



DİYANET İŞLERİ BAŞKANLIĞI
YAYINLARI

DİYANET DERGİSİ

DİNİ, İLMİ, EDEBİ ÜÇ AYLIK DERGİ

1983

NİSAN - MAYIS - HAZİRAN ● CİLT : XIX - SAYI : 2

İSLÂM'IN TEMEL ESASLARI VE İSLÂM-HİRİSTİYAN DİYALOGU MESELESİ (*)

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Bu makalede, İslâm'ın temel inanç esasları kısaca gösterilecek ve dünyanın iki büyük dîni olan İslâm ile Hıristiyanlığın insanlığın sulh ve huzuru için hangi şartlar altında birlikte gayret sarfedebileceklerine dikkat çekilecektir.

Kelime anlamıyla "İslâm"; "teslimiyet", "barış" demektir. Bir "Müslüman" da, Allah ve insan ile barış yapmış bir kimsedir. Allah ile barış, O'nun iradesine tam teslimiyet demektir. İnsan ile barış da, sadece başkasına kötülük etmekten ve onu incitmekten sakınmak değil, aksine ona karşı daima iyilik yapmak demektir. Her iki anlayış da Kur'ân'da İslâm dîninin gerçek esası olarak yer tutar. (Bk: 2. 122).

Böylece İslâm, bir barış dînidir ve onun Allah'ın birliği ile insanlığın birliği veya kardeşliği şeklindeki iki temel âkidesi, taşıdığı isim ile ilgili olumlu delili ortaya koyar. Öte yandan İslâm, çift katlı özelliğe sahiptir: "Allah'dan başka İlâh yoktur ve Muhammed O'nun Resûlüdür" şeklindeki Kelime-i Tevhid ile yalnızca (Ruhi Kemâl) olgunluk ile ulaşılabilecek ilâhi iradeye tam bir teslimiyet. Böylece İslâm dîni'ni kabul eden kimse bir Müslüman olduğu kadar, kendini İlâhi iradeye teslim

eden ve bütün İlâhi emirleri yerine getiren kimsedir.

Bu kabul, o kimseyi imân esaslarına götürür: İmanın temel esasları şunlardır;

1 — Allah'ın birliği: Kur'ân'a göre Allah'ın birliği şudur: Allah zâtın'da, sıfatlarında ve fiillerinde birdir. Birliğin zıddı şirk'dir. Kur'ân'ın şirk anlayışına göre, İslâm ile Hıristiyanlık arasındaki temel farklılık ortaya çıkar. Kur'ân, Teslis inancına bir şirk olarak bakar. (4/171). Bazılarınca Kur'ân'ın Teslis inancının yanlış olduğu; çünkü onun İsa ile Meryem'i iki Tanrı olarak ele aldığı ileri sürülür. Aksine Kur'ân, Mâide sûresinin 119/120 ayetlerinde bu durumun söz konusu olmadığını göstermiştir. Ne Kur'ân, ne de Hz. Peygamber, Meryem'in Teslis'in üçüncü şahsı olduğu yolunda herhangi bir ifâdede bulunmuşlardır.

Yeni Katolik Ansiklopedisi de, Teslis akidesinin ilk Hıristiyanlarca bilinmediğini ve bunun dördüncü yüzyılın son çeyreğinde şekillendirildiğini söyler.

Daha sonra ikinci Hıristiyan akidesi gelir. Bu da İsa'nın Tanrı oluşudur. Ancak bu akide İnciller'de kaydedildiği şekilde İsa'nın sözleriyle

le desteklenmez. Aynı şekilde Enkar nasyon inancı da İsa'dan çok sonra geliştirilmiştir. Kur'an'da reddedilen diğer bir Hıristiyan inancı, Allah'ın bir oğlu bulunduğu yolundaki inanıştır. Oysa bu inanış, İslâm inancına tamamen zıddır ve Kur'an tekrar tekrar bu inanışın yanlışlığını ortaya koyar. Aslında Allah'ın oğlu bulunduğu yolundaki bir inanç kesinlikle bağışlanmıyacaktır.

2 — Melekler: ikinci esas meleklerle imandır, meleklerden varlık şeklinde söz edilmekle beraber insanlarda olduğu gibi bunlarda kötülük yapabilme gücü yoktur.

