

الأسئلة المختارة من قاموس الأسئلة الشائعة حول الإسلام

Selected Questions from the Dictionary of the
Frequently Asked Questions (FAQs) on Islam

(Section on Muslims)

Question No. 68

How can we reconcile the fact that Islam is the best religion with the fact that many Muslims are far from honesty and seriousness and are instead immersed in the paths of deception, bribery, and drug consumption?

Answer:

Significance/1

To answer this question, we need to take a look at the reality of life for Muslims and then compare it to that of non-Muslims, keeping in mind the following points to see whether or not this question is correct, these are:

Sexual perversion, which is a forbidden crime in all divine messages and contrary to human nature, is considered a significant issue in Western thought. It seeks to impose it on the world, portraying anyone who does not accept it as defective. In the Islamic world, sexual deviation is condemned and detested and is regarded as an abominable immorality.

The family holds a great status in the Muslim society. Muslims regard Zina (unlawful sexual

intercourse) as a crime, and the same goes for pregnancy outside of marriage. They consider it a grave offence to abort fetuses, kill children, abandon them in the streets, or give them to concerned societies. They view such actions as reminiscent of the pre-Islamic era of ignorance when men would kill their children out of fear of sharing provisions with them or evading responsibilities towards raising them and taking care of them. It is a fact that we see all of these actions, such as fornication, pregnancy outside marriage, and abortion, being common in Western culture. It is even observed that churches suffer from these issues despite the clergy abstaining from marriage and considering it a violation of their sanctity. Yet, news of mass graves of children resulting from adultery among church members and their subsequent killings within church premises never cease to emerge.

Drug promotion and trafficking organizations are predominantly Western, not Islamic organizations. So how can Muslims be labeled as drug users?

Alcohol is considered a beverage and an essential part of gatherings and parties in both Western and Eastern cultures. It is unimaginable to have a dinner or celebration without it. However, in Islam, alcohol is categorized as an intoxicant and is prohibited by all divine laws. It is considered a

crime by Muslims and is banned in many Muslim countries.

For many people, morality is dictated by the system and law rather than moral or religious principles. Therefore, if individuals are not held accountable by the legal authorities, we will see astonishing behaviors from them. The prime example of this is looting stores during demonstrations, burning shops and cars, and, on a larger scale, plundering the resources of weaker nations, providing consultations that keep them in a state of humiliation and poverty. Muslims reject this, and praise be to Allah that we do not witness such actions in the streets of Muslim societies.

After considering the points mentioned, we can say that errors and shortcomings by individuals are not deniable in any society or religion. However, there is a difference between a situation where religion criminalizes these errors, culture despises them, and society rejects them and another where errors and reprehensible actions are socially accepted, as mentioned earlier.

Unified Serial Number: 40

Question No. 71

Why do some Muslims blow themselves up?

Answer:

Significance/1

Undoubtedly, this is a criminal and heinous act. Islam does not approve of it, and it is not approved by Islamic legal authorities or scholars. It is a rejected and condemned behavior by the vast majority of Muslims. Most of these acts are the work of intelligence agencies who exploit the foolish, naive, and mentally unstable individuals as fuel for their wars, sowing discord among nations, tarnishing the image of Islam, and implementing their agendas. The innocent and vulnerable communities become their victims.

Sometimes, nations and governments need to create an enemy to spread constant fear among their people and a sense of needing protection. Similarly, some leaders need some terrorist incidents before elections, and then they confront them to appear as heroes.

Islam, however, does not permit suicide. Allah Almighty says:

{وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا * وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَظُلْمًا
فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا}

{And do not kill yourselves [or one another]. Indeed, Allah is Most Merciful to you.

And whoever does that out of aggression and injustice, We will cast him into the Fire; that is easy for Allah.} [Surat an-Nisā': 29-30] The Messenger of Allah (ﷺ) said:

«من قتل نفسه بشيء عذب به يوم القيامة»

"Whoever kills himself with something will be punished with it on the Day of Judgment."

[Narrated by Al-Bukhāri (1363) and Muslim (110)]

The one who does this from among the Muslims with the intention of killing enemies, then first: it is not permissible to do so because he embarks on killing himself by himself and because he is certain to destroy his soul, and his sin worsens when he blows himself up to kill someone whose blood is inviolable under Islam, such as a Mu'āhad (a non-Muslim living in the lands of Muslims with a pact of security and protection), a child, or a woman. Second: the one who does this sees that suicide, which we are forbidden from, is not prompted by his impatience with painful decrees. A person, however, should not make these situations a deterrent for him from embracing Islam because he has no valid argument for doing so. Indeed, everyone is accountable for his actions, and the disbelief that he adheres to is greater and more heinous than blowing oneself up. He will not find a religion on earth except that there are among its adherents those who do actions that cause aversion to it, should a religion be assessed based on the behavior of its adherents. It is even probable that this religion and the rest of its adherents do not approve of those actions. Allah Almighty and Exalted says:

{وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا }

{We have made some of you as a trial for others. Will you have patience? For your Lord is All-Seeing.} [Surat al-Furqān: 20] Allah Almighty also says:

{وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى }

{No bearer of burden will bear the burden of another.} [Surat al-An'ām: 164] May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 1530

Question No. 72

Do Muslims believe in the doctrine of the original sin?

Answer:

Significance/1

The so-called "original sin" has no basis in reality. It is one of the myths found in the venerated scripture of the Jews and Christians, where they claim that Adam and Eve committed a grave sin and that Eve lured Adam into eating from the tree. According to their false claim, Adam carried the burden of his sin and passed it on to his descendants. They believe that as a punishment for enticing her husband Adam, Allah Almighty punished women by making them bear children and go through childbirth and punished the serpent by making it crawl on its belly and eat dust, as Satan

took its form when he attempted to enter Paradise. They also claim that the earth was cursed because of Adam's sin, and so on. This false myth is one of the fabrications found in the distorted scripture that the Jews hold as holy.

Then Christianity introduced another disastrous doctrine borrowed from pagan religions, which is that Allah showed mercy to mankind against the sin of their father. He wanted to sacrifice His son by sending him down in the form of Jesus Christ, then empowered the Jews against him to kill and crucify Him as an expiation for Adam's sin.

The truth is that when Allah Almighty created the creation and completed the creation of the heavens, the earth, and the angels, He informed the angels that He would place a vicegerent on the earth. When the angels asked how He would place someone in it with inherent desire and corruption, Allah Almighty informed the angels that He knows best and is the wisest and that this vicegerent would procreate on the earth, and his descendants would multiply and succeed one another, and some of them would be righteous. Allah Almighty had written in the Preserved Tablet before creating Adam and his wife Eve that He would send them down to earth to populate it and fulfill the duty of succession. When He created him, He lodged him in Paradise to teach him a lesson about himself and his enemy, Satan, whom he would encounter on earth.

He allowed him to eat from all the trees in Paradise except one tree that held no special advantage over the others. He forbade him from eating from it, only as a test and trial. When Satan deceived him and lied to him until he ate from the tree, Adam realized that he had made a mistake and forgot the warning of Allah Almighty. Allah Almighty then taught him how to repent from this mistake, and Adam said as Allah Almighty commanded him. Then, Allah Almighty accepted his repentance, and it was over.

Allah Almighty says:

{وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَآدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ وَقُلْنَا يَآدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبَعَ هُدَايَ فَلَا يَخُوفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}

{And [remember] when your Lord said to the angels, "I am going to appoint a vicegerent on earth." They said, "Will You appoint on it someone who will spread corruption therein and shed blood while we glorify You with Your praises and

proclaim Your holiness?" He said, "I know that which you do not know."

And He taught Adam the names of everything; then He presented them to the angels, and said, "Tell Me the names of these, if what you say is true?"

They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise."

He said, "O Adam, inform them of their names." When he informed them of their names, Allah said, "Did I not tell you that I know the unseen of the heavens and earth, and I know what you reveal and what you conceal?"

And when We said to the angels, "Prostrate before Adam," they prostrated except Iblīs; he refused, was arrogant, and was one of the disbelievers.

We said, "O Adam, dwell in Paradise, you and your wife, and eat pleasantly from wherever you wish, but do not approach this tree, or else you will both become the wrongdoers."

Then Satan tempted them and drove them out of the state they were in, and We said, "Go down [to the earth], as enemies to one another. You will have an abode on earth and provision for an appointed time.

Then Adam received some words from his Lord, and He accepted his repentance. He is the Acceptor of repentance, the Most Merciful.

We said, "Go down all of you from here! Then, when My guidance comes to you, whoever follows My guidance will have no fear, nor will they grieve.} [Surat al-Baqarah: 30-38]

The events of this story revolve around the fact that Allah Almighty created a vicegerent for the earth and made his initial life in Paradise. When he was taught and learned, he was given commands and prohibitions. However, he made an error, referred to as a "zallah" or slip in the Qur'an, and it was not called a sin. Allah Almighty says:

{فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا}

{Fa azallahuma ash-Shaytānu 'anha (But Satan caused them to slip out of it)}. [Surat al-Baqarah: 36] When he fell into the destined trial, Allah Almighty taught him how to rectify his error when it occurs, how to repent to his Lord, and that Allah accepted his repentance, guided him, honored him, and after his repentance, sent him down to earth to accomplish the mission for which he was created.

In the Jewish scripture, there are many texts - not necessary to mention them - that refute the notion of a child inheriting the sin of his father or the hereditary nature of sin. So, how did the Jews and Christians invent this falsehood?

In the noble Qur'an, no one bears another's sin, and a child does not inherit the sin of his parent. Allah Almighty says:

{مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا}

{Whoever accepts guidance, it is only for his own good; and whoever goes astray, it is only for his own loss. No bearer of burden will bear the burden of another, nor do We punish until We have sent a messenger} [Surat al-Isrā': 15]

After this elucidation, we say with certainty that the concept of inherited or original sin does not exist. It is merely a myth built upon Jewish falsehood, reinforced by Christian falsehoods concerning the incarnation of Jesus, his crucifixion as an atonement for the sin of Adam (peace be upon him), which is, in reality, a myth built on fabrication, and has no value. Instead, we seek forgiveness from Allah Almighty for such false claims and fabrications.

A person who follows the religion of Allah Almighty, who has been educated by his Lord, granted a criterion to distinguish between truth and falsehood, honored with the true religion based on evidence and proof, and detests falsehood and myths, does not give the slightest consideration to this myth. He should know that it is a fabricated lie that does not affect his culture and goals. Rather, he considers it an insult to the prophets and messengers (peace be upon them) because it implies that all the prophets and messengers (peace be upon them) were tainted with the alleged

inherited sin until they were purified by the sacrifice of the Christ. But how can the prophets who died before the time of the Christ be purified?

The rational person who follows Allah's religion is keen to correct this widespread error and to clarify the truth from the falsehood related to it and other things. He thanks Allah Almighty for teaching him the correct religion and making him one of the followers of the prophets and messengers (peace be upon them).

Unified Serial Number: 1160

Question No. 73

Do Muslims have any contributions to the advancement of humanity?

Answer:

Significance/1

Muslims have made contributions to the advancement of humanity that are unparalleled by any other nation. Their contributions have been significant and comprehensive from the following perspectives:

First: The lands that flourished thanks to their contributions.

Second: The era that had the honor of receiving their contributions.

Third: The content of the civilizational contribution they provided.

As for the lands where their civilizational contributions took place; in fact, their civilization encompassed the entire globe during their time. Even George Bush, the grandfather of the American president, who was a Hebrew language professor at an American university, spoke about the Islamic Caliphate and said: "In about eighty years, it was able to expand its authority over kingdoms and lands more extensive than what Rome was able to achieve in eight hundred years. We are even more astonished when we leave aside his political success - referring to Prophet Muhammad (ﷺ) - and talk about the rise of his religion, its rapid spread, its continuity, and its constant steadfastness." [Muhammad, the Founder of the Religion of Islam and the Founder of the Empire of Muslims] Written by George Bush and translated by Professor 'Abdullah Ash-Shaykh. We should not approve, however, the claim of this disbeliever that the Messenger of Allah, Muhammad (ﷺ), is the founder of the Islamic religion. Also, the Islamic Caliphate is not an empire, as he describes it.

In terms of time, Muslim rule lasted for more than 1340 years, with Islamic states succeeding one another, starting from the Rightly-Guided Caliphate, followed by the Umayyad State, then the Abbasid State, and finally the Ottoman State. The Islamic State's banner did not fall until the year 1344 AH (1923 AD), meaning that the Islamic

State's rule lasted for more than 1,300 years. History does not record any other state whose influence and authority extended for a thousand years, carrying a single banner, which is the banner of Islam, despite differences in the ruling family's tribe or ethnicity, such as Arabs or Turks, or the headquarters of the state and its capital.

As for the content of the civilizational contributions made by Muslims, it was a bright, comprehensive, and diverse content that is compatible with reason, knowledge, soul, body, and innate human nature. We will present some aspects of this content in the following bright aspects:

First aspect: The civilizational contributions made by Muslims included a valuable, balanced religion free from extremism and negligence. It is the religion of the prophets, the religion of ease and innate human nature, a religion that nourishes the heart, mind, and soul and is in harmony with human nature. It fulfills the requirements of the body and the soul. Islam is a religion that nobody can dispense with because man is religious by nature and cannot detach himself from adhering to a religion. Muslims presented to the world a divine religion that humanity continues to adhere to and accept, with thousands of people embracing it daily, regardless of their intellectual, knowledge, or social backgrounds.v How miserable are the Western people with their materialistic civilization, which

has neglected religion and the needs of the soul, causing humans misery! And how miserable are the Eastern people with their man-made religions, which unreasonably prioritize the needs of the soul at the expense of life, reason, and body!

