinople in 381 C.E., thus completing the belief in the Trinity.

Now we can see clearly how, the true nature of god, which constitutes the essence and foundation of religion, was re-determined by humans four centuries after Jesus Christ, the messenger of true religion. That is, human beings decided on the essence and nature of God.

However, the debates on this issue did not end, and in the following centuries, the nature of the elements of the Trinity, their relationship with each other, and similar issues triggered many conflicts and divisions.

Indeed, at the Council of Chalcedon in 451 C.E., it became a great subject of debate whether there was a single nature in Jesus Christ (monophysite) or not. The Eastern



Churches (Armenian, Ethiopian, Coptic, and Syriac Churches), who advocated that he had a divine nature, were now declared heretical. In contrast, the Istanbul and Roman Churches accepted that Jesus Christ had two natures (dyophysite), human and divine, simultaneously. These two groups, separated as Monophysite and dyophysite, and each declared the other disbelievers.

Five centuries later, in 1054 C.E., the issue of from whom the Holy Spirit emanated became a major topic of debate. While the Istanbul Church claimed that it emanated from the; father god', the Roman Church claimed that it emanated from both the; father; and the; son. This dispute resulted in the excommunication of the pope and the patriarch, each accusing the other of "heresy and blasphemy."⁴⁶ The major split in Christian history, between Orthodoxy and Catholicism, occurred after this disagreement.

Five centuries later, in the 16th century, the authority of Catholic popes over religion, their excessive pressures on science, art, philosophy, and politics, and practices such as selling land from Heaven for money (Indulgences) caused great resentment among Christian communities⁴⁷, leading to another division known as Protestantism and bloody sectarian wars engulfing the whole of Europe.

46. This excommunication decree was lifted in 1965, nine centuries later.

47. The idea of seeing religion as an obstacle to the material and spiritual progress of societies also emerged in the West due to the pressure exerted by Christian religious authorities. Through some Western admirers in Muslim countries, this idea spread to the Islamic world to some extent. However, the fallacy of this view is evident from the fact that Muslims, in centuries when they adhered firmly to their religion, established the most advanced civilizations in the world.



Christian theologians argued that the belief in the Trinity, which caused great controversies, divisions, and confusion, cannot be understood by reason, and it should be accepted as a divine secret that must be accepted as it is.

Regardless of the perspective, it is an undeniable fact that today's corrupted Christianity has a problematic belief in the Divine, full of contradictions and problems within itself.

We can provide the following examples from the corrupted Gospels regarding this matter:

- “And Jesus, when he was baptised, went up straight away out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.”
(Matthew 3:16-17)

The attribute of being a father, which Christians attribute to God, is also very demeaning. Because the concept of fatherhood reminds one of human qualities such as sexual relations, procreation, the idea of leaving behind an heir, and death. Moreover, there are also some types of fathers that evoke negative impressions in the eyes of humans. Allah, on the other hand, is exalted above all of these.

- In the corrupted Gospels, the term; Son of God is also confusingly used for all believers, such as Jesus saying to his disciples:

“But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may



be the children of your Father which is in heaven..." (Matthew 5:44-45)

Again, it is reported that Jesus said:

"Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9)

This false belief, reflected in Christian culture with the term; God the Father, is so obvious that it hides the reality of polytheism in Christianity.

On the other hand, the People of the Book mention such expressions as a reason for superiority over others. But Allah, in the Quran, says about their wrong attitudes:

"The Jews and Christians say, "We are the children of Allah and His beloved."

Say, "Then why does He punish you for your sins?"

Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills..." (Al-Ma'idah, 18)

- Christians attribute divinity to Jesus. However, nowhere in the New Testament does Jesus say, "I am God." On the contrary, there are statements emphasising his "servant" status.

For example, when asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus replied, "Why callest thou me good? there is none good but one, that is, God." (Mark 10:17-18)

Jesus (Esa A.S.) constantly worshipped Allah, even throughout the night until dawn. This great eagerness and



inclination towards worship and obedience are also established through tawatur (successive narrations). If he had been a god, it would have been absurd for him to worship. Because worship is not a symbol of divinity, but rather a confirmation of servitude.

- Although Jesus is mentioned with divine attributes in the Gospels, in many places, he is also referred to as the 'Son of Man' and 'servant of the Lord' (Matthew 12:17-18; Acts 3:13, 4:27-28)

How can someone be both the Son of God and the Son of Man? In this case, -God forbid- 'man's equality to God' should be accepted. An impossibility unworthy of discussion.

Aware of this strangeness, Christians claim that Jesus became divine by the Spirit of God entering and dwelling in his body and appearing to people in a human form. However, accepting this contradicts with the perfection of Allah, who is endowed with perfect attributes, free from any deficiencies, transcendent, and unique in divinity.

- The Trinity, does not have any direct and open basis in the Gospels. In fact, there are many statements supporting monotheism in the Gospels. For example, Jesus said:

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

In other places, there are expressions indicating that Jesus is not a god but a prophet:

"And there came a fear on all: and they glorified God, saying, that a great prophet is risen up among us..." (Luke 7:16)



Christians can only find the phrase “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19) mentioned in the Gospel of Matthew, which they use as a basis for the Trinity.

Even in this single statement, there is no explicit command to believe in the Trinity. Despite seeing many statements indicating the humanity of Jesus, they ignore them simply because they are contrary to the official doctrine of the church. Moreover, many Gospel texts and traditions that indicate Jesus’ humanity have been considered apocryphal and destroyed because they were considered contrary to the church’s official doctrine.

The Quran invites Christians to abandon the error of the Trinity and worship the One and Only Allah. It says:

“ O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfilment of His Word through Mary and a spirit “created by a command” from Him. So, believe in Allah and His messengers and do not say, “Trinity.” Stop! for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs.” (Al-Nisa, 171)

“Messiah and the angels close to Allah do not hesitate to be servants of Allah. He will gather all those who refrain from being servants to Him and boast about it in His presence soon.” (An-Nisa, 172)



“No human being, after Allah has bestowed upon him the Book, wisdom, and prophethood, would say to the people, ‘Be servants to me rather than Allah.’ Rather, [he would say], ‘Be pious scholars of the Lord, as you have taught the Book and as you have studied it.’ Nor would he order you to take angels and prophets as lords. Would he order you to disbelief after you have become Muslims?” (Al-Imran, 79-80)

The Prophet Muhammad, peace be upon him, emphasised this point in the letters he sent to Christian kings to invite them to Islam. The letter he sent to the Byzantine Emperor Heraclius reads:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“From the servant of Allah and His Messenger, Muhammad, to Heraclius, the ruler of the Byzantines!

Peace be upon those who follow the guidance!

I invite you to Islam. Enter into Islam, and you will be safe, and Allah will double your reward. If you reject, then upon you is the sin of your subjects, the farmers.” (Bukhari, Beginning of Revelation, 5, 6; Muslim, Jihad, 74)

The Quran says:

“Say, O Prophet, “O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we have submitted to Allah alone.” (Al-Imran, 64)



Another significant incident took place in the 9th year after the Hijrah. A delegation of 60 Christians from Najran went to Medina and stayed as guests in the Prophet's Mosque for about a month. They mistakenly perceived Islam as a new and separatist sect emerging from the diversity within Christianity. Consequently, they discussed many religious matters with the Prophet Muhammad. Among these discussions, they raised the following argument to the Prophet:

“- Since it is accepted in the Quran that Jesus was born without a father, he must be Allah!”

Upon this, the verse of mutual cursing (Mubahala) was revealed:

“(O Messenger!) After the knowledge has come to you, if they still dispute with you on this subject, then say: ‘Come! Let us gather our sons and your sons, our women and your women, ourselves and yourselves. Then let us earnestly pray, and invoke the curse of Allah upon the liars.’” (Al-Imran, 61)

When the Prophet Muhammad proposed this according to the dictates of the Quranic verse, the Christians of Najran did not agree. Instead, they signed an agreement to come under the protection of the Muslims and returned to their homeland.

Certainly, Allah creating Jesus without a father is a great miracle. However, this does not necessitate Jesus being divine. Adam was also created without a father, and moreover, he did not even have a mother. Just as divinity is not attributed to Adam due to this quality, it cannot be attributed to Jesus either. If Allah creates a child without a father



through a virgin, this necessitates worshipping Allah who created him, not the child himself.

In the Quran, Allah warns severely against those who believe in the Trinity, stating:

“Indeed, they have disbelieved who say, ‘Allah is the Messiah, son of Mary,’ while the Messiah has said, ‘O Children of Israel, worship Allah, my Lord and your Lord.’ Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” (Al-Maidah: 72)

“And they have certainly disbelieved who say, ‘Allah is the third of three.’ And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.” (Al-Maidah: 73)

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.” (Al-Maida, 75)

The expression “they both used to eat food” in the Quranic verse emphasises that Jesus and his mother Mary were both human. Because their eating food indicates human conditions such as hunger and satisfaction, which Allah is certainly free from.

- Rahmatullah al-Hindi, a Muslim scholar from India (1818-1891), stated in his work “Izhar al-Haq” written in refutation of Christianity:



“From time to time, they claim that Jesus is God and present his miracles as evidence, which is a weak argument. Because the greatest miracle of his is to resurrect the dead. If we ignore that this miracle is established, it is understood from the existing Gospel that this miracle is fabricated/false. For, according to the Gospel, Jesus revived only three people until he was crucified...

However, Ezekiel revived thousands of people. (Ezekiel, 37/1-14) Therefore, he is more deserving of being God.

Elijah also brought a dead person back to life. (1 Kings, 17/17-24)

Elisha (Elyesa) also revived a dead person. (2 Kings, 4/8-37)

Moreover, Elisha demonstrated this miracle after his death as well. They threw a dead body onto his grave, and by the permission of Allah, that dead person came back to life. (2 Kings, 13/20-21)

He also healed a person suffering from leprosy. 2 Kings, 5/1-14)⁴⁸”

- In Christianity, while it is claimed that Jesus sacrificed himself to save humanity, there are also sentences in the Gospels indicating that he was taken to the crucifixion unwillingly and forcibly. According to these statements, Jesus, while being taken to the crucifixion, cried out loudly:

“My God, my God, why have you forsaken me?!” (Matthew 27/46) However, these expressions are both words that

48. Rahmatullah al-Hindî, İzhâr al-Haq, (translation: Ali Namli), v. 1, p. 456, İSAM, Ankara 2020.



would not be expected from a noble-hearted person who sacrifices himself to atone for the sins of humanity and human weaknesses full of helplessness and rebellion that cannot come from a god.

Rahmatullah al-Hindi, in a debate with the Christian missionary Karl G. Pfander, responds to the claim from his opponent that “Jesus Christ is God” with the following argument:

“God is a necessary existence, self-sufficient and not confined to space or material form. Jesus Christ, according to your claim, is a human being who came into existence, lived, and was killed. He was born as a child, grew up, and became young. He ate, drank, went to the toilet, slept, and woke up. It is self-evident that what comes into existence later cannot be eternal, what is needy cannot be self-sufficient, what is contingent cannot be necessary, and what changes cannot be eternal.”

The second reason why this claim (Jesus Christ is God) is invalid is as follows: “You say that the Jews captured him, crucified him alive, broke his ribs, and he planned to escape and hide from them, and that he suffered greatly when they did these things to him. If he was God or if God incarnated in him, why didn’t he defend himself against them? Why didn’t he completely destroy them? What was the need for him to suffer and plan to escape from them?”

Anyone with common sense, must struggle to believe that Jesus Christ is God. I am very astonished! It is almost as if the clarity of reason testifies to the falsehood of this statement.



The third reason why this claim is invalid is as follows: How can it be said that this visible human being (Jesus Christ) is God or that God entirely incarnated in him, that a part or aspect of God incarnated in him? All three of these propositions are invalid for the following reasons:

1. If the god of the universe were this human body, then when the Jews killed him, it would be said, "The Jews killed the god of the universe!" So how did the universe remain without a god afterwards. A god killed by the Jews is extremely feeble. (It is evident that a feeble being cannot be God!)

2. It is also invalid for God to entirely incarnate in a body. Because if God is not material or confined to space, it would be impossible for him to incarnate into a body. If God is material, then his incarnating into another body would mean his particles mixing with the particles of that body. This would require God's particles to be separated from each other. If God is an accident, then he would need a place. In this case, God would be dependent on something else... (It is evident that a being dependent on something else cannot be God!)

3. It is also impossible for a part or aspect of God to incarnate in Jesus Christ. Because if this part is important in terms of being God, when it separates from God, then necessarily, God ceases to be God. If it is not important for being God, then it cannot be a part of God.

Thus, it has been established that all three of these propositions are false, and the claim of Paulist Christians is invalid.



Then I asked the Christian: ‘What is your evidence that Jesus Christ is God?’

He said, ‘His ability to raise the dead, to heal the born-blind and the leper are evidence of this. These things can only be possible with the power of God.’

(After explaining the impossibility of this with many logical principles, Rahmatullah al-Hindi concludes his words as follows:)

‘Making a staff into a snake seems further from reason than bringing the dead back to life. Because the similarity between the living body and the dead body is much greater than the similarity between a staff, which is a piece of wood, and the body of a snake. Making a staff into a snake does not require that Moses be God or the son of God, so it would be more appropriate to say that raising the dead does not necessarily indicate divinity.’

Here, the Christian fell silent and had nothing more to say.⁴⁹”



2. Belief in Angels

In Islam, angels are created by Allah before humans, they have no gender, they are subtle and luminous beings who never disobey Allah. They are not visible to us in their true forms, but Allah can show them to whom He wills⁵⁰. Some of the great prophets have also seen them in their true forms.

Angels can communicate with Allah and converse with Him. They are free from human needs and weaknesses such as eating, drinking, sleeping, getting tired, or feeling bored. They were created solely to worship Allah and obey His commands, so they are not given desires. Therefore, angels never make mistakes, disobey, or commit sins.

They are extremely powerful and swift and can take on various forms with the command and permission of Allah⁵¹. They do not have knowledge of the unseen except what Allah has taught them.

Angels are countless in number. According to narrations, each raindrop or snowflake is brought down to the

50. Hud, 77-82; Al-Hijr, 59-69; Maryam, 17-21; An-Najm, 67, 13-17; At-Taqwîr, 23.

51. Al-Baqarah, 30-34; Al-A'râf, 11, 27; Hud, 69-70; Al-Hijr, 28, 51-52; Al-Is-ra', 61, 92; Al-Kahf, 50; Taha, 116; Sad, 71, 73; An-Najm, 5; At-Tahrîm, 6; At-Taqwîr, 20.



earth by an angel, and once an angel descends, it does not get another turn until the Day of Judgment. The wisdom behind raindrops and snowflakes descending to the earth without colliding with each other even in storms is also due to this.

Angels, in a sense, are like the soul given to us. Just as we cannot deny our soul, despite not seeing it, so we cannot deny their existence either.

Angels are graded in terms of their significance. There are four great angels: Gabriel, Michael, Azrael, and Israfil. Gabriel is responsible for delivering revelations to prophets, Michael is responsible for overseeing natural phenomena, Azrael is the angel of death who takes souls, and Israfil is the angel responsible for blowing the trumpet to herald the Day of Judgment.

As you can see, angels have other duties alongside worshipping Allah. Some of them help humans by the command of Allah.

In the Quran, it is stated: “Surely, those who say, ‘Our Lord is Allah,’ and then remain steadfast, angels descend upon them, saying, ‘Fear not, nor grieve; and rejoice in the paradise which you have been promised.’” (Fussilat: 30)

According to Muslim scholars, angelic help for the steadfast believer manifests in three places:

1. At the time of death,
2. In the grave,
3. During resurrection



Moreover, some scholars state that angels also descend to provide comfort and relief, expand the hearts, and remove fear and sadness when steadfast believers encounter religious or worldly challenges in their lives. (Al-Alusi, *Ruh al-Maani*, XII, 372)

Apart from these, there are guardian (hafaza) angels who protect humans, honourable scribes (Kiraman Katibin) who write our deeds, and angels who question all who die, in their grave. There are also angels who seek forgiveness for sinners and pray for humans to walk the straight path.

In this perilous worldly life, even a person's survival depends on the protection of angels. These angels, assigned by Allah, protect humans from harm until their appointed time. When the time comes, they withdraw and leave the person alone with their fate. It is stated in the Quran:

“For every person, there are angels in succession, before and behind him. They guard him by Allah's command...” (Ar-Ra'd: 11)

It is important to remember that it is Allah who grants power to the angels. If someone belittles or mocks any angel, it endangers their faith. Therefore, it is imperative to avoid joking or speaking lightly about angels, such as saying, “Your face looks like Azrael's,” or “I wouldn't even accept testimony from Gabriel and Michael.”



Although the concept of 'angels' is encountered in the corrupted books of Judaism, belief in angels is not among their fundamental tenets of faith.



The concept of angels in Hebrew is expressed as 'Mal'akh,' meaning 'messenger, envoy, one who is sent.' In addition to this, in the sacred texts of Judaism, there are some expressions parallel to the concept of angels, such as 'Sons of God, Hosts of Heaven, Counsellors of God, Warriors, Holy Ones, Messengers, Spirits, Watchers, Those Who Sit in Heaven.'

According to Judaism, angels are beings created from fire by God and are under God's command.

Among the great angels, Michael is responsible for protecting Jews and governing the sky.

Gabriel is the bearer of revelation and the guardian of fire.

Uriel is the leader of the air and stars.

Raphael (Israfil) is a miraculous healer.

Cherubim guard the gates of Heaven.

Seraphim is one of the great angels.

There is also the angel of death who takes the lives of people.

In later periods, especially with the emergence of Zoroastrianism in Iran, the idea of 'good and evil spirits' transferred to Judaism as 'good and evil angels.' Over time, the angel of death came to be considered as a different manifestation of Satan, and Satan was regarded as the leader of the evil angels. In Judaism, demons are also seen as angels who have incurred God's wrath.



In Christianity, belief in angels is considered one of the fundamental tenets of faith. Although, it varies between denominations. It is accepted as a principle of faith by Catholics and Orthodox Christians, while it is not accepted by Protestants.

Angels are regarded as 'Pure Spirits', created to carry out the commands given to them and to praise God. In the corrupted books of Christians, angels are considered as messengers of God who bring divine messages to prophets and other people. They are described as spiritual beings transcending time and space, and they do not have a physical body like humans. It is mentioned that they are created from fire and smoke in terms of their essence.

Satan and demons are seen as evil spirits who have incurred God's wrath. They are also referred to as rebellious angels.

In Christian art, angel depictions are common, and many angelic images are used, especially in Orthodox churches. In these depictions, angels are often shown kneeling in prayer to God, sometimes depicted wielding swords in battle against evil spirits, and often portrayed as protecting Jesus, saints, and holy places. They are mostly depicted as winged and feminine beings.



3. Belief in Books

According to our noble religion of Islam, Almighty Allah has revealed texts containing principles of faith, worship, ethics, and many provisions regarding worldly life to the prophets. These are referred to as ‘scrolls’ and ‘books’.

Since the time of the first human and prophet, Adam, Allah has sent instructions and prohibitions to humanity first in the form of scrolls, and then as societies grew and social issues increased, in the form of books.

All of the scrolls and books are considered the true scriptures *of their time* and are included in the part of the creed that every Muslim believer expresses, “وَكُتُبِهِ” (and I believe in His books). Indeed, Allah Almighty, in the Quran, sometimes precedes His statements with, “As We did in the Torah and the Gospel...” Therefore, it is necessary to believe in all the scriptures as they were originally revealed by Allah.

According to narrations, the scrolls were sent to Adam, fifty to Seth, thirty to Idris, and the last ten to Abraham⁵². And the Torah was sent to Moses. After this:

- The Psalms were sent to David,
- The Gospel was sent to Jesus,



- And finally, the Quran was bestowed upon the Seal of the Prophets, our beloved Muhammad, peace and blessings be upon him.

Divine scriptures are like guidance letters sent by Allah to His servants. These books regulate human life and show the way to the happiness of both worlds. They are a manifestation of the divine attribute of speech. Thus, each verse is not only a message but also a miracle of speech.

However, the only divine book preserved today without distortion is the Quran. The other sacred books have been subject to alterations by humans after the departure of their prophets and have eventually turned into human-produced books.

The Quran, being the last of the divine books, has abrogated all previous books. Over time, changing and evolving human needs, as well as the interventions of those who acted out of neglect and selfishness, necessitated this.

It is certain that if a legislator (one who enacts laws) issues decrees one after the other on the same matter, abrogating the old decrees, the one that will be valid is undoubtedly the latest one. Therefore, adhering to the previously revealed and abrogated books or scrolls instead of the Quran, revealed to the Seal of the Prophets, is no longer obedience to Allah but rather disobedience. Because from today until the Day of Judgment, the only valid divine book is the Quran.

The original source of all divine books is the one and only Allah Almighty. All prophets came with the same purpose, affirming the preceding true prophets and heralding the com-



ing ones. The Prophet of Islam, Muhammad, peace be upon him, affirmed the previous prophets but also conveyed that he was the final prophet and the Quran is the final divine book.

In conclusion, the Quran is the divine word revealed to Prophet Muhammad, written in manuscripts and transmitted through memorization with mass transmission, and it is recited during the five daily prayers. It is the only divine word that humanity cannot replicate, encompassing the knowledge and wisdom of the previously revealed divine books. It is an eternal miracle that astonishes minds and captivates hearts in every aspect.

During the time of the Prophet Muhammad, peace be upon him, poetry and eloquence were at their peak. Fairs such as Ukaz, Zul-Majaz, and Mecenne were organised, where the famous poets and literati of the time would compete with each other. The winning poems were inscribed on silk fabrics and hung on the walls of the Kaaba. Thus, up to the time of the Prophet, peace be upon him, seven poems were hung on the walls of the Kaaba, and these were called the “mu’allaqat al-sab’a” or the “seven hanging poems.”

However, in the face of the miraculous eloquence and rhetoric of the Quran, these literary festivals that had been a tradition for centuries disappeared into history. The Quran left the Arabs, who were at the pinnacle of their eloquence and rhetoric, incapable. No poet could hang his poetry on the walls of the Kaaba anymore.

The leader of poets, Walid ibn Mughira, was amazed by the magnificence of the Quran but objected, saying: “While I am the great man and leader of the Quraysh, and Abu



Mas'ud is the leader of the Sakif tribe, is Muhammad going to receive revelations?! Yet, we are the leaders of these two cities!" Ibn Hisham, I, 385) In other words, although Walid internally accepted that the Quran was the Word of God, due to his arrogance and pride, he objected - God forbid - to Allah's will, showing a foolish astonishment.

To those who claim that the Quran is not the Word of God, Allah challenged them again with the Quran itself: "Do they say, 'He has made it up'? No, they have no faith! Let them produce a discourse like it, if they speak the truth!" (At-Tur: 33-34)

But none of the polytheists responded to this challenge.

Later, Allah permitted the adversaries of Islam to unite in this matter and lightened His challenge to them by reducing it to ten surahs:

"Do they say, 'He has made it up'? Say: 'Then produce ten surahs like it, made up, and call on whoever you can besides Allah, if you speak the truth!'" (Hud: 13)

Still, no response came from the polytheists. Then Allah repeated His challenge in a single surah:

"If you are in doubt about what We have sent down to Our servant, produce another surah like it and call your witnesses, besides Allah, if you are telling the truth." (Al-Baqarah: 23)⁵³

Eventually, in an era where rhetoric flourished, no one could respond to this challenge. Thus, Allah declared that all human and jinn communities, if they were to come together and support each other, would be unable to produce its like:

53. See also Yunus: 38.



“Say: ‘If both humans and jinn banded together to produce the like of this Quran, they could never produce anything like it, even if they backed each other up.’” (Al-Isra: 88)

Just as no response came from the Arab poets of that day, no response has come from anyone to this challenge until today, nor will it come until the Day of Judgment. For the Quran is a miraculous book originating from Allah.

While the miracles of other prophets belonged to their time and were temporary, the miracle of the Quran is not limited to a specific time or place. Its miracle will continue until the Day of Judgment.

As the final divine book, the Quran is under the protection of Allah. It will continue to be the eternal prescription for humanity’s salvation and tranquillity until the Day of Judgment. Our Lord Almighty has declared His commitment in this matter: “We have sent down the Reminder and We will preserve it.” (Al-Hijr: 9)

The preserved state of the Quran reaching us today is also an indication of the great reverence, respect, manners, love, and sensitivity shown to it by believers since its revelation. Prophet Muhammad, peace be upon him, immediately had the revealed verses written down by scribes of revelation, and the Companions memorized them and recited them in their prayers. With the passing of the Prophet, peace be upon him, revelation was completed.

Shortly after the passing of the Prophet, peace be upon him, during the caliphate of Abu Bakr (632-634), various materials on which the fragments of the Quran written were collected by a special committee led by Zaid ibn Thabit, one of



the scribes of revelation. These fragments were then compiled into the form of the Mushaf we know today, with the confirmation and consensus of many Quran memorizers (huffaz), ensuring its authenticity from every aspect.

It is important to know that the preservation of the Quran has been ensured more through memorization by individuals than by the written text. Today, in the Islamic world, there are millions of Muslims, known as Hafiz, who have memorized the Quran from beginning to end.

During the caliphate of Uthman (644-656), as Islam spread and conquests increased, copies of the Quran were multiplied and sent to many regions of the world.

The Mushafs we have today are exact copies of the manuscripts from that time. Thus, the Quran has been preserved in a robust manner, free from any objections, just as it was delivered by the Prophet Muhammad, peace be upon him, through writing and memorization.