3 — Kitaplara ve Peygamberlere İman: Kur'an'a göre Allah her devirde ve her Millete Allah'ın birliğini bildirmek ve insanları âhîret günüyle uyarmak için Peygamberler göndermiştir. Bu bakımdan Müslümanların yalnız Kur'an'a değil, aynı zamanda herhangi bir ayırım yapmaksızın Allah'ın bütün kitaplarına inanması istenir. Profesör Gibb derki: "Allah'ın bütün kitapları vahiyler halinde yazılmıştır ve hepsine de benzer şekilde inanmak ve kabul etmek gerekir. Çünkü hepsi de birbirini tayid eder ve özellikle Kur'an yalnızca önceki kitapları teyid etmekle kalmaz, aynı zamanda en son Vahiy olarak bütün tereddütleri temizler ve Kur'an mükemmel hakikatın en sağlam vesikasıdır."

Bilindiği gibi Peygamberler genel olarak İlahî tebliğin hem taşıyıcıları hem de bu tebliğin fiilî hayatta nasıl yorumlanması gerektiğini gösteren kimselerdir. Bu sebepten onlar takip edilmesi icab eden örneklerdir.

Bunun içindirki Kur'an, bütün ümmetlere Peygamber gönderildiği

ni belirtmekle kalmaz, bir Müslümanın bütün bu Peygamberlere inancının gerektiğini ortaya koyar.

Bütün Peygamberlere inanç, böylece İslâm dîni'nin başlıca prensiplerinden biridir. Gerçi İslâm inancı "Allah'dan başka İlah yoktur ve Muhammed O'nun Resûlüdür" şeklindeki iki özlü cümlede özetlenebilirse de, Hz. Muhammed'e inanan bir kimse böylece isimleri Kur'an'da zikredilmiş olsun veya olmasın bütün Peygamberleri kabul eder. Böylece İslâm, başka hiçbir dînin göstermediği şekilde evrensellik'i ortaya koyar ve bizzat insanlığın genişliğinde bir kardeşlik tesis eder.

4 — Ölümden Sonra Dirilme (Kıyamet): Ölümden sonra bir hayatın varlığına inanç İslâm'ın temel ilkelerinden biridir. Kur'an'a göre ölüm, insan hayatının sonu değildir, o daha yüce bir hayat şekline kapıyı açar.

Diğer taraftan yeryüzündeki bütün yaratıklar insanın hizmetine sunulmuştur. İnsan hayatı, gerçekleştirilmesi gerekli bir takım yüce gaye ve maksada sâhiptir. Şüphesiz iyi ve kötü karşılığını görmelidir. Bütün yaratıklar içinde yalnız insan iyi ile kötü arasını ayırma gücüne sahiptir. Ve bir gün kıyamet kopacak, insan mükâfatını veya cezasını görecektir. Şu hususa işaret edilmelidir ki, kıyamet, bir insanın öteki hayatta kurtuluşu için inancını istenen bir dogma değildir. O, insan hayatının bir ilkesidir. Kıyamete gerçekten inanan bir kimse, önüne çıkan her müsbet fırsattan yararlanmak, hayatını en iyi şekilde yaşamak için bütün gücüyle çalışacaktır. Ayrıca o Allah'ın yaratıklarına imkânları ölçüsünde iyi davranışta bulunmaya koşacak ve her kö-

tü fiilden alabildiğince kaçacaktır. Görülüyor ki İslâm, insana iyi ve kötü fiileri ile ilgili olarak geniş bir hürriyet ve mutlak bir sorumluluk vermektedir. Oysa Hıristiyanlık, yasaklanmış meyveyi yememek yolundaki Allah'ın emrine uymakla (Bu tabir ağır, kasıt ve ısrar ifade eder.) Âdem günah işlemiş ve Âdem'in günahı bütün Âdem oğullarına geçmiş olduğu için bütün insanlar günahkâr doğmuştur, demektedir.

İslâm, çocukların saf ve günahsız doğduklarına inanır. Ona göre günah babadan oğula geçmez. Herkes yapmaması gereken şeyi yapmakla veya yapması gereken şeyi yapmamakla günahı bizzat kendisi kazanır.

Teslis, aslı suç ve çarmıh'a rağmen, Lord Headly'in dediği gibi; "İslâm ve bizzat İsa'nın tebliğ ettiği Hıristiyanlık kardeş dinlerdir". (Ancak, en son din İslâm'ın hükümleri Kur'an ile bildirilince, İncil'in hükmü, Allah tarafından uygulamadan kaldırılmıştır) (**).