Second aspect: The Muslims' civilizational contributions included knowledge. They presented comprehensive knowledge that combines both divine and human knowledge and contributes to human happiness. They transmitted to nations what was sound from the sciences of previous nations, surpassed their superstitions and false sciences, and added to them. They invented remarkable things in their time and had a keen interest in astronomy, like Muhammad ibn Ibrāhīm Al-Fazāri (d.180 AH), who made the astrolabe, and Muhammad ibn Mūsa Al-Khuwārazmi (d.232 AH), the leading algebra scholar. Even today, artificial intelligence relies on the algorithms of this outstanding scholar.

They presented the modern concept of the experimental method to the world. This experimental method is what led Western civilization to contemporary products. The sons of noble Europeans used to study sciences in the universities of the Muslims in Cordoba, Baghdad, and Greater Syria.

Third aspect: The civilizational contribution made by Muslims included absolute justice and

comprehensive legislation that preserved every individual's due rights. People belonging to various human races, adhering to different religions such as Judaism, Christianity, Buddhism, Zoroastrianism, and Hinduism, lived under the banner of Islamic states for 1340 years. None of them experienced any persecution on account of their race, religion, or country of origin because Muslims commit themselves to the implications of the statement of Allah Almighty:

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ}

{O you who believe, stand firm for Allah by bearing true testimony and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.} [Surat Al-Mā'idah: 8]

The state preserved their religions, properties, and wealth, guaranteeing all their rights. The legislation applied in Kazakhstan or Al-Andalus (Spain) was the same as was applied in the sacred cities of Makkah and Madīnah. They all followed one unified legislation. This legislation encompassed civil, religious, political, military, social, inheritance, and distribution of estate rights. To this day, there is no integrated system for the distribution of inheritance in the world that is close to or equal to this system. Even today, in many countries, a

person can donate his entire wealth to his dog and deprive his children of it. This legislation was accepted by all, while today, we find that every country has its own laws, and they have not agreed upon a single law. In their laws, there is evident oppression, racism, and injustice that cannot be hidden from anyone. Did material civilization arise except upon the millions of slaves stolen from Africa? Did their economies arise except upon what they plundered and continue to plunder from the economies of weak countries, depleting their resources and exploiting their mines and wealth? Moreover, their target was to keep poor countries as consumer nations, only encouraging them towards consumer projects while obstructing their developmental projects. Is this justice?

Fourth aspect: The civilizational contribution made by Muslims included the field of medicine in terms of education and practice. Hospitals existed in every city in the Islamic world. Physicians and even caliphs like Al-Mansūr and Al-Rashīd had an interest in natural sciences. Muslims established schools for studying medicine in Basra, Kūfa, Baghdad, and Damascus. Their medical written heritage and treatment methods are still preserved in books. At a time when Islamic cities were competing in the number of hospitals, Europe was not acquainted with the concept of hospitals.

Fifth aspect: The Muslims' civilizational contribution also included refined thinking and written works in every field of art and science. Caliphs and rulers competed in awarding prizes and grants to scholars and authors. The gatherings of the caliphs were intellectual forums where various forms of thought, poetry, and scientific issues were discussed. The caliphs raced to build libraries, equipping them with books, appointing staff, and allocating endowments to support them. These aspects, which include authorship, libraries, endowments, and scientific and intellectual forums, were extremely great, numerous, and diverse. Their value can only be realized by those who have studied the history of Muslims in these fields and other illuminating areas.

Sixth aspect: The civilizational contribution made by Muslims included their care for women. Islam considered women as counterparts to men, having their own obligations and rights similar to men. Each sex has specific rulings that suit their nature and disposition, as stated by Allah Almighty:

{وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَبْرًا}

{Whoever does righteous deeds, whether male or female, and is a believer, it is they who will enter Paradise, and they will not be wronged even as much as the speck on a date stone.} [Surat an-Nisā':

124] In Islam, women are entitled to financial support from their guardians, whether their father or husband. It is obligatory for a man to provide a dowry when marrying a woman. Marriage is a mutual interest for both spouses, and men are also responsible for providing suitable accommodation for women. If a woman needs a servant, it is the man's responsibility to provide one. Many verses and Hadiths advise men to treat women kindly. In contrast, Jews and Christians believe that women were the cause of Adam's sin, and therefore, they deal with women based on this assumption. Christians differed until recently over whether women have souls or not, and they concluded that women have souls, but they are Satanic souls. Even today, women's salaries are lower than men's despite having the same qualifications and doing the same work.

Seventh aspect: One of the results of the civilizational contribution made by Muslims was the luxurious well-being enjoyed by all members of Islamic societies. Muslims excelled in dedicating endowment to ensure people's welfare. These endowments were dedicated to the needs of people and served the interests of the poor. They allocated funds from these endowments to support the weak and the mentally ill and pay for the medical treatment of those unable to afford it.

Eighth aspect: The civilizational contribution made by Muslims fostered cleanliness. In Islam, cleanliness is a comprehensive system that begins with purifying the heart from polytheism, disbelief, envy, and other blameworthy traits, as well as maintaining bodily cleanliness. In Islam, it is obligatory for Muslim males to bathe every week for Friday prayer. Have you seen a nation whose religion obliges them to bathe every week? It is also obligatory for the spouses to bathe after sexual intercourse. Islam also encourages the cleanliness of homes, furniture, courtyards, and roads. The cities of Al-Andalus (Spain) had canals to drain sewage water, whereas this water used to flow in the streets of Paris. Paris did not know lighting at night and suffered from environmental pollution, while the streets of Fez were lit, paved, and clean. When the Spaniards entered the Islamic cities, they found steam baths they did not know about. So, they broke them, thinking that they were places of worship for Muslims.

Ninth aspect: The civilizational contribution made by Muslims included peace and security. The Muslim civilization did not produce nuclear weapons, nor germ weapons, nor weapons of mass destruction. Muslims are not known to have besieged a country until its children and women died of hunger and disease. Muslims did not know mass graves or the crime of ethnic cleansing, such

as that used to cleanse America of its native American inhabitants or used by the occupying armies that invaded other countries in modern times.

The civilizational contribution, as explained and presented, is a refined, comprehensive, diverse, constructive, fair, and balanced contribution that does not know racism, injustice, or genocide.

You may ask why the Islamic civilization is that unique? I say: Because the foundations of the Islamic civilization and its basis and principles emanate from a great, integrated, and comprehensive religion. It is the religion of the Lord of the worlds, the religion of Islam, which has included in its beliefs, obligations, and laws the rights of the Creator, the rights of the created, the interests of the worldly life and the Hereafter, what is related to religion, what is related to the worldly life, what is specific to the Muslim and what is specific to the non-Muslim. Allah Almighty has truthfully said:

{مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ}

{We have missed nothing in the Record, then to their Lord they will be gathered.} [Surat al-An'ām: 38]

This has been discussed in detail in many books, and we refer to some abridged books thereof. May

Allah's peace and blessings be upon our Prophet Muhammad.

See: Al-Hadārah Al-Islāmiyyah by ‘Abdur-Rahmān Habankah Al-Maydāni p. 549-579, and Al-Qiyam Al-Hadāriyyah in Al-Islām by Muhammad ibn ‘Abdullah As-Suhaym.

Unified Serial Number: 1310

Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Section on Religions and Sects)

Question No. 132

Why are Muslims divided into parties and schools of thought when they all follow the same Book?

Answer:

Significance/1

The answer to this question comes in five points, which are:

First: Division and difference are a cosmic law upon which Allah Almighty created humanity. Allah Almighty says:

{وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ
وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأُمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ}

{If your Lord had willed, He could have made mankind a single community, but they will not cease to differ

except those whom Allah has given mercy, and for this He created them, and the word of your Lord will be fulfilled: "I will certainly fill Hell with jinn and humans all together."} [Surat Hūd: 118-119] Abū Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«تفرقت اليهود على إحدى وسبعين أو اثنتين وسبعين فرقة، والنصارى مثل ذلك، وتفرق أمتي على ثلاث وسبعين فرقة»

"The Jews split into seventy-one or seventy-two sects, and the Christians similarly, and my Ummah will split into seventy-three sects." [Narrated by At-Tirmidhi who classified it as Hasan Sahīh (sound authentic)]

Second: The difference of opinion is not a fault of the religion whose followers differ, so long as it is a true religion from Allah Almighty. Rather, the one who departs from the true religion and abandons the Muslim community is to be blamed.

Third: The Messenger of Allah (ﷺ) clarified for us who to follow when people differ, who to stand with, and who holds the truth when there are many differing opinions. After mentioning the division, he made it clear that all sects are in error except one sect that is on the truth, as he (ﷺ) said:

«كلهم في النار إلا ملة واحدة»، قالوا: ومن هي يا رسول الله؟ قال: «ما أنا عليه وأصحابي»

"All of them will be in Hellfire, save one sect." They said: "What is it, O Messenger of Allah?" He said:

"That which follows my way, I and that of my companions." [Sunan At-Tirmidhi, verified by Shākir (2641)] The Prophet (ﷺ) also said:

[إن أهل الكتابين افترقوا في دينهم على ثنتين وسبعين ملة، وإن هذه الأمة ستفترق على ثلاث وسبعين ملة - يعني: الأهواء - كلها في النار إلا واحدة، وهي الجماعة،]

"Indeed, the People of the Two Books were split up into seventy-two sects, and this Ummah will be split into seventy-three: all of them will go to Hell except only one, and it is the Jamā'ah (The Muslim community)." [Musnad Ahmad (16937) and Abu Dāwūd (4597)]

He (ﷺ) further said:

«فإنه من يعيش منكم يرى اختلافاً كثيراً، وإياكم ومحدثات الأمور فإنها ضلالة فمن أدرك ذلك منكم فعليه بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ»

"Whoever among you lives long will see much difference. Beware of the newly invented matters, for indeed they are misguidance. Whoever among you sees that, he must stick to my Sunnah and the guidance of the Rightly-guided Caliphs. Adhere firmly to it." [Sunan At-Tirmidhi, verified by Bashshār (2676 and Sunan Ibn Mājah 43), At-Tirmidhi classified it as Hasan Sahīh (sound authentic)] This sect is the one that represents true Islam, which is what the Prophet (ﷺ) and his Companions practiced in all aspects of life. They are known as Ahl-us-Sunnah wa al-Jamā'ah.

Fourth: The Jews and Christians differed, and thus no sect among them remained on the true path, while in this religion and the Muslim nation, there is a sect that will continue to follow the true religion until the command of Allah Almighty comes, as the Prophet (ﷺ) said:

«لا تزال طائفة من أمتي ظاهرين على الحق، لا يضرهم من خذلهم، حتى يأتي أمر الله وهم كذلك»

"A group of people from my Ummah will continue to prevail on the basis of the Truth, and they will not be harmed by those who fail them until Allah's Command is executed while they are still as such."

[Sahih Muslim (170)] Allah Almighty says:

{يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ}

{They wish to extinguish the light of Allah with their mouths, but Allah will complete His light, even though the disbelievers dislike it.

It is He Who has sent His Messenger with guidance and the religion of truth, so that He may make it prevail over all religions, even though the polytheists may dislike it.} [Surat as-Saff: 8-9]

Fifth: In Islam, the difference can be categorized into two types: acceptable difference, where those who hold different opinions are not considered misguided or deviant. This includes differences in some jurisprudential issues, such as subsidiary action-related rulings, such as issues on

purification, prayer, sale transactions, and judiciary. One of the reasons for such a difference is the variation in understanding. Some individuals possess broad and sharp intellects that enable them to comprehend certain aspects that others may not be guided to. Another reason can be the obscurity of evidence, among other reasons. This type of issue, in which a difference has occurred, falls within the scope of scholarly personal reasoning. The second type is a prohibited difference, which is criticized in several verses of the Qur'an, such as the statement of Allah Almighty:

{إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَأَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ}

{Those who have made divisions in their religion and turned into factions have nothing to do with you. Their case rests with Allah alone; He will inform them of what they used to do.} [Surat al-An'ām: 159] And His statement:

{مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ جُزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آدَأَقَهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ}

{those who split up their religion and became sects, each party rejoicing in what it has

When people are afflicted with hardship, they cry out to their Lord, turning to Him penitently. But as soon as He gives them a taste of His mercy, some of them associate partners with their Lord} [Surat

ar-Rūm: 32-33] It is the difference in major issues of creed, such as those related to prophethood, Imān (faith), Qadar (Divine Decree), Allah Almighty's attributes, and the Companions. Among these sects, some whose differences regarding these issues take them out of the fold of Islam due to contradicting the consensus of the righteous predecessors. There are still other differences that are not considered as such. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 80

Question No. 135

Does Islam accept other creeds?

Answer:

Significance/1

We must distinguish between creeds and the people who hold those creeds. We say: that any creed that contradicts the religion of the prophets and messengers, such as Judaism, Christianity, Buddhism, Hinduism, and the like, is a false and corrupt creed. It is rejected and condemned by Allah Almighty, and no compensation or repentance will be accepted from its adherents until they believe in Allah Almighty alone and testify that there is no god but Allah and that Muhammad (ﷺ) is the Messenger of Allah. All of these are false religions in the sight of Allah Almighty, as He says:

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Al-'Imrān: 85] The true religion in the Sight of Allah Almighty is Islam. He says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ}

{The true religion with Allah is Islam. Those who were given the Scripture did not dispute it except after the knowledge had come to them, out of mutual envy and rivalry. But whoever rejects the verses of Allah, then Allah is swift in reckoning.} [Surat Al-'Imrān: 19]

As for the followers of these religions, there are certain obligations upon Muslims concerning them:

First: Inviting them to Islam through permissible means and clarifying the religion of Allah Almighty to them, so that they may get rid of the disbelief they are living in and follow the straight path that leads to Allah Almighty. This is in order for them to attain Paradise and be saved from the immense punishment on the Day of Judgment. Allah Almighty says:

{ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ
رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}

{Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the

best manner. Your Lord knows best who has strayed from His way and knows best those who are rightly guided.} [Surat an-Nahl: 125] Inviting others to Islam should not involve coercion, as Allah Almighty says:

{لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ}

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Tāghūt [i.e., false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.} [Surat al-Baqarah: 256]

Second: A Muslim is required to treat them justly, and refrain from wronging them or neglecting their rights. Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ}

{O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.} [Al-Mā'idah: 8]

A Muslim is further commanded to show kindness to the people of other religions, treat them well, show mercy to them, and refrain from harming them. Also, a Muslim is encouraged to speak kindly to them, as long as they treat him well

in return and do not oppress him. However, Muslims should not engage with them in activities that are forbidden under Shariah, such as selling alcohol or dealing with Riba (usury). Muslims, however, should not subject themselves to humiliation in their dealings with the people of other religions. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 1790

Question No. 139

Why do Islam and Christianity share some similarities?