No matter where you go in the world today, there is only one version of the Quran, and unlike the Gospels, there is no variation among the copies. If a Quran is intentionally altered, the first Hafiz who reads it will immediately detect and correct the error, meaning it is not possible to change the Quran intentionally.

Considering that the scriptures of other divine religions were written down centuries after their prophets, the superiority of the Quran in this regard is unquestionable. Based on this historical reality, it is not even possible to compare the authenticity and originality of the Quran, which has come



down to us without a single letter being changed, with the modified scriptures of other religions.



Jews accept the Tanakh (Tanach) as their holy book, which includes the Torah and its interpretation/commentary, the Talmud. The Torah, revealed to Prophet Moses, is the first and most important section of the Jewish holy book Tanakh. However, the Israelites couldn't preserve the original and pure form of the Torah as it was revealed.

The Torah consists of five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books cover periods from creation to the death of Prophet Moses, and they also contain religious laws.

The second section of the Tanakh is called "Neviim" (Prophets), which includes eight books⁵⁴.

The third section, "Ketuvim" (Writings), consists of 11 books⁵⁵. The book given to Prophet David, known as 'Zabur' in Arabic and "Psalms" in English, is included in this section, albeit in a distorted form.

After the Torah, subsequent sections were added along with prophets who came after Moses. For example, after Moses, Joshua came, and "the Book of Joshua" was added; then came the 'Books of Samuel' and so on. Thus, the Jewish holy book Tanakh comprises 24 sections: 5 Torah + 8 Prophets + 11 Writings⁵⁶.

54. Christians, actually dividing these same books into several parts and counting each one separately, calculate this number as 21.

55. Due to different calculations from Jews, Christians count this number as 13.

56. Although the books are the same, due to different calculations, Christians consider this number to be 39.



While Jews call this collection “Tanakh⁵⁷,” which implies ‘law’ or “instruction, Christians refer to it as the ‘Old Testament.’

It is known that the formal acceptance and declaration of the Old Testament, including the Torah in its altered form, took place around AD 90 to 100, approximately 1300 years after Prophet Moses. The Old Testament was standardised during a Jewish council (the Council of Jamnia/Yavneh).

Today, there are three famous versions of the Torah:

The Hebrew ‘Masoretic’⁵⁸ text accepted by Jews and Protestants⁵⁹.

The Greek translation which is accepted by Catholics and Orthodox Christians. The Samaritan version accepted by Samaritans. Additionally, there is a version translated into Latin.

However, there are significant differences among these versions. For instance, some modern studies suggest there are approximately 6,000 differences between the Masoretic

57. The word “Tanakh” consists of the initial letters of the names of the books it contains: T = Torah, N = Neviim (Prophets), K = Ketuvim (Writings).

58. The text that includes the 24 volumes of the Tanakh written in Hebrew and Aramaic is called the Masoretic text. It was prepared by a group of Jewish scribes and sacred text experts known as the Masoretes between the 7th and 10th centuries AD to ensure the orderly recording and transmission of Jewish sacred texts to future generations. The Hebrew term “mesorah,” from which the Masoretic concept originates, denotes “the transmission of tradition.”

59. Although this text was standardized around AD 90-100, the oldest extant Masoretic text manuscript dates back to the years 820-850 AD, which contains only the Torah. In contrast, the oldest complete manuscript of the Tanakh, which includes all the sacred Jewish books, is the Aleppo Codex, which was copied in the early years of the 10th century AD.



and Samaritan texts, with the Samaritan Torah being more accurate historically⁶⁰.

Furthermore, even within the Tanakh used by Jews today, there are many internal contradictions and signs of distortion. Some examples include:

The description of Prophet Moses' death and burial in the last chapter of Deuteronomy, despite the Torah being revealed while Moses was alive. This is interpreted by some Jews as either God revealing this to Moses before his death or written by Joshua after Moses' death. However, the detailed description of Prophet Moses' preparation and funeral ceremonies in this section appears to be clear evidence of human intervention in the Torah.

- Differences in the duration of Noah's Flood are mentioned in Genesis. In one part of the Book of Genesis, it is reported that Noah's Flood lasted for 40 days, while in another part of the same book, it is stated that the flood lasted for 150 days. (Genesis, 7:12, 17, 24; 8/2)

- Again, regarding Noah's Ark, the types of animals taken aboard are mentioned in one place as pairs (Genesis, 7:9), and in another place, they are mentioned as seven of each kind. (Genesis, 7:2-3)

Conflicting accounts of Moses' return from Midian, some mentioning him returning alone and others with his family.

Inconsistencies in the creation story, such as whether man and woman were created simultaneously or separately. In one place, it is stated that God created humans male



and female at the same time (Genesis, 1:27), while in another place, it is mentioned that God first created the man and then created the woman from his rib bone. (Genesis, 2:21-23)

Additionally, in some parts of the Torah, phrases like “In those days, the Canaanites and the Perizzites were living there” are used. These expressions, “there” and “those days,” clearly indicate that this text is not a statement from God or Prophet Moses but rather reflects the narrative style of someone who lived after Moses, clearly indicating the presence of someone narrating events from post-Mosaic times.

Indeed, since the 17th century, among scholars engaged in the study of the Bible in the West, the idea that there were multiple authors involved in the composition of the Tanakh, and therefore the current texts did not originate from a single person but were compiled from different sources over time, has gained more acceptance⁶¹.

Furthermore, as we will discuss in the context of ‘prophethood’, there are many contradictions and distortions in the revered but altered texts of the Jews. Indeed, many verses in the Quran touch upon the fact that religious teachings were altered by referring to the phrase “ثَمَنًا قَلِيلًا” (a small worldly gain)⁶².

61. It has been said that these sources were formed by drawing from four different texts in chronological order: J (Yahwist), E (Elohlist), D (Deuteronomy), and P (Priestly). According to the researcher Wellhausen, these are texts from the 9th, 8th, 7th, and 5th centuries BCE, respectively, which were later compiled together to form the current Tanakh.

62. In the Quran, it is stated: “Allah took a covenant from those who were given the Scripture, [saying], ‘You must make it clear to the people and not conceal it.’ But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.” (Ali Imran, 187).



After the Tanakh, the most sacred Jewish text is considered to be the Talmud. The Talmud, which means “teaching,” is a collection of commentary and interpretations of the laws in the Torah. Because the laws in the Torah are general, the Talmud provides the details. Jews believe that the Talmud is also a divine revelation given to Prophet Moses alongside the written Torah. Therefore, they consider the Talmud as equally important as the Torah, and those who do not accept it are not considered ‘true’ Jews.

For instance, the Sadducee Sect that emerged after the exile and the Karaites during the Islamic rule rejected the sanctity of the Talmud and did not consider it binding for themselves. As a result, they were excommunicated by mainstream Jewry. Even today, while reformist Jews reject the authority of the Talmud, they still accept its teaching in the training of religious scholars.

The Talmud initially existed orally and was later compiled in writing, which is referred to as ‘Mishnah,’ meaning ‘repetition.’ The Mishnah originally contained explanations for the practical application of religious commandments. Scholars in Jewish schools in Palestine and Babylonia worked on the Mishnah, resulting in the compilation of the text known as the Talmud. Today, there are two separate Talmuds: the Jerusalem Talmud and the Babylonian Talmud, both compiled in the 4th and 5th centuries AD.

However, considering the formation of the Talmud, it is evident that human tendencies played a significant role, often overshadowing divine expressions.

Additionally, see: Al-Baqarah, 41, 79, 174; Ali Imran, 77; An-Nisa, 46; Al-Maidah, 13, 41, 44; Al-A'raf, 157.



The dominant idea in the Talmud is the claim of Jewish superiority. The ‘Ten Commandments’ are only valid among Jews and do not hold any meaning for non-Jews.

In summary, the dominant element in Jewish holy scriptures is the focus on the chosen people of God, the Israelites. Therefore, historical narratives in the Old Testament have overshadowed the message that needed to be conveyed. Detailed events and lengthy genealogies are clear examples of this.

The Jewish holy scripture can be summarised in one sentence: it is a history of the Israelites and their relationship with God.

As Muslims, we must pay particular attention to the following point:

We cannot say that today’s Torah is entirely a true book. Nor can we say that all of its provisions are false, because remnants of the true word of God are still present in today’s Torah.

For example, the first page of Surah Taha in the Quran is almost identical to the first page of the 3rd chapter in the Book of Exodus in the Torah. However, it cannot be said that the Quran was copied from the Torah. On the contrary, this similarity is evidence that both books originated from the same source.

Additionally, the principle of ‘qisas/retribution’ mentioned in verse 45 of Surah Al-Maidah is also present in the Torah. Moreover, except for the Sabbath prohibitions, the content of the Ten Commandments is also found in Surah Al-Isra of the Quran.



Therefore, we cannot stamp all the provisions contained in the modern Torah as null and void. However, we cannot claim, as did Moses Maimonides, who determined the creedal principles of the Jews, that “the Torah is exactly as it was given word for word to Moses and has never changed.”

We are obliged to believe in the original content of the Torah, Psalms (Zabur), and the Gospel (Injeel) as they were revealed by God, not in altered forms made by human intervention.

The statements of the Prophet Muhammad, peace be upon him, peace be upon him, regarding this matter are very clear and explicit.

Abu Huraira narrated:

“The People of the Book (Jews) used to recite the Torah in Hebrew and explain its content to the Muslims in Arabic. Then Allah’s Messenger (pbuh) said,

‘Do not believe the People of the Book, nor disbelieve them, but say, ‘We believe in Allah and whatever has been revealed to us, and whatever has been revealed to you.’” (Al-Ankabut: 46)” (Bukhari, Book of Holding Fast to the Quran and Sunnah, 25)

In other words, as Muslims, while knowing that all the previous scriptures became obsolete after the revelation of the Quran in its final form, we are still obligated to believe in all divine scriptures in their original form as they were first revealed.

A significant incident sheds light on how the Islamic stance should be on this matter:



One day, Umar ibn al-Khattab came to the Prophet Muhammad, peace be upon him, holding some pages of the Torah and said, “These are some portions of the Torah. I obtained them from a Jewish acquaintance of mine, Zurayk ibn Naqay.” Upon hearing this, the Prophet Muhammad’s face changed colour. Abdullah ibn Zayd said to Umar, “Has Allah taken away your intelligence? Can’t you see the state of the Messenger of Allah’s face?”

Realising his mistake, Umar immediately said, “We are content with Allah as our Lord, Islam as our religion, Muhammad as our Prophet, and the Quran as our guide.”

Upon this, the sadness of the Messenger of Allah dissipated, and the colour returned to his smiling face. Then, our Lord said, “I swear by Allah, in whose hand is my life, that if Moses were among you and you followed him, abandoning me, you would have fallen into deep misguidance. You are my portion among the nations, and I am your portion among the prophets.” (Haythami, I, 174)



Christians accept the Bible as their divine scripture. The Bible consists of the “Old Testament” and the “New Testament.”

The Old Testament is the sacred scripture of the Jews and is also considered sacred by Christians. However, Christians believe that the Mosaic Law in the Old Testament became invalid due to the New Covenant made by God with His son Jesus. Therefore, they argue that faith in Jesus and love for Him are sufficient, and the religious laws in the Old



Testament are no longer binding for them. They acknowledge the correctness and sacredness of the text but believe that the religious laws therein are not obligatory for them.

Jews, on the other hand, do not accept the designation “Old Testament” for their sacred texts; instead, they call it the “Tanakh.” They do not accept the “New Testament” of Christians and view Jesus as a heretic.

According to Christians, the last covenant between God and humanity was established through Jesus. Therefore, the collection of written documents representing this final covenant is called the “New Testament.” However, the term “New Testament” began to be used only in the late 2nd century CE.

The New Testament consists of 27 books in total. Four of them are the Gospels of Mark, Matthew, Luke, and John. The Acts of the Apostles is one book, Paul’s Epistles consist of 14 books, General Epistles include 7 books, and the Revelation of John is one book.

The four Gospels contain some differences among themselves. The oldest among them is Mark, which was written between 63 and 70 CE. The latest Gospel, John, is believed to have been written around 100 CE.

Considering that Jesus was born in 5 BCE and was crucified at the age of 33 - according to Christians - it becomes apparent that the earliest Gospel was written about 30 years after Jesus.

According to Christianity, Jesus did not write down the revelations he received during his lifetime, nor did he have



others write them down. He adhered to the sacred scriptures before him, but provided new explanations, acting as a reformer. Christians believe that since Jesus did not write or dictate anything, there were no New Testament or Gospels during his time.

After Jesus, the early Christians did not feel the need to write down his words, believing he would return soon. However, as time passed and the number of those who understood his teachings decreased, prominent religious leaders began to write down Jesus' sermons in various regions. Thus, various Gospels and letters reflecting the beliefs of each congregation emerged.

Therefore, the books called the Gospels are not products of revelation in the sense that we Muslims understand it. However, Christians believe that the authors of the Gospels were under the protection of God and the Holy Spirit, so they believed in the accuracy and divine nature of these writings. However, the church, which until recently claimed that the Bible had been preserved in the same form as it was given to Jesus, had to abandon this claim due to textual variations and began to say that the Gospel writers were responsible for these differences.

Furthermore, the Apostle Paul, who laid the foundations of modern Christianity, wrote his own opinions about the personality and teaching of Jesus to various Christian communities, even though he did not see and listen to him. Thus, Paul's Epistles became the first written documents of the New Testament corpus and served as a source for them.



The formation of the current New Testament occurred much later. With the Edict of Milan in 311 CE, Christianity was granted freedom by the Roman Empire, leading to efforts to clarify doctrine. It was during this period that there was a need for the Gospel. However, it was seen that there were many Gospels, so various councils were held to determine their number. In these councils, dozens of Gospels and hundreds of epistles were selectively chosen - with an unfair method - to support only the divinity of Jesus, in an attempt to create the New Testament.

Some sources say that this process took place at the Council of Nicaea in 325 CE, while others say it was completed at the Hippo (393 CE) and Carthage (397 and 417 CE) Councils in the late 4th century. The church declared many Gospels as “apocryphal” or “false,” deciding to destroy them. These include the Gospel of Judas, the Gospel of Barnabas, the Gospel of the Nazarenes, the Gospel of the Ebionites, the Hebrew Gospel, the Gospel of Thomas, the Gospel of Peter, the Gospel of Philip, and the Infancy Gospel of James, which narrates the childhood of Jesus and is partially consistent with the Quranic narrative⁶³.

Some of these were found in the “Dead Sea Scrolls” in 1947 and were published. However, the church, uncomfortable with the emergence of these Gospels, continues to insist that they are apocryphal (false).

One of the biggest problems with the Bible is that the Old Testament, which contains books from before the time

63. For more information see Ekrem Sankıođlu, *Diđer İnciller (Apokrif İnciller)*, Fakülte Kitabevi, Isparta 2009.



of Jesus, is in Hebrew, while the New Testament, which contains books from after Jesus, is in Greek. Christian sources report that Jesus spoke in Hebrew-Aramaic and delivered his sermons in this language.

Considering the language of the Gospels and the words of Jesus, shouldn't they - at least their original copies - have been written in the language of Jesus and preserved?

Furthermore, there are significant discrepancies between the current Gospels and scientific facts. For example, Galileo (1564-1642), who learned that the Earth rotates from the works of Muslims, was sentenced to life imprisonment by the Inquisition court because his view contradicted the information in the Bible. Galileo changed his statement to escape punishment. As he left the court, he could only mutter silently,

“Even if you say it does not rotate, the Earth rotates!”

While Galileo managed to save his life, other famous intellectuals and theologians of their time, such as Jan Hus (d. 1415), Giordano Bruno (d. 1600), and many other scholars, were not as fortunate and were condemned to death by burning alive because of their views, which often contradicted the interpretations of the church. They even burnt the dead bodies of scientist who were already dead⁶⁴.

It seems that out of a desire to conceal both the discrepancies with scientific facts and the contradictions within them, handbooks of Christian religious knowledge are mostly “selected excerpts.” Not all of the Gospels are read

64. Şinasi Gündüz, *Dinsel Şiddet -Sevgi Söyleminden Şiddet Realitesine Hristiyanlık-*, p. 44 vd. Etüt Yay. Samsun 2002.



as a whole, and book selection varies according to denominations and congregations. This alone leaves no logical alternative but to admit that the passages of the Holy Scriptures are problematic in terms of transmission.

In short, despite the efforts of the church to conceal it, it is now evident that today's Gospels have little to do with the Gospel given to Jesus. E. Jacob even states that the narrative flow in the Gospels has become like a fairy tale over time.

Similarly, Maurice Bucaille, once a Christian professor and member of the French Academy of Sciences, who became a Muslim through his research on the Quran, says:

“The Bible is nothing more than what people who changed the text as they pleased wanted to leave us. That is why even the most basic topics related to the writing of the books are not dwelled upon but brushed aside. These books have been subjected to numerous human interventions many times over, like an object that has passed through many human sieves.

Countless erroneous pieces of information cannot be analysed, all of which are brushed aside in silence. However, this situation, which is not even acceptable in a human book, is all the more distressing for a book considered sacred!”

The story of how the four Gospels accepted as sacred by Christians emerged is another proof that these books have no connection with the actual Gospel.

Matthew, as a Jew collecting taxes on behalf of the Roman Empire, wrote his Gospel for a Christian community of



Jewish origin. This Gospel, said to have been written around 65 CE, was intended to demonstrate that Jesus completed the history of Israel in a sense.

However, some researchers argue that the person who wrote the Gospel of Matthew was not Matthew himself, but an unknown Palestinian Jew. Indeed, upon careful examination, it can be seen that this Gospel reflects the thought system of Judaism more than Christianity.

Mark initially wrote a short Gospel, then expanded it. However, later, three-quarters of this Gospel were lost, and Mark rewrote his current Gospel using earlier collections. In light of this situation, the attempts of Christian authors to gain trust and credibility for this Gospel by making it the disciple of Peter and Paul are in vain.

Certainly, there are many doubts about the real author of the Gospel of Mark. According to some, it was not Mark who wrote this Gospel but Peter.

In fact, Mark did not see or listen to Jesus. What he wrote were what he remembered from what he heard and learned. Hence, they are full of mistakes. The expression and structure of his sentences show no concern for even the slightest chronology⁶⁵.

About the Gospel written between 63 and 70 CE, M.P. Roguet says:

“Mark is an inexperienced writer. He is the most vulgar of all the Gospel writers.”

65. See DİA, İncil ve Ahd-i Cedid Maddeleri.



Luke, the author of the Gospel of Luke, was originally a physician. He also wrote the Acts of the Apostles.

Luke wrote his Gospel for the Greeks. However, the book is full of serious historical inaccuracies and mistakes. Luke made use of Mark's Gospel while writing his Gospel and added many parables from other non-divine works and even oral sources. Therefore, M.P. Kannengiesser describes him as a "true novelist."

Indeed, the style of Luke, who was of Greek origin, when describing Jesus resembles that of a Greek hero imagined by a Greek historian. The novelist logic in his book immediately reveals that it cannot be a divine book.

Moreover, Luke did not see Jesus and therefore was not among the disciples. He learned everything he knew from Paul, whom he followed at a young age.

It is claimed that the Gospel of John was written by John, a friend and disciple of Jesus. However, researchers assert that it was written by another person with the same name, John, based on the clear influence of Alexandrian philosophy and 'logic,' which is rooted in Greek philosophy. Since the disciple John had not been educated in Greek philosophy, it would have been impossible for him to include Greek philosophical concepts in his Gospel."

It is also interesting that the Gospel of John, written between 90-110 AD, contains no information related to revelation. In this Gospel, the apostles address Jesus as "Lord." Thus, John appears to be someone who continued the work from where Paul, a Jew who distorted Christianity, left off.



M.P. Roguet expresses his opinion about this Gospel written by John as follows:

“In the Synoptic Gospels (the first three Gospels that are similar to each other; Matthew, Mark, and Luke), the words of Jesus are narrated in a striking and speech-like manner, while in John, everything drowns in (the author’s) contemplation. To the extent that sometimes we find ourselves asking, ‘Is it Jesus speaking, or are his words being expanded secretly with the author’s thoughts?’”

Expressions indicating the strange words and accounts in the Gospels, which can never be reconciled with a divine book, are by no means an accusation or charge against Christians by Muslims. On the contrary, some Christian clergy and experts of sacred texts themselves admit this situation. Indeed, in a letter written by the Gospel writer Luke, it is explicitly stated that he compiled his Gospel from the existing Gospels.

Tauste, belonging to the Manichaeian sect in the third century, says about the Gospel writers:

“The Gospels were not written by Jesus or his disciples but by unknown individuals long after, and these men, knowing that no one would believe in things they did not see, put the names of the disciples or those belonging to them at the beginning of their stories. Everyone knows this.”

Here are some of the many contradictions among the four Gospels:

- While the Gospels of Mark and John do not mention Jesus’ lineage, Matthew and Luke provide his genealo-



gy. However, Matthew counts 40 generations from Jesus to Abraham, while Luke counts 55. Additionally, Luke adds 20 more generations back to Adam, bringing the total to 75. Matthew, on the other hand, provides no information about his genealogy before Abraham. (See Matthew, 1:1-17; Luke, 3:23-38)

The counting of Jesus' genealogy by Matthew as 40 up to Abraham, and the omission of the 15 individuals mentioned in Luke, does not stem from forgetfulness. Upon examining the names, it is easily noticeable that they are all different from each other, and similar names are found in separate sequences.

- According to the Gospel of Matthew, Jesus identifies John the Baptist as "Elijah" (the expected savior Elijah the Prophet) (Matt. 11:14), while in the Gospel of John, it is stated that John the Baptist himself is not the expected Elijah (John 1:21).

- There are divergent and markedly different explanations between John and the others regarding Jesus' encounter with his disciples and their recruitment.

- When Jesus arrives in the region of Tyre and Sidon, there are contradictory details about the nationality and homeland of a woman who asks him to heal her demon-possessed daughter. According to Matthew, she is a Canaanite (Matt. 15:21-22), while according to Mark, she is a Syrophenician (Mark 7:26).

- Joseph, who is said to be the husband of Mary, is described in the Gospel of Luke as the son of Heli, but in the Gospel of Matthew as the son of Jacob (Luke 3:23; Matt. 1:16).



- While Matthew, Mark, and Luke report that Jesus was baptized by John the Baptist, the Gospel of John does not mention the baptism. The killing of John the Baptist is extensively narrated in Matthew and Mark (Matt. 3:17; Mark 1:9-12), but not mentioned at all in John.

- According to Matthew and Mark, Jesus began his ministry after John the Baptist was imprisoned, while according to John, this happened before John was imprisoned (Matt. 4:12-17; Mark 1:14-15; John 3:22-26, 4:1-3).

- The events of Jesus' arrest night are detailed in all four Gospels, but they contradict each other significantly (Matt. 26:47-56; Mark 14:13-52; Luke 22:47-53).

In conclusion, the Gospels contain intertwined and intricate mixtures of divine speech and human speech, as well as false ideas. Even the same events are narrated differently or with contradictions within different Gospels or even within the same Gospel. One Gospel may change or refute a ruling given by another Gospel. The contradictions are so serious that they would not be acceptable even in human books. In such a situation, it is certain that God, who is free from all deficiencies, would not provide his servants with such a complicated and flawed statement.

Moreover, while prophets witnessed the divine books during their lifetimes, with miracles attesting to their divine origin, it is puzzling how humanity, which demands evidence in the form of miracles, continues to blindly accept these flawed and contradictory adulterated books today. Here, we have only mentioned a few of the contradictions in the Gos-



pels; the actual number is much higher. For detailed information on this subject, one can refer to relevant sources⁶⁶.

As previously mentioned, besides the four Gospels, there are other Gospels as well. However, because they oppose the divinity of Jesus, they are considered apocryphal (false) by the Church. Among them, perhaps the most famous is the Gospel of Barnabas.

The main differences that distinguish the Gospel of Barnabas from others are as follows:

1. Jesus is neither God nor the Son of God. He is a prophet sent by Allah (God) to humanity.

2. The son of Abraham intended to be sacrificed is not Ishaq but Ismail.

Jesus was not crucified.

1. The awaited Messiah is the Paraclete, that is, Muhammad Mustafa.

2. Barnabas is one of the prominent companions of Jesus and adheres to the belief in the oneness of God. Therefore, there were significant struggles between early figures who upheld the belief in the oneness of God, such as James and Barnabas, and the Paulinists who deviated from monotheism to the doctrine of the Trinity. Although Paul and his supporters emerged victorious from this struggle, throughout the history of Christianity, opposition to Paul always continued⁶⁷.

66. Şaban Kuzgun, *Dört İncil Farklılıkları ve Çelişkileri*, Ankara, 1996.

67. Moreover, even three centuries after Paul, there were still a considerable



It is certain that the true Gospel, which was revealed to Jesus, but is currently unavailable, is free from all these contradictions and flaws. Moreover, our noble book, the Quran, declares that it is a guidance and an admonition for the righteous, confirming the Torah before it, and that it was given to Jesus as a guide and admonition for the righteous:

“We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.” (Al-Maidah: 46)

Allah, the Exalted, declares that if the People of the Book (Jews and Christians) believe and observe righteousness, He would forgive their sins and admit them into Paradise:

“If only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Bliss.” (Al-Maidah: 65)



number of clergymen, serving at very high levels, who objected to the divinity of Jesus. Notably, Arius of Alexandria, who was excommunicated at the Council of Nicaea, and Nestorius, the Patriarch of Constantinople, who was excommunicated at the Council of Ephesus, are among the first names that come to mind. Additionally, groups within Christianity that reject the Trinity, such as the Unitarian Community, still exist today.