Meselâ İslâm ve Hıristiyanlık insanları iyi işlere ve dinî hayata teşvik eder. Sahtekârlık, şerefsizlik, iki yüzlülük, adaletsizlik, kötülük, gurur, hırsızlık, bencillik ve benzeri kötü davranışlara karşı çıkarlar. Her iki din de, gerçekte taraftarlarını Allah'a imana, tövbeye, hakikatte, fazilete cesarete, adalete, bağışta bulunmaya, iyiliğe, güzeliğe ve

doğruluğa çağırırlar. Bu müşterek inançları ve ahlaki esasları gözönüne alarak İslâm ve bugünkü Hıristiyanlık, geçmişteki olayları unutarak insanlığın barışı için, Allahsızlığa, Komünizme ve dünyadaki açlık ve sefalete karşı birlikte çıkarabilirler. Ancak bunun için Hıristiyan dünyasının Misyonerlerinin, kendi dinlerinden olmayan başka din mensuplarını İslâm dünyasında Hıristiyanlığı propağanda eden onbinlerce kitab ve bröşürü kapıların altından atarak veya dağıtarak çalışmaktan vazgeçmeleri gereklidir. Yeryüzünde insanlığın faydasına olacak pek çok konu ve imkân varken, Hıristiyan Misyonerlerin inanç özgürlüğüne, Müslümanlar arasındaki inanç özgürlüğüne karşı bir faaliyet için enerjilerini harcamaları yazıktır.

Herşeyden önce Müslümanlar, İsa'yı, asla kendi tanrıları ve kurtarıcıları olarak kabul etmezler. Hıristiyanlığı da kendi dinleri olarak benimsemezler. Çünkü onlar Allah'ın en mükemmel kitabına şahiptirler ve hakikat nuru ile aydınlanmışlardır. Ayrıca İslâm, bütün ümmetlerin Peygamberlerini ve kitaplarını kabul etmekle BİRLİĞİ, Allah'ın evrensel hâkimiyetini ve dinî tecrübenin evrenselliğini ortaya koymuştur. Keza O, bütün ırklardan ve inançlardan olan insanları, bir tek Allah'a iman, kardeşlik ve barış etrafında toplanmaya çağurmaktadır.

(*) Altıncı sayfada başhyan İngilizce yazının özetidir.

(**) Diyanet (Yazı Tetkik Kurulu).

BASIC PRINCIPLES OF ISLAM AND THE PROBLEM OF DIALOG BETWEEN ISLAM AND CHRISTIANITY

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In this article, I shall try to show the basic views of Islam concerning its beliefs and then to indicate under what circumstances Islam and Christianity, two great religions of the world, could work together for the peace of human beings.

Before explaining the beliefs of Islam, it would be better to write only a few sentences about the Holy Prophet Muhammad's (p.b.o.h.) life and about the expansion of Islam.

The Prophet of Islam was born on 20 th. of April, 570 A.D. at Mecca and died at the age of 63 at Madina.

He was left an orphan in his early life, and was brought up by his grandfather Abdalmuttalib, and later by his uncle Abu Talib. He engaged in the caravan trade and became commercial agent to a widow named Khadija, who was 40, and had several children.

As he hated idolator Arabs and their immorality and impiety, he used to retire for meditation to the cave of Hira which is a few miles from Mecca. At the age of 40, he received revelation from Allah, the Mighty and the Powerful that he had been appointed and been chosen as a prophet whose duty was to reform mankind. He started his divine mission, but was opposed by all except a few, although the Meccans, the entire nation called him the truthful and trustworthy (siddiq : al-amin) and had the fullest confidence in his integrity. They even tortured him and killed some of his followers. He continued his work under these circumstances until such time as Allah the Mighty and the Powerful ordered him and his followers to leave Mecca and migrate to Madina. So his mission made progress only after his migration to Madina in the year 622. Ten years later before his death, it had become clear that Islam was not simply a body of private religious beliefs, but involved the setting-up of an independent community with its own system of government, laws and institutions.

With a strong and efficient government and a faith to inspire its followers, it was not long before the Muslim community controlled all Western Arabia. After a slight backwash on the death of the Holy Prophet (p.b.o.h.), the expanding waves of Islam had extended to Northern Arabia, Syria, Iraq, Egypt, North

he who completely submits himself to the Divine will and practices all the Divine commandments.