Answer:

Significance/1

All divine messages agree on the fundamental beliefs, which include belief in Allah Almighty, His angels, His books, His messengers, the Day of Judgment, and belief in the divine decree and predestination. They also agree on the prohibition of polytheism, disbelief, and hypocrisy, and criminalize immoral acts such as adultery, homosexuality, murder, sorcery, envy, cheating, unjust acquisition of others' wealth, and the consumption of pork and alcohol. These messages command praiseworthy morals such as truthfulness, generosity, modesty, courage, kindness to all creatures, dutifulness to parents, providing for the needy, and forbid blameworthy

behaviors such as stinginess, cowardice, greed, lying, backbiting, and talebearing.

So, whatever you find in common between Judaism and Christianity, Islam is what remains in these two religions without distortion or alteration. This indicates that the origin of these messages is one; they come from Allah Almighty, which confirms and obliges humans to follow the truth found in Islam, being an extension of the messages of Mūsa and ‘Īsa (peace be upon them), and to abandon disbelief, polytheism, and error.

On the other hand, whatever the reader finds in these two religions that contradict Islam, such as the audacity in Judaism towards Allah, His prophets, and His religion, the oppression of people, and the permission of Riba, it is from the wrongdoing and fabrication of the Jews. What he finds in Christianity—the doctrine of the Trinity, the crucifixion, the belief that Christ (peace be upon him) is the Lord and the Son of Allah, the denial of the prophethood of our Prophet Muhammad (ﷺ), the permissibility of pork and alcohol—is but a distortion, transgression, exaggeration, and misguidance of the Christians.

For more information on the impact of paganism on Christianity, see: *Hidāyat Al-Hayāra Fi Ajwibat Al-Yahūd Wa An-Nasāra, Dār ‘Ālam Al-Fauā’d* edition (p. 53). The commentator mentioned eight references in the footnote. See also: *Al-‘Aqā’id Al-*

Wathaniyyah Fi Ad-Diyānah An-Nasrāniyyah, by
Muhammad ibn ‘Abdullah At-Tannīr.

Unified Serial Number: 1280

Question No. 140

Is the Holy Scripture really the book of Allah Almighty?

Answer:

Significance/1

The Holy Scriptures that exist nowadays in the hands of the Jews or Christians are not entirely the Book of Allah, for they have been distorted. What has not been distorted thereof is that which accords with the Noble Qur’an. This ruling applies to these books in their totality, i.e., from their beginning to the end, because the origin of the Torah and the Gospel is true. The Torah revealed to Mūsa and the Gospel revealed to ‘Īsa must be believed in, but only the Qur’an should be followed. They have been subject to distortion through addition, deletion, and alteration. Having confirmed this, it is not permissible to insult the existing copies of the Torah and the Gospel for two reasons: Firstly, out of respect for what has not been distorted, Secondly, in consideration of the origin of the book, this does not mean that it is permissible to read it or act upon its contents; nonetheless, Islam is a religion of justice and fairness. Anything that combines truth and falsehood is to be judged in

detail. Adh-Dhahabi stated: "We hold the Torah, which Allah Almighty revealed to Moses (peace be upon him), in great esteem and believe in it. As for these scrolls in the hands of these misguided people, we do not know what they are in the first place. We neither treat them with reverence nor insult them. Rather, we say: We believe in Allah, His angels, His books, and His messengers. To believe in them generally is sufficient for us, and all praise be to Allah."

See: Siyar A'lām An-Nubalā', Ar-Risālah edition 2/419.

Unified Serial Number: 2620

Question No. 141

Do Muslims hate Allah's Prophet Jesus (peace be upon him)?

Answer:

Significance/1

The Christ (peace be upon him) is Jesus, the son of Mary (peace be upon her). He is a messenger, among the greatest of messengers. He is one of the five messengers of firm resolution, namely: Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them). Belief in the messengers is a pillar of faith in Islam, and a person's faith is not valid until he believes that Jesus (peace be upon him) is a slave and messenger of Allah Almighty. This necessitates honoring, loving, and respecting him. Believing in

him, loving him, and respecting him prevent holding exaggerated views regarding him and considering him as a lord and god.

Jesus (peace be upon him) is not the son of Allah Almighty, as believed by Christians. The Christ (peace be upon him) is a slave and messenger of Allah and His word that He cast unto Maryam, and his soul was created by the creation of Allah, Who privileged it with additional honor and reverence.

A person's Islam is not valid until he believes in Christ (peace be upon him) and all the other prophets (peace be upon them). It is not permissible in Islam to hate any of the prophets, and whoever hates a prophet has indeed disbelieved and left the religion.

Unified Serial Number: 2880

Question No. 143

Is Jesus (peace be upon him) the son of Allah?

Answer:

Significance/1

Allah, the Glorified, is the Lord of the worlds. He is the First and the Last, the Manifest and the Hidden. Allah Almighty had been there when there was nothing before Him, nor was anything alongside Him, as mentioned in authentic Hadīths. He is the One, the Unique, the Eternal Refuge, Who neither begets nor is He begotten. Allah Almighty says:

{قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

{Say: "He is Allah, the One

Allah, the Eternal Refuge

He neither begets nor is He begotten,

and there is none comparable to Him."} [Surat

al-Ikhlās: 1-4] If He is not the Father of anyone, then none of the creation is His son, may He be Glorified and Exalted. The one who takes a son is the one who needs helpers and supporters. Man seeks a son to suffice him against others, to rejoice for his arrival, and to help him in the hardships of life. As for the Lord, Exalted is His Majesty; to Him belongs the dominion of the heavens and the earth and what is between them, so He does not need a son. Allah Almighty says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ}

{Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtake him. To Him belongs all that is in the heavens and all that is on earth.}

[Sūrat al-Baqarah: 255] He is the Ever-Living, from whom all living beings derive their existence and life. He is the Sustainer, without whom no living being can subsist or dispense with. Allah Almighty says:

{الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ}

{All praise be to Allah, to Whom belongs all that is in the heavens and all that is on earth, and to Him is the praise in the Hereafter; He is the All-Wise, All-Aware.} [Surat Saba': 1] So, if He owns everything in the heavens and the earth, and He is the Most Praised in this world and the Hereafter for His perfection and being free of need, then how can anyone claim that Allah Almighty has a son? High-exalted is Allah above what they say.

The claim that Allah Almighty has a son and that the angels are daughters of Allah is a claim of wickedness and disbelief. Allah Almighty has denied it in many places in His Noble Book and has made it clear that it is the same as the claim of the earlier disbelievers. Allah Almighty says:

{وَقَالَتِ الْيَهُودُ عِزَّىٰرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ}

{The Jews say, "Ezra is the son of Allah," and the Christians say, "The Messiah is the son of Allah." These are mere words that they utter, imitating the words of the disbelievers before them. May Allah ruin them; how can they be deluded?} [Surat at-Tawbah: 30] Allah Almighty also says:

{وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ}

{They regard the jinn as partners of Allah, even though He created them, and they falsely attribute to Him sons and daughters without knowledge.

Glorified and Exalted is He far above what they ascribe to Him.} [Surat al-An'ām: 100] Allah Almighty has refuted this claim with many proofs, such as the following, by way of example, not entirety:

Allah Almighty has belied this claim by stating that He is Able to destroy the earth and all that is in it. If any of the creation were a god, he would have been able to repel the command of Allah Almighty and be saved from destruction. Allah Almighty says:

{لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{Those who say, "Allah is the Messiah, son of Mary," have certainly disbelieved. Say, "Who has the power to prevent Allah, if He chooses to destroy the Messiah, son of Mary, his mother, and all those who are on earth?" To Allah belongs the dominion of the heavens and earth and everything between them. He creates what He wills, and Allah is Most Capable of all things.} [Surat al-Mā'idah: 17] Ibn Jarīr (may Allah have mercy upon him) said: (His saying: "If He chose to destroy the Messiah, son of Mary, his mother, and all those who are on earth?" means: Who is the one who can repel anything from the command of Allah Almighty if He wants to destroy the Messiah, son of Mary, by annihilating him, his mother, Mary, and all those created beings

on earth. He, Exalted is His Praise, says, to His Prophet Muhammad (ﷺ): Say to these ignorant Christians: If the Messiah were as you claim—God, and it is not so—he would have been able to repel the command of Allah if it came to him with his destruction and the destruction of his mother. Allah did, in fact, destroy his mother, but he was unable to repel His command in that matter when it took place. So, in that, there is a lesson for you if you consider it and an argument against you if you can reason: that the Messiah is a human being like any other human being, and that Allah Almighty is the One Who cannot be defeated or overcome, and His command cannot be repelled. Rather, He is the Ever-Living, the Eternal Sustainer who gives life and causes death, creates and annihilates, and is Alive and never dies. Tafsīr At-Tabari = Jāmi‘ Al-Bayān, verified by Shākir (10/147).

Does the one who makes this false and unjust claim have any proof? Or is it just a false claim? Allah Almighty says:

{قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ
عِنْدَكُمْ مِّنْ سُلْطَانٍ بِهَذَا أُنْفِقُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ}

{They say, “Allah has taken a son.” Glory be to Him! He is the Self-Sufficient. To Him belongs all that is in the heavens and all that is on earth. You have no proof for this. Do you say about Allah something that you do not know?} [Surat Yūnus:

68] No doubt, whoever claims that, has nothing but falsehood and guesswork.

If Allah Almighty had desired to take a son, He could have chosen from what He creates whomever He willed. However, this is not valid according to reason and Sharia. Allah Almighty says:

{لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ
الْقَهَّارُ}

{If Allah had willed to take for Himself a son, He could have chosen whatever He wished from among what He creates. Glory be to Him. He is Allah, the One, the Subjugator.} [Surat az-Zumar: 4]

Indeed, whoever has a son must have a spouse from whom the child is born. Allah Almighty says:

{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}

{He is the Originator of the heavens and earth. How could He have a son when He never had a companion? He created all things, and He is All-Knowing of everything.} [Surat al-An'ām: 101] In fact, Allah Almighty is the One Who initiated the creation of the heavens and the earth. So, He does not have a son.

If the Most Merciful had a son—exalted is Allah above that—he would have been a god. And if he were a god, one of them would have overcome the other, and the one who is overcome can, in no way, be a god. Allah Almighty says:

{قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا}

{Say, "If there were other gods besides Him—as they claim—they would have surely sought a way to the Lord of the Throne} [Surat al-Isrā': 42] Also, if there were in the heavens and the earth gods besides Allah, both realms would have been corrupted. Allah Almighty says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

{If there had been gods besides Allah in the heavens and earth, both realms would have fallen into disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].} [Surat al-Anbiyā': 22]

Allah Almighty has forbidden the People of the Book (the Jews and Christians) from exaggerating in their religion regarding the Messiah (peace be upon him) and from saying about him that he is the son of Allah, or that he is the third of three, or that he is Allah. Allah Almighty says:

{يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا}

{O People of the Book, do not go to extremes in your religion and do not say about Allah but the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah, and His Word that He bestowed upon Mary, and a spirit from Him. So believe in

Allah and His messengers and do not say “Three” [i.e., Trinity]. Cease; that is better for you. Indeed, Allah is the only One God. Glory be to Him, [far exalted is He] to have a son. To Him belongs all that is in the heavens and all that is on earth, and sufficient is Allah as a Disposer of Affairs.} [Surat an-Nisā’: 171]

Whoever believes that Jesus (peace be upon him) is the son of Allah is a disbeliever. A person cannot be considered a Muslim until he believes in his prophethood (peace be upon him). The Noble Quran explains the story of Mary and the story of Jesus (peace be upon them) in several Surahs, such as Surat Āl ‘Imrān, Surat al-Mā’idah, and Surat Maryam. The affirmation of his prophethood is mentioned in the Sunnah in several Hadīths.

See: Miftāh Dār As-Sa‘ādah 1/303, My Great Love for Jesus Led Me to Islam, p. 169.

Unified Serial Number: 2650

Question No.144

Was the Messiah (peace be upon him) crucified?

Answer:

Significance/1

‘Īsa, the Messiah (Jesus Christ) (peace be upon him) was not crucified, but he was raised to heaven. He is living now in the second heaven and has not yet died. Allah Almighty says:

{قَلَمًا أَحَسَّ عَيْسَىٰ مِنْهُمْ الْكُفَرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ وَمَكْرُؤًا مَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ * إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ}

{When Jesus sensed disbelief from them, he said, “Who are my helpers in the cause of Allah?” The disciples said, “We are helpers of Allah. We believe in Allah; so bear witness that we are Muslims.”

“Our Lord, we believe in what You have sent down, and we follow the messenger; so count us among those who bear witness [to the truth].”

And [the disbelievers] devised a plan, but Allah also made a plan, and Allah is the best of planners.