4. Belief in Prophets

Prophets are honoured servants of Allah, sent by Him to invite people to the true religion. They are recipients of revelation and guidance from God. Prophethood, which began with the first human, Prophet Adam, peace be upon him, continued until the final prophet, Prophet Muhammad, peace be upon him, peace be upon him.” In the Quran, it is stated:

We have surely sent you with the truth as a deliverer of good news and a warner. There is no community that has not had a warner. (Fatir: 24)

“For every community, there is a messenger.” (Yunus: 47)

Although the exact number of prophets is not specified in the Quran, it is mentioned that there were many prophets beyond those whose stories are narrated in the Quran:

“And We certainly sent messengers before you [O Muhammad]; among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you...” (An-Nisa: 164)

However, Prophet Muhammad, peace be upon him, mentioned in a Hadith that the total number of prophets was over 124,000⁶⁸. Some prophets were given independ-

68. Ahmad bin Hanbal, Musned, V, 266; Ibn Kathir, Tafsir, (An-Nisa': 163); Hayshimi, I, 159.



ent laws (Shari'ah), while others continued the laws of previous prophets.

Only the names of 24 prophets are mentioned in the Quran. Besides these, there is some disagreement regarding whether three individuals mentioned in the Quran were prophets or saints⁶⁹.

Islam obliges believers to believe in all prophets and what they brought, without making any distinctions among them. Therefore, all prophets from Prophet Adam to Prophet Muhammad are considered prophets of Islam. The Quran states:

“ Surely those who deny Allah and His messengers and wish to make a distinction between Allah and His messengers, saying, “We believe in some and disbelieve in others,” desiring to forge a compromise, they are indeed the true disbelievers. And We have prepared for the disbelievers a humiliating punishment. As for those who believe in Allah and His messengers—accepting all; rejecting none—He will surely give them their rewards. And Allah is All-Forgiving, Most Merciful.” (An-Nisa': 150-152)

Therefore, it is not permissible for a believer to exclude certain prophets from their faith as if they were the prophets of Jews or Christians. Jews and Christians, from the perspective of the authentic and comprehensive view of Islam, are completely deprived in this regard. They only believe in the prophets they accept and reject the others.

However, in the Qur'an, it is stated: “We make no distinction between any of His messengers...” (Al-Baqarah: 285).

69. These three individuals are Ezra (Uzayr), Luqman, and Dzul al-Qarnayn.



This indicates that among the prophets, there is no difference in the fundamentals of the beliefs they conveyed.

We have chosen some of those messengers above others.1 Allah spoke directly to some, and raised some high in rank ...” (Al-Baqarah :253). This indicates that there are distinctions in virtues among the prophets.

Therefore, the Seal of the Prophets, the Pride of the Universe, the Messenger of Allah, our Prophet Muhammad, is the leader of all prophets.

On the other hand, no matter how exalted the prophets may be, in Islam, divinity can never be attributed to anyone other than God. The prophets are the messengers and servants of God. They cannot benefit or harm anyone without the permission and will of Allah. They cannot know the unseen except what Allah has informed them.

However, due to their excessive veneration of the prophets, Christians have attributed divinity to Jesus Christ, thereby losing the fundamental creed of monotheism. The Messenger of Allah warned his ummah against falling into such misguidance. Indeed, Umar (ra) narrated that the Prophet said:

“Do not exaggerate in praising me as the Christians praised the son of Mary. I am only a servant. So, call me the servant of Allah and His Messenger.” (Sahih al-Bukhari, Book 55, Hadith 654)

In another hadith, the Prophet warned those who showed excessive reverence towards him, saying:



“Do not overpraise me as the Christians overpraised Jesus, son of Mary. I am only a servant, so call me the servant of Allah and His Messenger.” (Musnad Ahmad, Hadith 18469)

Although the Prophet Muhammad was the most honoured among humanity, attaining the highest praise from Allah, he insisted on adding the phrase “Abduhu: His servant” before the affirmation of his prophethood, specifically and insistently, to prevent his community from falling into the error of deifying human beings, as previous nations had done.

Indeed, those who do not hesitate to call Krishna and Buddha “gods,” who readily refer to Jesus as “the son of God,” and those who, without any qualms, consider Pharaoh and Nimrod as gods, as well as some unfortunate individuals who worship animals or natural forces such as fire, water, and air, could have readily accepted such an extraordinary person as a “god.”

However, our Prophet, with divine command, declared his position as follows:

“I am only a human being like you. However, it is revealed to me that your God is One God. So whoever hopes to meet his Lord, let him do righteous work and not associate in the worship of his Lord anyone.” (Al-Kahf, 18:110)

Undoubtedly, the prophets are the closest servants of the Almighty. Therefore, prophethood is the highest rank a human can attain. However, prophethood is a gift from Allah; it cannot be attained through effort, worship, or obedience. The possession of wealth, property, fame, and sta-



tus by an individual has no influence on whether or not they are granted prophethood.

According to our noble religion of Islam, there are five qualities that must certainly be found in prophets:

Truthfulness, trustworthiness, intelligence, innocence, and conveying the message.

Truthfulness: Prophets are always truthful in their words and actions. It is impossible for them to lie. Their truthfulness is a virtue even acknowledged by those who do not believe in them.

Trustworthiness: Prophets are the most trustworthy and reliable individuals among humanity.

Intelligence: Prophets are at the highest level in all aspects, especially in intellect and wisdom, among human beings.

Innocence: They are far removed from committing any kind of sin or transgression, both openly and secretly. They are under divine protection in this regard. When they make mistakes, they are corrected and guided by divine admonition and assistance⁷⁰.

However, they sometimes involuntarily make mistakes, known as “zelle” (error). This is to ensure that they always keep their human nature and do not have divinity attributed to them. After all, prophets are expected to exhibit behaviour that can be emulated. Otherwise, people would find excuses for not obeying divine commands and prohibitions



by saying, “The things that the prophets command are beyond our capabilities.”

Conveying the message: Prophets convey divine commands to people accurately and exactly as they were instructed. There is neither addition nor omission in their delivering the message.

Each prophet, who invites people to believe in Allah and obey His commandments, was sent for a specific time and to a particular community. However, Prophet Muhammad, peace be upon him, is an exception to this. He was sent as a mercy to all the worlds. The Prophet, may peace be upon him, expressed this reality as follows:

“I have been given five unique qualities that were not granted to any of the prophets before me:

- I have been helped with awe-inspiring power to strike fear into the hearts of the enemies from a distance of one month’s journey.
- The entire earth has been made a place of worship and pure for me. Therefore, for any believer from my nation, when the time for prayer comes, they should pray wherever they are.
- The spoils of war, which were not allowed to any prophet before me, have been made permissible for me.
- Permission for intercession has been granted to me.
- Whereas the previous prophets were sent only to their own people, I have been sent as a prophet to all of humanity.” (Bukhari, Tayammum, 1)



In other words, from the time of Prophet Muhammad's mission until the Day of Judgment, all of humanity that will come into existence is considered his nation (ummah). Those who believe in Him and respond to the call for eternal salvation are called the "Ummah of Response," while the others are referred to as the "Ummah of Non-Response."

Prophet Muhammad, peace be upon him, was sent as the Prophet of the End Times, specifically tailored to meet the needs of humanity until the Day of Judgment, in addition to contributing to the intellectual and behavioural progress of humanity up to his time. He is the "Seal of the Prophets," the final leaf on the tree of prophethood.

Today, we do not have reliable information about the practices and deeds of Prophet Moses, Prophet Jesus, and other prophets. However, because he was sent as the final prophet to all of humanity until the Day of Judgment, Prophet Muhammad's entire life has been meticulously documented, making him the only prophet and individual in history whose entire life, down to the smallest details, is known. Every action, word, and feeling of him has been recorded and engraved in history as a symbol of honour. The actions of our Prophet are a practical ruling for the ideal application of Islam.

This truth has sometimes been acknowledged even by the people of the book. For example, American scholar Michael Hart conducted a study in 1979 to select the most influential 100 people in history. He recorded the abilities, struggles, accomplishments, and successes of the great figures in history in a computer. After months of work, the computer



selected the greatest figure in the world based on the information given. That figure was Prophet Muhammad, peace be upon him.

Michael Hart expressed Prophet Muhammad's guidance and example for humanity in all respects with the following words:

“As a Christian, my heart would have wanted Jesus Christ to be in the first place. However, to be honest, there were some aspects that prevented me from choosing him. For example, Jesus Christ was not a father, but Muhammad, peace be upon him, was a good father. Jesus could not be a husband, but Muhammad, peace be upon him, was a good husband. Jesus Christ could not be a statesman, but Muhammad, peace be upon him, was an example in this regard. Jesus Christ was not a warrior, but Muhammad, peace be upon him, was a great warrior. Jesus Christ could not be a ruler, but Muhammad, peace be upon him, was.⁷¹”

After the research, the French magazine *Le Point* chose Prophet Muhammad, peace be upon him, as the “Man of the Year” in 1979. Newspapers on December 29, 1979, reported the following reason:

“Prophet Muhammad, despite living between 571-632, continues to have a colossal impact on the world, and millions of people still walk in the path he showed.”

To possess such an exceptional life and character is undoubtedly a great miracle. One of the miracles of our Proph-

71. https://en.wikipedia.org/wiki/The_100:_A_Ranking_of_the_Most_Influential_Persons_in_History



et is that in a short span of twenty-three years, he elevated his followers to the rank of noble companions, who built a civilization of virtues. This reality has been expressed by many scholars. For example, one of the most important figures in Islamic legal methodology, Shihab al-Din al-Qarafi (d. 1285), said:

“If Prophet Muhammad had not performed any miracles, the noble companions who were educated and trained by him would have been sufficient evidence of his prophethood.⁷²”

The manifestations of virtue in the life of the Prophet Muhammad are a model for humanity until the Day of Judgment. No impartial eye that can see the light shed by that unique lamp can deny his reality. Indeed, many foreign scholars, despite not embracing Islam, have confirmed the virtues and righteousness of Prophet Muhammad.

For example, the French historian and thinker Lamar-tine (d. 1869) expressed his admiration for Prophet Muhammad as follows:

“If the greatness of a goal, the smallness of the means, and the magnitude of the result are the three measures of human genius, who could dare to compare any great figure of modern history with Muhammad? The most famous of them only founded armies, enacted laws, and established empires. But after all, they often created crumbling material forces before their eyes. However, he [Muhammad] moved not only armies, legal systems, empires, tribes, and dynas-



ties but also millions of people on a third of the Earth.” (A. de Lamartine, History of Turkey)

Jean Jacques Rousseau, the Geneva philosopher and writer who influenced many French revolutionaries with his ideas, also said:

“Any person can carve tablets of stone, buy a soothsayer, pretend to have a secret connection with any god, train a bird to speak into his ear, or resort to other crude methods to impose himself on the people. Even someone who can do just that can gather a group of rebels around him, albeit by chance, but can never establish an empire, and the work he creates disappears with him shortly thereafter. The Jewish laws that have persisted until today, and the laws of Ishmael’s son (i.e., Prophet Muhammad’s descendants), who have ruled half the world for ten centuries, still show us these great men who commanded these laws.

Arrogant philosophy or blind partisanship sees these individuals only as fortunate rogues. However, true politics admire the great and powerful genius that led to the establishment of lasting structures on the foundations they laid.⁷³”

For example, La Fayette (d.1834), who was one of the preparers of the intellectual foundations of the 1789 French Revolution, had studied all legal systems before the famous “Declaration of the Rights of Man” was published. When he saw the superiority of Islamic law - referring to the Prophet Muhammad - he could not help but say:

73. Jean Jacques Rousseau, Toplum Sözleşmesi, p. 59-60, Koridor Yayınları.



“O glorious and great man! However much you are praised, it is still not enough! Because you have found justice itself. (No one has ever reached the level of justice you have established!)⁷⁴”

Scottish-born English writer Thomas Carlyle (d. 1881) made the following admiring confession:

“No emperor with a crown on his head has ever received as much respect and esteem as the Prophet Muhammad, who wore a patched coat made by his own hand.”

German intellectuals like Johann Wolfgang von Goethe (d. 1832) expressed their admiration for the Prophet Muhammad in these words:

“No one can take a step beyond the principles of Muhammad. Despite all the successes that have been granted to Europe, all the laws and systems that Europeans have established are deficient compared to Islamic culture. We European nations, despite our civilizational capabilities, are only at the first step of the ladder that Muhammad has reached to the end. There is no doubt that no one will be able to surpass him in this race. And because this book (the Quran) is extremely practical (applicable to life), it will never lose its influence and will gather other nations around it forever.”

Having been greatly influenced by reading the Divan of Hafez of Shiraz, Goethe wrote these verses addressing our Prophet Muhammad, peace be upon him, with the following meaning:



“You are a great fountainhead! Everyone benefits from you. By embracing your brothers, you save them from the burning sands of the desert. You surpass mountains in torrents, reaching the ocean of eternity...”

Otto von Bismarck, a German statesman (d. 1898), addressed the Prophet Muhammad with these respectful words from centuries ago:

“I have examined all the divine books sent by Allah to guide and govern humanity in various eras in full and thoroughly. But since they have been corrupted by humans, I could not see the wisdom and correctness I was looking for in any of them. The laws in these books are not capable of ensuring even the happiness of a family, let alone a society. However, the laws of Ismail’s son (that is, Muhammad’s laws) that have ruled half of the world for ten centuries still show us these great men who commanded these laws.

The arrogant philosophy or blind partisanship mentality sees these men only as fortunate impostors; however, true politics sees and admires the great and powerful genius that leads to permanent structures in the foundations they laid.”

“I have studied the Quran in all its aspects and I have seen great wisdom in every word of it. No one can claim that such a miracle emerged from an ordinary mind, but to claim that this book is written by Muhammad (pbuh) is to close one’s eyes to reality and become an instrument of prejudice and malice. This is incompatible with knowledge, wisdom, and fairness.



I claim this: Muhammad (pbuh) is an extraordinary force. The Almighty Creator will not send such a person to the world again.

O Muhammad! I am sorry that I did not live in the same century as you!

This book (the Quran), which you are the teacher and preacher of, is not your work. It is divine. Claiming that this book is not divine is as ridiculous as claiming that known positive sciences are false (untrue).

Humanity has seen such a distinguished power as you only once and will not see it again. Therefore, I bow with full respect in your presence...”



In Judaism, like the belief in God, the understanding of prophecy also presents itself with a unique nature and is filled with many conflicting interpretations.

According to the Torah, there are two types of prophets: false prophets and true prophets. Talmudic scholars mention different numbers regarding the prophets. According to one account, starting from Abraham, there are a total of 55 prophets, and among them, 7 are women⁷⁵.

Other Talmudic scholars suggest that the number of prophets is equal to the number of Jews who left Egypt, which would be over 600,000 prophets. Of course, this is an exaggerated number. Those who claim this argue that not all the messages

75. The names of the female prophets are as follows: Sarah, Miriam, Deborah, Annas, Abigail, Hulda and Esther. (See Eldar Hasanov, Prophethood and Prophets in Judaism, *Journal of Human and Social Sciences Research*, vol. 3, issue: 4, pp. 676- 695)



of the prophets were recorded in writing and thus were forgotten, trying to interpret their exaggerated statements.

The sacred book of Judaism, the Old Testament, consists of three parts: the Torah, the Prophets, and the Writings. The understanding of prophecy in Judaism can also be analyzed in three parts corresponding to these divisions of the Old Testament:

1- The greatest prophet is Moses, to whom the Torah was given. Before him and after him, there will not come such a great figure. Because God spoke to him face to face and directly, he occupies the highest position in prophecy.

2- God communicated His commands to other prophets differently from Moses, through intermediaries (angels, dreams, inspiration, etc.). These prophets constitute the second part of prophecy, which is known as the “Prophets” section of the Old Testament.

3- In Judaism, besides prophets, God has also conveyed messages to some important individuals, kings, righteous servants, through inspiration, even though they are not considered prophets. However, they are not obligated to deliver these messages to people, according to general belief. These individuals are included in the third part of the Old Testament, known as the “Writings.”

David and Solomon are such figures. They are the two greatest kings in Jewish history. Although they were not prophets, God communicated with them at times like prophets. Moreover, the Messiah, whom the Jews expect to appear in the end times, will come from the lineage of David.



Like Musa bin Maymun, some prominent Jewish scholars have stated that the prophets before Abraham and David and Solomon were prophets of a lower degree (third degree).

According to Judaism, all the prophets from Adam to Abraham are not considered complete prophets. They are only significant and sacred figures who are ancestors of the Israelites. Nevertheless, they still possess a lower degree of prophethood. For in the Book of Genesis of the Old Testament, it is stated that God spoke to them from time to time.

In Islam, there are five obligatory attributes for prophets, which do not exist in Judaism. Therefore, prophets in Judaism can, may God forbid, deceive, commit adultery, be unjust, lie, or display a selfish character.

In Judaism, there are only two attributes that a true prophet must have:

1. They must call people to worship Allah and not follow other gods. (See Jeremiah, 14:14-16, 23:21, 25-32)
2. They should provide information about the future, and what they say should come to pass. (See Deuteronomy, 18:20-22)

However, even the way Jews speak of their prophets is contradictory, despite these two conditions they have set.

Since the responsibility of prophets in Judaism is only to deliver divine messages to people without any deficiency, in their other behaviours, they are like other humans. Even though they are good people, they can commit sins. They are not under special protection by God.



Therefore, Jews do not see any problem in attributing very strange and unacceptable qualities to individuals whom they accept as prophets or sacred figures. For example:

- It is said that Jacob resorted to a trick in making a deal with his father-in-law by reserving the best sheep for himself. (Genesis, 30:32-42, 31:7-16)
- Again, Jacob deceived his twin brother Esau in obtaining his father's blessing. When his father Isaac, who was blind in his old age, desired some game, Jacob, together with his mother, devised a plot to present himself as Esau and offer him game. His father blessed him, mistaking him for Esau, thus ensuring the continuation of the holy lineage from Jacob's descendants.

The strange thing is that while Jews base their chosenness on Jacob and his sons, they have contradicted this claim by defaming some other lineages in the same family. Indeed, some commentators say that the accounts of moral weaknesses attributed to them in the Torah are actually fabricated additions to defame the other lineages of the Israelites.

For example, in the Torah, Noah's son Shem is chosen, Ham is cursed; Abraham is praised as chosen, his nephew Lot is accused of a very ugly situation, and Isaac is considered superior to Ishmael. Among the 12 sons of Jacob, Judah, Levi, and Joseph are always highlighted over the others.

- According to the corrupted Torah, Noah, after the Flood, became an alcoholic who grew grapes and produced wine. Moreover, when Noah was drunk and naked in his tent, his son Ham and his descendant Canaan saw him in



that state, and Noah cursed them. The name Canaan is considered one of the worst names in Judaism.

- Lot committed adultery with his daughters. When the people of Lot were destroyed, Lot's daughters secretly made him drunk and slept with him to continue their lineage.

Job also drank wine.

- Moses is portrayed with rebellious attitudes and attributing injustice to God. For example, in the Book of Numbers of the Torah, Moses' rebellious attitude attributed to him is expressed as follows:

“And Moses heard the people weeping throughout their families, every man at the door of his tent; and the anger of the Lord was greatly kindled; and Moses also was displeased. And Moses said unto the Lord, ‘Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have meat to give unto all this people? for they weep unto me, saying, give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.’” (Numbers, 11/4-6, 10-15)

When Musa (as) went to Mount Sinai to meet with Allah, it was Harun (as) who made the golden calf for the Jews.

(See Exodus, 32/1-20)



Jews regard Aaron not so much as a prophet but more as Moses's assistant and a soothsayer. Although they interpret the incident as "Aaron made the idol due to the pressure of the people," it is clear that such a crime is not something that could be done by a person who is a prophet's assistant.

Islam, on the other hand, declares that prophets are highly respected individuals who have received divine revelation. Indeed, the Quran vehemently rejects the ugly accusation made against Harun (as), thus reporting the true nature of the event. According to this, Harun (as) was not the one who made the calf; rather, he tried to prevent it from being made and even faced the danger of being lynched by some of the Israelites inclined towards idolatry⁷⁶.

According to Jewish tradition:

Dawud (as) was a king with many wives. Despite this, when he saw the wife of his commander Uriah, he was attracted to her and committed adultery with her. (See II Samuel, 11/2-5) Later, he had his commander killed in order to cover up his sin by sending him to the forefront of the battle to be killed. As a punishment, his first child died. The second child was Solomon. This event is narrated in the Jewish holy book, and Dawud (as) is only said to have done "evil in the eyes of the Lord." (II Samuel, 11/14-16,26; 12/9-25)

Sulaiman (as) had 700 wives and 300 concubines. Moreover, in his old age, he pursued idolatrous women and worshiped idols to please them. (See I Kings, 11/1-12) Thus, it is narrated that Sulaiman also did "evil in the eyes of the Lord." (I Kings, 11/1-7)

76. Al-A'raf: 150, Taha: 90-94.



Of course, all of these are nothing but ugly slanders thrown by Jews for their base desires and selfish interests against the purest individuals sent by Allah to set an example in morality and piety for humanity. Moreover, this people, not content with these slanders, also committed the crime of killing their prophets. Indeed, Zakaria (as) and his son Yahya (as) are two innocent prophets killed by the Jews.

The Quran explains the ugly behaviour of the Jews as follows:

“They were condemned” for breaking their covenant, rejecting Allah’s signs, killing the prophets unjustly, and for saying, “Our hearts are unreceptive!”—it is Allah Who has sealed their hearts for their disbelief, so they do not believe except for a few” (Al-Nisa: 155)

On the other hand, the attitude of the Jews towards Jesus (as) is also extremely ugly. As is known, Jesus (as) is a prophet sent to the Israelites. However, the Jews tortured this prophet who was sent to reform them and even attempted to kill him.

According to the general acceptance of the Jews, Jesus (as) is a false messiah who emerged from among them and is a heretic. Therefore, some Jewish religious scholars have ignored and denied Jesus (as) in their works.

It is well known that the Jews easily throw lies and slander against the societies they harbour animosity towards in order to discredit them in the eyes of humanity and distort the truths. When Christianity began to attract attention and spread among the people, it triggered the animosity, envy,



and hatred of the Jews, leading some Jewish religious scholars to open a discussion on the “virginity” issue and accuse Maryam and her son Jesus (as) with very serious slander. They claimed that Maryam was not a virgin and became pregnant by a Roman soldier; they used the term “mamzer,” meaning a child born out of wedlock, for Jesus (as)⁷⁷. This ugly slander of the Jews is referred to as “a monstrous slander” in the Quran⁷⁸.

Furthermore, it is due to Islam’s sincere and respectful view of Jesus (as) and his mother, Maryam, that when Christians seek to establish a closeness with Muslims, they express their great respect for the chastity of Mary, stating that they feel closer to Muslims against the Jews’ slanders on this matter.

In Christianity, where the Virgin Mary is held in high esteem and venerated, her name appears only 19 times across all the books and letters of the New Testament, whereas in the Qur’an, her name is mentioned in 34 different places, and there is also a surah named after her.

It should be especially noted that out of all the religions on earth, only Islam accepts the fact that Jesus (as) was born of a chaste and devout virgin without a father, this being an essential part of Christianity. The Prophet Muhammad taught his ummah that Jesus (as) was a great prophet of Allah and was sent to guide the Israelites who had sunk into ignorance. Islam teaches that belief in Jesus (as), his mother Maryam, and the original, uncorrupted Gospel is necessary and should be respected.

77. Book of Talmud Sanhedrin, 106a, Mishna Kiddushin 4:1-2

78. An-Nisa’: 156.



While Maryam is portrayed as a “debased and wicked woman” in the Talmud, there are also ugly accusations against Jesus (as) such as “liar, sorcerer, Israel’s sinner, Judaism’s disgrace, a dangerous criminal deserving of death⁷⁹.” However, the Jews refrained from openly voicing such slanders due to their fear of the wrath of the Christians, among whom they lived under their domination.

When the Babylonian Talmud was printed with the permission of the Pope in 1520, and three years later, the Jerusalem Talmud was printed, the ugly slanders of the Jews against Jesus (as) and his mother Maryam and their insults to Christianity came to light. Thirty years later, great disasters befell the Jews. All copies of the Talmud seized in Rome in 1553 were burned. This situation was also implemented in other cities in Italy. In 1554, censorship was applied to the Talmud and other Hebrew books. In 1563, the Pope even banned the use of the word Talmud.

Between 1578 and 1581, the Talmud was reprinted in Basel, but in this edition, some treatises were removed, many sentences disparaging Christianity were deleted, and many words were changed. However, even after this date, the Talmud was still confiscated at the order of the popes⁸⁰.

In 1631, a Jewish assembly held in Poland issued a decree ordering the removal of all passages mentioning Jesus (as) from the Talmud...

79. For detailed information on the subject, see the source article. Kenan Has, Impressions of Jesus in the Talmudic Tradition, Şırnak University Faculty of Theology Journal, vol. 11, issue: 24, June 2020.

80. Türkiye Newspaper - Prophets History Encyclopedia, Moses -peace be upon him - article.



In summary, the Jews, who treated Jesus (as), very poorly, also adopted a negative attitude towards the Prophet Muhammad, peace be upon him, who invited them to truth and justice.

Essentially, the Jews had learned from their scriptures that a prophet would come. They also knew his qualities very well. However, considering themselves superior to other nations, they expected that the prophet would be from their own people.