This acceptance leads him to the articles of faith or its doctrines and the practical courses to which he must conform his life. The following topics are the basic principles of the faith:

1 — **The Unity of God:** The unity of God, according to the Qur'an, implies that God is One in His Personality (dhât) or Essence, One in His attributes (sifât) and One in His Works (af'âl). His Oneness in His Essence means that there is no plurality of persons in the Godhead; His Oneness in attributes implies that no other being possesses one or more of the Divine attributes in perfection; His Oneness in Works implies that none can do that which God has done, or which God may do. This doctrine of Unity is summed up in one of the shortest and earliest chapters of the Holy Qur'an:

'Say: He is God, the One and Only; God, the Eternal Absolute; He begetteth not, nor is He begotten; and there is none like unto Him.' (Sâra: 112).

The opposite of Unity is shirk, implying partnership. In the Holy Qur'an, partnership is used to signify the associating of Gods with God, whether such association be with respect to the Personality (dhât) of God or His Works, or with respect to the obedience which is due to Him alone. Partnership is said to be the gravest of all sins:

'God forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He Pleaseth; to set up partners with God is to devise a sin most heinous indeed.' (4: 48).

Here, according to the conception of partnership in the Holy Qur'an, I think, the main difference between Islam and Christianity comes into existence. The Holy Qur'an regards the doctrine of the Trinity as a shirk (partnership), and says:

'... So believe in God and His apostles and say not "Trinity": Desist: It will be better for you: For God is One God: Glory be to Him: (Far Exalted is He) above having a son...' (4: 171).

It is sometimes alleged that the Qur'anic conception of the Trinity is a mistaken one, because it speaks of Jesus and Mary as having been taken for two goods. On the contrary the Holy Qur'an says:

'And behold! God will say: "O Jesus the son of Mary Didst thou say unto men, 'Worship me and my mother as Gods in derogation of God?'" He will say: "Glory to Thee! Never could I say what I had no right (to say), Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them sought except what Thou didst command me to say, to wit, 'Worship God, my Lord' and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.' (5: 119-120).

Africa, Persia and so on. On this subject, that is to say, about the rapid spread of Islam Prof. Laura Veccia Vaglieri says:

"Islam like a spring of pure and refined water, developed among barbarian people in a desolate and arid land far from the cross-roads of civilization and human thought... As soon as this spring became an irresistible river, its pure and vigorous stream encircled mighty kingdoms representing old civilizations... On the other hand the passage in the Qur'an which refers to the universality of Islam as the religion sent by God to his Prophet as "a mercy for all peoples" (21 : 108) is a direct appeal to the worlds. This is definite proof that the Prophet felt with an absolute certainty that his mission was to go beyond the limits of the Arab nation and that he was to convey the new Word to people of different races and languages... The history of the first decades of Islam provides us with several examples of the religious tolerance shown by the Muslims towards followers of montheistic religions. Just as the Prophet himself gave guarantees to the Christians of Nejrân that their Christian institutions would be preserved and gave orders to the head of an expedition to Yaman that no Jew be molested in his Judaism, so the Caliphs gave similar instructions to their generals on the conduct of their armies in war. These triumphant generals followed Muhammed's example in making agreements with conquered peoples... (So) What miraculous strength is hidden in this religion? What inner power of persuasion is blended in it? From what depths of the human soul does its appeal evoke a stirring response?"

By these questions of Prof. Vaglieri, it might be begun to explain the purity and the simplicity of Islamic teachings.

The root-meaning of the word 'Islam' is to enter into peace, and a Muslim' is one who makes his peace with Allah the Mighty and the Powerful and man. Peace with Allah implies complete submission to His will, and peace with man is not only to refrain from evil or injury to another, but also to do good to him; and both these ideas find expression in the Qur'an as the true essence of the religion of Islam:

'Nay, —whoever submits (aslama) his whole self to God and is a doer of good,— he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.' (2: 122)

Thus Islam is in its very inception, the religion of peace and its two basic doctrines, the unity or brotherhood of the human race, afford positive proof of its being true to its name. On the other hand Islam has a two-fold significance: A simple profession of faith — a declaration that "There is no good but Allah and

Muhammad is his Messenger' (لا اله الا الله محمد رسول الله) and a

complete submission to the Divine will which is only attainable through spiritual perfection. Thus, he who simply accepts the religion of Islam, the mere novice, is a Muslim as well as.