And [remember] when Allah said, “O Jesus, I will take you and raise you up to Myself and deliver you from those who disbelieve, and make those who follow you above those who disbelieve until the Day of Resurrection. Then you will all return to Me, and I will judge between you concerning that over which you differed.” [Surat Āl-‘Imrān: 52-55] He will descend to earth before the Day of Judgement. Allah Almighty says:

{وَأِنَّهُ لَعَلَّمَ الْبَشَرَ مَا لَمْ يَكُنَ لَهَا بَشِيرًا وَتَوَعَّدَهَا لَبِئْسَ أَتَعْبُدُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ}

{And he [i.e., Jesus] will be a sign of the Hour; so do not have doubt about it and follow me. This is a straight path.} [Surat az-Zukhruf: 61] Allah Almighty also says:

{وإن من أهل الكتاب إلا ليؤمننَّ به قبل موته ويوم القيامة يكونُ عليهم شهداء}

{There will be none from the People of the Book but will believe in him [upon his return] before his death, and on the Day of Resurrection he will be a witness against them.} [Surat an-Nisā': 159]

When Jesus (peace be upon him) descends, he will kill the false Messiah (Antichrist), rule according to Islam, break the cross, kill the swine, abolish the Jizyah (poll tax), and will not accept it. The Messenger of Allah (ﷺ) said:

«والذي نفسي بيده، ليوشكن أن ينزل فيكم ابن مريم حكماً مقسطاً، فيكسر الصليب، ويقتل الخنزير، ويضع الجزية، ويفيض المال حتى لا يقبله أحد»،

"By the One in Whose Hand my soul is, the son of Mary will soon descend among you as a just ruler. He will break the cross, kill the swine, abolish the Jizyah (poll tax), and wealth will overflow to the extent that no one will accept it." Sahīh Al-Bukhāri (2222), and Sahīh Muslim (242).

Unified Serial Number: 1670

Question No. 145

How does Islam address belief in Jesus (peace be upon him)?

Answer:

Significance/1

Jesus (peace be upon him) is one of the greatest prophets of Allah Almighty. He is the prophet who came before our Prophet Muhammad (ﷺ) and is one of the messengers with firm determination.

The Qur'an speaks about him extensively and mentions his story and his high status with Allah. Allah Almighty says:

{إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ}

{[Remember] when the angels said, "O Mary, Allah gives you glad tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary; honorable in this world and the Hereafter, and one of those near [to Allah].} [Surat Āl-'Imrān: 45] The Qur'an has explained the story of Mary and the story of Jesus (peace be upon them) in several Surahs, such as Surat Āl-'Imrān, Surat al-Mā'idah, and Surat Maryam. Their stories are also mentioned in the Sunnah in many Hadīths. Through all of this, we understand the great position of Jesus (peace be upon them) in the sight of Allah Almighty, in the Qur'an and the Sunnah, and in the hearts of Muslims.

Among the facts reported about him in the Qur'an is that Allah created Jesus (peace be upon them) in a miraculous manner, from a mother without a father. Allah Almighty only said to him, "Be," and he was. Allah Almighty says:

{إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

{[Remember] when the angels said, “O Mary, Allah gives you glad tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary; honorable in this world and the Hereafter, and one of those near [to Allah].

He will speak to people in the cradle and in maturity, and he will be one of the righteous.”

She said: “My Lord, how can I have a child when no man has ever touched me?” He said, “Thus Allah creates what He wills. When He decrees something, He only says to it, ‘Be’, and it is.” [Surat Āl-‘Imrān: 45-47]

Allah has informed us that this extraordinary birth does not make the Messiah (peace be upon him) a god, nor the son of a god, but rather he is a human being, and that he and his mother used to eat food. Allah Almighty says:

{مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُنَيِّينُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ}

{The Messiah, son of Mary, was no more than a messenger. There were messengers who passed away before him, and His mother was a woman of truth; they both ate food. See how We make Our signs clear to them, yet see how they are deluded!} [Surat al-Mā'idah: 75] Ibn Jarīr (may Allah have mercy upon him) said: (Abu Ja'far said: This is a report from Allah Almighty and evidence for His Prophet Muhammad (ﷺ) against the Christians

regarding their statement about the Messiah. He says, refuting the Jacobites (the Jacobites are an ancient Christian sect) in their saying: 'He is Allah,' and others in their saying, 'He is the son of Allah';: 'The matter is not as these disbelievers have said about the Messiah, but rather he is the son of Mary, born as mothers give birth to their sons. This is an attribute of humans, not of the Creator of humans. Rather, he is a messenger of Allah, like the other messengers who came before him and passed away. Allah Almighty caused signs and lessons to be displayed through him as much as He willed, as evidence for his truthfulness and that he is a messenger from Allah to the people whom He was sent to, just as the messengers before him were supported with signs and lessons to prove their truthfulness. {and His mother was a woman of truth}, Allah Almighty describes Mary as a woman of truth. {they both ate food}, a statement from Allah Almighty about the Messiah and his mother that they were in need of sustenance and nourishment like other human beings. If that is the case, then he cannot be considered a god, because the one who is in need of sustenance is lacking independence for his survival. The fact that someone is in need of maintenance and sustenance is clear evidence of his deficiency, which proves his nature as a created being, not a creator.) Tafsīr At-

Tabari = Jāmi' Al-Bayān, verified by Shākir (10/485).

A group of people believed in the Messiah (peace be upon him), and another group disbelieved in him. Allah Almighty helped the believers against the disbelievers. A person is not a true Muslim unless he believes in the prophethood of Jesus (peace be upon him) and that he is a slave and messenger of Allah Almighty. Whoever believes that he is a god or has some attributes of god is a disbeliever.

The Messiah (peace be upon him) was not crucified but was raised up to heaven. He is alive in the second heaven and has not died. Allah Almighty says:

{وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا}

{and for their saying, “We killed the Messiah, Jesus, son of Mary, the messenger of Allah.” But they did not kill him, nor did they crucify him; it was made to appear to them so. Even those who dispute it are in doubt about it; they have no certain knowledge other than conjecture. But they certainly did not kill him.

Rather, Allah raised him up to Himself, and Allah is All-Mighty, All-Wise.

There will be none from the People of the Book but will believe in him [upon his return] before his death, and on the Day of Resurrection, he will be a witness against them.} [Surat an-Nisā': 157-159]

He will descend before the Day of Judgment to kill the Antichrist, rule according to Islam, break the cross, and kill the swine. Allah's Messenger (ﷺ) said:

«والذي نفسي بيده، ليوشكن أن ينزل فيكم ابن مريم حكماً مقسطاً، فيكسر الصليب، ويقتل الخنزير، ويضع الجزية، ويفيض المال حتى لا يقبله أحد»،

"By Him in Whose Hands my soul is, the son of Mary will soon descend among you as a just ruler. He will break the cross, kill the swine, and abolish the Jizyah (a tax taken from non-Muslims who are under the protection of the Muslim state). Then there will be an abundance of wealth to the extent that nobody will accept it (as a charity)." Sahīh Al-Bukhāri (2222), and Sahīh Muslim (242). He will remain on earth for forty years, after which he will die, and the Muslims will offer the Funeral prayer upon him.

Unified Serial Number: 3170

Question No. 148

Does Islam support the view of those who claim that the Messiah (peace be upon him) died on the cross?

Answer:

Significance/1

Islam does not deny the crucifixion event during the time of the Messiah (peace be upon him). However, the truth is that the Jews intended to kill and crucify the Messiah (peace be upon him), but Allah Almighty saved him from them and raised him to Himself. So, they did not harm him. Allah Almighty caused his resemblance to fall upon another man, so the Jews, in collusion with the pagan Roman governor at that time, seized that man, killed him, and crucified him, thinking that they killed and crucified the Messiah (peace be upon him). Allah Almighty says:

﴿قَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ رَسُولُ اللَّهِ وَأَتَّبَعْنَا الرَّسُولَ فَاكُنُّنَا مَعَ الشَّاهِدِينَ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

{When Jesus sensed disbelief from them, he said, “Who are my helpers in the cause of Allah?” The disciples said, “We are helpers of Allah. We believe in Allah; so bear witness that we are Muslims.”

“Our Lord, we believe in what You have sent down, and we follow the messenger; so count us among those who bear witness [to the truth].”

And [the disbelievers] devised a plan, but Allah also made a plan, and Allah is the best of planners.

And [remember] when Allah said, “O Jesus, I will take you and raise you up to Myself and deliver you from those who disbelieve, and make those who follow you above those who disbelieve until the Day of Resurrection. Then you will all return to Me, and I will judge between you concerning that over which you differed.” [Surat Āl-‘Imrān: 52-55] Allah Almighty further says:

{وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا}

{and for their saying, “We killed the Messiah, Jesus, son of Mary, the messenger of Allah.” But they did not kill him, nor did they crucify him; it was made to appear to them so. Even those who dispute it are in doubt about it; they have no certain knowledge other than conjecture. But they certainly did not kill him.

Rather, Allah raised him up to Himself, and Allah is All-Mighty, All-Wise.

There will be none from the People of the Book but will believe in him [upon his return] before his death, and on the Day of Resurrection, he will be a witness against them.} [Surat an-Nisā’: 157-159]

Hence, the Messiah, Jesus, son of Mary (peace be upon him), was neither crucified nor was he killed. Rather, Allah Almighty raised him to Himself, and he is now in the second heaven. He will descend

before the Day of Judgment, and his descent will be among the major signs of the Hour. He will kill the Antichrist, break the cross that was worshiped instead of Allah Almighty—and the Christians fabricated a lie that he was crucified on it—and he will kill the swine and rule according to the law of Islam. The Prophet (ﷺ) said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنَازِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ، حَتَّى لَا يَقْبَلَهُ أَحَدٌ»

"The Hour will not be established until the son of Mary descends among you as a just ruler. He will break the cross, kill the swine, and abolish the Jizyah (poll tax), and wealth will become so abundant that no one will accept it (as charity)." Sahīh Al-Bukhāri (2476) and Sahīh Muslim (155).

Unified Serial Number: 2710

Question No. 150

Will the Christians enter Paradise?

Answer:

Significance/1

To Allah Almighty belongs the dominion of the heavens and earth. He does whatever He wills and chooses. To Him belongs the pure religion. His are the creation, sovereignty, and judgment. Allah Almighty says:

{وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ}

{To Him belongs all that is in the heavens and earth, and constant devotion is to Him alone. Will you then fear anyone other than Allah?} [Surat an-Nahl: 52] Allah Almighty also says:

{وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{To Allah belongs the dominion of the heavens and earth, and Allah is Most Capable of all things.} [Surat Āl-‘Imrān: 189] He Almighty also says:

{مَالِكِ يَوْمِ الدِّينِ}

{Master of the Day of Judgment.} [Surat al-Fātihah: 4] Allah Almighty has absolute sovereignty in the worldly life and the Hereafter. He is the One Who legislates religion and rewards and punishes for it. He is the One Who has decreed that Islam is the truth and that all other religions are false and will not be accepted from their followers. Similarly, Allah, the Glorified and Exalted, possesses the worldly life and the Hereafter. He is the One Who judges and decrees. Allah Almighty says:

{وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخُذُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ}

{He is Allah: none has the right to be worshiped except Him. All praise belongs to Him in this life and the Hereafter. His is the Judgment, and to Him you will all be returned.} [Surat al-Qasas: 70] Allah has decreed, and His decree is truth, that whoever attributes a son to Allah is a polytheist and disbeliever. The Messiah (peace be upon him) warned the Christians against associating partners

with Allah, and that whoever associates partners with Allah Almighty, He has indeed made Paradise forbidden to him. Allah Almighty says:

{لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ}

{They have certainly disbelieved, those who say, “Allah is the Messiah, son of Mary.” But the Messiah said, “O Children of Israel, worship Allah, my Lord, and your Lord.” Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72]

Moreover, anyone who disbelieves in any of the prophets of Allah and His messengers (peace be upon them) will abide eternally in Hellfire. Allah Almighty says:

{كَذَّبَتْ عَادُ الْمُرْسَلِينَ}

{The people of 'Ād rejected the messengers} [Surat ash-Shu'arā': 123] So, Allah Almighty informed that they rejected the messengers, although they only rejected their own messenger. But whoever rejects one prophet has indeed rejected all the messengers, because their message is one. Allah Almighty has judged those who reject any of His prophets (peace be upon them) to be disbelievers. Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا}

{O you who believe, believe in Allah, His Messenger, the Book that He has sent down to His Messenger, and the Books that He sent down before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has indeed gone far astray.} [Surat an-Nisā': 136]

The Jews and Christians are particularly mentioned in a Hadīth where the Messenger of Allah (ﷺ) said:

«والذي نفس محمد بيده، لا يسمع بي أحد من هذه الأمة يهودي، ولا نصراني، ثم يموت ولم يؤمن بالذي أرسلت به، إلا كان من أصحاب النار»

"By the One in Whose Hand Muhammad's soul is, there is nobody of this nation, whether a Jew or Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire." Sahīh Muslim (240). He (ﷺ) also said:

«لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ»

"None will enter Paradise except the Muslim souls." [Narrated by Al-Bukhāri (6528) and Muslim (221)] As for the monotheistic Christians who did not observe the era of Islam yet believed in Allah Almighty as Lord and in Jesus (peace be upon him) as messenger, they are believers and will enter Paradise. Each of them will receive two rewards:

one for their belief in Jesus (peace be upon him), and another for their belief in our Prophet Muhammad (ﷺ).

However, it should be known that a person who has not heard about the message of Islam, does not know the religion of Allah, and does not have a clear argument established against him will not be wronged by Allah, for Allah judges with justice and fairness and does not wrong people in any way. On the Day of Judgment, when Allah Almighty resurrects all creatures, He will test those to whom the message of Islam had not reached. If they believe and testify, they will enter Paradise. But if they deny and show arrogance, they will enter Hellfire due to their disbelief, stubbornness, and arrogance towards Allah Almighty.

Unified Serial Number: 1440

Question No. 151

Are Mormons considered People of the Book?

Answer:

Significance/1

Mormons are a Christian sect, but they adhere more strongly to their false religion compared to other Christians, especially in terms of their behavior. Many other Christian sects consider them to be strict. They allow polygamy and prohibit certain stimulating drinks.