Indeed, the appearance of the Prophet Muhammad, peace be upon him, had greatly excited the Jews who were awaiting a Messiah/Savior. Therefore, when the Prophet migrated to Medina, Jews from different regions wrote letters to the Jews of Medina or came in person to ask if he was the awaited Messiah. When the Jews of Medina learned that the Prophet Muhammad, peace be upon him, was not from the Israelites but from the Ishmaelites, they gave negative answers to these questions and advised them to stick to their old beliefs.

The Quran exposes the malicious attitude of the Jews and Christians in this regard as follows:

“Those to whom We gave the Book know him [the Prophet Muhammad] as they know their own sons. But indeed, a party of them conceal the truth while they know [it].” (Al-Baqarah, 146)

The Jews, who had learned about the Prophet Muhammad’s characteristics from their scriptures, were awaiting his arrival. Whenever there were disputes between the Medi-



nan idolaters of the Aws and Khazraj tribes and the Jews, the Jews would say, "A prophet is about to be sent now. His arrival is very close. When that prophet comes, we will follow him, and like the people of 'Aad and Thamud, we will kill you and uproot your lineage!" (Ibn al-Athir, *al-Kamil*, II, 95-96)

Indeed, in the tenth year of the Prophet's mission, six people from Medina came to Mecca, and the Prophet Muhammad, peace be upon him, read verses from the Quran and explained Islam to them. They said, "By God, this is the prophet the Jews are talking about! Let us not allow the Jews to outdo us in believing in him!" and became Muslims⁸¹.

According to the narration of Safiyyah bint Huyayy, the wife of the Prophet, when the Prophet Muhammad, peace be upon him, arrived in the village of Quba during his migration, her father, the Jewish Huyayy bin Akhtab, and her uncle Abu Yasir immediately went there and returned home very tired and sad as the sun was setting. Abu Yasir asked his brother, "Is this person the awaited Prophet?" Huyayy replied, "Yes, by God, he is!" Abu Yasir asked again, "Are you sure he is that Prophet? Have you verified it thoroughly?" Huyayy answered, "Yes!" When Abu Yasir asked, "Then what do you feel in your heart towards him?" Huyayy said, "By God, as long as I live, I will always harbour enmity towards him!" (Abu Nuaym, *Dalail*, I, 77-78)

The Jews boasted of being descendants of Ishaq (as), the son of Ibrahim (as) and his wife Sarah, and his grandson Ya'kob (as), and looked down on the Arabs, who were descendants of Ismail (as), born to Ibrahim's (as) concubine



Hagar. They attributed this to the expulsion of Hagar from Sarah's house and her subsequent exile to the deserts of Arabia, while Sarah was supposed to be a free woman. Therefore, they could not digest that the awaited prophet would come from the lineage of Ismail (as). To humiliate the Muslims, they called them "Ismailis," "Hagarites" (children of Hagar), or "Saracens" (slaves of Sarah).

Thus, racial prejudice blinded the Jews so much that they became blind to the guidance sun in front of them.

However, there were a few Jews who were not blinded by their hearts and had a sense of justice and insight. One of them was Abdullah ibn Salam, who was one of the leading scholars among the Jews. He asked about the Prophet Muhammad, peace be upon him, out of curiosity, and when he saw his blessed face, he said, "This face does not lie!" and became a Muslim. (Tirmidhi, Qiyamah, 42/2485; Ibn Majah, At'imah 1, Iqamat 174)

But during the time of the Prophet, Muslims faced the greatest hostility from the Jews. The pride, arrogance, and envy, characteristic attitudes of the Jews, led them from justice to malice. They denied the truth knowingly and showed extreme enmity. Like the Meccan polytheists, they also made extremely inappropriate accusations and slanders against the Prophet Muhammad, peace be upon him.

They attempted to assassinate the Prophet Muhammad, peace be upon him, in Medina, collaborated with the enemy to break agreements and strike Muslims in battle, and tried to weaken Muslims at every opportunity.



The Jews offered a considerable amount of gold to Labeled b. Asam, who was very skilled in magic, to perform magic on the Prophet Muhammad, peace be upon him, He accepted this offer and performed magic on the Prophet Muhammad, peace be upon him, by tying knots in his own way. With the effect of this magic, the Prophet Muhammad, peace be upon him, became ill. The illness lasted for days, and the Prophet Muhammad, peace be upon him, was deprived of eating and drinking.

Allah informed His Beloved about who did this magic, where, and how it was done. Ali (ra) and Ammar were assigned to find the magic. Gabriel brought Surahs Al-Falaq and An-Nas during this time. With the recitation of each verse, a knot was untied, and the Prophet Muhammad, peace be upon him, was relieved as if he had been released from a bond.

The Prophet Muhammad, peace be upon him, neither saw the face of Labeled, who attempted to kill him, nor mentioned his crime⁸².

On the other hand, when the Prophet Muhammad, peace be upon him, came into the world, the Jews had completed writing the Talmud, which is the commentary on the Torah. Therefore, they could not make the same slanders, and insults against the Prophet Muhammad, peace be upon him, in the Talmud.

However, after the Prophet Muhammad, Jewish historians and religious scholars continued this tradition in their

82. Ibn-i Sa'd, II, 197; Bukhari, Medicine, 47, 49; Muslim, Salam, 43; Nasaie, Tahrîm, 20; Ahmad, IV, 367, VI, 57; Aynî, XXI, 282.



books. Like they did in the Torah, they deliberately distorted concepts related to the Prophet Muhammad, peace be upon him, and Islam by changing the places of letters, disrupting the spelling and pronunciation of some words, and using simple word games, continuing to vent their hatred and resentment. Because Hebrew and Arabic belong to the same language family, although the letters are different in some words, the pronunciation is similar. Taking advantage of this, the Jews deliberately mispronounced and misspelled concepts related to the Prophet Muhammad, peace be upon him, and Islam.

For example, they deliberately wrote and pronounced the honorable name of the Prophet Muhammad Mustafa as “Mahmit,” “Mahomat,” or “Mahomati,” instead of “Muhammad,” supposedly to mock and belittle him. However, in their own alphabet, all the letters needed to spell the name “Muhammad” accurately are available.

With the same malicious intent, they also wrote and pronounced the word “Rasul” as “pasul,” which sounds similar but means “fraudulent” or “so-called prophet.”⁸³

An incident from the time of the Prophet Muhammad Mustafa reflects the typical way in which the Jews expressed their animosity towards him:

A group of Jews came to the Prophet Muhammad, peace be upon him. (Resembling the Muslim greeting of

83. Nuh Arslantaş, *Yahudilere Göre Hz. Muhammed ve İslâmiyet, İbrânicî Tarih Kitapları Açısından Bir İnceleme*, p. 89-99. (Prophet Muhammad and Islam According to Jews: An Analysis from the Perspective of Hebrew History Books,” pages 89-99)



“as-Salamu alaykum” they said), “as-Samu alaykum!” (Meaning, “May death be upon you!”)

Aisha (ra), the Prophet’s wife, who understood their deception, from behind the curtain, responded, “May death be upon you! May Allah curse you and may Allah’s wrath be upon you!”

The Prophet Muhammad Mustafa, who was sent to perfect good character, intervened, saying, “Be gentle, O Aisha! Deal with them with kindness and gentleness! Avoid harshness and ugliness.”

Aisha (ra) asked, “Didn’t you hear what they said?”

The Prophet Muhammad Mustafa replied, “Didn’t you hear what I said to them? I simply returned their words by saying, ‘And upon you: May death be upon you!’ My supplication regarding them will be accepted, but their supplication regarding me will not be accepted.” (Bukhari, Adab, 38)

Furthermore, the Jews, in some of their writings, attributed absurd claims to the Prophet Muhammad Mustafa, suggesting that he was supposedly a cardinal from Rome or, with reference to Monk Bahira, that his views were close to Islam and that he imitated the Jews.



When it comes to the concept of prophethood in Christianity, there is a significant deviation from the understanding of previous divine religions. Although God is presented as the source of divine revelation, Jesus Christ is attributed with a authority beyond prophethood, being depicted as a



living revelation indwelt by God Himself, and ultimately elevated to a divine status where his apostles acted as prophets on his behalf.

Hence, the prophet was deified, and the disciples who once preached on his behalf were also entrusted with prophethood by him. In the New Testament, individuals claiming to be prophets describe how they were appointed to prophethood by Jesus Christ himself.

It is a strange contradiction that they deify Jesus, whom they claim to be divine, while the Gospels themselves indicate that he was a prophet. Indeed, in the Gospel of Mark, it is stated:

“Jesus said to them, ‘A prophet is not without honour except in his own town, among his relatives and in his own home.’” (Mark 6:4)

And in the Gospel of Matthew:

“Whoever receives you receives me, and whoever receives me receives the one who sent me. Anyone who receives a prophet because he is a prophet will receive a prophet’s reward...” (Matthew 10:40-41)

The deification of Jesus by Christians is solely due to their own ignorance and negligence. Jesus Christ himself did not open the slightest door for such attribution. Allah Almighty states this truth in the Quran:

“And [beware the Day] when Allah will say, ‘O Jesus, Son of Maryam, did you say to the people, “Take me and my mother as deities besides Allah?”’”



He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.'" (Al-Maidah: 116).

"I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness." (Al-Maidah: 117)

On the other hand, Christians, while accepting the Old Testament, believe in all the prophets mentioned in it, such as Moses, David, and Solomon. Similarly, in the New Testament, there are references to these prophets from the Old Testament.

Furthermore, Christians, unlike Jews, also accept the prophets Zechariah and his son John the Baptist. Just as in the Old Testament, the existence of female prophets is mentioned in the New Testament.

Although Christians believe in all the prophets mentioned in the Old and New Testaments, they also believe that the Holy Spirit revealed to certain individuals who were not prophets. This is because they believe that the authors of the Gospels were under the protection of God and the Holy Spirit, and therefore, they accept what they wrote as true and inspired revelation.

As for the beliefs of Christians regarding the Prophet Muhammad, peace be upon him,, we can say the following:



Both Jews and Christians, while expecting and awaiting the Prophet Muhammad, peace be upon him, based on remnants of truth found in their scriptures, changed their attitudes after his advent. When they saw that the Prophet did not emerge from among themselves, they became jealous and turned away from him.

God informs us of their condition in the Quran:

“Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.”

(Ali-Imran: 19)

The People of the Book not only became envious and fell into disagreement but also altered the portions of their scriptures that foretold the coming of the last prophet. Indeed, some Christians or Jews, upon reading these sections, would realize the truth and convert to Islam. For instance, Salman the Persian, who was initially a Zoroastrian and then became a Christian, and many distinguished figures like the Abyssinian Negus Ashama, embraced Islam wholeheartedly through this means.

The noble verse states: “There are among the People of the Book those who believe in Allah, in what has been revealed to you, and in what has been revealed to them, humbling themselves before Allah...” (Al-Imran, 199)

Even the Byzantine Emperor Heraclius, upon hearing of the Prophet’s advent and learning of his characteristics, became excited and said to the blessed envoy of our Prophet:



“If I knew I could reach him, I would endure great hardship to meet him. If I were in his presence, I would wash his feet.” (Bukhari, Beginning of Revelation, 6)

However, despite such deep understanding of the truth, Heraclius refrained from converting to Islam, fearing pressure from his surroundings.

Christians and Jews who witnessed these kinds of events began to fear over time that all their co-religionists would convert to Islam. To prevent this, they altered the texts in their own books that prophesied the coming of Prophet Muhammad, peace be upon him. They began to claim that there was no mention of such prophecies in the Torah and the Gospels, and that the one prophesied was Jesus Christ who would return, while Muhammad, peace be upon him, was portrayed as the Antichrist or false Messiah.

However, the Quran states clearly the fulfilment of these prophecies regarding the Prophet Muhammad, peace be upon him,

“And [mention] when Jesus, the son of Maryam, said, ‘O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidences, they said, ‘This is obvious magic.’” (As-Saf: 6)

Even in the present corrupted version of the Torah and other books of the Old Testament, there are writings about a “messenger” or a “savior” to come. Jews interpret these references to mean the Jewish Messiah, who will come from



the lineage of David at the end of the world to save them; Christians, on the other hand, believe the references are about Jesus. However, even in their altered form, these statements support the above Qur'anic verse. It is historically proven that the awaited Prophet Muhammad, peace be upon him, has come and perfectly fulfilled his mission.

Regarding this topic, the Torah's Deuteronomy section states: "I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account." (Deuteronomy, 18:18-19)

Rahmatullah al-Hindi, the author of *Izhar-ul-Haq*, explains that God spoke these words to Moses, who was from the Israelites, and that the brothers of the Israelites are the Ishmaelites, i.e., the Arabs. Since Prophet Muhammad, peace be upon him, is from the Ishmaelites, i.e., the Arabs, the prophecy has indeed been fulfilled. He clearly demonstrates, using their own sources, that Jews and Christians have misinterpreted this, even though the explanation is very clear from their own texts⁸⁴.

Again in the Torah: "The Lord came from Sinai and dawned over them from Seir; he shone forth from Mount Paran." (Deuteronomy, 33:2) is mentioned. It is known that Paran in Hebrew is the name for Mecca, and the phrase "shone forth from Paran" is indicated to refer to the revelation of the Qur'an in Mecca. Thus, it is stated that this also

84. See Rahmetullah el-Hindi, *op. cit.*, vol. 2 (translation: Ramazan Muslu), pp. 219-222.



serves as evidence that the person prophesied in the Torah is Prophet Muhammad, peace be upon him.

In the Book of Genesis of the Torah, it states: “As for Ishmael, I have heard you; I will surely bless him, make him fruitful and will greatly increase his numbers. He will be the father of 12 rulers, and I will make him into a great nation.” (Genesis 17:20) The phrase “I will make him into a great nation” also points to Prophet Muhammad, peace be upon him. For from the descendants of Ishmael, no one other than Prophet Muhammad has emerged as the owner of a “great nation.”

Related to this subject, in Malachi, the last book of the Old Testament: “See, I will send my messenger, who will prepare the way before me.” (Malachi, 3:1), “See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes.” (Malachi, 4:5) are stated. Some Islamic scholars have said that Elijah mentioned here also refers to Prophet Muhammad, peace be upon him.

The great Islamic scholar Rahmetullah el-Hindi stated that Prophet Muhammad is prophesied in 18 places in the Old and New Testaments and has explained them extensively⁸⁵.

In the Gospel of John, chapter 14, it is also reported that Jesus said:

“And I will ask the Father, and he will give you another advocate to help you and be with you forever—” (John 14:16-17)

Again, in the 16th chapter of the Gospel of John, the following statements are found:



“Very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate (comforter, Paraclete) will not come to you; but if I go, I will send him to you. I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.” (John 16:7-9, 12-13).

Indeed, in the Qur’an, it is stated about our Prophet Muhammad, peace be upon him, as follows:

“He does not speak from [his own] desire. It is not but a revelation revealed to him.” (an-Najm, 53:3-4) “..

I only follow what is revealed to me...” (al-An’am, 6:50; Yunus, 10:15; al-Ahqaf, 46:9)

The word “Paraclete” corresponds to “hamd” in Arabic. Some Christians have explained this as “muhallis” (savior); others have interpreted it as “hammâd” and “hamîd.” Therefore, it is clear that the word “Paraclete” indicates the meanings of Ahmed and Muhammad.

In chapter 97 of the Gospel of Barnabas, there is also a passage:

“When the apostles asked, ‘What is the name of the Messiah, and how will we recognize his coming?’ Jesus said to them:

‘The name of the Messiah (Messenger) is of admirable beauty. When God created his light, He gave him this name and placed him in heavenly splendour. Then He said:



‘For your sake, I have created Paradise, the world, and many creatures. I give all these to you as a gift. Whoever honours you will receive blessings from Me; whoever denies you will be cursed by Me. I will send you to the world as My Messenger. Your words will be pure truth. The earth and the heavens may pass away, but your faith will remain eternal. His name is Ahmad.’

Upon hearing this, the believers around Jesus raised their voices:

‘O Ahmad! Come quickly to save the world!’⁸⁶

Allah Almighty warns the People of the Book in the Quran:

“O People of the Scripture, why do you conceal the truth while you know [it]?” (Ali-Imran: 70)

“O People of the Book! Why do you mix the truth with falsehood and hide the truth knowingly?” (Ali-Imran: 71)

“Say, “O People of the Book! Why do you turn the believers away from the Way of Allah—striving to make it “appear” crooked, while you are witnesses “to its truth”? And Allah is never unaware of what you do.” (Ali-Imran: 99)

The truth that the People of the Book conceal and deny, despite knowing it, is that their religion has been corrupted and deviated from its original form. Therefore, the last divine book, the Quran, and the last prophet, Muhammad, were sent by Allah.

86. For similar expressions, chapters 41 and 97 of the Gospel of Barnabas can also be viewed.



Even though they do not express this truth, Allah Almighty has declared their sad fate for doing so:

“Miserable is the price they have sold their souls for—denying Allah’s revelation and resenting Allah for granting His grace to whoever He wills of His servants! They have earned wrath upon wrath. And such disbelievers will suffer a humiliating punishment.” (Al-Baqarah: 90)

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse.” (Al-Baqarah: 159)

“Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.” (Al-Baqarah: 174)

In conclusion, just like the Jews, Christians have also supported each other in their objections and opposition to Prophet Muhammad and Islam, using baseless, inaccurate, distorted, malicious, and hostile arguments. They have challenged Muslims to provide evidence for Muhammad’s prophethood.

Here is a significant example:

Fakhr al-Din al-Razi, in his commentary, explains the verse “And whoever argues with you after [this] knowledge has come to you” (Ali-Imran: 61) as follows:

“While I was in Khwarazm, I was informed that a Christian claiming to have extensive and profound knowledge of



religious matters had come. I went to see him, and we began to converse. He asked me:

‘What is the proof that Muhammad is a prophet?’ I replied with the following answer:

‘Just as miraculous events occurred in the hands of Moses, Jesus, and other prophets, it is narrated that miraculous events also occurred in the hands of the Prophet Muhammad. Whether we deny or accept the consensus (*tawatur*), if we say “A miracle does not prove the truth,” then the prophethood of other prophets would also be void. If we accept that the consensus is true, that miracles are evidence of truth, and that both are found in the Prophet Muhammad - since equality in evidence necessitates equality in what is proven- then it becomes necessary to accept the prophethood of the Prophet Muhammad.⁸⁷’

On the other hand, throughout the Middle Ages and modern times, there have been some fair-minded scholars and intellectuals who have embraced guidance from Islam, albeit in small numbers, such as Roger Garaudy. Additionally, some Christians, particularly certain Orientalists, have admired and appreciated Prophet Muhammad for the great civilizations established by Muslims throughout history, both politically and militarily⁸⁸.

87. Rahmatullah al-Hindi, Izhar al-Haq, (translation: Ali Namlı), c. 1, p. 457-458, İSAM Yay. Ankara 2020.

88. For example, Montgomery Watt is shown as the most important representative of the moderate view on the vision of the Prophet Muhammad in the 20th century. Even though Watt was not a Muslim, he wrote works that can be called objective, unlike the prejudiced and hostile view of the image of the Prophet Muhammad in the West. Many of his books have also been translated into Turkish.



However, the events that undoubtedly reached the peak of animosity and hostility towards Prophet Muhammad and Islam in the Christian West are the Crusades. Initially, all Christian religious figures, especially the Papacy, incited the people to war by making baseless allegations and accusations against Islam and Prophet Muhammad, deceiving and rallying ignorant masses behind them with lies and slander in order to reclaim the holy sites from Muslims.

For instance, before the Crusades, Pope Urban II incited public opinion against Islam by delivering fiery sermons that demonized Muslims and prepared the psychological ground for the massacres that the Crusaders would commit.

The historical foundations of the 'Islamophobia project', which started with John of Damascus (John the Damascene, 649-749 C.E.) living among Muslims in the region, continued through the Crusades. It is being revived and exported across the entire world today via the West. The prejudice and lies date back a millennia. The echoes of this anti-Islam sentiment are also evident in Christian literature. For example, Dante Alighieri, the so-called Humanist Renaissance intellectual whom Westerners boast about, depicted Prophet Muhammad - may God forbid - as a helpless figure walking in Hell in his famous work "Divine Comedy",

The 'cartoon crisis' that engulfed Europe a few years ago and the increasing hate crimes against Muslims every day, are clear indicators that historical enmity towards Islam, deeply ingrained in Western culture, continues. The Catholic Church, during the Second Vatican Council (1962-1965), initiated the famous 'interreligious dialogue' project to foster



closer ties with other religions. Within this framework, they portrayed Muslims as people who believe in the One God like Prophet Abraham, have faith in the Hereafter, value good morals, and glorify God through worship. They also expressed some views suggesting that Prophet Muhammad fulfilled a role similar to the prophets in the Old Testament and was one of the successful leaders in world history.

However, they never accepted Prophet Muhammad as a prophet receiving revelations from God. This ‘dialogue’ perspective did not last long and their true intentions were revealed shortly after.

In fact, in 2006, Pope Benedict XVI, during a speech in Germany, expressed his hatred towards Prophet Muhammad by citing Emperor Manuel II Palaiologos of Byzantium:

“Show me just what Muhammad brought that was new, and there you will find things only evil and inhuman, such as his command to spread the faith he preached by the sword... To spread the faith through violence and intimidation contradicts the nature of God and the nature of the soul.⁸⁹”

Such baseless and unjust opinions towards Prophet Muhammad, who was sent as a mercy to the worlds, are known to be solely the product of malice and resentment by anyone with a fair and conscientious understanding of Islam and its noble Prophet.



5. Belief in the Hereafter

The Almighty has decreed five stages for human life. The first is the realm of souls, the second is the mother's womb, the third is worldly life, the fourth is the intermediate realm (Barzakh) of the grave, and the fifth is the eternal hereafter life, culminating in Paradise or Hell.

With a person's death, their life in the grave begins. The grave is the first stop of the hereafter. As the Prophet Muhammad, peace be upon him, described, it is either "a garden from the gardens of Paradise or a pit from the pits of Hell."⁹⁰

This period, lasting until the Day of Judgment, is referred to as the 'barzakh realm.' However, the actualization of the stages and unique life conditions of the hereafter will occur after the disruption of this worldly order by the Day of Judgment.

When Israfil, by the command of Allah, blows the trumpet for the first time, the Day of Judgment will commence, and with the second blowing, all people will be resurrected for judgement.

As stated in the Quran:

"When the Trumpet is blown, from the graves they will rush to their Lord. They will say, 'Woe to us! Who has raised us up from our resting-place?' [It will be said to them], 'This

90. Tirmidhi, Qiyamah, 26.



is what the Most Merciful had promised, and the messengers told the truth.” (Yasin: 51-52)

According to some scholars, although the disbelievers and wrongdoers will experience torment in their graves, it will be much lighter compared to what awaits them in the hereafter. Thus, the life in the grave is likened to sleep. When they rise from their graves, they will face such tremendous punishment that they will cry out in distress⁹¹.

Every individual will inevitably face the consequences of their good or bad deeds in this world in the eternal life hereafter. As stated in the Quran:

“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” (Al-Zalzalah: 7-8)

Therefore, every person is obliged to be extremely careful about their actions and behaviour in this world.

After resurrection and judgement, Allah’s promise will be fulfilled, and the life of Paradise and Hell will begin according to the deeds done in this world.

In the Quran, belief in the hereafter is mentioned along with belief in Allah in many places, emphasising its importance. Especially in the last chapters of the Quran, belief in the hereafter is emphasised repeatedly.

Accordingly, when the Day of Judgment arrives, terrifying scenes will unfold; the sky will split open, the earth will turn into molten metal, the Sun and Moon will lose their light, stars will scatter, mountains will be like carded wool,



seas will boil and overflow, Hell will be kindled, and Paradise will be brought near. Eyes will be dazzled with horror, people will flee but find no refuge. In that terrifying chaos, the value of worldly possessions will diminish. Wild animals will gather together. No one will ask about their loved ones. Due to a deafening sound and a terrifying quake, nursing mothers will forget their infants, pregnant women will miscarry, and people will be overwhelmed with fear. A sinful person, to escape the torment of that day, will be willing to give up their children, spouse, siblings, and every person in the world to save themselves⁹².



In the early periods of Jewish belief, there is no clear and explicit information about belief in the hereafter. The Torah does not contain any clear verses about eternal life and the hereafter. Instead, for the deceased, the phrase “slept with their ancestors, having lived a full life” is used. (Genesis 47:30; Deuteronomy 31:16)

Over time, among Jews, the question of “What will happen to the dead?” began to be discussed. It was believed that all good and bad people would go to the realm of the dead called ‘Sheol’ after death, where they would continue their existence and their souls would remain in the grave.

Later, during the Babylonian exile, influenced by Iran, it is seen that certain beliefs about the apocalypse and resurrection emerged among Jews. The belief in the hereafter is

92. Al-Hajj: 1-2, Al-Maarij: 8-14, Al-Qiyamah: 6-12, At-Takwir: 1-13, Al-Infitar: 1-5. Regarding the magnificence of the Doomsday, see also: Ibrahim: 48, Taha, 105-107; Al-Qamar: 7-8, Al-Haqqah: 14-16, Al-Muzammil: 14, Al-Mursalat: 8-11, Abasa, 34-42, Al-Inshiqaq: 1-5, Al-Qariah: 1-5.



mentioned in later periods within the 13 principles of faith formulated by Maimonides in the 12th century AD.

In Judaism, topics related to the afterlife such as resurrection after death, Paradise, and Hell are mostly found in the Talmud.