'And call not, besides God (Allah), on another God. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.' (28: 88).

2 — **Angels:** The second principle of faith is the faith in Angels.

'In the Qur'an the angels are represented generally as God's messengers. They are, like men, His creatures and servants and worship Him continually.'⁴

Though angels are spoken of as beings, they are not endowed with powers of discrimination like those of human beings.

According to the Holy Qur'an, the Angel who brought revelation to the Holy Prophet (p.b.o.h.) is known by the name of Gabriel.⁵ Gabriel is also mentioned in the Holy Qur'an as "Rûh al-Amin" or the Faithful Spirit,⁶ and "Rûh al-Quds" or the Holy Spirit.⁷ In all these places, Gabriel is said to have revealed the Qur'an to the Holy Prophet (p.b.o.h.). The revelation to the prophets that appeared before him is said to have been granted in a similar manner⁸.

3 — **The Faith of Revealed Books and Prophets:** According to the Holy Qur'an, at all times and to all peoples, God has sent messengers or prophets to preach the Unity of God and to warn men of the Judgement. This means that a books was granted to every prophet of God:

'Mankind was one single nation, and God sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed...' (2: 213).

Therefore Muslims are required to believe not in the Holy Qur'an alone, but in all the Books of God without distinction, Prof. Gibb says that all the books of God were written revelations, and all alike are to be believed and accepted, since they all confirm one another and the Qur'an in particular not only confirms earlier scriptures, but, as the final revelation, clears up all uncertainties and is the repository of perfect truth.⁹

On this point it would be better to quote some views of only one or two European scholars concerning the Holy Qur'an. Prof. L.V. Vaglieri says:

'We have still another proof of the Divine origin of the Qur'an in the fact that its text has remained pure and unaltered through the centuries from the day of its delivery until today, and will remain so, God willing, as long as the universe continues to exist.'¹⁰

F.F. Arbuthnot says:

'...A final and complete text of the Qur'an... has remained the same, without any change or alterations by enthusiasts, translators or interpolators, up to the present time. It is to be regretted that the same cannot be said of the Old and New Testaments.'¹¹

In fact the Qur'anic revelations came to the Holy Prophet (p.b.o.h.) in fragments from time to time covering a period of 23 years. As soon as he received a revelation, he used to communicate it to his companions and asked

The reference here is to Mariolatry. That Mary was worshipped is a fact, and the Holy Qur'an's reference to it is significant, but it should be noted that neither the Holy Qur'an nor the Prophet (p.b.o.h.) has anywhere said that Mary was the third person of the Trinity. As it is known the doctrine and practise of Mariolatry can be easily found in the **Encyclopedia Britannica**.² Where the Holy Qur'an denounces the Trinity, it speaks of the doctrine of sonship, but does not speak of the worship of Mary at all; and where it speaks of the worship of Mary, it does not refer to the Trinity.

On the other hand, so far it is known, Jesus Christ himself never even mentioned the Trinity. He knew or said nothing at all about their being three Divine Persons in Godhead. His conception of God was in no way different from that of the earlier Israelite Prophets, who had always preached the Unity of God. For instance he says that:

'He was asked: "Which commandment is the first of all?"

Jesus answered: "The first is, 'Hear o Israel, The Lord our God, the Lord is One; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'"³

The **New Catholic Encyclopaedia** also admits that the doctrine of the Trinity was unknown to the early Christians and that it was formulated in the last quarter of the fourth century.

And then comes the second Christian dogma, i.e., the dogma of the Godhood of Jesus. The Athanasian creed states:

'Furthermore, it is necessary to everlasting salvation that he also believes rightly in the incarnation of our Lord Jesus Christ.'

But this dogma also has no support of the words of Jesus Christ as recorded in the Gospels. And this is out of question that the doctrine of the Incarnation was also developed long after Jesus.

The other Christian dogma refuted in the Holy Qur'an is the doctrine that God has a son. The Holy Qur'an says:

'They say: "(God) Most Gracious has begotten a son!" ' (19: 88).