Question No. 153

Do Muslims believe that all religions lead to the same outcome?

Answer:

Significance/1

The religion that Allah Almighty legislated for His slaves and commanded all of His messengers (peace be upon them) to convey to their followers is Islam. All the prophets followed Islam. Allah Almighty says:

{شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ}

{He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus: "You should uphold the religion and make no divisions therein." What you are calling the polytheists to is very hard for them. Allah chooses for Himself whom He wills and guides to Himself who turns to Him.} [Surat ash-Shūra: 13] Allah Almighty says:

{وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ}

{This was enjoined by Abraham and Jacob to their offspring, “O my children, Allah has chosen for you this religion; so do not die except as Muslims.”} [Surat al-Baqarah: 132] Allah Almighty says:

{أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ}

{Or were you present when death approached Jacob, when he said to his children, “What will you worship after me?” They said, “We will worship your God and the God of your fathers—Abraham, Ishmael, and Isaac—the One God. And to Him we submit.”} [Surat al-Baqarah: 133] Allah Almighty says:

{قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ}

{Say [O believers], “We believe in Allah and what has been sent down to us; and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob]; and what was given to Moses and Jesus; and what was given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted.”} [Surat al-Baqarah: 136]

Anyone who believes in a religion other than Islam, his religion is invalid, and his deeds are rejected. Allah Almighty says:

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Al-‘Imrān: 85]

A Muslim believes that all other religions are false and that the true religion is one. He believes that the good end, the great outcome, and the supreme victory in the Hereafter are for those who meet Allah Almighty as Muslims, and that whoever meets Allah Almighty as a disbeliever, associating partners with Him, has lost his worldly life and the Hereafter. Allah Almighty says:

{إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ}

{Those who disbelieve from the People of the Book and the polytheists will be in the fire of Hell, abiding therein forever. It is they who are the worst of creatures.} [Surat al-Bayyinah: 6] Allah Almighty says:

{قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي فَاَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ}

{Say, “It is Allah alone Whom I worship, with sincere devotion to Him.

So worship whatever you wish besides Him.” Say, “Indeed, the losers are those who will lose themselves and their families on the Day of

Resurrection. That is indeed the clear loss.” } [Surat az-Zumar: 14-15]

Allah Almighty is the Truth, and He is upon a straight path. He, Glorified and Exalted, in His justice, has decreed that on the Day of Judgment, the ultimate outcome of all those who have believed in Him and His messengers (peace be upon them) will be Paradise. Allah Almighty says:

{وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا}

{Those who obey Allah and the Messenger will be with those whom Allah has blessed: the prophets, the people of truth, the martyrs, and the righteous. What excellent companions they are!} [Surat an-Nisā': 69] On the other hand, Allah Almighty decreed Hellfire to be the final destination of the disbelievers. How wretched an abode it is! Allah Almighty says:

{وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَنُكَّمًا وَأَصْمًا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرَفَاتًا إِنَّا نَمْبَعُوثُونَ خَلْقًا جَدِيدًا}

{Whoever Allah guides is truly guided, and whoever He causes to stray, you will find none to protect them besides Him. On the Day of Resurrection, We will gather [and drag] them on their faces—deaf, dumb, and blind. Their abode will

be Hell; every time it subsides, We will flare it up for them.

That will be their recompense because they rejected Our verses and said, "What! When we are turned into bones and crumbled particles, will we really be raised as a new creation?"} [Surat al-Isrā': 97-98] Allah Almighty says:

{إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا}

{Indeed, Allah will gather all the hypocrites and disbelievers together in Hell.} [Surat an-Nisā': 140] This reflects Allah Almighty's perfect justice, that He will gather the believers in Paradise and gather the disbelievers in the Hellfire. We seek refuge with Allah from the torment of Hellfire.

Unified Serial Number: 1200

Question No. 154

What is Islam's stance on other religions and minorities?

Answer:

Significance/1

To Allah Almighty alone belongs the dominion of the heavens and earth. His is all praise in the Hereafter, and all matters are referred to Him. Allah Almighty says:

{الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ}

{All praise be to Allah, to Whom belongs all that is in the heavens and all that is on earth, and to Him is the praise in the Hereafter; He is the All-Wise, All-Aware.

He knows whatever goes into the earth and whatever comes out of it, and whatever descends from heaven and whatever ascends to it, and He is the Most Merciful, All-Forgiving.} [Surat Saba': 1-2] Allah is the Creator, the Provider, and the Manager of Affairs, and He is the only deity truly deserving of worship. Everything other than Him is created and dependent. He is the One Who has ordained obligations, established legislations, revealed the religion, and made His religion dominant over all other religions. Allah Almighty says:

{هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ}

{It is He Who has sent His Messenger with guidance and the religion of truth, so that He may make it prevail over all other religions, even though the polytheists dislike it.} [Surat at-Tawbah: 33] Allah Almighty says:

{هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا}

{He is the One Who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions, and sufficient is Allah as a Witness.} [Surat al-Fat'h: 28] In fact, sincere

devotion to religion cannot be achieved unless dedicated to Allah alone. Allah Almighty says:

{وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ}

{To Him belongs all that is in the heavens and earth, and constant devotion is to Him alone. Will you then fear anyone other than Allah?} [Surat an-Nahl: 52] Allah Almighty says:

{إِلَّا لِلَّهِ الدِّينُ الْخَالِصُ}

{Indeed, sincere devotion is due to Allah alone} [Surat az-Zumar: 3]

Furthermore, Allah Almighty has conveyed the clear message that the accepted and pleasing religion to Him is Islam. Allah Almighty says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

{Indeed, the religion in the sight of Allah is Islam} [Surat Āl-‘Imrān: 19], and that He never accepts a religion other than Islam. Allah Almighty says:

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl-‘Imrān: 85]

Allah Almighty has decreed that whoever follows a religion other than Islam, his efforts are nothing but error and loss, and his outcome will be

destruction and a great punishment. Allah Almighty says:

{قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ
الْخُسْرَانُ الْمُبِينُ}

{Say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. That is indeed a clear loss.} [Surat az-Zumar: 15] Allah Almighty also says:

{اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ
الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْأَجْرِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ}

{Allah, to Whom belongs all that is in the heavens and all that is on earth. And woe to the disbelievers from a severe punishment!

Those who prefer the life of this world to the Hereafter and prevent [people] from Allah's way, seeking to make it crooked; it is they who have gone far astray.} [Surat Ibrāhīm: 4] Have you seen how the Sovereign, the Manifest Truth, the Lord of all worlds, judged that any religion other than Islam is false and misguidance and that the ultimate destination of its followers in the Hereafter is Hellfire, and what a terrible abode it is?

As for minorities and people of other religions, their ruling in Islam, as long as they are not at war with Muslims, is that Muslims are obligated to invite them to Islam and treat them with justice regarding what is due to them and upon them. Also,

Muslims are enjoined to show goodness and kindness to them and be merciful to the weak among them. If a person is a Muslim while his parents are non-Muslims, it is incumbent upon him to be dutiful and kind to his parents and maintain good relations with them. Generally, a Muslim should treat everyone with good manners, refraining from harm and injustice. He should avoid depriving them of any of their rights. However, if a non-Muslim resides in a Muslim country, it is incumbent upon him to abide by the public order. Islam safeguards his wealth, life, honor, offspring, and freedom in what does not contradict the rituals and laws of Islam.

As for what is attributed to Islam and Muslims of injustice towards non-Muslims, mistreatment of them, denial of their rights, and the like, all of this is from the transgression of the unjust media directed against Islam and Muslims. Whoever lives among Muslims and knows the greatness of their religion, the ease of their Sharia, and the sublimity of their morals realizes that what the misleading media says is all lies and fraud. Allah is the One Whose help is sought.

Unified Serial Number: 1300

Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Section on Prophethood)

Question No. 103

Who is Muhammad (ﷺ)?

Answer:

Significance/1

He (ﷺ) is Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib from the Quraysh tribe; he is a descendant of Ishmael, son of Abraham (peace be upon them). He is the seal of the prophets, the master of the Children of Adam, and the intercessor whose intercession will be accepted on the Day of Judgment. The Messenger of Allah (ﷺ) said:

«إنه لم يكن نبي إلا له دعوة قد تنجزها في الدنيا، وإنني قد اختبأت دعوتي شفاعة لأمتي، وأنا سيد ولد آدم يوم القيامة، ولا فخر، وأنا أول من تنشق عنه الأرض، ولا فخر، وببيدي لواء الحمد، ولا فخر، آدم فمن دونه تحت لوائي، ولا فخر».

"There was no prophet except that he had a supplication that he had it answered in the worldly life; whereas, I have reserved my supplication as an intercession for my Ummah (on the Day of Judgment). I am the master of the Children of Adam on the Day of Judgment, and I am not boasting. I am the first of whom the earth will split open, and I am not boasting. In my hand, there will be the Banner of Praise, and I am not boasting. Adam and those who came after him will be under my banner, and I am not boasting." Musnad Ahmad, Ar-Risālah edition (2546), and Sunan At-Tirmidhi (3148).

Muhammad (ﷺ) is the greatest of the messengers, and Allah Almighty has taken a covenant from all the prophets (peace be upon them) to follow him when He sends him. Allah Almighty says:

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ}

{And [remember] when Allah took the covenant of the prophets, [saying], “After I have given you the Book and wisdom, if there comes to you a messenger confirming what is with you, then you must believe in him and support him.” Allah said, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” He said, “Then bear witness, and I am with you among the witnesses.} [Surat Āl-‘Imrān: 81] Ibn Kathīr (may Allah have mercy upon him) said: (Allah Almighty informs that He took a covenant from every prophet He sent, from Adam (peace be upon him) to Jesus (peace be upon him). The covenant was that regardless of what Allah Almighty grants any of them in terms of books and wisdom, and no matter the extent of his knowledge and prophethood might reach, if a messenger comes after him, he must believe in him and support him. He should not be prevented by his knowledge and prophethood from following and supporting the

prophet sent after him...until he said: ‘Ali ibn Abi Tālib and his cousin ‘Abdullah ibn ‘Abbas (may Allah be pleased with them) said: Allah did not send any prophet from among the prophets except that He took a covenant from him that if He sends Muhammad (ﷺ) while he is alive, he must believe in him and support him. Allah Almighty further commanded him to take the covenant from his nation that if Muhammad (ﷺ) was sent while they were alive, they must believe in him and support him). Tafsīr Ibn Kathīr (2/67).

The Messenger of Allah, Muhammad (ﷺ) confirmed the truthfulness of the books and messages that were revealed before him. He called people to believe in the messengers (peace be upon them) who preceded him, and his message accords with what the previous messengers had preached. Allah Almighty says:

{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا }

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him. We also sent revelation to Abraham, Ishmael, Isaac, Jacob and his descendants, and to Jesus, Job, Jonah, Aaron, and Solomon, and We gave David the Psalms.} [Surat An-Nisā': 163] He Almighty also says:

{شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {

{He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus: "You should uphold the religion and make no divisions therein." What you are calling the polytheists to is very hard for them. Allah chooses for Himself whom He wills and guides to Himself who turns to Him.} [Surat ash-Shūra: 13]

By sending him (ﷺ), Allah Almighty bestowed mercy upon all creation. He was born in Makkah, where he was sent as a prophet to all jinn and men. He was forty years old at the time of his mission, and he migrated to Madīnah, where he died at the age of sixty-three.

Whoever hears of the mission of the Prophet (ﷺ), there is no way for them to enter Paradise except through believing in him and following his guidance. The Messenger of Allah (ﷺ) said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمَةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

"By the One in Whose Hand Muhammad's soul is, there is none of this nation, be he Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will

be among the people of Hellfire.” [Narrated by Muslim (153)] Allah Almighty says:

{ن وَالْقَلَمِ وَمَا يَسْطُرُونَ مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ
وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}

{Nūn. By the pen and what they [i.e., the angels] write [in the Records of deeds],

By the grace of your Lord [O Prophet], you are not a madman.

You will surely have a never-ending reward.

Indeed, you are of a great moral character.}

[Surat al-Qalam: 1-4]

‘Abdullah ibn Salām (may Allah be pleased with him) reported:

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجِئْتُ فِي النَّاسِ لَأَنْظُرَ إِلَيْهِ، فَلَمَّا اسْتَبْنْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ»

"When the Messenger of Allah (ﷺ) came to Madīnah, the people rushed to meet him, and it was said: 'The Messenger of Allah has come!' I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar." [Narrated by At-Tirmidhi (2485), and Ibn Mājah (1334)] Sahīh (authentic). May Allah's peace and blessings be upon our Prophet Muhammad.

See: Al-Fusūl Fi Sirat Ar-Rasūl, by Ibn Kathīr, and Ar-Rahīq Al-Makhtūm, by Al-Mubārakfūrī.

Unified Serial Number: 700

Question No. 104

How did Muhammad (ﷺ) become a prophet sent by Allah Almighty?

Answer:

Significance/1

Muhammad ibn ‘Abdullah ibn ‘Abdul-Muttalib (ﷺ) is the seal of the prophets and messengers. The news of his prophethood is found in abundance in the scriptures of the People of the Book, the Noble Qur’an, the Prophetic Sunnah, and the books of the people of Islam that focused on his teachings and noble biography. It is well known to everyone how he became a prophet. Since the question is posed, we respond, seeking help from Allah Almighty, and say:

Firstly: When prophet Ibrāhīm (Abraham) (peace be upon him) built the Ancient House (the Ka’bah) in Makkah by the command of Allah Almighty and settled his wife Hājar and her son Ismā’il (Ishmael) (peace be upon them) in the honored city of Makkah, he supplicated to Allah to send from the offspring of Ishmael a prophet among themselves. Allah Almighty says:

{رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}

{Our Lord, send among them a messenger to recite to them Your revelations, teach them the Book and wisdom, and purify them. You are the All-

Mighty, the All-Wise.} [Surat al-Baqarah: 129] Allah Almighty answered the supplication of His intimate friend Abraham (peace be upon him), and sent His Prophet, Muhammad (ﷺ) as a prophet and messenger.