According to the Talmud, the Children of Israel will dwell eternally in Paradise. The sinful Israelites will only stay in Hell for 12 months and then they will also enter Paradise.

Non-Jews, on the other hand, will all go to Hell and remain in eternal torment. Because, according to Jews, non-Jews have no value in the eyes of God, 'Yahweh'.

Some Jews have said that those who believe in the seven commandments given to Noah will also be acceptable in the sight of God and can be saved, but they can never be on the same level as Jews. The Noahide laws mentioned here are:

1. Not to curse God,
2. Not to worship idols,
3. Not to commit adultery,
4. Not to steal,
5. Not to murder,
6. To be just,
7. Not to eat flesh cut from a living animal.

Therefore, some Jewish religious scholars have said that Christians and Muslims could be considered under the category of Noahidism. However, idolaters will never have a share in salvation and happiness in the Divine Court.



Christians have shaped all their beliefs about the after-life based on their belief that Jesus Christ will return to the earth. According to them, Jesus Christ, who was resurrected and ascended to heaven after death, will return close to the Day of Judgment. Then, the establishment of the Divine Kingdom of Christ, in Palestine, will be a sign of the beginning of the apocalypse.

Among Christians, particularly Protestant Evangelical groups, there is a great anticipation for the coming of the Messiah at the end of the world. Especially today, Evangelicals in the USA, who hold significant influence in media, politics, and society, believe that the events described in the New Testament texts, especially in the Book of Revelation attributed to John, will happen exactly as described.

Accordingly, a series of events will occur to prepare the suitable conditions for the Messiah's second coming to earth, almost as if "forcing God to bring about the apocalypse."

According to their expectations, a major chaos and violence centred in the Middle East will occur, the Temple of Solomon in Jerusalem will be rebuilt, fire and sulphur will rain from the sky, and the final great battle between the good and the evil (the Battle of Armageddon) will take place in this region.

Subsequently, Jesus Christ will descend from heaven to intervene in the events on earth, judge people as good or evil. The evil will perish, and the good (who believe in Jesus) will live in the Kingdom of God established by the Messiah, thus beginning the golden age (millennium) that will last a



thousand years. At the end of the thousand years, they will all ascend to the divine realm together.

According to some Evangelicals, before the descent of Jesus Christ, as expressed in the prophecies of the sacred text, blood will flow to the (height of) bridles of horses. (Revelation 14:20)

However, they claim that they will not experience this great event; because at that time, they will have donned their garments of immortality and ascended to the divine realm, from where they will watch what happens below. According to them, they are the chosen ones who will not be affected by the chaos and violence that will occur on Earth⁹³.

Considering the events that have taken place in the Islamic world and especially in the Middle East over the last 40-50 years, the significant influence of these groups on world politics is better understood.

Christians believe in the existence of Heaven and Hell. According to Christianity, the just God rewards every good deed and does not leave any evil deed unpunished. God may reward some good and punish some evil in this world, and some in the hereafter.

Also Christians believe that, when a person dies, their soul leaves their body. Each person is evaluated based on their good and bad deeds in the world. After death, the soul cannot earn reward or sin.

Among Christian churches, there are different beliefs about the elements of the afterlife. For example;



The Catholic Church definitely accepts Hell as eternal, while the Orthodox Church is not very keen on the belief in eternal Hell. Protestants completely reject the belief in eternal Hell.

Whilst, according to Catholic Christians, 'Purgatory', is a significant belief. Purgatory is a temporary purification zone separate from the place of eternal damnation. The Orthodox Church does not have the belief in Purgatory, as this belief contradicts the salvific mission of Jesus. Protestants also reject the belief in Purgatory.

According to Christians, those who do not accept the divinity of Jesus Christ will bear the eternal sin, so their salvation will not be possible.

In the Quran, Allah responds to some claims of the People of the Book (Jews and Christians) regarding the after-life as follows:

“The Jews say, ‘The Christians have nothing [true] to stand on,’ and the Christians say, ‘The Jews have nothing to stand on,’ although they [both] recite the Scripture. Thus, did those before them deny, so how [terrible] was the consequence for the wrongdoers. (Al-Baqarah: 113-114)

Say, “O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful.”

But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.” (Al-Jumu'ah: 6-7)



6. Concept of Fate and Destiny

In Islam, fate (qadar) means that Allah Almighty, with His eternal knowledge, knows and decrees everything that will happen from eternity to eternity, including their time and place, quality and quantity (quantity and quality).

Destiny (qadha), on the other hand, is the realisation and creation of what Allah willed and decreed in eternity when the time comes.

Belief in fate and destiny means believing that everything, whether good or bad, sweet or bitter, beneficial or harmful, exists by the knowledge, will, power, decree, and creation of Allah, and that there is no creator other than Allah.

Allah knows with His eternal, unlimited knowledge where, when, and in what manner the things that will happen. He desires according to this knowledge, decrees accordingly, and creates them when the time comes in accordance with the choice of the servant.

While Catholic Christians have a more deterministic understanding of fate, Orthodox Christians believe that human freedom will also influence fate.



Although Judaism and Christianity accept that fate is in the hands of God, this matter is not included in the fundamentals of faith as ‘belief in fate and destiny.’



In conclusion; In the *fundamentals* of faith of Judaism and Christianity, there is no overriding belief in books, angels, and fate. On the contrary, Christianity is based on the belief that Jesus Christ is the son of God and divine. The corrupted Torah does not mention belief in the hereafter.

Our religion Islam informs us that all prophets delivered the same fundamentals of faith to people without any changes, and that there is no alteration in them, and that the prophets and divine books confirm each other⁹⁴. Therefore, it is evident that Jews and Christians have made significant alterations to the fundamentals of faith in their holy scriptures⁹⁵.

It should also be noted that what the Quran informs about the distortion of Judaism and Christianity is not an accusation, allegation, or slander against the People of the Book, but merely the declaration of a clear truth.



94. Al-Hajj: 78, Al-Shura: 13, Ali Imran: 3, Al-Baqarah: 91, Fatir: 31.

95. TDV İslâm Ansiklopedisi, Âmentü Maddesi.



RITUALS AND TRANSACTIONS

Worship is both the greatest right of Allah upon His servants and the purpose of creation for the servants. Indeed, our Lord has said: "I did not create the jinn and mankind except to worship Me." (Adh-Dhariyat: 56).

Faith is not merely dry knowledge and theories; it involves reflecting on the divine power and majesty displayed in the Quran, the universe. Human beings must lead a powerful spiritual life, perform worship with ecstasy and humility, thus being preserved through noble morals.

If we liken faith to a lamp; worship acts like a lantern that protects it from extinguishing in various winds and intensifies its light. The rooting of faith in the heart is also possible through worship.

For this reason, worship/good deeds are often mentioned alongside faith in the Quran and the sayings of the Prophet, peace be upon him. This also demonstrates the significant role of worship in preserving faith and its central position in religion.

Worship has many positive effects on the spiritual nature of human beings. Each act of worship carries a different quality and serves as spiritual nourishment and vitamins for the soul.



A believer who performs their worship becomes spiritually strong and reaches peace of mind. They do not despair in the face of obstacles, difficulties in life; rather, they become more resilient, durable, and peaceful.

Furthermore, through worship, one is saved from indulging in materialism and worldly affairs, ascending spiritually to attain true human dignity, and becoming a close servant to Allah.

It should be noted that worship essentially benefits the individual. For Allah does not need anyone's worship or obedience. Worship is an expression of gratitude to Allah for the countless worldly and otherworldly blessings He has bestowed upon us. Indeed, a person who does not even express gratitude and thanks to Allah through worship in the face of countless worldly and otherworldly blessings bestowed upon them is truly ungrateful!

The five pillars of Islam, accepted as the five obligations of the religion, constitute the basis of the religion, are as follows:

- Bearing witness that there is no god but Allah and Muhammad is His messenger,
- Performing prayers,
- Observing fasting,
- Giving alms (Zakat),
- Performing Hajj.

There is no greater pleasure and rank than servitude to Allah. Servitude means observing all the commands and prohibitions that Allah has imposed to ensure worldly and hereafter felicity.



Islam is not just a feeling that should be confined to the heart. For a truth that remains only at the level of feelings and thoughts - no matter how high it may be - has little value if not lived in an active form. If a person does not express their belief and love for a truth with their tongue, and does not live it out in practice, their belief and love for it gradually weaken. Therefore, Islam has not only theoretical and creedal principles but also practical rules. Islam, unlike distorted Christianity, is not a system that confines the relationship between the servant and Allah only to the heart and has no influence or applications on other areas of life. It is a worldview that encompasses all aspects of life.

From personal and daily life to family life, from relationships with relatives and neighbours to commercial and economic activities, from educational services to social peace and harmony, Islam has regulated all aspects of human duties, responsibilities, and rights. Along with punitive measures to be applied in case of their violation. It has regulated human relationships in the light of the Quran and the Sunnah, in all its details, leaving no area of life untouched.

Therefore, transactions (muamalat) are the most important aspect of Islam after faith and worship. A Muslim is obliged to live his individual life in line with Islam and also regulate his social life, that is, his relationships with other people, in accordance with Allah's commandments. He must make Islam dominant in every aspect of his life. A person who cannot succeed in this cannot attain the status of a righteous believer.

Indeed, the Prophet Muhammad, peace be upon him, said: "Whoever has bad conduct will not enter Paradise."

(Tirmidhi, Birr, 29/1946).



Umar (ra) also said: “Do not look at the person’s prayer or fasting. Rather, when they speak, do they speak the truth? When entrusted with something, do they fulfil the trust? Are they mindful of what is lawful (halal) and unlawful (haram) in their dealings with the world? Look at these.” (Beyhaki, *Al-Sunan Al-Kubra*, VI, 288; Shuab, IV, 230, 326).

Once, someone was praising another person in front of Umar (ra). Umar asked him: “Have you ever travelled with the person you are praising?” He replied: “No.” Umar asked: “Have you ever engaged in any business transactions with them?” Again, the answer was “No.” Umar continued: “Have you ever been their neighbour, living close to them day and night?” Again, the answer was “No.” Upon hearing these responses, Umar (ra) said: “I swear by Allah, the One besides whom there is no other deity, that you do not know this person!” (Ghazali, *Ihya Ulum Al-Din*, III, 312).

In conclusion, a true believer must not only be meticulous in their individual worship but also strive for proper conduct in their social interactions. The Islamic rulings regarding transactions and interactions are detailed in the books of Islamic jurisprudence (fiqh). Through these rulings, the affairs of worldly life are organised, whereby both Muslims and non-Muslims are protected from injustice and oppression.



The Jews, just as they distorted their beliefs, have also shaped their worship according to their selfish desires. Judaism is defined as ‘a religion of rituals.’ Some of them are as follows:



- Circumcision of male infants on the eighth day after birth
- Religious initiation ceremony for adolescent boys (Bar Mitzvah)
- Religious initiation ceremony for girls (Bat Mitzvah)
- New Year festival (Rosh Hashanah)
- Festival representing the exodus of the Israelites from Egypt (Pesach) and others

Individual worship in Judaism takes place at home, while communal worship is performed in synagogues or temples. The most important worship performed in the synagogue is the Sabbath. The most important moment in this worship is the unrolling of the Torah scrolls from their covers and reading them by the rabbi. However, there is no order or discipline. Everyone participates in the divine service as they please, wanders around the temple, talks to each other, and may remain indifferent to what is being read. Indeed, for them, the synagogue/temple is more of a meeting place than a place of worship.

The Sabbath worship is held on Saturday, and on that day, people must only engage in worship⁹⁶.

96. In Judaism, some forms of worship were temple-centered. When this temple (Solomon's Temple) was destroyed by the Romans in 70 AD, many rituals were suspended. For instance, the class of clergy serving in the temple disappeared, the practice of offering sacrifices was abandoned, the obligation to give one-tenth of one's income (tithe) was eliminated, detailed temple-based rituals ended, pilgrimages ceased, and instead of the temple, small synagogues were established. Today, a group of Orthodox Jews in Israel, calling themselves the "Temple Mount Faithful," are waiting for the temple to be rebuilt. They are learning the rules for slaughter to resume sacrifices in the temple and are preparing by producing the necessary tools for slaughter." (Yasin Meral, "Judaism," World Religions, pp. 79-80)



In Jewish worship and dealings, there are other practices contrary to reason and logic:

- While all humans are essentially created for worship regardless of gender, women are not obligated to worship in Judaism. They are not allowed to participate in communal worship and can only observe worship from the back rows or upper floors of the synagogue. Moreover, women are considered unclean in certain situations in Judaism. Anyone who touches them or their belongings is also considered unclean. The pain of childbirth is seen as a punishment from God for disobedience, as Eve was punished for eating the forbidden fruit in Paradise and offering it to her husband⁹⁷.

In Jewish prayer, a Jewish man thanks God for not creating him a woman.

- In the marriage ceremony, the bride and groom symbolically share a cup of wine to represent their shared fate. Considering alcohol consumption, which harms health and intelligence, and most importantly, contradicts the essence of true religion, as a religious obligation, is absurd!

- Jewish couples sign a marriage contract called 'Ketu-bah.' The woman has no right to divorce under any circumstances. A woman who wants a divorce must obtain a divorce document called a "get" from her husband. Today, many women who want a divorce, even for valid reasons, suffer greatly because they cannot obtain this document from their husbands. Jewish courts are busy with such cases. Women in such situations are now called 'aguna' which means 'chained women'

97. See Genesis 3:16



- In Judaism, lineage continues through the mother. Those who are Jewish on the father's side are not considered fully Jewish⁹⁸. Until recently, conversion to Judaism was not allowed. However, today, under certain conditions, especially among reformist Jews in the United States, it is allowed.

- After someone's death, Jews organise mourning ceremonies where they tear their clothes and mourn for days. How can a practice that symbolises rebellion against death, a reality of life, be considered worship?

- Another strange worship is the Kapparat (atonement) ceremony. In this ceremony, a person's sins are symbolically transferred to a chicken or rooster. This practice, which people of sound mind cannot accept, is as follows: The person declares, "This animal is my substitute, my atonement. It will face death, but I will have a long and good life, and attain salvation." After being turned around three times over the person's head, the animal is slaughtered by a qualified person. Its intestines and other internal organs are thrown onto roofs for birds to eat. The meat of the chicken or rooster is then distributed to those in need, to the poor.

It is known that this practice replaced the 'scapegoat' ceremony performed before the destruction of Solomon's Temple.

According to the Jews, the Lord 'Jehovah' asked Moses to offer an atonement sacrifice for the sin of making a calf idol, and for forgiving the various rebellions of his people. This event involves three sacrifices: one bull, two male

98. According to Jewish law (halacha), a child whose parents are Jewish or who has only a Jewish mother is considered Jewish by birth. A child whose mother is not Jewish must convert to Judaism religiously in order to become a Jew.



goats, with one of the goats being sacrificed directly to the Lord Jehovah as determined by lots, and the other goat being sent into the wilderness as atonement for the sins of the Israelites (Leviticus 16:5-10, 20-21).

This worship, which is based on Aaron (Harun, peace be on him), was performed during the time when Solomon's Temple was standing. The intended purpose was supposedly for the goat to carry away the sins of the Israelites, thereby purifying them from their sins. After the sins were symbolically confessed onto the goat through a ritual, a red ribbon was tied to the animal, and it was sent to the wilderness. It is thought that the colloquial term 'scapegoat' may have originated from this ritual.

Even the origin of this ritual is illogical, and the fact that the scapegoat was replaced with a cheaper rooster demonstrates how the Jews intervened in their own faith practices, according to their desires.

These mentioned religious customs and traditions are applicable to mainstream Judaism. However, among the Jews, there are also secular and modernist groups that do not show the necessary attention to the commands and prohibitions of the own stated religion⁹⁹.

99. According to Jewish tradition, a Jew is considered a Jew forever. Even if he later becomes a deist, atheist, agnostic, or converts to different religions such as Islam, Christianity, or Buddhism, he is still seen in the "ethnic Jew" class. However, according to today's reformist/reconstructionist understanding of Judaism, in order for a Jew to remain a Jew, he must adopt this religion. When he converts to another religion, he is no longer considered a Jew. There are also non-religious, secular Jews who, although they have a Jewish background, do not practice Judaism anymore, but consider themselves to be members of Jewish culture. Religious Jews believe that

Christians initially shaped the creed of their religion with councils using human intellect. Subsequently, they emptied the essence of religion, removing it from being a way of life. As mentioned earlier, Christianity received its first blow from Paul. Paul referred to the Torah, the law of Moses, as the “old covenant,” claiming it had become outdated and invalid, stating that Christians had made a “new covenant” with God.

“Believe in the Father, Son, and Holy Spirit, in other words, the Trinity, and leave the rest,” he said. “The regulations of the Torah are lifted from you! The task of making laws belongs to Caesar.” In other words, live as you please. Your worldly law will be established by human leaders. This suited both the kings and the Christians. As a result, Christianity fell into a state akin to a brand or a badge worn on the lapel.

David Benjamin Keldani (1866-1930), was a highly cultured Christian priest, who was honoured with conversion to Islam taking the name Abdulahad Dawud¹⁰⁰, His decision came as a result of meticulous research on the oldest holy manu-

such Jews will be assimilated by other cultures. Apart from these, there are also Karaite Jews who do not recognize any source other than the Torah, reject the Talmud and accept it as heresy.

100. “Abdulahad Dawud, who knew English, French, Italian, Latin and Persian, explained the reasons for his departure from Christianity in the Bible and Salib (Istanbul, 1329), one of the works he wrote after he became a Muslim. After expressing his opinion that the idea that he was resurrected from among the apostles is just a fairy tale, and that the four Gospels are not the work of Jesus Christ nor were they written in his time, they were created long after the deaths of the apostles and have reached the present day in a distorted form; “I am obliged to confirm and agree with all my conscience that our Prophet Muhammad is the true prophet of Allah.” “He made a sincere confession.” (See TDV Islamic Encyclopedia, vol. I, pp. 177-178; “Abdulahad Dawud” article)



scripts. His statements succinctly summarise the distortion of Christianity in terms of practice:

- Prayer was replaced by rituals.
- Fasting was replaced by going on a diet.
- Circumcision was replaced by baptism.
- Modesty in dress was reserved only for nuns
- Worship was dedicated to one day a week
- Divine decrees were side-lined in favour of human laws.

There are many practices in both Judaism and Christianity regarding worship that cannot be considered reasonable. For example:

• Isn't it bizarre that there is no defined practice of worship recommended by Jesus in the Christian holy book, and only praying in the heart is mentioned as worship? After all, prophets were sent to regulate the devotional life of people. Considering that Jesus is considered as a god, it cannot be imagined that he did not inform his servants of the worship expected from them.

• The variation in worship practices throughout the history of religion and the Vatican's ability to make changes to prayers and rituals from time to time is one of the greatest proofs of distortion in the practical aspect of religion.

• The Eucharist¹⁰¹ is a ritual performed by the priest offering bread dipped in wine to those present in the church. According to Christians, this ritual represents the last sup-

101. This ritual is performed every day in Catholic churches, Orthodox believe it is sufficient to perform it once a week.



per Jesus had with his disciples before being crucified. Here, wine symbolises the blood of Jesus, and bread symbolises his flesh. Christians believe that by eating the bread dipped in wine, they participate in the spiritual body of Jesus and become united with him in some way.

Catholics say that with this ceremony, bread and wine lose their original nature and transform into the flesh and blood of Jesus. The Orthodox share the same opinion on this matter with Catholics. Protestants, however, continue to debate among themselves whether this transformation is partial or merely symbolic.

Aside from all these debates, isn't it odd that wine, which causes drunkenness and leads to folly and is the root of many evils, is used as an element of worship?

Christmas, the commemoration of the birth of Jesus, is celebrated by Western Churches on December 25 and by the Eastern Churches on January 6.. Devout Christians dedicate some of this time to worship in church. Most people are no longer aware of the crossover of the confected festival with the original Pagan celebrations at the same time of year.

The transformation of religious observances, such as Christmas and Easter, into occasions of entertainment marked by worldly excesses indicates how people, driven by their own desires, can alter religion to suit their 'naff's' - desires. Instead shouldn't worship be conducted with sublime and spiritual objectives, in a state of reverence and piety?

- Baptism is a ritual performed by immersing a person in water or sprinkling water over them in the church. In



Christianity, every person is born sinful because Adam did not obey God's command and was expelled from Paradise. This sin supposedly continues in all humans as 'original sin'. By being baptised in water, it is accepted that the person is cleansed from this low state and is reborn. Baptism is the first requirement to become a Christian. The baptism ceremony is performed in the name of the "Father, Son, and Holy Spirit," and it is believed that through baptism, the person participates in the spiritual body of Jesus.

If a person dies without baptism, they are considered to have died as a sinner because they were not cleansed from original sin. The concept of original sin holds people responsible for a mistake they did not commit. However, the personal nature of guilt, the principle that no one should be punished for another's crime, is the most natural principle of justice. Therefore, how can the concept of original sin be reconciled with the belief in divine justice?

Confession involves an individual admitting their sins to a priest who has the authority to 'forgive' them. After which it is believed that God also grants forgiveness. In Christianity, it is claimed that an individual cannot repent directly and by themselves. The church is the sole authority in this matter.

According to the views of some Christian clergy, sins have both a worldly aspect and a spiritual aspect. While only God can forgive the spiritual aspect, confession of sins in the presence of a priest is absolutely necessary for the forgiveness of the worldly aspect¹⁰². This confession can some-

102. See Şinasi Gündüz, "Hristiyanlık" Dünya Dinleri, p. 138.



times be made collectively. In certain denominations, sinners are required to confess their sins to priests in the church and repent at least once in their lifetime.

According to a number of Christian doctrines, the church is the highest authority and has the right to forgive sins. They believe that this right was given to the apostles by Jesus Christ, who was crucified for the forgiveness of humanity and resurrected. It is written in the Gospel of Matthew:

“And I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven.” (Matthew 16:19)

While prophets always sought forgiveness from Allah and feared not being worthy of divine forgiveness, isn't it foolish to think that a priest has the authority to forgive sins? Doesn't such a practice raise the question of who forgives the priest?

Additionally, if Jesus Christ sacrificed himself for the forgiveness of humanity's sins, why don't the priests who claim to forgive sins sacrifice themselves in a similar way? Furthermore, believing that priests have such authority contradicts the fact that humankind was sent to this world for a test of servitude. After all, those who trust in the forgiveness-authority of priests see no need to obey any divine command or abstain from any divine prohibition. Therefore, corrupted Christianity corrupts humanity by providing a ground for living as one pleases¹⁰³.

103. As a matter of fact, Protestant Christians who cannot accept this illogicality; They rejected the infallibility of the Pope, the authority of priests to forgive sins, and the ability to confess sins to priests, and argued that only God could forgive sins.



In summary, distorted Christianity, having been emptied by human interventions, has become a hollow religion, displaying contradictions, voids, and disorderliness in every aspect such as belief, worship, and transactions.

Believing that people are born sinners and cleansed of that sin through baptism, as well as the practices where even priests, who cannot keep themselves free from sin, are supposed to absolve others', represent perhaps the simplest manifestations of these oddities and irrationalities.

Here, I would like to recount a story told to me by Turkish poet and novelist, Necip Fazıl Kısakürek:

"The renowned English historian Toynbee goes to Egypt. Being a sociologist as well, he approaches a peculiar beggar and asks,

"If I were to give you money, what would you do?" The beggar replies, "I would pray to Allah for you." To which Toynbee asks again,

"Would Allah accept your prayer?" The beggar responds,

"Sir, I pray, but I don't interfere beyond that. If Allah wills, He accepts; if not, He doesn't." Upon hearing this, Toynbee remarks,

"Our educated priests claim to absolve sins of a person like him. But here, the least educated person of a religion says, 'If Allah wills, He accepts; if not, He doesn't.'"

This is the difference between Islam and the corrupted religions. Islam indeed imparts such high wisdom even to the least conventionally educated individuals.



Another example:

A member of a church is asked, "What should a person do when they commit a sin?" They respond, "They should go to the priest, pay money, and confess their sin." "What if they repeat the sin?" "They come again, pay again, and the priest forgives them again." "What if the sin involves violations of others' rights, public rights? How will the priest forgive that?" No answer!

One must ask:

How can one person forgive another person's sin against Allah? Who can accept seeing someone forgive a wrong, theft, assault, grave injustice done to them, without punishment?

This is how a distorted Christianity has transformed into a structure where illogical practices find a place. This irresponsible version of Christianity attracts those who wish to live their worldly lives comfortably.

A missionary had the fortune of encountering Islam. He even later translated our books into French. This converted brother of ours recounted to me in one of our meetings:

"I was distributing the Bible in front of a mosque in Africa. I was calling Muslims coming to the mosque, 'Look, you're going to the mosque, but this is the real religion.' A Muslim approached me and said, 'You're displaying these Bibles here, but have you ever read the Quran?' I replied, 'No, I haven't.' He said, 'Then go get a French translation and commentary of the Quran from the mosque and read them before distributing these Bibles.' I said to myself, 'True,



I don't have accurate information about Islam,' and I began to examine the Quran".

He found that there were some issues in Christianity bothering him. One of them was the transmission of sin. "How can the sin of our ancestors, Adam and Eve, be passed on to subsequent generations? Why is every human born a sinner? How can baptism and confession cleanse a person? How can this be logical? These and many other questions occupied my mind. As I turned the pages of the Quran, I encountered answers to these questions that had been troubling my heart and mind. I was deeply impressed and decided to become a Muslim.