"They say: "(God Most Gracious has begotten a son!" ' (19: 88).

which shows that from the very first the Holy Qur'an set before itself the correction of this point. It will be observed that a mention of the doctrine of sonship is often followed by the word "subhānahu", i.e. the Beneficent or the Gracious, the word used to indicate the purity of God from all defects. The reason for this is that the doctrine of sonship is due to the supposition that God cannot forgive sins unless He receives some satisfaction therefore, and this satisfaction is supposed to have been afforded by the crucifixion of the Son of God, who alone is said to be sinless.

There is one thing about Divine Being that must be remarked here is that to give even in outline all the teaching about God which is explicit or implicit in the Holy Qur'an would be impossible here. Briefly God in Islam exists from all eternity to all eternity, He is the only reality:

them not only to learn it by heart-in order to receive it during the prayers-but also to write it down. Though the Holy Qur'an as revealed piecemeal, yet the entire revelation is one organic whole. It is the Word of Allah revealed to the last of the Prophets Muhammad (p.b.o.h.) through the angel Gabriel.

The Holy Qur'an, thus existed in a complete and ordered form in the memories of numerous companions in the life-time of the Holy Prophet (p.b.o.h.), and had also been reduced to writing on such materials as were available for writing purposes in those days.

As it is known, the prophets in general are not only bearers of the Divine message, but also they show how that message is to be interpreted in practical life; and therefore they are the model to be followed. It is the prophet's example that inspires a living faith in the hearts of his followers and brings about a real transformation in their lives.

Therefore the Holy Qur'an not only establishes the theory that prophets have appeared in all nations; it goes further and renders it necessary that a Muslim should believe in all those prophets. In the very beginning we are told that a Muslim must, "believe in that which has been revealed to thee and that which was revealed before thee." (2: 4); and a little further on "We believe in God, and the revelation given to us, and to Abraham, Ismâ'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: We make no difference between one and another of them: and we bow to God (in Islam)." (2: 136); where the word "prophets" clearly refers to the prophets of other nations. And again the Holy Qur'an speaks of Muslims as believing in all the prophets of God and not in the Prophet Muhammad (p, b.o.h.) alone: "... But it is righteousness to believe in God and the Last Day and the Angels and the Book and the Messengers..." (2: 177); "The Apostles believeth in what hath been revealed to him from his Lord as do the men of faith. Each one (of them) believeth in God, His Angels, His Books and His Apostles. "We make no distinction (they say) between one and another of His apostles."..." (2: 285).

A belief in all the Prophets of the world is thus an essential principle of the religion of Islam, and though the faith of Islam is summed up in two brief sentences, i.e. "There is no god but Allah, and Muhammed is His apostle", yet the man who confesses belief in Muhammad (p.b.o.h.) in so doing, accepts all the prophets of the world, whether their names are mentioned in the Holy Qur'an or not. So Islam claims a universality to which no other religion can aspire, and lays the foundation of a brotherhood as vast as humanity itself.

4 — Life After Death: A faith in a life after death is one of the basic principles of Islam. Death, according to the Holy Qur'an, is not the end of man's life; it only opens the door to another, a higher form of life.

On the other hand the whole of creation on this earth is for the service of man, and human life has some great aim and purpose to fulfil. And of course good and evil must have their reward. Of the whole living creation, man alone

has the power to discriminate between good and evil. And one day the Resurrection will be fulfilled and the man will get his reward or punishment. Nevertheless the Holy Qur'an says:

'And be steadfast in patience; for verily God will not suffer the reward of the righteous to perish.' (11: 115)

'And their Lorū hath accepted of them, and answered them: 'Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another...' (3: 195)

'Them shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it! (99: 7-8).

It must be remarked that the Resurrection is not a dogma in which a man is required to believe for his salvation in another life, rather it is a principle of human life. The man who sincerely believes in the Resurrection will try his utmost to take advantage of every opportunity that is offered to him, to live his life to the best purpose; he will try hard to do any good that he possibly can to the creatures of Allah, and he will shun every evil deed as far as he can.