Secondly: Allah Almighty informed the previous prophets (peace be upon them) that He will send His trustworthy messenger, the seal of the messengers, and He took a covenant from them to believe in him and support him if he is sent during their lifetimes. Allah Almighty says:

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ }

{And [remember] when Allah took the covenant of the prophets, [saying], “After I have given you the Book and wisdom, if there comes to you a messenger confirming what is with you, then you must believe in him and support him.” Allah said, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” He said, “Then bear witness, and I am with you among the witnesses.}

 [Surat Āl-‘Imrān: 81]

Thirdly: Since the messages of Mūsa (Moses) and ‘Isa (Jesus) (peace be upon them) were the closest divine messages timewise to the message of our Prophet Muhammad (ﷺ), there were many texts about him (ﷺ) in their books and all the books of

prophets of the Children of Israel. These texts mentioned the description of the Prophet (ﷺ), his birthplace, his migration, the rituals of his religion, the description of his Companions, and what Allah Almighty would grant them in terms of victory and empowerment, and other things. The texts also included the glad tidings of his advent, the preparation of souls to receive him, and the command to believe in him and follow him. The scholars of the Children of Israel were aware of these texts, and the description of the Prophet (ﷺ) and his Companions were well-known among the scholars of the Children of Israel, the Christian priests, and their monks. There are many stories and historical accounts that testify to this. Sufficient for us is the saying of Allah Almighty:

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ}

{Those whom We gave the Scripture recognize him [the Prophet] as they recognize their own sons, yet a group of them conceals the truth knowingly.} [Surat al-Baqarah: 146] Even the physical mark he (ﷺ) had on his noble body was recorded in their books and is still found in them today. The description of this mark is mentioned in Sahīh Al-Bukhāri and Sahīh Muslim. As-Sā'ib ibn Yazīd (may Allah be pleased with him) said:

(ثم قمت خلف ظهره، فنظرت إلى خاتم النبوة بين كتفيه، مثل زر الحجلة).

"Then I stood behind him and looked at the seal of prophethood between his shoulders, resembling a Zir al-Hajalah (pigeon's egg)." Sahīh Al-Bukhāri (190). The seal of prophethood was the size of a pigeon's egg. 'Abdullah ibn Salām (may Allah be pleased with him) reported:

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْحَقَلَ النَّاسُ إِلَيْهِ وَقِيلَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَنُتُ فِي النَّاسِ لِأَنْظُرَ إِلَيْهِ، فَلَمَّا اسْتَبَيَّنْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ»

"When the Messenger of Allah (ﷺ) came to Madīnah, the people rushed to meet him, and it was said: 'The Messenger of Allah has come!' I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar." [Narrated by At-Tirmidhi (2485) and Ibn Mājah (1334)] However, since all the prophets after Abraham (peace be upon him) were from the offspring of Israel, i.e., Jacob (peace be upon him), the Jews assumed that the final prophet would also be from among them. Thus, when Allah Almighty sent him from the descendants of Ishmael, the son of Abraham (peace be upon them), namely, Muhammad ibn 'Abdullah, and he had the same qualities as mentioned in their books, they envied him and disbelieved in him; only a few of them believed in him, despite many of them testifying to his prophethood.

Fourthly: The prophethood of our Prophet Muhammad (ﷺ) began when he reached the age of forty. 'Ā'ishah, Mother of the Believers (may Allah be pleased with her) informs us about this beginning, saying:

أول ما بدئ به رسول الله صلى الله عليه وسلم من الوحي الرؤيا الصالحة في النوم، فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح، ثم حُبب إليه الخلاء، وكان يخلو بغار حراء فيتحنث فيه - وهو التعبد - الليالي ذوات العدد قبل أن ينزع إلى أهله، ويتزود لذلك، ثم يرجع إلى خديجة فيتزود لمثلها، حتى جاءه الحق وهو في غار حراء، فجاءه الملك فقال: اقرأ، قال: «ما أنا بقارئ»، قال: « فأخذني فغطني حتى بلغ مني الجهد ثم أرسلني، فقال: اقرأ، قلت: ما أنا بقارئ، فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني، فقال: اقرأ، فقلت: ما أنا بقارئ، فأخذني فغطني الثالثة ثم أرسلني، فقال: {اقرأ باسم ربك الذي خلق. خلق الإنسان من علق. اقرأ وربك الأكرم} [العلق: 2] " فرجع بها رسول الله صلى الله عليه وسلم يرجف فؤاده، فدخل على خديجة بنت خويلد رضي الله عنها، فقال: «زملوني زملوني» فزملوه حتى ذهب عنه الروع، فقال لخديجة وأخبرها الخبر: «لقد خشيت على نفسي» فقالت خديجة: كلا والله ما يخزيك الله أبداً، إنك لتصل الرحم، وتحمل الكل، وتكسب المعدوم، وتقري الضيف، وتعين على نوائب الحق، فانطلقت به خديجة حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى ابن عم خديجة وكان امرأ تنصر في الجاهلية، وكان يكتب الكتاب العبراني، فيكتب من الإنجيل بالعبرانية ما شاء الله أن يكتب، وكان شيخاً كبيراً قد عمي، فقالت له خديجة: يا ابن عم، اسمع من ابن أخيك، فقال له ورقة: يا ابن أخي ماذا ترى؟ فأخبره رسول الله صلى الله عليه وسلم خبر ما رأى، فقال له ورقة: هذا الناموس الذي نزل الله على موسى، يا ليتني فيها جذعاً، ليتني أكون حياً إذ يخرجك قومك، فقال رسول الله صلى الله عليه وسلم: «أؤمخرجي هم»، قال: نعم، لم يأت رجل قط بمثل ما جئت به إلا عودي، وإن يدركني يومك أنصرك نصرًا مؤزراً).

The first thing the Messenger of Allah (ﷺ) started to experience concerning revelation was good visions in his sleep. He never had a vision except that it came true like the break of dawn. Then,

seclusion was endeared to him, and he used to seclude himself in the Cave of Hirā', devoting himself to worship there for several nights before returning to his family to stock up on provisions. He would then go back to Khadījah to stock up again for a similar number of nights until the truth came to him while he was in the Cave of Hirā'. The Angel came to him and said: "Read." I said: "I do not know how to read." He (ﷺ) said: "The Angel took hold of me forcefully until I could no longer bear it and then released me again, saying: 'Read.' I said, 'I do not know how to read.' The Angel seized me for the third time and squeezed me until I reached the limit of my endurance, then released me and said: '{Read in the name of your Lord, Who created, created man from a clinging clot. Read, and your Lord is the Most Generous.}' [Surat al-'Alaq: 1-3] The Messenger of Allah (ﷺ) returned with these words while his heart was trembling. He went to Khadījah bint Khuwaylid (may Allah be pleased with her) and said: "Cover me! Cover me!" They covered him until his fear went away. Then he informed Khadījah of what had happened and said to her: "I feared that something might happen to me." She said: "No, by Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously, and assist those affected by calamities." Khadījah took him to her cousin Waraqah ibn Nawfal ibn Asad ibn

‘Abdul-‘Uzza, who had embraced Christianity in the pre-Islamic period and used to write the Scripture in Hebrew. She said to him: "O my cousin, listen to what your nephew is going to tell you." Waraqah asked him: "O my nephew, what have you seen?" The Messenger of Allah (ﷺ) informed him of what he had seen. Waraqah said to him: "This is the same Nāmūs (i.e., the angel) whom Allah had sent to Moses. I wish I were young and could live until the time when your people will drive you out." The Messenger of Allah (ﷺ) asked: "Will they drive me out?" Waraqah replied in the affirmative and said: "Yes. No one has ever come with something like what you have brought without being treated with hostility. If I should live until that day, I would support you strongly." Sahīh Al-Bukhāri (3), and Sahīh Muslim (252).

Fifthly: After Allah Almighty had commissioned him to deliver the Message, He supported him with miracles and clear signs. Among his signs were celestial signs like the splitting of the moon, the Night Journey to Jerusalem, and Ascension to heaven (Al-Isrā’ was al-Mi’rāj), as well as terrestrial signs like the increasing of food and drink, the moaning of the tree trunk out of yearning for him, and many others. Allah Almighty also granted him the greatest sign, which will remain until the establishment of the Hour, namely the Great Qur’an. He also supported him with noble

Companions (may Allah be pleased with them) who were the best carriers of this religion, spreading it far and wide. The Companions of the Prophet (may Allah be pleased with them) and the spread of his religion are clear signs of the truthfulness of his prophethood. This collection of signs that Allah Almighty granted him was not granted to any other prophets (peace be upon him).

Sixthly: The prophethood of our Prophet Muhammad (ﷺ) is established just as the prophethood of Abraham, Moses, Jesus, and all the other prophets (peace be upon them) was established through revelation from Allah, the Exalted and Majestic. No method establishes the prophethood of any prophet except that the prophethood of our Prophet Muhammad (ﷺ) is established through the like of it. The prophethood of the previous prophets was established through the divine book, the signs, the believers who followed them, and the continuous and collective transmission of the message. The prophethood of our Prophet Muhammad (ﷺ) is established by all these methods. The book revealed to him is the greatest book that Allah Almighty has given to a prophet, and the signs granted to him are the greatest signs. His Companions are the best companions of all prophets, and the Tawātur (mass transmission) through which his prophethood has been conveyed is the greatest Tawātur through

which prophethoods were conveyed. It is sufficient to know that the number of Companions (may Allah be pleased with them) who attended with him in the Farewell Hajj was more than one hundred thousand.

Based on what is mentioned above, it is clear how his prophethood (ﷺ) was established, and his religion continued to exist and spread throughout these centuries, which is another sign of his prophethood, and it will remain so until the Day of Judgment, by the permission of Allah. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 710

Question No. 105

What did the Prophet of Allah, Jesus (peace be upon him) say about Prophet Muhammad (ﷺ)?

Answer:

Significance/1

Most of the previous prophets prophecized to their people about the advent of the Seal of the Prophets, Muhammad (ﷺ). They took a covenant from their people to believe in him and follow him if Allah Almighty sent him while they were alive. The texts proving this fact are far more to be enumerated. Since the messages of Mūsa (Moses) and 'Isa (Jesus) (peace be upon them) were the

closest divine messages to the message of our Prophet Muhammad (ﷺ) timewise, there were many texts about him (ﷺ) in their books and all the books of other prophets of the Children of Israel. These texts mentioned the description of the Prophet (ﷺ), his birthplace, his emigration, the rituals of his religion, the description of his Companions, and what Allah Almighty would grant them in terms of victory and empowerment, among other things. The texts also included the prophecy of his advent, the preparation of people to receive him, and the command to believe in him and follow him. The scholars of the Children of Israel were aware of these texts, and the description of the Prophet (ﷺ) and that of his Companions were well-established in the minds of the scholars of the Children of Israel, as well as the Christian priests and monks. However, they distorted most of them, while many corroborating evidences remain thereof, whether in the Old Testament, which includes the scriptures of the Jewish prophets, or in the New Testament, which is a collection of what the Christian priests have written, claiming to have transmitted it from those who were the contemporaries of the Messiah (peace be upon him). Here are some examples of these texts:

First: The prophecy about this great Prophet (ﷺ) came to Moses (peace be upon him) as mentioned in the Book of Deuteronomy: (I will raise up for

them a Prophet like you from among their brethren, and I will put My words in his mouth, and he shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.) Deuteronomy 18:18-19. The brothers of the Children of Israel are the descendants of Ishmael, and no messenger came from the descendants of Ishmael except Muhammad, the Messenger of Allah (ﷺ). In this text, Moses (peace be upon him) mentions Allah's warning to those who do not listen to the words of the Messenger of Allah, Muhammad (ﷺ) as stated: "I will require it of him," and whoever is required by Allah, He will seize him.

Moses (peace be upon him) also said that the last prophet would come from Paran, and Paran refers to the mountains in Makkah. No prophet came from Makkah after Ishmael (peace be upon him) except Muhammad, the Messenger of Allah (ﷺ) as mentioned in the Book of Deuteronomy: (The Lord came from Sinai and dawned on them from Seir; He shone forth from Mount Paran.) Deuteronomy 33:2.

Second: David (peace be upon him) also gave glad tidings of him when he said: (The stone that the builders rejected has become the chief cornerstone. This was the Lord's doing; It is marvelous in our eyes.) (Psalms 118:22) The meaning of this prophecy is that the message that the Children of Israel rejected to be from the

descendants of Ishmael (the Arabs) has become the greatest message because it is the seal of all messages, brought by the greatest Messenger. The analogy with the building is that each prophet completes what the preceding prophet started, until when the mission of the prophets was completed, and only the last prophet remained, thus, the building approached perfection with only one brick left, Allah Almighty sent His Messenger and His close friend, Muhammad (ﷺ). With him, the religion was completed, the blessing was perfected, the prophethood was sealed, and the building took its final form. Thus, the Messenger of Allah (ﷺ) is the seal of the prophets and messengers, and he is the one referred to by the stone mentioned in this glad tidings.

Third: The Messiah (peace be upon him) said as reported in Matthew: (Therefore, I say to you: Indeed, the kingdom of God will be taken away from you and given to a nation that will produce its fruits.) Matthew 21:42 Reflect upon this amazing news implied by this prophecy, which is that the Messiah (peace be upon him) informed the Children of Israel that prophethood would be transferred from them to the descendants of Ishmael (peace be upon him). The only prophet whom Allah Almighty sent from the descendants of Ishmael is the seal of the prophets, Muhammad, the Messenger of Allah (ﷺ).