My wife was also a missionary. When I explained my decision, she shouted at me, 'You're possessed by the devil!' She kicked me out of the house. I went to the organisation and announced that I had become a Muslim and resigned from my missionary duties. They said to me, "Have you lost your mind? Shall we send you to a psychiatrist?" I replied, "On the contrary, my mind has come back to me now."

When I went back home hoping to convince my wife, I found my belongings at the door. I was left like a homeless stranger in Africa."

Thus, this brother who summarised his journey to Islam for us says:

"Today, Christianity has emptied itself; it has become a religion with no proper creed, worship, transactions, or consequences, just a name with no substance. Churches left without congregations are put up for sale".



Yes, there is a turn towards Islam in certain segments, but why is it not happening on a large scale?

“He answered:

‘Because Islam provides peace to the soul, but it also requires effort and sacrifice for its application. Christianity, on the other hand, is empty! There is no proper worship, no deterrent for sins. Everything is allowed.

For a Muslim, there are five daily prayers: fasting, charitable giving, and generosity. Alongside these, there are prohibitions against alcohol, gambling, immorality; there are moral, commercial, legal rules. None of these exist in today’s Christianity. And that appeals to the desires of the ego..”

Today, the emptiness and contradictions in Christianity, as in mainstream society, lead to dissatisfaction in souls, especially failing to satisfy more thoughtful minds. When people start finding flaws in Christianity, they tend to gravitate towards atheism, deism, and agnosticism.

Nevertheless, there are many people seeking true happiness and aspiring to the straight path who, even if on the other side of the world, are researching Islam, examining it, and, upon seeing its superiority in the world order, its perfection in explaining life and the universe, are blessed with guidance.



ETHICS

Islamic ethics imbue depth, balance, and meaning into individual and societal life. Indeed, the goal of Islam is to essentially foster humanity within a civilization of virtues. Indeed, manifestations of this state have often been witnessed throughout Islamic history. The resurgence of this condition depends on societies embracing the Quran and Sunnah wholeheartedly, and through this attaining a high moral level.

Islam places great importance on ethics, second only to faith and practise. Ethics demand sincerity towards Allah in belief and worship above all. This sincere attitude must also be reflected in relationships with fellow human beings, requiring one to be compassionate, merciful, generous, respectful, just, and honest towards them, for the sake of Allah's pleasure. For the relationship between a person and Allah cannot be separated from their relationship with Allah's creatures.

This is why Islamic scholars summarised servitude to Allah as:



“Respect for the commandments of Allah, i.e., performing Allah’s commands with respect,

Compassion towards the creation of Allah, i.e., showing compassion and mercy to creatures for the sake of the Creator.”

Good morals perfects a believer’s faith, adorning their life with spiritual beauty, and leading the individual to attain Allah’s pleasure. Being a person of good morals signifies sharing in the beautiful attributes of Allah, and therefore, it is also a sign of closeness to Allah.

The Prophet Muhammad, peace be upon him, who is the best of humanity in terms of ethics, is an unparalleled example sent by Allah to humanity to be emulated.

Aisha, may Allah be pleased with her, said:

“There is no one with better character than the Messenger of Allah. To give a small example of his kindness, if anyone from among his companions or family called him, he would immediately respond with, ‘Here I am!’”

Due to his sublime character, Allah revealed upon him the verse:

“Indeed, you are of a great moral character.” (Al-Qalam: 4) (Vāhidī, *Asbāb*, s. 463)

When Abu Dhar, from the tribe of Ghifar, heard that the Prophet Muhammad, peace be upon him, had begun his prophetic mission in Mecca, he advised his brother Unays who was an intelligent and skilled poet:

“Ride to the valley of Mecca and listen to the words of that person!”



Upon returning from Mecca, Unays said:

“I saw that he was teaching everyone the highest standards of morality!” (Bukhari, Adab, 39)

The Prophet Muhammad also expressed the fundamental purpose of his mission by saying:

“I have been sent only to perfect good character.¹⁰⁴”

In other words, the Prophet, peace be upon him, is an exceptional teacher who taught humanity the highest morals. His noble character was acknowledged and admired by both friends and foes alike. Even the idolaters admired the Prophet’s honesty and truthfulness, entrusting him with their most valuable possessions, and sincerely knowing that he never lied. However, their unwillingness to give up worldly benefits they had unjustly gained and the lifestyle their egos enjoyed, that caused them to refuse to accept him as a Prophet for over a decade.

Once, the enemies of Islam, led by Abu Jahl, said to the Prophet Muhammad:

“O Muhammad! By Allah, we do not accuse you of lying. Indeed, you are extremely trustworthy in our eyes. However, we reject the verses you bring...”

Regarding this matter, Allah revealed the following noble verse:

“...Indeed, they are not denying you, [O Muhammad], but the wrongdoers are rejecting the verses of Allah.” (Al-An’am: 33) (Tafsir, 6/3064; Wahidi, Asbab, p. 219)

104. Muwatta’, Husn al-Hulq, 8; Ahmad, II, 381; Bayhaqi, as-Sunan al-Kubra, X, 192.



Meaning, they were not denying the truthfulness of the Prophet Muhammad, peace be upon him, inwardly, but due to their worldly desires, they opposed him and showed hostility. This is because the Prophet, peace be upon him, preached the message of the Hereafter, which disturbed the idolaters, inviting humanity to truth, honesty, virtue, and good morals.

Allah introduces Himself to humanity primarily with the attributes of the Most Merciful and the Most Compassionate in the Quran.

The Prophet Muhammad, peace be upon him, is a Mercy to the Worlds, sent by Allah as a Mercy Prophet to all creation. Indeed, Allah says: “And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Al-Anbiya’: 107)

The servants of Allah, who are the followers of this Mercy Prophet, are obliged to be merciful people and spread goodness in the world.

In other words, Islam is the religion of peace, safety, tranquillity, and mercy that Allah has sent to all humanity. Muslims desire the well-being of the world and strive for the happiness of all humanity in both worlds.

When this principle of mercy in Islam is reflected in society, numerous charitable foundations are established, embodying the manifestation of mercy. The beauty of Islamic ethics weaves into society a fabric of compassion. No widow, orphan, needy, or suffering person is left unaided.

During the reign of the fifth caliph, Umar bin Abdulaziz, the wealthy could not find any poor people to give their do-



nations to. Arguably after the time of the Prophet, peace be upon him, the peak of Islamic ethics was experienced in the Ottoman Empire. Foreign visitors referred to it as a “country without beggars.”

Indeed, Dutch artist and traveller, Corneille Le Bruyn, who had the opportunity to closely observe Ottoman social life, recorded the following in his travelogue: “...It is impossible to deny that the Turks are very fond of charities and they bring more charities than Christians. One of the main reasons why there are almost no beggars in the Ottoman territory is charitable foundations.”¹⁰⁵ “

Similarly, Count de Bonneval, a French officer who became a Muslim and served as the Chief of Artillery in the Ottoman army as Ahmed Pasha (d. 1747), made the following observations about Istanbul in his writings:

“Istanbul, along with its surroundings, has approximately two million inhabitants, which necessitates its consideration as one of the largest cities in Europe. Despite this extraordinary population density, not a single beggar is encountered! There are only idlers who live solely on charity to satisfy their needs! But even they are not counted as being really needy.”¹⁰⁶ “

Moreover, the ‘Charity Stones’ established in the Ottoman Empire to meet the needs of the poor without humiliating them, are an unprecedented act of kindness. These stones, which had a slight hollow, were placed in suitable cor-

105. İsmâil Hâmi Dânişmend, *Garb Menbalarına Göre Eski Türk Seciyye ve Ahlâkı*, p. 217.

106. İsmâil Hâmi Dânişmend, a.g.e, p. 217.



ners of the neighbourhood. Those who were well-off would donate their alms by placing them in the hollow of these stones during the darkness of the night. This removed the risk of pride in the charity ‘without the right hand knowing what the left hand had given’, as prescribed by Prophet Muhammed, peace be upon him.

The poor of the neighbourhood, who could not express their needs due to their high sense of modesty, would take only the amount they needed from there and would not touch the rest. When their situation improved, they would return the amount they took multiple times over. Despite the money being exposed, no one except the truly needy would take it. Indeed, a French traveller describing 17th-century Istanbul stated that he had watched a stone with money on it for a whole week but did not see anyone come to take charity from it.

In the 15th century, the French traveller Bertrandon de la Broquière, toured Turkey, and said:

“The Turks are people who respect each other and are sincere. Often, when I have seen them eating, if a poor person passes by, they invite them to eat with them. This is something we never do.”¹⁰⁷

Similarly, the English traveller ‘Fellows’ expressed that he witnessed hospitality from every level of society in the Ottoman community, from a pasha to a nomad living in a tent in the mountains. And that each did so without expecting anything in return. According to him, the sole concern of



the Turkish Muslims was to “feed the guest’s stomach,” without distinction of religion, nationality, wealth, or poverty¹⁰⁸.

The awareness of endowment (waqf) in the Ottoman Empire had reached such a peak that it encompassed not only needy people but also animals and even plants. Indeed, centres were established to care for injured birds, sick animals, and even storks that could not migrate. The animal’s expenses were covered by endowments established for the purpose.

In this regard, we can also mention the observations of Claude Alexandre, Count of Bonneval, a French army officer and Muslim convert who later became known as Humbaracı Ahmet Paşa:

“In the Ottoman lands, it is possible to see Turks who are so crazy as to endow money to water barren trees every day to prevent them from drying out due to the heat.”

“The Turks also establish endowments for stray animals like cats and dogs. Butchers consider it their moral duty to feed some of these animals every day.¹⁰⁹”

The manifestation of Islamic morals in society, commanding compassion and mercy towards creatures, was expressed by another Western observer, Claude Farrère French Navy officer and

“You can tell if a neighbourhood you visit in Istanbul is Muslim or non-Muslim by the attitude of cats and dogs towards you. If cats and dogs play with you and show sympa-

108. C. Fellows, *Travels in Asia Minor*, London 1852, p. 222.

109. İsmâil Hâmi Dânişmend, a.g.e, p. 185



thy around you, it is known that it is a Muslim neighbourhood; if they become defensive and take a stance against you, it is a non-Muslim area.”

It is a fact that every civilization sculps its own type of human being. The greatest superiority of Islam, the only true religion, is the high character, personality, and morality of the people it produces.

The noble character of our Muslim ancestors was certainly not only composed of compassion, mercy, and generosity. For all the beauties of Islam were reflected in their actions, in magnificent forms of virtue.

For example, Augier Ghislain de Busbecq, a 16th-century Flemish writer, herbalist and diplomat expressed that in the daily lives of the Turks, they followed the peaceful path of their Prophet, and hated the use of foul language and fighting¹¹⁰.

The Ottomans lived a life adorned with elegance and courtesy, filled with examples of Islamic ethics that adorned their hearts. Therefore, while people in Europe lived under very harsh conditions almost as prisoners under the rule of their rulers, even the non-Muslim population in the Ottomans lived their lives in utmost peace and comfort.

It is also a known fact that Albanians and Bosnians, influenced by the noble way of life of the Muslim Anatolian people who settled there after the conquest of Kosovo and Bosnia, converted to Islam with their free will.

110. Esther Kafé, “Rönesans Dönemi”, *Tarih İncelemeleri Dergisi*, v. II, İzmir 1984, p. 232.



Especially in the parts of Anatolia and Istanbul there were very few incidents of lawlessness. During the Prut Campaign of Baltacı Mehmed Pasha, A. de La Motraye, a famous traveller who had been in the Ottoman camp for a while, said:

“I stayed in the Ottoman state for about fourteen years. I saw that theft, like all crimes, was extremely rare. Especially in Istanbul, I witnessed that there was no theft incident at all.

The punishment for those who committed robbery and banditry was impalement. Within fourteen years, six bandits were punished with this penalty. They were all of Greek descent. It was never heard that there was a pickpocket among the Turks. Therefore, there was no fear of quick hands in the pockets...¹¹¹”

A French historian A. Ubucini also expresses what they witnessed:

“In this magnificent capital, shop owners leave their shops open and go to pray at prayer times. Doors of houses are only closed with a simple latch at night. Yet, not even three or four incidents of theft occur in a year. However, in Galata and Beyoğlu, where the population consists entirely of Christians, not a single day passes without incidents of theft and murder.”

He further wrote that morality and integrity were at the same level in the countryside.

“Please read the following story from a letter published in the Daily News recently by an English traveller:

111. Ismâil Hâmi Dânişmend, a.g.e, p. 14.



“Today, I rented a peasant’s cart along with my own belongings to transport the belongings of an old Hungarian officer who was my friend. Chests, trunks, chests, coats, fur coats, scarves were all open. Since there was no idea of a bed here, when I wanted to buy some dry grass to lie on top of it at night, a very polite Turk offered me company. Then he unharnessed his oxen and left all our belongings together in the middle of the street.

When I saw him leave, I called after him:

‘—Someone should stay here!’

The Turk next to me asked in amazement:

‘—Why?’

And I said:

‘—To watch our belongings.’

The Muslim Turk gave this answer:

‘—Why is that necessary? Don’t worry; even if your belongings stay here day and night for a week, no one will touch them.’

Upon hearing these words, I did not insist and left. When I returned, I found everything in its place in amazement. Moreover, at that time, Ottoman soldiers were passing by that road continuously.

This dazzling reality should be proclaimed to all Christians from the pulpits of London churches... Some of them may think they are dreaming; but now they should wake up!”¹¹².



The religious life and moral values in the Ottoman Empire not only strengthened faith and ethics but also ensured social balance, thus closing the paths to theft and robbery through charitable institutions. The effective foundation of material and spiritual victories was lawful earnings. The famous saying of Sultan Selim goes: “If I had seen fruits picked from foreign vineyards in my soldiers’ bags, I would have abandoned the campaign to Egypt. Victory cannot be achieved through forbidden means!”

A. de la Motraye, the voyager and diplomat said:

“I cannot hesitate for a moment to express the honesty of the Turks. I am absent-minded. Many times I have bought goods from various shops and forgotten my purse or watch among the piles of goods. Sometimes, after leaving twice the amount of money I owed, I have left without waiting for the shopkeeper to notice the excess money I gave. But I must say that despite all these situations, nothing of mine, not even a single coin, has ever been lost in Turkish shops. Because as soon as the shopkeepers understand the situation, they immediately send someone after me. If I couldn’t return to the shop after realising my absent-mindedness, then they would send someone all the way to Beyoğlu, where I lived, to return the forgotten item. This situation has occurred not just once but several times.¹¹³”

A story was recounted by Antoine-Laurent Castellan (1772–1838), a French painter, architect, and engraver. He wrote about the unparalleled honesty, fairness, and generosity in the Ottoman Empire:

113. *Ibid*, p.4.



“A friend of mine told me: I was returning from Istanbul to Beyoğlu with a bag containing a thousand kuruş. As I was getting off at Tophane Pier, my bag ripped open. All the coins spilled out onto the pier, and some even rolled into the sea. Before I could even say ‘oops,’ the people nearby rushed to pick up the coins. Everyone was gathering as much as they could. I was frozen in shock, not knowing what to do, just watching these actions with great concern. And what did I see! Everyone was putting the coins they had collected into the bag that was left on the edge of the sea. This eased my mind a bit. Even the boatmen, diving into the water, retrieved the kuruş coins that had sunk to the bottom of the sea.

Although I wanted to show generosity in return, as they had already done their duty, each one withdrew to one side. Besides, they were so crowded that there wouldn’t have been enough tips for everyone.

After all the coins were collected and put into the bag, a porter loaded it onto his back and took it all the way to my house.

Once inside, I immediately began to count my money with great curiosity. I thought I had suffered a lot of loss, but when I saw that my thousand kuruş was exactly in the bag, I was amazed. I couldn’t believe my eyes; I counted again. Yes, not a single penny was missing.¹¹⁴”

The strength of the moral structure in Ottoman society primarily stemmed from the strong family. Parents were



raised with moral and spiritual upbringing. Moreover, there were large and extended families in the past. There was no such thing as a “nuclear family” as we see today. Therefore, in raising a child with good manners, in addition to a righteous mother and father, the influence of grandparents and relatives was also very important and beneficial. Knowledge and wisdom were learned from knowledgeable and prayerful grandfathers; manners and customs were learned from grandmothers who had reached perfection with the grace, elegance, and courtesy of Islam.

The neighbourhoods and streets where elders who lived by Islamic morals, led to markets established with the spirit of sharing and caring. The entire society was like a school for manners and generosity

Thus, children were naturally educated under the supervision of exemplary individuals of good manners, and with the blessing of positive suggestions from all directions, they gained a strong personality and character.

Alongside this, the sufi lodges, acting as spiritual rehabilitation centres, also guided society. People with problems would go to the sufi centres and return home peacefully after resolving their problems with the spiritual atmosphere they found there.

The calligraphy panels adorning the walls of tekkes and sufi centres with expressions such as “Be patient,” “This too shall pass” “Be courteous” were like medicine for the hearts, nourishment for the soul.

The expression “Be patient” gave instructions to the hearts; “Do not hurt any creatures! Do not be hurt by any



creature!” instilled the consciousness of being able to attain divine forgiveness by forgiving Allah’s creatures. It taught to be content with the divine decree.

The expression “This too shall pass” spoke to the hearts as follows:

“O human! All the grief, sorrows, and hardships you encounter are like temporary guests in your heart. Do not think they will remain permanent and despair! Do not be overly saddened by the temporary troubles that befall you, for they are fleeting. Do not rejoice too much in the transient blessings and pleasures you acquire; for they have no eternity...”

As for the expression ‘Be courteous’: It invites one to good morals. And taught us to pray to God for good ethics.

Our Ottoman ancestors had all these teachings and similar instructions at the very centre of their lives as spiritual reinforcements that beautified ethics. Therefore, the sultans were servants to the friends of Allah, their soldiers were like dervishes/spiritual people, honest merchants were like monuments of virtue, the rich were generous and humble, the poor were self-sufficient and dignified, the scholars were sincere and virtuous, the judges were fair and just, men were bastions of love and loyalty, and women were examples of modesty and grace. The society was like a web woven by the institutions of endowments, and a magnificent civilization of virtues was built over time.

In short, throughout history, Muslims who lived the morals of Islam with dignity have worked for the good of all humanity, regardless of religion or ethnicity, helping, and sheltering the oppressed.



Because they lived by the principle of ‘Treat the created kindly for the sake of the Creator!’ They loved all the people for the sake of their Creator. As long as they did not commit injustice, restrict people’s beliefs and worship freedoms, or oppress, they did not interfere with anyone, regardless of their religion. “They did not consider injustice and oppression justified merely because someone did not embrace Islam; they respected their rights and justice as well. In fact, they took even greater care to protect the rights of non-Muslims, fearing that any slight wrongdoing toward them might be attributed to Islam”.

When we look at history, we can clearly see that Islamic civilization never sought to destroy other societies. On the contrary, it has taken and developed elements from other civilizations that conform to its own values. If they were under its rule, it protected them. The city-state of Medina was established by the Prophet Muhammad, peace be upon him. After his presence, in the era of” the Four Caliphs, the Umayyads, Abbasids, Andalusians, Indian, Seljuk, and Ottoman Islamic states, Jewish, Christian, Buddhist, Hindu, and Zoroastrian cultures were preserved. If Islam had only worked for the safety of its members, these civilizations would have disappeared from the stage of history.

This leniency and virtue of Islam has been experienced by many races, religions, and nations, especially in the continents of Africa, Asia, and Europe.



In 'the Christian world' as in Christianity itself, morals have deteriorated along with faith and deeds. The concept of family has been undermined, illegitimate relationships have increased, generations have become addicted to alcohol and drugs, and homosexuality is now seen as normal in many 'Christian' societies.

When looking at today's formerly Christian societies, it is evident that they pursue worldly goals such as material wealth and superiority, physical comfort, and bodily pleasures, which only serve to nourish selfishness. They do so without adhering to any moral principles, without showing mercy, integrity, fairness, justice, or honesty towards those who are not like them. There are many examples of this in history. For instance, Christians:

- Committed large-scale massacres during the Crusades, turning the world into a bloodbath. It is well-known that when the Crusaders entered Jerusalem, they ruthlessly slaughtered not only Muslims but also Jews and even non-Catholic Christians¹¹⁵.

- Through colonisation and colonialism, they slaughtered and enslaved millions of people in the continents of America and Africa. They filled ships with African men and women and forcibly took them to work as slaves in their colonies. If anyone fell ill or 'caused trouble' along the way, they were mercilessly thrown into the ocean.

- Christian Europeans, who advocated humanism and human rights, exhibited black people stolen from Africa and



Aborigines from Australia in cages - forced to live in a miserable state in their cities. Trampling on human dignity and honour, they treated these oppressed people with less dignity than animals.

They buried enslaved Africans who objected to their treatment underground beneath concrete.

Here is an incident from the French Congo:

When the people resisted the atrocities a little, they gathered all the pregnant women to scare the future generations. Then they grabbed one pregnant woman and catapulted her. The poor woman and her unborn child were shattered when they fell. Of course, the hearts of the other pregnant women who saw this were in their mouths; they were terrified. Later on, all the children born to those pregnant women became cowardly, timid and submissive towards the whites.

Again, Christians in their African colonies divided tribes against each other, deprived them of all opportunities, and then exploited their underground and above-ground riches. In terms of showing the perspective of Christian Europe towards Africa, the following statement by Jomo Kenyatta, the founding president of Kenya, is very meaningful:

“When the Europeans came, they had the Bible in their hands, and we had our land. They taught us to close our eyes and pray. When we opened our eyes, we saw that the Bible was in our hands, and our land became theirs.”

In other words, Africa has been deprived of both its material wealth and its future prosperity due to missionary ac-



tivities carried out through various deceitful methods. Deceptions that have led them to believe in a corrupt and false creed. Thus, both their worldly lives and their afterlife have been harmed¹¹⁶.

Meanwhile, Christianity has almost collapsed in the West. Except for the elderly, hardly anyone goes to churches and many churches are being put up for sale.

Therefore, now more than ever, Christian missionaries exert great efforts to 'Christianize' Africa. Moreover, they do not hesitate to resort to methods of trickery, and deceit, spreading a corrupted and false creed, while pretending to offer help like medicine. In this regard, they resort to methods of deception, appearing to be different from what they actually are.

Paul, the architect of distorted Christianity, explains how he convinced people, or rather deceived them, while preaching religion: "...To win as many as possible, I became a slave to everyone. To the Jews, I became like a Jew to win the Jews. Although I myself am not under the Law (the Sharia of Moses), to win those under the law, I acted as if I were under the law... To those not having the law, I became like one not having the law. To win against the weak, I became weak. I have become all things to all people so that by all possible means I might save some." (New Testament, 1

116. Research shows that at the beginning of the last century, while the population of Africa was 300 million, the number of Christians was 9 million and its ratio to the entire population was only 3%. On the other hand, the number of Muslims was 165 million and their ratio to the total population was 55%. In 2010, in Africa, which had a population of 1 billion 13 million, there were 293 million Muslims (29%) compared to 577 million Christians (57%).



Corinthians 9:18-23) As can be seen, Paul admits to considering all means permissible to convince his audience and achieve his goal, essentially practising “taqiyya” by behaving hypocritically¹¹⁷.

Regarding the hospitals established by Christians in Africa, the testimonies of Burkina Faso’s Dr. Halid Sâna provide a striking example of the unethical methods employed in missionary activities there. Dr. Halid Sâna says:

“In the hospitals supported by Western states, they show two pictures to Muslim patients. One is of Jesus, and the other is of the Prophet Muhammad.

If the patient continues to believe in Muhammad, they say, ‘You will not recover from your illness!’ And they do not start the necessary treatment for recovery.

Whenever he says, ‘Only Jesus can save me from my illness,’ they start the necessary treatment. When the patient recovers, they say, ‘You see, Muhammad could not cure your illness, but Jesus came to your rescue!’ In order to convert our people to Christianity, they apply incredible methods.”

- ‘Christian’ America dropped atomic bombs on Japan during World War II. They killed women, children, the elderly, civilian people with no connection to the war, as well as animals and trees, and turned cities into ashes.

Likewise, during World War II, ‘Christian’ Germany slaughtered millions of people.

117. For other methods employed by missionaries, see Erdoğ an Bař - Salih İnci, *Judaism, Christianity, and Islam*, p. 307.



- The capitalist and materialistic ambitions of industrialised Christian states, more than anything else, have polluted the earth, water, and air, caused global warming, melted polar ice caps, and ultimately destroyed nature.

It is necessary to think and ask how Christians, while considering eating a forbidden fruit in Paradise as an original sin that extends to humanity until the Day of Judgment, can tolerate the many atrocities, rebellions, and disgraceful acts that they commit? Along with many examples from history, the Bosnian genocide of 1992-1995 was committed by Christians in front of the whole world. The Christian world's indifference to this brutality, the passing over of these crimes by the institutions of the papacy and patriarchate in silence raises the question - - is it permissible to claim to be followers of a merciful prophet like Jesus? When they slit the bellies of pregnant women because they are not like them, when they brutally shed the blood of little children, are they not committing any sins?

Christian history is notorious for numerous oppressions, tortures, and massacres. Yet, the words of Jesus in the Gospels calls for pacifism: “

...Do not resist an evil person. If someone strikes you on the right cheek, turn to them the other cheek also.” (Matthew 5:39) make it absolutely impossible to reconcile with the historical realities that occurred.

When Christianity became the state religion of Rome and sought to punish 'heretic's those who did not adopt this religion, the Church interpreted Jesus's words and concocted the notion of a 'Just War' against the 'infidels'. Thus, they



attempted to convince the masses now living in ‘Christendom’ that the massacres committed in the name of protecting Christianity were justified. This idea of a ‘righteous Crusade’ has always been a foreign policy staple in European and American politics.