It will be observed that Islam gives the man a vast freedom and an absolute responsibility for his actions concerning good and evil, while Christianity declares that by disobeying God's order as not eating the forbidden fruit of knowledge, Adam committed a sin, and as the sin of Adam is inherited by all the children of Adam, all human beings are born sinful; 'the requirement of God's justice is that a price must be paid for every sin. So, Jesus Christ, the son of God, who came from Heaven, shed his holy, sinless blood, suffered indescribable agony, and died to pay the penalty for the sins of men. Because Jesus was infinite God, he alone could pay the infinite price of sin.'¹²

Islam regards the children as pure and sinless at birth. Sin, it says, is not inherited, but it is something which each one acquires for himself by doing what he should not do and not doing what he should do. It would be the height of injustice to condemn the entire human race for the sin committed thousands of years ago by the first parents. The responsibility or blame for it must lie only on the person committing it, and not on his children. In fact the Holy Qur'an says about Adam's sin that 'Then learnt Adam from His Lord words of inspiration, and his Lord turned towards him; for He is Oft-Returning, Most-Merciful.' (2: 37) and a little further on 'If any one does evil or wrongs his own soul but afterwards seeks God's forgiveness, he will find God Oft-forgiving, Most Merciful! And if any one earns sin, he earns it against his own soul; for God is full of knowledge and wisdom.' (4: 110-111) It is not their meat nor their blood that reaches God: it is your piety that reaches Him...' (22: 37); 'Namely, that no bearer of burdens can bear the burden of another; that man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight' (53: 38-40) 'Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so his own loss: no bearer of burdens can bear the burden of another...' (17: 15)

In spite of those differences, such as the Trinity, original sin, sonship, crucifixion, in the words of Lord Headley, 'Islam and Christianity, as taught by Christ himself, are sister religions only held apart by dogmas and technicalities which might very well be dispensed with.'¹³

For instance, 'both Islam and Christianity exhort men to virtuous deeds and pious life. They condemn falsehood, dishonesty, hypocrisy, injustice, cruelty, pride, ungratefulness, treachery, intemperance, lust, sloth, jealousy, selfishness, apathy, hurtful speech, anger and violence. Both enjoin upon their followers faith and trust in God, repentance, truth, purity, courage, justice, charity, benevolence, sympathy, mercy, self-control and uprightness.'¹⁴

So holding out these shared beliefs and moral teachings, Islam and Christianity could work together for the piece of human beings, and against the atheism, communism, and increasing famine and misery in the world, provided that the missionaries of the Christian world must not try to turn those that do not belong to their religion from their chosen path, by distributing or putting thousands and thousands pamphlets, books or papers under the doors propagating the Christianity in the Muslim world, namely Turkey, Iraq, Iran, Syria, Pakistan, India and so on.

'Though there are such a lot of subjects and possibilities to benefit mankind on the face of this earth and within humanity, it is to be deplored that the Christian missionaries have been directing their energies and actions to initiating a campaign against freedom of faith and conscience among the Muslims.'¹⁵

It is because that the Muslims never accept Christ as their God and Savior, and Christianity as their religion, for they have the perfect Holy Book of Allah and were enlightened with the light of the truth. And by accepting the prophets and scriptures of all nations, Islam affirms the Unity and Universal providence of Allah and the Universality of religious experience, and also seeks to bring together people of all races and creeds in a single all-embracing Faith, Brotherhood, and Peace.

That is why Islam is always ready to work together with the followers of all revealed religions for the destitute masses or those in need of spiritual awakening, psychologically, mentally and materially; and to protect the human beings from ever increasing faithless as well as famine, misery and immorality without interfering their creeds. Because the Holy Qur'an says:

'Let there be no compulsion in religion...' (2: 256);

'... I worship not that which ye worship, nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship. To you be your Way (religion), and to me mine.' (109: 2-6).

(1) Cf. *An Interpretation of Islam*, pp. 17-29

(2) Cf. 11 th. ed., XVII, p. 313

(3) Cf. Mark. 12: 29, 30. *The Bible Revised Standard Version*, p. 830.

(4) Gibb, *Mohammedanism*, p. 56.

(5) Cf. 2: 98.

(6) Cf. 26: 193, 194.

(7) Cf. 16: 102

(8) Cf. 4: 163.

(9) Cf. *Mohammendanism*, P. 59-60.

(10) Cf. *An Interpretation of Islam*, pp. 41-42.

(11) Cf. *The Construction of the Bible and the Qur'an*, London 1885, p. 5.

(12) Cf. *God's Plan For Your Salvation*, Phoenix, Arizona, U.S.A.

(13) Cf. *A. Western Awakening to Islam*, p. 15

(14) Cf. *Islam and Christianity*, p. 59.

(15) Cf. S. Ayverdi, *Misyonerlik Karşısın da Türkiye*, p. 133