The Messiah (peace be upon him) also said as mentioned in the Gospel of John: (But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness because you have been with Me from the beginning.) John 15: 26-27

So, who testified to the Messiah's message and defended him and his mother (peace be upon them) against the false accusations of the Jews other than Muhammad, the Messenger of Allah (ﷺ)? The Messiah further said: (I still have many things to say to you, but you cannot bear them now. However, when he, the Spirit of truth, comes, he will guide you to all truth; for he will not speak on his own authority, but whatever he hears he will speak; and he will tell you things to come. He will glorify me because he will receive what is for me and will make you know.) John 16: 12-14

Allah Almighty has recorded in the Qur'an that the People of the Book knew him and recognized him as they recognize their own sons, as He says:

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ }

{Those whom We gave the Scripture recognize him [the Prophet] as they recognize their own sons, yet a group of them conceals the truth knowingly.} [Surat al-Baqarah: 146]

The Qur'an has also recorded the fact against the Christians that the Messiah (peace be upon him) informed them about his description and mission; as mentioned in the previous texts, he also mentioned his name to them. Allah Almighty says:

{وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ}

{And [remember] when Jesus, son of Mary, said: "O Children of Israel, I am truly a messenger of Allah to you, confirming the Torah which came before me and giving glad tidings of a messenger after me whose name will be Ahmad." But when he came to them with clear proofs, they said, "This is clear magic."} [Surat as-Saff: 6]

For more texts on these wonderful prophecies, the reader may refer to the following books:

Ad-Dīn wa Ad-Dawlah Fi Ithbāt Nubuwwat Nabiyyina Muhammad (ﷺ), by 'Ali ibn Rabban At-Tabari,

Tuhfat Al-Arīb Fi Ar-Radd 'Ala 'Ubbād As-Salīb, by 'Abdullah At-Tarjumān, known as Anselm Turmeda before his conversion to Islam.

Muhammad Fi At-Tawrah Wa Al-Injil Wa Al-Qur'an, by Ibrāhīm Khalīl Ahmad, known as Ibrāhīm Philippos before his conversion to Islam.

Muhammad Fi Al-Kitāb Al-Muqaddas, by 'Abdul-Ahad Dāwūd.

All these books were authored by Christians who later embraced Islam, all praise be to Allah.

It is not surprising that a person asks what the Messiah (peace be upon him) said about our Prophet Muhammad (ﷺ). What is truly surprising is for a person to know that the messengers and prophets came from Allah Almighty for only one purpose, which is the worship of Allah alone without associating partners with Him. They all called people to believe in Allah Almighty in the resurrection, reckoning, and recompense. Yet, he does not believe in what they brought. This is indeed a clear loss and a destruction that cannot be repelled. May Allah's peace and blessings be upon our Prophet Muhammad.

See: Hubbi Al-'Azhīm Lil Masīh Qādani Ila Al-Islam, p. 169. See also: Bishārat Al-Masīh, by Muhammad ibn 'Abdullah As-Suhaym.

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Question No. 106

Was Prophet Muhammad (ﷺ) supported by any type of miracles?

Answer:

Significance/1

A miracle is an extraordinary event that Allah Almighty manifests through the hands of a prophet, serving as proof of his truthfulness when he calls his people. Examples include the sign of Abraham

(peace be upon him) when he was thrown into the fire and it became cool and peaceful for him, and the signs of Moses (peace be upon him) such as the staff, the hand, and the flood. The sign of Jesus (peace be upon him) was his ability to cure the blind and the lepers and to revive the dead with Allah's permission. Allah Almighty may send a messenger without giving him a miraculous sign. Rather, the character and integrity of the prophet, along with the revelation he brought, are sufficient evidence that he is a prophet from Allah Almighty, as people can distinguish the truthful from the liar. Therefore, when the Prophet (ﷺ) arrived in Madīnah, 'Abdullah ibn Salām said:

«انجفل الناس عليه، فكنت فيمن انجفل، فلما تبينت وجهه عرفت أن وجهه ليس بوجه كذاب، فكان أول شيء سمعته يقول: أفشوا السلام، وأطعموا الطعام، وصلوا الأرحام، وصلوا والناس نيام؛ تدخلوا الجنة بسلام»

"The people rushed to meet him, and I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was: O people! Spread (the greeting of) peace, provide food to others, uphold kinship ties, and pray during the night when people are sleeping; you will enter Paradise in peace." Musnad Ahmad (23784), At-Tirmidhi (2485) and Ibn Mājah (1334).

Indeed, Allah Almighty supported His prophets and messengers (peace be upon them) with clear

signs and overwhelming proofs. These signs have been various and diverse, yet Allah Almighty made the signs of each prophet sufficient as evidence for humanity to believe and for the argument to be established against them. Thus, they know that he is a prophet sent by Allah Almighty. The Prophet (ﷺ) said:

«ما من الأنبياء نبي إلا أعطي من الآيات ما مثله آمن، أو آمن، عليه البشر، وإنما كان الذي أوتيت وحياً أوحاه الله إلي، فأرجو أني أكثرهم تابعاً يوم القيامة»

"There was no prophet among the prophets, but was given miracles because of which people had security or believed, but what I was given was Divine revelation, which Allah revealed to me. So, I hope that my followers will be more than those of any other prophet on the Day of Resurrection." [Narrated by Al-Bukhāri and Muslim, Sahīh Al-Bukhāri (7274), and Sahīh Muslim (239)]

In fact, our Prophet (ﷺ) was sent with numerous miracles. Ibn Kathīr (may Allah have mercy on him) said: "The scholars have compiled over a thousand miracles, and among them, the most astonishing and greatest is the Mighty Qur'an. It is a revelation from the All-Wise, Worthy of Praise, and no falsehood can approach it from before or behind. Its miraculous nature appears in its wording and content. In terms of its wording, it reaches the highest levels of eloquence in speech, and the more one increases in knowledge in this aspect, the more

his reverence for the Qur'an increases in this regard. He (ﷺ) even set a challenge for the eloquent and articulate speakers of his time, despite their intense enmity towards him and their persistent efforts to belie him, bring something similar to it, or bring ten Surahs like it, or even a single Surah, but they failed. He informed them that they would never be able to do so. He also challenged the jinn and mankind as a whole to bring something like it, but they failed, and he (ﷺ) informed them of this failure as indicated by the statement of Allah Almighty:

{قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا }

{Say: "If all humans and jinn were to come together to produce something similar to this Qur'an, they would not be able to produce the like of it, even if they collaborated with one another."}

[Surat al-Isrā': 88] Yet, there are other aspects proving its miraculous nature. As for its content, it is of utmost coherence, wisdom, mercy, interest, praiseworthy outcomes, concordance, achieving the highest objectives, and preventing harm, among other aspects that are evident to those who possess insight and a sound intellect free from doubts and desires. We seek refuge with Allah from such doubts and desires and ask Him for guidance. One of the proofs is that he (ﷺ) grew up among a people

who knew his lineage, upbringing, where he came from and where he went. He was an orphan among them, known for his trustworthiness, truthfulness, piety, and righteousness. All of them acknowledged this, and only those who were obstinate and arrogant opposed and followed their desires denied this. He (ﷺ) was illiterate, unable to read or write, and neither he nor his people had any of the knowledge of the earlier nations, nor was there anyone in their land who had knowledge of that. However, he (ﷺ) came to them at the age of forty, narrating in detail and clarity what had happened in the preceding eras; the insightful and guided scholars who knew the previous scriptures attesting to his truthfulness..., Another proof is what the Prophet (ﷺ) informed of in this Qur'an and in the authentic Hadiths concerning future unseen events that corresponded to his statements, matching them word for word and explaining all of that in detail would be lengthy here. From among them is what Allah Almighty manifested through him astonishing extraordinary events, including the incident of the splitting of the moon that Allah Almighty informed about in His Mighty Book. The polytheists asked the Prophet (ﷺ) for a sign, and it was nighttime. So, he pointed to the moon, and it split into two halves. They asked the neighborhoods around them to make sure that they were not bewitched, and they told them that they

saw the same. This is a Mutawātir report widely transmitted by those who are knowledgeable about reports, and it has been narrated by a number of the Companions (may Allah be pleased with them all). Another miracle is the wondrous effects of his blessed supplication. For example, he (ﷺ) supplicated to Allah Almighty concerning the little goat that Ibn Mas'ūd had among the sheep he was herding. He (ﷺ) mentioned Allah's name and milked it, so it gave him milk, and he and Abu Bakr drank from it. Likewise, he did the same with the sheep of 'Umm Ma'bad. He (ﷺ) also supplicated for At-Tufayl ibn 'Amr, whereupon a gleaming light appeared at the tip of his whip, visible from a distance, which is another miraculous sign. The same happened to 'Usayd ibn Hudayr and 'Abbād ibn Bishr Al-Ansāri when they left him on a dark night. He (ﷺ) also supplicated Allah Almighty against the seven men who ridiculed him while he was praying, and they were killed in the Battle of Badr. Moreover, he (ﷺ) supplicated Allah Almighty against the son of Abu Lahab, so Allah Almighty made a predator beast to devour him in Shām (Greater Syria) in accordance with the Prophet's supplication. He (ﷺ) also supplicated against Surāqah, so his horse's legs sank into the ground, then he (ﷺ) supplicated to Allah Almighty to release the horse's legs, and He did. He (ﷺ) threw a handful of pebbles at the disbelievers of the Quraysh in the

Battle of Badr; each one of them was hit by it, and Allah defeated them. The same happened on the day of Hunayn. On the day of Badr, he (ﷺ) gave 'Ukkāshah ibn Mihsan a bundle of firewood, and it turned into a sharp sword in his hand. He (ﷺ) informed his uncle Al-'Abbās, when he was a captive, about the treasure he and 'Umm Al-Fadl had buried beneath their doorstep, which Al-'Abbās approved. He (ﷺ) informed 'Umayr ibn Wahb about the latter's intention of killing him when he claimed that he had only come to ransom some captives of the Battle of Badr. 'Umayr admitted that he had embraced Islam from that moment; may Allah be pleased with him. On the day of 'Uhud, he (ﷺ) restored the eye of Qatādah ibn An-Nu'mān Azh-Zhafari after it had dislodged and hung on his cheek or after it had fallen in his hand. His eye became better than the other eye, and no one could recognize which of his eyes was injured. On the day of the Trench, he fed a large crowd of approximately one thousand people with a small amount of food consisting of a little goat and a Sā' of barley, at the house of Jābir. Similarly, on that day, he (ﷺ) fed his Companions with a few dates brought by the daughter of Bashīr. Likewise, he (ﷺ) fed about eighty people with food that his honorable hand barely covered. He (ﷺ) did the same on the morning of his marriage to Zaynab bint Jahsh (may Allah be pleased with her). On the Day of Tabūk,

there happened a stunning event. He (ﷺ) fed the army, and they filled every container they had with a pile of food that filled a space equal to that on which a goat could sit. He (ﷺ) provided Abu Hurayrah (may Allah be pleased with him) with a sac of food, from which he ate for a long time. He also gave a big amount of it as battle provisions for the cause of Allah Almighty. He continued to have it until the days of the murder of 'Uthmān (may Allah be pleased with him). He (ﷺ) supplicated Allah Almighty when they suffered from drought, and he did not descend from the pulpit until water flowed from the roof of the mosque, wetting his beard. Before that, there was no cloud, drizzle, or even the size of a palm's width in the sky. Then, when he supplicated again for the cessation of rain, all clouds dispersed from around Madīnah that looked as if they were surrounded by a crown of clouds. He (ﷺ) supplicated Allah Almighty against the Quraysh, so they were afflicted with such hardships that cannot be described until they sought his mercy. He (ﷺ) showed them compassion, and so Allah Almighty granted them relief. Once, a vessel containing water for ablution was brought to him, and people there eagerly desired to perform ablution with him. He put his hand into that vessel, but it did not accommodate it. Then he supplicated to Allah Almighty, and water gushed out from between his fingers. He (ﷺ) did the same on the day

of Hudaybiyah, when the army numbered one thousand and four hundred. Jābir (may Allah be pleased with him) said: "Even if we were a hundred thousand, it would have sufficed us." A similar miracle took place during one of his journeys, with a drop of water in a waterskin. The narrator said: When he commanded me to pour it (the drop of water) into the container, I feared that it would be absorbed by the dryness of the waterskin. He (ﷺ) put his hand into it and supplicated Allah Almighty, whereupon water gushed out from between his fingers for his Companions to perform ablution and drink. Similarly, he (ﷺ) sent his arrow to the well of Hudaybiyah, where the arrow was put, so the well flowed with water so much that it sufficed them. What we have mentioned is enough evidence of his miraculous signs, Allah willing.

One of the greatest proofs of his prophethood (ﷺ) is the preservation of his message as if it were revealed today without any distortion or alteration, as well as his religion, which is still being applied as he (ﷺ) conveyed it to his nation without any change. The prayers that the Prophet (ﷺ) performed, as well as the Zakah, fasting, Hajj, and all the Islamic rituals, are performed by Muslims in the same way the Messenger of Allah (ﷺ) performed them, and his followers still adhere to their religion. Up until now, groups of all races and languages still enter this religion, and its influence has become more deeply

rooted and spreading. Whoever investigates it becomes certain of its truth, goodness, and its validity in terms of beliefs, ethics, dealings, and legislation.

All these go against the warning of the Messiah (peace be upon him) when he said, as mentioned in the Gospel of Matthew: "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravenous wolves. By their fruits, you will recognize them. Do men gather grapes from thornbushes or figs from thistles? Thus, every good tree bears good fruit, and a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore, by their fruits, you will recognize them." (Matthew 7:15-20)

By Allah, this is among the greatest evidence, proofs, and miracles that attest to the truthfulness of his prophethood, the perfection of his message, and the endurance of his religion until the Day of Judgment. May Allah's peace and blessings be upon our Prophet Muhammad.