Christians argue that Jesus created a religion of love and peace, citing various evidences from the Gospels. However, there are also various expressions in the same Gospels that contradict this: For example, Luke reports Jesus saying:

“But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.” (Luke 19/27)

And in Paul’s letters, it is said:

“For he must reign until he has put all his enemies under his feet.” (1 Corinthians 15/25)

Elsewhere, Jesus, reportedly, says:

“Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.” (Matthew 10/34-35)

Unfortunately, in the distorted version of the holy book of Christianity, there are many expressions of violence and oppression that contradict the cherry-picked message of love and peace. What a contradiction that a Catholic Church which has been responsible for multiple massacres down the centuries, then turns to a book of love and mercy’ to justify its villainy. For this reason, the history of the Chris-



tian world from an ethical perspective is filled with failures, and contradictions.



The moral record of the Zionists who use Judaism to justify their crimes is not much different. For the past century, violent settlers have opposed Judaic law in the creation of a nation state (before Jahweh gives permission.) Their politicians have not recognized any rights, laws, or principles in this pursuit, fabricating a religious excuse for continued atrocities.

They have constantly rained bombs from the air, land, and sea on millions of defenceless people whom they have squeezed onto a tiny piece of land in Gaza, depriving them of food and drink. They have and continue to commit war crimes, crimes against humanity, and hate crimes even as cameras record the violence.

In just the first 18 days of the 2023/24 genocide, The Israeli Occupation, dropped more than 12,000 tons of explosives, equivalent to the atomic bomb the US dropped on Japan in 1945, on Gaza¹¹⁸. God's message to humanity and the guiding religion which comes from this is intended to bring peace in this world and the hereafter. However, just as even the most nourishing food can become poisonous when spoiled, so religion becomes corrupted and toxic if mixed with falsehood.

Today we see the brutality of a largely atheist or corrupted Zionist faith abandoning mercy and preferring bru-

118. While this book was being written, 4 months had passed since these brutal attacks.



tality. As western leaders pay lip service to Christianity to win votes yet turn a blind eye to crimes against humanity. Despite their deep disagreements, enemies of Islam unite. Yet, how tragic it is that Muslims, who are brothers in faith, cannot unite to save their brothers and sisters from deliberate starvation and massacre!

For it is stated in the noble verse:

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.” (Al-Ma'idah: 51)

The Messenger of Allah, peace be upon him, said:

“A Muslim is a brother to a Muslim. He does not wrong him, nor does he hand him over to his enemy...” (Bukhari, Justice, 3; Muslim, Virtues, 58)

Over centuries, in the vast geography under Ottoman rule, freedom of belief and worship was ensured through legal rights given to non-Muslim communities. After the conquest of Istanbul, Mehmed the Conqueror gave the Christian patriarch greater rights than he had in Byzantine times. According to historians, the Patriarchate had extensive rights akin to “a state within a state.”¹¹⁹

If Muslims had engaged in mass expulsions, massacres, and forced conversions in the lands they ruled for centuries - like the Christian Spaniards - today, there would not be a

119. Engelhardt, *Tanzimat* (translation: Ayda Düz), İstanbul, Milliyet Yay. p. 91.



single Muslim group left in Egypt, or Palestine or especially the Balkans.

Islam, the only true, unpoisoned religion, has taken a sensitive approach to ensuring the rights of others outside of itself. Muslims have never attempted to forcibly convert non-Muslims by the sword, unlike the brutality of the Rome-led Crusaders or the Spanish Inquisition.

The modern West creates new phrases such as ‘culture of coexistence’, ‘minority rights’, freedom of belief and expression’ as its politicians, constantly escalate hostility towards Muslims.

Undoubtedly, Islamophobia is a project of those who want to prevent Islam from gaining popularity worldwide and keep their fellow believers away from the light of Islam through negative social and spiritual conditioning. Their aim is to create a wave of hatred and hostility towards Islam and Muslims. Thus, they seek to legitimise the exploitation and plundering of Islamic regions by global powers and normalise attacks against Muslims.



BUDDHISM

In this study, we will first provide a summary of the history of Buddhism, its founder, beliefs, sacred texts, rituals, sects, and other related topics. In the second chapter, criticisms of Buddhism will be discussed. This section will especially focus on Buddhism's concept of divinity, the deification of Buddha, who was originally a human being, by his disciples and followers, as well as reincarnation, the belief in karma, the soul in Buddhism, death, and other such subjects.

Buddhism is a religious philosophy founded by Buddha, who lived in India in the 6th century B.C. It is estimated that there are around 400 million Buddhists in the world today. Buddhism emerged as a movement opposing Hinduism, which had existed in the region for centuries. Buddha challenged the polytheistic religious views of Hinduism, also known as "Brahmanism" due to the authority of the religious class in India, the "Brahmans." He opposed the authority of Brahman priests, the sacred texts of India called the "Vedas," the caste system, the belief in sacrifices,



and certain Hindu rituals. However, Buddhism preserved some of the beliefs and practices from Hinduism, such as reincarnation, life after death, karma, nirvana, and yoga, though with slight modifications.

After Buddha's death, most of his followers attributed divinity to him. Since Buddha remained relatively silent on matters such as the existence or nature of a creator, heaven, and hell, there has been debate over whether Buddhism is a religion or a philosophical and moral system. However, because of its beliefs, sacred texts, moral principles, temples, monastic life, and the presence of religious monks, Buddhism is generally regarded as a religion by the majority.

Although Buddhism originated in India, it lost its presence there by the 9th century and found opportunities to spread mainly outside India, particularly in China, Japan, Korea, and other parts of Asia and the Far East. Historians explain the widespread influence of Buddhism over such a vast geographical area by its adaptability and flexibility in adjusting to local cultures and religions. For this reason, today we encounter different forms of Buddhism, sometimes mixed with local religions. For example, Buddhism is known as "Zen Buddhism" in China and as "Lamaism" in Tibet.

After the fall of the last Muslim state in India, the Mughal Empire, in the 19th century, the region came under the colonization of Western powers. The Christians who arrived conducted missionary activities against both the Hindus and Muslims and also translated the sacred texts of Buddhism and Hinduism into Western languages. As a result of these translations and migrations from India to the West,



certain mystical elements of Indian and Buddhist origin, such as yoga and meditation, began to spread in the West and in other parts of the world, including our country. Consequently, today there are many different “New Religious Movements,” which are influenced by mystical elements from these sources or other religions. These movements have turned into buffet-style religions, stripped of much of their religious content but still containing some spiritual and mystical elements, making them highly appealing to those who prefer a secular lifestyle. Some of these movements, particularly targeting young people, promote ideas of unlimited freedom under the guise of challenging moral boundaries, posing a threat to our youth.



A. The Life of Buddha (563-483 B.C.)

Buddha, considered the founder of Buddhism, was a monk who lived between 563 and 483 B.C. He was born in the town of Lumbini, in the city of Kapilavastu, India. After his death, his followers exalted him and attributed divinity to him. Buddhist sources narrate certain miraculous events surrounding his birth. According to Buddhists, Buddha is the earthly manifestation (avatar) of a god who occasionally descends to Earth in human form. Buddhist belief holds that Buddha is a holy being sent by the gods in heaven, manifesting in human form for the seventh time. Today, Buddhists are awaiting the arrival of the final Buddha, Maitreya.

Prophets foretold that Buddha would either become a great king or a great religious leader. His father did everything possible to ensure that he would become a noble king rather than a religious leader, providing him with a luxurious life in the palace and preventing him from leaving. Buddha married and had a son, but one day, he managed to leave the palace and encountered, over successive days, an old man, a sick person, a dead body being taken for



cremation, and finally an ascetic monk. These encounters made him realize that life was not confined to the palace. He then left his wife, child, and palace, choosing a life of extreme asceticism. However, the transition from extreme luxury to extreme asceticism proved too difficult, and Buddha came to believe that the middle path, which avoided both extremes, was the correct way. After experiencing both excesses, Buddha meditated under the Bodhi Tree (Fig Tree), where he suddenly attained enlightenment and declared that he had found the “middle path.”

After this, Buddha traveled to Benares, where he delivered his first sermon in what is known as the Deer Park, marking the beginning of his religious teachings. For the remaining forty-five years of his life, he dedicated himself to spreading these truths. Buddha founded a large monastic community (Sangha), composed of male and female followers, with a missionary character. After his death, his body was cremated, and the ashes were divided into eight parts and sent to Buddhist temples. His disciples compiled his teachings and transmitted his thoughts and religious principles to future generations.



B. History of Buddhism

After Buddha's death, his followers convened various councils to resolve the issues that arose. The first three councils are particularly important.

The First Buddhist Council, known as the "Rajagraha Council," was convened in the year of Buddha's death. At this council, two sacred texts were compiled: the Vinaya Pitaka, which contains the monastic rules taught by Buddha, and the Sutta Pitaka, which contains Buddha's sermons.

The Second Council took place a century after Buddha's death, in 383 B.C. Known as the "Vaishali Council," this council debated whether the use of valuable items like gold and silver was against the monastic spirit. This marked the first schisms among Buddhists.

The Third Buddhist Council was held in 250 B.C. during the reign of King Ashoka, who had adopted Buddhism as the state religion. At this council, the nature of Buddha was debated. Those representing the conservative faction, who would later form the Hinayana sect, emphasized Buddha's human side. In contrast, those who would later establish the Mahayana sect highlighted Buddha's divinity. The most important outcome of this council was the rec-



ognition of the Abhidhamma Pitaka, a philosophical text derived from Buddha's teachings, as sacred. Thus, the sacred canon known as the Tri-Pitaka (Three Baskets) was completed, consisting of the **Vinaya Pitaka**, **Sutta Pitaka**, and **Abhidhamma Pitaka**. Additionally, the Buddhist missionary organization, the Sangha, was restructured during this council, promoting Buddhist missionary activities.

Subsequent Buddhist councils were convened to address problems that emerged later in Buddhism's history. The most recent council, known as the Sixth Council, was held in 1954 in Rangoon, Myanmar, in commemoration of the 2,500th anniversary of Buddha's death. At this council, the entire sacred text was recited and reaffirmed.

One of the most significant events in Buddhist history was Emperor Ashoka's adoption of Buddhism as the official state religion in 260 B.C. It is said that after repenting for the bloody wars he had caused, the emperor embraced Buddhist beliefs and became known as the first Buddhist king. Ashoka's contributions to Buddhism include convening the Third Buddhist Council, completing the Buddhist scriptures, strengthening the **Sangha** missionary organization, sending missionaries to spread Buddhism around the world, and constructing 84,000 Buddhist temples to encourage devotion among the people.

The first six to seven centuries after Christ were a period of Buddhist expansion. However, over time, Buddhism's presence in India weakened due to the rise of Brahmanism (Hinduism), the growth of Jainism, the decline of the Sangha missionary organization, and a reduction in state sup-



port. By the 1400s, Buddhism had disappeared from India and found opportunities to spread outside the subcontinent.

Another factor that weakened Buddhism was the rapid spread of Islam in the Indian subcontinent after the 11th century. Muslims began to dominate the region during Sultan Mahmud of Ghazni's Indian campaigns (1001-1027). The Delhi Sultanate (1206-1526) ruled the area for a long period, followed by the Mughal Empire (1526-1858), the last major Muslim state in the region. The spread of Islam in Central Asia and Indonesia also led to the decline of Buddhism in these areas. Muslims ruled the region for more than 800 years, generally showing great tolerance toward other religions and minorities.

Countries where Buddhists lived, such as Sri Lanka, Japan, China, Burma, Cambodia, Vietnam, and Korea, became arenas of struggle for Christian colonial powers starting in the 16th century. Missionaries who arrived with the colonizers carried out missionary activities among all religious groups, including Buddhists. The translation of Buddhist texts into Western languages and subsequent migration from India to Europe and America sparked Western interest in Buddhism.



C. The Belief Structure Of Buddhism

I. Belief in God and the Confession of Faith

Buddha's silence on matters such as God, the soul, the afterlife, and the beginning and end of existence is one of the most fundamental features that distinguish Buddhism from other religions. This silence raises the question of whether Buddhism can truly be considered a religion. According to a story, one of Buddha's students asked him about these topics, to which Buddha replied with an interesting analogy. He said, "Just as it would be absurd for someone wounded by a poisoned arrow to refuse treatment until they knew the name, caste, and identity of the person who shot the arrow, it is similarly foolish to seek answers to such questions while being poisoned by the arrow of ignorance. Instead, the focus should be on immediately freeing oneself from suffering."

However, in some statements attributed to Buddha, we find vague references to an absolute creator—one who is unborn and uncreated. Despite these unclear remarks about God, after Buddha's death, rituals and veneration around his statues, ashes, sacred relics, and places of residence led to his deification. Today, we are faced with a portrait of an exalted Buddha, endowed with superhuman qualities.



The Question of Existence

Buddhism's ambiguous stance on God leads to certain questions, one of which is the question of how existence came to be. Buddhism does not accept that existence came about randomly; instead, it tries to explain this problem through a principle known as the "Law of Dependent Origination" (Pratītya-Samutpāda). According to this principle, existence arises from a chain of interconnected causes. This chain includes delusion, actions, consciousness, mind, senses, feelings, and desires, which result in the continuous cycle of birth, aging, and death. However, instead of providing a satisfactory answer to this significant question, Buddhism focuses on highlighting moral principles as its response.

The Concept of the Soul

Another question Buddhism faces is the concept of the soul. In contrast to Hinduism, Buddhism denies the existence of an eternal soul or essence created by a god that accompanies the being throughout its existence. According to Buddhist belief, everything is in a constant state of change and is impermanent. The process of rebirth (reincarnation) does not depend on a soul. This ambiguous stance on the soul makes it difficult to explain beliefs such as karma, repeated rebirth, and ultimately attaining nirvana. Given this lack of a substantial soul, the question remains unanswered as to what exactly endures the cycles of death and rebirth, experiencing suffering and eventually reaching enlightenment (nirvana).



Buddhism's Confession of Faith

Buddhism contains three principles of faith established by Buddha's disciples. These are:

"I take refuge in Buddha, I take refuge in Dharma (the teachings), and I take refuge in Sangha (the monastic community)."

Taking refuge in Buddha signifies a commitment to him. Taking refuge in Sangha reflects devotion to the religious clergy, who are considered the successors of Buddha. Buddhism can only be truly lived under the guidance of a spiritual teacher or mentor. Dharma represents the Buddhist doctrine, and it requires a Buddhist to accept certain elements of faith and practice, including the Four Noble Truths, the Eightfold Path, karma, and nirvana, which will be further explained.

II. The Four Noble Truths and the Eightfold Path Belief

The Four Noble Truths

Belief in the Four Noble Truths is the most fundamental principle of Buddhism. These are:

1. First Truth: Recognizing that life is full of "suffering and pain."

2. Second Truth: Understanding that the source of suffering and pain is the "desires and cravings" within humans. According to Buddhism, these negative states are entirely human in origin, with no influence from a divine creative will.



3. Third Truth: Believing that “suffering must be eliminated.”

4. Fourth Truth: Accepting that in order to overcome suffering, one must follow the principles of the “Eightfold Path” in Buddhism.

The Eightfold Path

In Buddhism, the Eightfold Path is expressed through the concept of Dharma Chakra, which means “the wheel of faith.” A person who follows this path begins to turn the wheel of faith. Some of these eight rules relate to mental and spiritual activities, while others concern physical and bodily practices. These steps are not sequential but must be practiced simultaneously. They are:

1. Right Knowledge or Correct Belief: This refers to understanding the Four Noble Truths mentioned above, which form the foundation of Buddhist belief. This knowledge can only be attained with a clear mind, and the spiritual guidance of a mentor, known as a “Guru,” is important in this regard.

2. Right Thought: To attain right thinking, one must abandon selfishness, hatred, anger, lust, and other negative thoughts and actions, and instead focus on virtuous deeds.

3. Right Speech: One must avoid bad speech, such as lying, slander, and gossip.

4. Right Action: Avoid actions like killing, lying, adultery, theft, and the consumption of alcohol.



5. Right Livelihood: Choose professions that benefit others, while avoiding those that cause harm, such as jobs related to alcohol, weapons, or butchery.

6. Right Effort: Make an effort to avoid bad thoughts and cultivate good habits.

7. Right Mindfulness: One must always maintain self-awareness and reflection.

8. Right Contemplation : Discipline the mind through deep meditation, purifying it from negative thoughts and cultivating positive ones. Ultimately, one must reach a state of deep tranquility, free from all emotions, including happiness and pain, to attain purity and Nirvana.

III. Karma, Reincarnation, Nirvana, and Belief in the Afterlife

In Buddhism, there is no direct mention of fate or predestination. However, concepts such as karma, reincarnation, nirvana, and the afterlife, which may be related to fate and predestination, are discussed.

Belief in Karma

Karma, defined as a cause-and-effect relationship, is a concept that expresses how a person's intentional good or bad actions in this life will have consequences in the next life. If a person harbors bad thoughts and engages in negative behavior, they will experience a life filled with pain, suffering, and misfortune in the next life. On the other hand, if a person has good thoughts and performs good deeds, they will find happiness in the next life. This cycle continues until the



person reaches Nirvana. However, because Buddhism lacks a concrete belief in a god, it is not a god who determines the destiny of a person reborn through karma, but rather the person's own actions. In this way, a person is the creator of all their deeds. Buddhists do not accept the existence of a divine universal will. Unlike Hinduism, Buddhism also rejects the caste system, which in Hinduism determines a person's social status in their next reincarnation as a result of karma.

Reincarnation (Rebirth)

The concept of rebirth in Indian languages is called "Samsara," and it is sometimes expressed through terms like transmigration, reincarnation, or soul migration. However, Buddhism does not accept the belief in a permanent essence or soul, as is the case in Hinduism. Therefore, it is more accurate to refer to this concept as "reincarnation" rather than "transmigration" in Buddhism. According to the Buddhist understanding, nothing is permanent, so what appears as death is actually just a transition to a new birth. Our perception that something exists continuously is, in fact, an illusion.

Nirvana

Nirvana literally means "extinction," "cessation," or "calming down." In Buddhism, it generally refers to the ultimate liberation. According to a Buddhist, nirvana cannot be explained with words, but rather is a spiritual state that can only be attained through experience. Because of this, different sects offer various definitions of nirvana. For example, the Hinayana sect defines nirvana as the cessation



of desires and passions in a person, while the Mahayana sect views nirvana as the state of infinite happiness that the soul attains. According to Buddhist belief, a person who follows Buddha's teachings perfectly, comprehends the impermanence of things (anicca), and purifies themselves from all desires and passions, reaches the state of perfection known as nirvana. Even though people may achieve nirvana during their lifetime, their physical existence continues, so they live on earth until their death. Once they die, they have completed nirvana and are freed from the cycle of rebirth, escaping the suffering of returning to the world.

Belief in the Afterlife

Belief in the afterlife in Buddhism is also ambiguous. Buddha discouraged his students from asking questions about the afterlife, stating that nirvana is already the ultimate and final state. Some argue that Buddha deliberately remained silent on these topics to emphasize the importance of morality and action in the present life rather than engaging in fruitless debates about the afterlife. However, in some teachings attributed to Buddha's disciples, it is said that those who do good will be reborn in happiness in heaven after death, while those who do evil will be reborn in hell. Nonetheless, people will remain in heaven or hell only for the amount of time proportionate to their good or bad deeds. Therefore, in some Buddhist interpretations, heaven and hell are seen as temporary intermediate places between death and rebirth. As seen here, the varying accounts about the afterlife in Buddhism create a conflicting view of its stance on life after death.



IV. Belief in Sacred Texts

The sacred texts of Buddhism were initially transmitted orally by Buddha's disciples for two centuries before they began to be written down. The Buddhist sacred texts are known as the "Three Baskets," or Tripitaka, and are composed of three books. These are also referred to as the Pali Canon. The books are: Vinaya Pitaka, Sutta Pitaka, and Abhidhamma Pitaka. The first two were compiled at the First Council in 483 B.C., immediately after Buddha's death, and the third was recited and confirmed at the Second Council in 383 B.C. These were passed down orally to subsequent generations through communal recitations until they were written down at the Fourth Council in Sri Lanka in 25 B.C., four centuries after Buddha's death.

The sacred texts of Buddhism are as follows:

- Tripitaka (Three Baskets)

1. Vinaya Pitaka

Contains monastic rules and ethical principles.

2. Sutta Pitaka

Primarily contains the teachings of "Dharma," including the Four Noble Truths and the Eightfold Path, as well as stories, legends, and poems.

3. Abhidhamma Pitaka

Philosophical explanations of the previous books, intended for more advanced individuals.

In addition to these, there are other sacred books and commentaries that interpret Buddhist texts, beliefs, and practices, but they do not hold the same status as the Tripitaka.



D. Worship and Temples in Buddhism

Buddhist sects have differing views on reverence towards Buddha. According to the Hinayana sect (Theravada), which emphasizes Buddha's human nature, salvation is possible through Buddha's guidance. However, in the Mahayana sect, which views Buddha as a deity, salvation is possible through direct worship of Buddha. For this reason, reverence towards Buddha's statue in homes and temples is very important. Meditation, which is widely practiced among Buddhists, is part of the worship. On religious days, the laypeople join the monks in monasteries for fasting, prayer, and meditation.

Religious Obligations

In Buddhism, the religious obligations of monks and laypeople differ:

- For Laypeople:

1. Do not harm living beings (no killing).
2. Do not take what is not given (no stealing).
3. Abstain from sexual misconduct (no adultery).
4. Do not lie.
5. Avoid intoxicating substances.



- For Monks (in addition):

1. Eat moderately.
2. Avoid entertainment.
3. Refrain from adornments.
4. Do not sleep on luxurious beds.
5. Do not use gold or silver.

Male monks must follow 227 rules, while female monks must follow 311 rules. They are allowed to possess only monastic robes, a begging bowl, a razor, a needle, thread, and a cloth. The most important collective practice for monks is the “confession of sins” (Pratimoksha), held every fifteen days with mandatory attendance.

In addition to the basic five precepts, the laypeople must avoid the use and trade of harmful substances like weapons, alcohol, and tobacco. For the laypeople, one of the most virtuous deeds is to provide for the basic needs of monks, who are prohibited from working. People bring food, drinks, clothing, dishes, umbrellas, and other items as offerings to monks.

Temples

In Buddhism, collective worship is not mandatory. People can visit the temple whenever they wish. Buddhist temples are called “Vihara.” The most sacred object in the temple is the statue of Buddha. Temples contain lotus flowers, candles, and incense, which symbolize purity. People also bring various foods and drinks as offerings. One of the most



important parts of the temple is the “meditation room.” In this room, there is a focal point or image to concentrate on during meditation. Near the temples, there are stupas or pagodas, which house relics of Buddha, such as his hair, bones, or teeth, and are frequently visited.

Puja Ritual

The most important ritual in the temple is the Puja ceremony. Upon entering, shoes are removed, Buddha’s statue is saluted, and meditation is performed. At the start of the ritual, a Buddhist joins hands in prayer and bows, repeating the confession of faith three times: “I take refuge in Buddha, I take refuge in Dharma, I take refuge in Sangha.” During the bow, the hands are placed first above the head, then below the mouth, and finally at the chest before kneeling and bowing. Flowers, light, incense, offerings, food, and drink are presented to the statue in the temple. These offerings are typically used for the temple and the monks.

Personal Worship

Since temple worship is not mandatory, Buddhists often dedicate a room in their homes for meditation and worship. A statue of Buddha is always present, and offerings of flowers, incense, food, and drinks are made, along with lighting candles. Worship is usually performed during the quiet hours of the morning. Buddhist prayers are called “mantras,” meaning Buddhist chants or invocations.



Prayer Beads: Malas and Chakras

Buddhists use “malas” (prayer beads) and “chakras” (prayer wheels) while reciting mantras. These beads often consist of 108 pieces, though some have 27, and are designed to prevent confusion while counting prostrations and prayers. The most valuable beads are made from the Bodhi tree.

The Most Famous Buddhist Prayer: “Om Mani Padme Hum”

The most sacred Buddhist mantra is “Om Mani Padme Hum,” meaning “Hail to the jewel in the lotus flower.” This mantra is recited throughout daily life (in cemeteries, at funerals, during hospital visits). It is chanted using specific breathing techniques, hand and mouth movements, and a distinct melody. This prayer, believed to protect individuals, is sometimes inscribed on rocks and stones.

Meditation

Meditation is one of the core concepts of Buddhism and is also practiced in Hinduism. It refers to mental training and discipline. Meditation can be practiced in temples, monasteries, homes, or anywhere. Typically, it is performed in a cross-legged position. A person focuses on a distant image of Buddha, a flower, or another object, reciting specific Buddhist prayers along with breathing techniques. Some visualize Buddha during meditation and imagine becoming one with him. In the initial stage of meditation, the mind is cleared of negative emotions, while in the second stage,



positive qualities are cultivated. Buddhist authorities caution against placing too much importance on extraordinary experiences that may arise during meditation. There are many different types of meditation practices in Buddhism.

Religious Festivals

Various Buddhist festivals and pilgrimage visits are seen as collective worship. The most important religious holidays are Buddha's Birthday, the Day of Enlightenment, the Day of Nirvana (the day he died), and the New Year. These dates are celebrated at different times by different sects. Additionally, there are celebrations marking the beginning and end of the rainy season.

Pilgrimage

Although pilgrimage is not mandatory in Buddhism, certain places associated with important events in Buddha's life are visited. These include Lumbini Grove, where Buddha was born; Bodh Gaya, where he attained enlightenment (where meditation and prostration are considered the highest forms of worship, and visitors believe their sins are forgiven); Deer Park, famous for its deer and where Buddha gave his first sermon; and Kushinagar, where Buddha died, which is also a significant pilgrimage site.



E. Buddhist Sects and Areas of Spread

Hinayana Sect (Small Vehicle)

The first divisions within Buddhism emerged 100 years after Buddha's death, during the Second Buddhist Council in 383 B.C. About two centuries later, around 200 B.C., the first splits that would form the Hinayana sect (Small Vehicle) began to appear. The followers of the Hinayana sect, who identify themselves as Theravada—meaning those who follow the path of the true ancestors and the authentic religion—focus on individual salvation and have a more conservative structure. Since it spread in Southeast Asia, it is also referred to as Southern Buddhism. This sect is prevalent in South Asian countries like Sri Lanka (Ceylon), Burma (Myanmar), Cambodia, Laos, Thailand, and Vietnam. Today, except for Vietnam, Buddhism is recognized as the official religion in these countries.

Mahayana Sect (Great Vehicle)

The Mahayana sect (Great Vehicle) began to emerge around 100 A.D. It holds different views from the Hinayana sect and has a more liberal perspective, aiming for collective salvation. Since it spread in the north, it is also referred to as Northern Buddhism. This sect is widespread in countries



like China, Japan, Tibet, Korea, and Mongolia. Buddhism, which originally arose in India, eventually left its homeland and found opportunities to spread outside of India, particularly across the Asian continent. Today, there is hardly any country in Asia that hasn't been influenced by Buddhism.

In China, Buddhism was influenced by Taoism and other local Chinese traditions and became known as "Ch'an Buddhism." It remained an important part of Chinese history until the oppressive Communist era in the 20th century.

In Japan, Buddhism, influenced by Japanese culture and religions, is known as "Zen Buddhism." Since many Japanese people believe in multiple religions simultaneously, some identify themselves as both Shintoists and Buddhists.

In Tibet, Buddhism is known as "Lamaism," characterized by the deification of natural forces. One key feature of Lamaism is the extreme reverence for monks and clergy. The person known as the "Dalai Lama" has been the highest religious and political authority since the 14th century. After Communist China's invasion of Tibet in 1950, the 14th Dalai Lama fled to India in 1959 with 70,000 refugees and was awarded the Nobel Peace Prize in 1989.

Although these are the main sects, different schools also emerged within them. It is said that by the beginning of the first millennium, there were as many as 18 schools. Buddhism, being a missionary religion, has also spread to the West. Today, it is estimated that there are 5 million Buddhists in the United States and 1 million in Western countries, with the total number of Buddhists worldwide being around 400 million.



A CRITICAL COMPARISON OF BUDDHISM

A. Criticism of Buddhism from Various Aspects

In this section, the information provided in the first part based on Buddhist sources will be critically examined from different angles. In conclusion, the beliefs and practices of Buddhism will be briefly compared with those of Islam.

Belief in God

One of the most challenging issues for Buddhism to explain is whether there is a creator. This is followed by questions regarding the soul, the afterlife, and the beginning and end of existence. When Buddha was asked about these topics, he remained silent. As mentioned in the first chapter, when asked if there is a God, Buddha responded by comparing the question to a man wounded by a poisoned arrow who refuses to allow the doctor to treat him until he knows who shot the arrow. Buddha suggested that, similarly, questions about God are irrelevant, and instead of



being distracted by such inquiries, people should focus on freeing themselves from their current suffering and pain.

However, from the dawn of humanity, all religions and even philosophical systems have sought to answer these very questions, including the existence of a supreme and powerful creator. These are the fundamental questions that have always occupied human minds: “Who am I? Why was I created? What will happen to me in the end? Who created this vast universe and everything within it, and why?” People have long sought rational and satisfying answers to such questions. This search clearly shows humanity’s innate need to believe in an absolute creator. After people corrupted the religions and scriptures sent by God through His prophets, they attempted to fill the resulting void by deifying various earthly and celestial beings or idols. History is filled with many such examples. Buddha’s silence on these fundamental issues created a gap within Buddhism, which was filled in various ways after his death. For instance, after Buddha’s death, statues of him, his alleged ashes, sacred relics, and places he lived in were revered and offerings of food and drink were made to his statues as sacrifices, leading to his deification. Additionally, when we examine the writings of his followers about Buddha’s birth and death, we see that they attributed superhuman qualities to him, openly deifying him.

Buddhism does not accept that existence came into being spontaneously or by coincidence from nothingness. Instead, it attempts to explain existence through the principle it calls the “Law of Dependent Origination.” Accord-



ing to this principle, the existence of something is linked to a chain of causes, including human actions, consciousness, mind, body, senses, feelings, desires, birth, aging, and death. However, these explanations fall far short of addressing the process of the universe's creation, the origin of the first human being, the beginning of existence, the soul, and its nature. In this way, Buddhism avoids dealing with such significant topics by hiding behind moral principles. The explanations provided under the Law of Dependent Origination fail to offer convincing or rational answers regarding the existence of the universe and humanity, or answers that align with human responsibility.

Belief in Karma

Another issue closely related to the question of God's existence in Buddhism is the belief in Karma, which refers to the "cause and effect" relationship. Karma represents the idea that the good or bad actions people perform in this life will be rewarded or punished in their next life. If someone engages in bad thoughts and behaviors, they will experience a life filled with pain, suffering, and misfortune in their next life. Conversely, if they perform good deeds, a life filled with goodness will follow. This explanation seems to align logically with the principle of justice. However, the problem in Buddhism arises from the absence of a concrete belief in God. In this belief system, it is not an omniscient and supreme creator who determines the fate of the person reborn as a result of their karma, but the individual themselves. Since Buddhism rejects the existence of a divine universal will, it sees humans as the creators of



all their actions. Additionally, in Buddhism, karma has the power to determine the entire existence. This belief that everything, including the creation of new beings and the transfer of souls into different forms, happens solely due to karma without the intervention of a divine power, leads to the attribution of immense importance to karma. However, despite the significance of karma, it remains a concept that is controversial and difficult to explain logically.

First of all, placing excessive meaning on the belief in karma essentially condemns a person to the consequences of their previous life's actions, turning them into a passive being in the present life, almost like a robot. If there is no supreme power that determines everything, and if everything we experience is solely the result of our own past actions, this implies that we have no free will in our current life. In this case, if everything has already been pre-determined, then humans are bound and forced to live in the circumstances they find themselves in. Let's assume that we are currently living according to the consequences of our past actions—how will we then perform the actions that will determine our next life? Will we even have the free will to do so? This contradicts the supposedly libertarian claim in Buddhism that everyone determines their own future through their own free will.

Another issue is that the Buddhist belief in karma, which explains everything through individual responsibility, struggles to account for events that affect multiple people. Some commentators question this belief using the example of parents who lose their young children in a traffic acci-



dent. In this case, should this tragic event be seen as the natural result of the parents' past wrongdoings—their karma—or is it the result of the child's own karma? According to the logic of karma, this event must be the natural result of the child's karma, as each person's life is determined by their own actions. This would mean blaming an innocent child for past wrongdoings in a previous life, which seems unjust. Furthermore, such an event affects not only the child but perhaps even more so the parents. So if this event has deeply affected all parties and led to a tragic outcome, whose bad karma is responsible for it? It seems difficult to determine the cause of the accident in terms of karma.

Reincarnation (Rebirth)

The idea of rebirth, known in Indian languages as “Samsara,” is often expressed through terms like transmigration, reincarnation, or the migration of the soul. However, since Buddhism does not accept the belief in a permanent essence or soul, it is more accurate to refer to this as “rebirth” rather than “transmigration” in Buddhism. Just as the belief in God, which was ambiguous at first, was later clarified through the deification of Buddha, the belief in rebirth also faced challenges and was later explained after Buddha's death. Some researchers argue that the belief in reincarnation was not actually taught by Buddha but was introduced later by his disciples as a response to certain questions.

According to Buddhist belief, if a person attains Nirvana while alive, they are freed from the cycle of death and rebirth, and therefore, after death, they will not be reborn



into a new life. This raises a major dilemma in Buddhism regarding the state of the soul after the body dies. As mentioned earlier, Buddhism does not accept the existence of an immortal soul or essence that forms the core of being. Without such an essence or soul, when the soul passes through the cycle of death and rebirth (reincarnation) and enters different bodies, there is no common feature or identity linking those bodies. Without a permanent, immortal soul, the soul within a body would cease to exist along with the body. Furthermore, since there is no entity such as a soul or essence to carry the accumulation of karma, how can the influence of karma extend into later times and affect other individuals? How can there be any connection or identity between the person who committed the action and the person who experiences the consequences of that action later? The various interpretations that have been made over the centuries to convince people of Buddhist beliefs like the soul, Nirvana, karma, reincarnation, and others, remain unconvincing in terms of both moral and logical consistency. As a result, Buddhist scholars often resort to saying that these states cannot be explained by reason and can only be understood by living in accordance with certain moral principles, thus taking the easy way out.

Nirvana

Nirvana is a key concept in Buddhism that represents ultimate liberation. According to Buddhist belief, a person who follows Buddha's teachings will eventually realize that everything is impermanent and will purify themselves of all attachments to worldly pleasures, thereby reaching per-



fection, or Nirvana. A person who attains Nirvana is freed from the cycle of birth and death, which brings suffering and pain.

However, like some other Buddhist beliefs, the concept of Nirvana does not have a logical explanation. In the end, the classic answer given is that “Nirvana is a state that cannot be explained but must be experienced.” Regarding questions like “What happens after death?” in relation to Nirvana, Buddha stated that such questions cannot be asked, as Nirvana is the final and ultimate state—an answer that is far from satisfying. Nirvana is said to be a state that occurs in this life, while the person is still alive. Buddhists describe a person who attains Nirvana as similar to a seed, roasted coffee bean, or grain of rice—just as nothing can sprout from these, no good or bad action can emerge from someone who has attained Nirvana.

In contrast, Islam does not accept the concept of Nirvana. According to this idea, people would not be held accountable for their actions on the Day of Judgment. In Islam, the soul awaits the Day of Judgment after death, where it will either be rewarded or punished based on its actions. Islam rejects the idea of escaping God’s will or temporarily staying in heaven or hell and then returning to the world.

The idea of reincarnation is also rejected by Islam on many levels. This belief conflicts with divine justice, the concepts of fate and responsibility, the belief in the afterlife and resurrection, and the divine order and balance set by the Creator. It also contradicts the concepts of divine mer-



cy, human dignity, and the balance between this world and the hereafter.

Such beliefs are explicitly rejected in the Qur'an:

“When death comes to one of them, he says, ‘My Lord, send me back so that I may do righteous deeds in the world I left behind.’ But no! It is only a word he utters; and behind them is a barrier (Barzakh) until the Day they are resurrected.” (Al-Mu'minun, 23:99-100)

“So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.” (Az-Zalzalah, 99:7-8)

“Every soul earns only for itself, and no bearer of burdens shall bear the burden of another.” (Al-An'am, 6:164)

“That man will only have what he strives for, and his effort will be seen. Then he will be recompensed with the fullest recompense.” (An-Najm, 53:39-41)

Belief in Transmigration (Tanasukh)

Tanasukh, meaning “soul migration,” is a belief found in Indian-origin religions like Hinduism and Sikhism. As mentioned earlier, Buddhists do not believe in the immortality of the soul, so they refer to reincarnation as the rebirth of the body rather than transmigration. Given the widespread modern belief in transmigration, it is worth briefly discussing it here. In Hinduism, the belief in transmigration or soul migration is crucial for the continuation of the caste system, which holds great significance in social life. A Hindu can only rise to a higher caste in their next life if they



fulfill all the requirements of their current caste perfectly. In this way, a person can ascend to a higher caste through rebirth as a reward for their deeds, while failure could result in descending to a lower caste, or even being reborn as an animal or plant.

The relationship or common characteristics between the different bodies that the same soul is said to inhabit in Hinduism is unclear. If the soul is the same, it should somehow remember the good or bad experiences from previous bodies. The soul, which is said to receive rewards or punishment based on previous actions, should recall its past experiences so that it does not repeat the same mistakes and can live accordingly in its current body. Therefore, people who believe in transmigration or reincarnation should somehow remember their previous lives. However, until now, there has been almost no one who has claimed to do so. The few who have made such claims lack objective, logical evidence to support them. To prove these claims, there should be at least some continuity of memories or psychological similarities between the previous bodies. In reality, it is impossible to know who has been reincarnated into whom.

Furthermore, according to the doctrine of transmigration, there is no guarantee that a person who dies as a human will be reborn as a human again. In this case, if a soul is reborn as an animal or plant in its next life, how will that soul, now animal or plant-like, differ from the soul that was previously human? Will the animal soul possess the same characteristics as the human soul? What kind of good deeds could a soul in an animal or plant form perform to



accumulate “good karma” and be reborn as a human in the next life? There is no convincing or logical explanation for these questions and issues.

Some New Religious Movements and Mystical Trends of Buddhist Origin

Today, some new religious movements, emerging under the labels of yoga and meditation, have their roots in Buddhism and Indian traditions. Although these movements generally claim to be secular and not based on any particular religion, it is evident that their primary sources are Indian religions and Far Eastern traditions. Some of these movements claim to be alternative belief systems that oppose religions and general morality with their unique beliefs, practices, and rituals. These groups often target young people, employing seemingly appealing slogans like “breaking taboos” and using brainwashing techniques, drug use, liberal attitudes toward sexuality, promotion of non-marital relationships and alternative sexual orientations, and supposed advocacy for women’s rights. They often present charismatic leaders, messianic expectations, and, in some cases, atheistic ideas, while maintaining a mysterious and secretive structure. As a result, they pose a significant threat to religions, family structures, and society worldwide.

To reach young people more easily, these groups actively utilize social media, cinema, film, advertising industries, spiritual and mental therapy centers, yoga, and meditation centers. This creates an environment where religious beliefs are easily exploited for financial gain. These movements provide alternative options for some young people



who are disillusioned with life, anxious about the future, or seeking to stand out and prove themselves. Some of these groups include Transcendental Meditation (TM), Ananda Marga, Sahaja Yoga, New Age movements, the Hare Krishna Movement, Brahma Kumaris, Sai Baba, the Mevlana Supreme Movement of World Brotherhood, and Reiki organizations. Additionally, some pseudo-Islamic groups, whose beliefs and practices are not in line with the Qur'an and Sunnah, also exist, and awareness of these groups is equally important.

While the focus here is on Buddhism and Buddhist-derived movements, many other movements, both from the East and the West, also pose a threat to the youth today. Some of these exploit religion to promote their own agendas, poisoning societies with distorted religious interpretations.

One of the primary target groups for these movements consists of young people who feel neglected or undervalued by society or their families. These groups take advantage of this by encouraging individuals to sever ties with their families, relatives, and old friends, essentially asking them to erase their past and make a fresh start. As a result, these individuals become alienated from their past, their religion, their country, and the moral and religious values of their family and society. It is crucial to stay vigilant against these threats and protect our youth.

B. Comparison Between Islam and Buddhism

1. Islam as the Final Religion: Islam is the last religion sent by Allah (the Almighty), and it provides the final divine



message that has been confirmed by Allah Himself, outlining all that is beneficial and harmful to humanity. In contrast, Buddhism emerged about 12 centuries before Islam and, over time, lost its core claims. It was eventually forgotten even in India, the land of its origin, and was succeeded by other religions such as Jainism, Christianity, and Islam. Since Islam, no other religion has influenced or transformed the world to the extent that Islam has. The fact that Islam is the final religion confirms that this is as it should be.

2. Preservation of the Final Divine Message: As Islam is the last religion, its divine message was meant to be preserved and protected. The Qur'an, revealed to the Prophet Muhammad (peace be upon him), was written down immediately and has remained unchanged to this day. In contrast, the Buddhist scripture, Tripitaka (Three Baskets), attributed to Buddha, was only written down about two centuries after his death, with the earliest known complete Buddhist canon dating to the second century A.D., six centuries after Buddha. This raises questions about the reliability of the transmission of Buddha's teachings. The later deification of Buddha and the addition of beliefs and practices not present during Buddha's time are examples that justify these doubts.

3. The Silence of Buddhism on Key Beliefs: One of the greatest shortcomings of Buddhism is its silence on the existence of an all-powerful Creator, as well as on concepts like heaven, hell, and the afterlife. This has led some to question whether Buddhism can even be considered a religion, with some arguing that it is more of a philosophical and moral



system. Although Buddha criticized the polytheistic beliefs of Hinduism during his lifetime, his followers began to feel the absence of a supreme power after his death, as belief in such a power is a natural human need. Consequently, after Buddha's death, some Hindu gods were included in the Buddhist scriptures, and Buddha himself was deified through the veneration of his statues, relics, and places he lived, and worship was offered to him in temples.

4. Lack of Clear Communication in Buddhism: Buddhism does not clearly define the relationship between God, humans, and intermediaries. Without clear explanations, how the relationship between the Creator and creation should be understood remains unclear. Since there is no concept of prophethood, the source of true knowledge and the criteria for truth are left entirely up to the individual. In a world with billions of people, what then becomes the standard for truth? This issue remains a significant problem within Buddhism.

5. Distinction Between Clergy and Laypeople: Like Christianity, Buddhism has a distinction between the clergy and the laity, leading to different religious responsibilities for each group. This presents a problem in terms of divine justice and responsibility. Class distinctions based on religious references have led to the caste system in India and the concept of a superior and chosen race in the Western world. Islam, however, rejects any distinction based on clergy or social class and asserts that everyone is equally responsible before Allah, with duties proportionate to their abilities, rejecting any form of social, class, or religious discrimination.



6. Buddhist Explanations on Rebirth: While Buddha remained silent on topics like rebirth and the afterlife, his followers attempted to provide explanations after his death, leading to the development of a Buddhist belief system. In this system, rebirth occurs in this world and continues until one attains Nirvana. In Islam, however, resurrection happens in the afterlife, and there is no return to this world once the soul departs.

7. Resurrection in Buddhism and Islam: In Buddhism, resurrection occurs individually with each person's death, whereas in Islam, resurrection will take place in the afterlife as a collective event.

8. Human Responsibility in Buddhism and Islam: According to Buddhist belief, a person's rebirth depends solely on their actions, while in Islam, resurrection after death is entirely dependent on Allah's will.

9. Contradictions in Buddhist Teachings: Buddhism presents the individual as the absolute determinant of their actions through karma. Yet, since all actions in a person's life are predetermined, the individual is portrayed as a being who is forced to comply with these predetermined actions, much like a programmed robot, which contradicts the seemingly libertarian and individualistic nature of Buddhism. In Islam, however, Allah, the All-Powerful, has given humans free will as part of their test, allowing them to make choices. This is why, throughout history, some people have denied Allah despite living in His creation.

10. Creation of Actions: In Buddhism, the individual is seen as the creator of their own actions through karma,



whereas in Islam, Allah is the true creator of actions, while individuals are held responsible for their choices.

11. Exaggeration of Karma: Buddhism exaggerates the concept of karma to the extent that even beings considered divine, such as Bodhisattvas, cannot change this rule, as their own divinity is subject to karma. Everything is in a state of constant change, and because of this belief, Buddhism does not accept the existence of a permanent soul. Moreover, it is believed that Buddha's teachings themselves will change, and that a messianic figure known as "Maitreya," considered the Buddhist Messiah, will come after Buddha to introduce new teachings.

12. Temporary Nature of Buddhist Practices: Practices like yoga and meditation in Buddhism provide temporary relief but have no lasting effects. In contrast, Islam offers continuous spiritual paths like prayer, fasting, remembrance of Allah (dhikr), reflection, and recitation of the Qur'an, which keep the soul spiritually alive and strong at all times.



CONCLUSION

Our noble religion of Islam, with its preserved divine origin, its prophetic prescription applicable to life in the most perfect manner, and its magnificent experience spanning fifteen centuries, is the only way of life sufficient for all humanity's needs until the Day of Judgment. As stated in the Quran:

“...Today I have perfected your religion for you, completed My blessing upon you, and I have chosen Islam as your religion...” (Al-Ma'idah: 3).

Islam is the only and perfect religion that Allah is pleased with. With such an ideal religion, there is no need for previous religions, that have lost their validity. Islam is incomparably superior to corrupted religions.

Now, more than ever humanity is in need of Islam's magnificent principles to attain peace and happiness in both worlds. Those who do not accept the true religion of Islam and think they will achieve eternal salvation through false religions are like impoverished beggars, unaware that they are sitting on a treasure and pleading from others in a state of destitution.

Humanity will not be able to escape from this dead end as long as it tries to find their way with the flickering candlelight of corruption whilst closing their eyes to the bright sun of truth.



After converting to Islam, former Secretary of the French Communist Party Roger Garaudy (d. 2012), came to Istanbul. Here, he gave a lecture at the Yildiz Palace. I happened to be present at that conference. Garaudy was asked a sarcastic question:

“You were originally a Catholic Christian. Then you became a communist, deeply committed to Marx’s ideas to the point of revising them all over again. Now you are a Muslim. Will you be making a trip towards India?”

He replied, “Let me explain.” He said, “I was a Catholic. I went to study in America. When I saw that the big cartels and trusts in the USA were dumping millions of tons of milk and burning millions of tons of wheat just to keep the market under their control and adjust prices as they wished, my hatred and rebellion against this ruthless, heartless, and savage capitalism led me to communism. I realised that communism was also dry, soulless, and devoid of any spiritual aspect. I tried to bridge Christianity and communism, trying to add spirituality to it, but it was not possible, it did not work.

At that time, the French government issued an “execution order” against me. I was saved from this danger with the help of an Algerian Muslim soldier. But since I was curious why he had saved me, I later searched and found that Muslim soldier and asked him, ‘While the French officer ordered my execution, why did you save me?’ He said, ‘I am a Muslim, I do not know what your fault is. Without knowing that, I cannot consent to taking a life given by Allah. I fear the spiritual responsibility of this.

Until then, I thought Islam was a primitive tribal religion. This incident prompted me to research Islam. Since I was an



economist, I first studied the economic structure of Islam. I particularly examined the ruling on usury, which is a means of exploitation that is even forbidden in communism. An incident involving Bilal al-Habashi saved me. Bilal brought dates with good quality to the Messenger of Allah. The Prophet (peace be upon him) looked at the dates and asked, 'Where did you find this?' Bilal replied:

"We had low quality dates. We gave two measures of it, in exchange of one measure so as you could eat."

Upon this, the Prophet said,

"Woe to you! This is nothing but usury, do not do so!" and then described the lawful way as follows: "If you want to buy good dates, sell what you have separately; then buy good dates with its money." (Muslim, Musakat, 96)

I saw that the Messenger of Allah (peace be upon him) had closed even the keyhole of every door opened to usury. There is no slightest concession to usury in Islam. This made me start researching Islam more closely.

When I searched for answers to the questions "What is economics in Islam, what is law?" There, I encountered a great genius. That genius was Abu Hanifa. What a magnificent legal mentality he had! He comforted me and showed me the way. But I must say that, unfortunately, the Islamic world today does not properly recognize a legal scholar of Abu Hanifa's calibre. I am the one who tells Muslims about the legal mentality and genius of Abu Hanifa. Yet I have just become a Muslim."

Garaudy is right in his answer. The principles required to organise every aspect of life in the most beautiful way are



present in the vast content of our noble religion, Islam. Islam, the only true religion, has extremely wise, beneficial, and accurate views concerning every aspect of life, from law to morality, from economics to psychology and sociology, from history to art, from family to society, aiming at the worldly and hereafter in human contentment. As long as we do not remain indifferent to these truths, as long as we read, research, inquire, and learn, and live Islam beautifully, we can realise what a tremendous value it is to be honoured with entering this faith.

During the Bosnian Genocide (1992-1995), any accurate observation was made by the great mujahid and thinker of Bosnia, Alija Izetbegovic, who was exposed to the massacres and brutality:

“War is not lost when defeated in battle, but when one becomes like the enemy.”

The ummah of Muhammad, peace be upon him, is now almost 2 billion people on earth. We are paying the heavy price of alienating ourselves from the Islamic personality and character through imitating a capitalist, non-Muslim way of life.

In such a time and environment, it is especially important to declare to the whole world the following realities;

Islam is the religion of mercy,

The true peace humanity needs is found in the sublime principles of Islam,

We need to eliminate the misconceptions left in minds and hearts by dirty propaganda and present Islam, the only true religion, in its original clarity.



For this reason, it is necessary for us to first understand and comprehend our religion well. On the other hand, reality is as vast as an ocean, it may not be possible for people to take on more than the capacity of the container of their mind and heart. As Jalalddin Rumi said, "It is impossible to understand the essence of religion. It can only be admired." Just as it is not possible for us to understand the perfect meaning of the true religion Islam with the limited capacity of our mind, it is also not possible for us to fully explain what we have tried to convey in this booklet with the limited possibility of words. Both reason and language are doomed to impotence in this regard. What we have tried to convey in this humble work is perhaps a drop from the vast ocean of realities.

We ask the Almighty Lord that this humble work be a small link in the chain of efforts to make Islam accessible to the understanding seekers of the time.

May Allah enable all of us to appreciate the value of the blessing of Islam properly. May He grant us all the ability to express gratitude for this blessing in the most beautiful manner with our speech, and conduct. May He include us in the ranks of blessed servants who hold onto the truth as truth and avoid falsehood with diligence, through His grace and favour.

Amin!

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(As-Saffat: 180-182)



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