See: Al-Fusūl Fi As-Sīrah, p. 228-236.

Unified Serial Number: 1120

Question No. 107

Why is Prophet Muhammad (ﷺ) referred to as the last of the prophets?

Answer:

Our Prophet Muhammad (ﷺ) is the seal of the prophets and messengers, i.e., the last of the prophets and messengers. There will be no prophet after him until the Day of Judgment. Whoever claims prophethood after him is a liar. This is a well-known matter in previous divine laws: that the prophet who will emerge after Jesus (peace be upon him) is the last prophet, and he is Muhammad, the Messenger of Allah (ﷺ). May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 1470

Question No. 108

Is it true that Prophet Muhammad (ﷺ) is the last of the prophets and messengers? If this is true, what is the reason behind it? Do you not think that humanity needs more prophets nowadays?

Answer:

Significance/1

Prophet Muhammad (ﷺ) is the seal of the prophets (peace be upon them), and as the religion he was sent with is the most complete of all religions, it is characterized by its suitability for all

times and places. The devout scholars disseminate and clarify the religion for the people.

The questioner seems to be saying to Allah, the Lord of the worlds, "I know better than You. Why did you not make the messages successive?" However, Allah Almighty knows best where He places His message, as He says:

{وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ }

{When a sign comes to them, they say, "We will never believe until we are given the like of what was given to the messengers of Allah." Allah knows best where to place His message.} [Surat al-An'ām: 124]

Allah Almighty informed us that He made the previous messages, such as the message of Abraham, Moses, and Jesus (peace be upon them), specific to their respective people. He appointed a term for these messages, after which each would come to an end. Allah Almighty did not take it upon Himself to preserve them. Instead, He entrusted their preservation to humans, who eventually wasted them. Allah Almighty says:

{إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ }

{We sent down the Torah, which contains guidance and light; the prophets who submitted themselves to Allah were judging by it for the Jews,

and so were the rabbis and scholars because they were entrusted to protect the Scripture of Allah, and they were witnesses to it.} [Surat al-Mā'idah: 44]

Allah Almighty informed His messengers (peace be upon them) that the divine messages would come to an end with the message of our Prophet Muhammad (ﷺ). Allah Almighty made the divine messages complement one another, and that the later prophets should build upon what the previous prophets had laid down. Therefore, Prophet Dāwūd (David) (peace be upon him) informed about him as he said: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes." (Psalms: 118: 22) This glad tidings means that divine missions are mostly like a building and that each prophet completes what the preceding prophet had begun, until the missions of the prophets were complete, and none remained except the last prophet. When the building was approaching completion and there remained only one brick, Allah Almighty sent His Messenger and His Close Friend, Muhammad (ﷺ). So by him, the religion was completed, the favor was perfected, prophethood messages were sealed, and the construction of the building was finalized. Therefore, the Messenger of Allah (ﷺ) is the seal of the prophets and messengers (peace be upon

them), and he is likened to the stone mentioned in the words of Prophet David (peace be upon him).

This information is also mentioned in the Gospels, where the good news of the Prophet Muhammad (ﷺ) as the seal of the prophets is conveyed. The Messiah (peace be upon him) clarified that through the mission of the final prophet, Muhammad (ﷺ) the divine messages will integrate, the religion will be perfected, and the blessings will be completed. Thus, he (peace be upon him) said, as Matthew reports: (Jesus said to them, "Have you never read in the Scriptures: The stone which the builders refused has become the cornerstone? This is from the Lord, and it is marvelous in our eyes.") (Matthew 21: 42) This information is also reported in the First Epistle of Peter: 7:2.

Muhammad, the Messenger of Allah (ﷺ) explained how he completed what the prophets before him had begun, and how his work perfected theirs. He (ﷺ) said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ؟ قَالَ: فَأَنَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ»

"The parable of me and the prophets before me is like that of a man who built a house and made it perfect and beautiful, except for the place of a brick in a corner. So, the people would go around it and

marvel at it and say: Why was this brick not put in place? He (ﷺ) said: I am the brick, and I am the seal of the prophets." Sahīh Al-Bukhāri (3535) with this wording, and Sahīh Muslim (2286).

So, when the religion was completed and the favor was perfected by the mission of our Prophet Muhammad (ﷺ), Allah Almighty revealed this statement:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

{This day I have perfected for you your religion, completed My favor upon you, and approved for you Islam as religion} [Surat al-Mā'idah: 3]

As for Muhammad, Allah's Messenger (ﷺ), Allah has decreed that he is the Messenger of Allah to all humanity. Allah Almighty says:

{وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind, but most people do not know.} [Surat Saba': 28] Allah Almighty also says:

{قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا}

{Say [O Prophet], "O people, I am the Messenger of Allah to you all."} [Surat al-A'rāf: 158] Therefore, Allah Almighty decreed that the message of Muhammad (ﷺ) shall remain until the Day of Judgment and provided for it universal and legislative measures that preserve it and ensure its continuity until the Day of Judgment. Among these

measures is the fact that those who believed in the Messenger of Allah (ﷺ) during his lifetime, met him, received knowledge from him, and conveyed his message, amounted to more than one hundred thousand individuals. They carried his message to those who came after them. In contrast, the number of disciples who were with Jesus (peace be upon him) did not exceed seventy, and only a few believed in Moses (peace be upon him).

The final message of Muhammad (ﷺ) has been transmitted across generations in a continuous manner, encompassing matters related to belief, worship, transactions, behavior, and conditions. Thus, one finds that the rituals practiced by Muslims today are the same as those observed by the Companions of the Messenger of Allah (ﷺ) (may Allah be pleased with them). Furthermore, the revelation brought by the Messenger of Allah (ﷺ) whether the Qur'an or the Sunnah, has been preserved by the protection of Allah Almighty, and not a single letter of it has been lost.

If that is the case, and the message remains preserved and suitable for every era, time, and environment and can be applied under all circumstances, then people in these times are in need of adhering to the religion of the Prophet (ﷺ) and following his Sunnah. That is sufficient for them. If a prophet were to come, he would be from

the nation of the Prophet (ﷺ) and would act according to his Sharia. Allah Almighty says:

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ}

{And [remember] when Allah took the covenant of the prophets, [saying], “After I have given you the Book and wisdom, if there comes to you a messenger confirming what is with you, then you must believe in him and support him.” Allah said, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” He said, “Then bear witness, and I am with you among the witnesses.”} [Surat Āl-‘Imrān: 81] And may Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 450

Question No. 109

Is it true that Prophet Muhammad (ﷺ) is the founder of Islam?

Answer:

Islam is a religion from Allah Almighty, and Muhammad (ﷺ) is a sent prophet. He is the one who conveys the message from Allah Almighty and is a messenger like all other messengers (peace be upon them), Allah Almighty says:

{قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْعٌ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ}

{Say, "I am not the first of the messengers, nor do I know what will happen to me or to you. I only follow what is revealed to me, and I am not but a clear warner."} [Surat al-Ahqāf: 9] The divine messages are revealed by Allah Almighty, complementing and affirming one another. They call for venerating and revering him (ﷻ) and testifying that he is a messenger from Allah. Whoever disbelieves in one prophet has indeed disbelieved in all the prophets and messengers, because their message is one and their ultimate goal is one.

The message of Islam has been there on the earth since Adam descended from Paradise to the earth. All the prophets were Muslims, and their message was Islam. There was never a time when there was no messenger calling to the religion of Islam until the final messenger came with the final legislation and message. Thus, the divine messages and laws were sealed by him. If that is the case, then it is not logically correct to say that Muhammad (ﷺ) is the founder of the Islamic religion, because Islam, the religion of Allah, existed before Moses, Jesus, and Muhammad (peace be upon them).

Therefore, it is not valid to ask a question like this: Is Muhammad (ﷺ) the founder of the Islamic religion? As for man-made religions like Buddhism and Confucianism, it is valid to ask who founded them. For example, it can be asked: who founded

Buddhism? Because before Buddha, there was no Buddhist religion on earth, and there were no Buddhists. The same applies to Hinduism and Sikhism. It can be asked: who founded Hinduism? Who founded Sikhism?

Unified Serial Number: 300

Question No. 110

Is it true that Muslims worship Prophet Muhammad (ﷺ)?

Answer:

Significance/1

That is not true. In fact, Muslims worship Allah Almighty alone, without partners. Whoever worships others alongside Allah or worships other than Allah is considered a disbeliever and not a Muslim. Muslims recite in their prayers: I bear witness that there is no god worthy of worship but Allah and that Muhammad is His slave and messenger (ﷺ).

In addition, the book that the Messenger of Allah, Muhammad (ﷺ), came with is full of rational evidence that demonstrates the invalidity of polytheism and the annulment of the deeds of the polytheists. Allah Almighty says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

{ If there had been gods besides Allah in the heavens and earth, both realms would have fallen

into disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].} [Surat al-Anbiyā': 22]

So, Muslims follow the Prophet (ﷺ) but do not worship him. The Prophet (ﷺ) said:

«اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَاءً، لَعَنَّ اللَّهُ قَوْمًا اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

"O Allah, do not make my grave an idol that is worshiped. Allah cursed the people who took the graves of their prophets as places of worship." [Narrated by Ahmad (7358)] It is a Hasan (sound) Hadīth.]

The Prophet (ﷺ) warned his nation against committing excess and transcending proper limits in terms of venerating him. He (ﷺ) said:

«لا تطروني، كما أطرت النصارى ابن مريم، فإنما أنا عبده، فقولوا عبد الله، ورسوله»

"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary, for I am only His slave. So, call me the slave of Allah and His Messenger." Sahīh Al-Bukhāri (3445).

The Prophet (ﷺ) made it clear to his daughter (may Allah be pleased with her), who was the closest of people to him, and to other relatives of his that he would not avail them in any way on the Day of Resurrection. He (ﷺ) said when the following verse was revealed to him:

¹ The Prophet (ﷺ) warned his nation against going to extremes and transcending proper limits in terms of venerating him. He (ﷺ) said:

{وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ}

{And warn, [O Muhammad], your closest kindred.} [Surat ash-Shu'arā': 214]

«يا معشر قريش، اشتروا أنفسكم من الله، لا أغني عنكم من الله شيئاً، يا بني عبد المطلب، لا أغني عنكم من الله شيئاً، يا عباس بن عبد المطلب، لا أغني عنك من الله شيئاً، يا صفية عمة رسول الله، لا أغني عنك من الله شيئاً، يا فاطمة بنت رسول الله، سليني بما شئت لا أغني عنك من الله شيئاً»

"O people of Quraysh, buy yourselves from Allah, I cannot avail you at all against Allah; O Banu 'Abdul-Muttalib. I cannot avail you at all against Allah; O 'Abbās ibn 'Abdul-Muttalib, I cannot avail you at all against Allah; O Safiyyah, maternal aunt of the Messenger of Allah, I cannot avail you at all against Allah; O Fātimah, daughter of the Messenger of Allah, ask me whatever you like, but I cannot avail you at all against Allah." [Agreed upon, Sahīh Al-Bukhārī (2753), and Sahīh Muslim (351)] If the Messenger of Allah (ﷺ) wanted them to worship him, he would not have clearly stated to them that he would not avail them. In the magnificent Qur'an, which the Muslims recite, Allah Almighty has revealed to him the following verse:

{وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ}

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the

losers.} [Surat az-Zumar: 65] With all of this, how can one think that Muslims worship him (ﷺ)? May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 350

Question No. 113

Why did Prophet Muhammad (ﷺ) marry eleven women despite the fact that Muslims are allowed to marry up to four wives only?

Answer:

Significance/2

The answer in general is that the Prophet (ﷺ) had specific advantages that are not applicable to his nation, one of which is that Allah Almighty allowed him to marry more than four wives. Solomon (peace be upon him) had a hundred wives, and it is said that he even had more, and that did not distract him from calling to Allah Almighty or performing jihad in His cause. Another reason is that a Muslim individual cannot shoulder such huge responsibilities as the Prophet (ﷺ) could shoulder. The limit of four wives has been prescribed for other than him, given their incapacity of taking more than that. This incapacity, however, does not apply to our Prophet (ﷺ). The detailed response is the Prophet (ﷺ) had multiple marriages for various reasons, including:

The marriage of the Prophet (ﷺ) to this number of wives was not driven solely by a man's desire for women. Otherwise, he would have chosen his wives from among the virgins who were young and known for their beauty. However, this was not the primary motivation. He only married one virgin, 'Ā'ishah (may Allah be pleased with her), whereas the rest of his wives were widows and divorcees, and some of them were over the age of forty and sixty.

Each one of the Mothers of the Believers (may Allah be pleased with them) has a story that demonstrates the wisdom behind her marriage. His decision to marry any of them was based on reasons dictated by the nature of the mission entrusted to him and the nature of the message he carried. It also reflected his compassion for women.

The marriage of the Prophet (ﷺ) served great interests in people's religious and worldly affairs. One of the greatest benefits is that the Sharia includes many rulings related to women in general, and to marital life in particular, and it was impossible for a single woman to narrate and convey all of that from him (ﷺ).

The reason for the Prophet's marriage to some of his wives was to soothe her and support her weakness. One of them was from those who emigrated to Abyssinia, and her husband apostatized and abandoned her, and her father was

a disbeliever and polytheist, showing enmity and opposition to the Messenger of Allah (ﷺ). Should this woman be left between an apostate husband and a resentful father, rejecting her for being a Muslim? So, wisdom and mercy required him to marry her to compensate her for what she had lost. Thus, the Messenger of Allah (ﷺ) was the best compensation for her compared to the entire worldly life, not only in terms of a husband and father. Another one of his wives used to boast over other women that Allah Almighty had married her off to His Prophet (ﷺ). He (ﷺ) also married a woman whose husband had passed away and she had children, to take care of her and her children. What greater blessing from Allah Almighty could she be given?

One of the benefits of these multiple marriages was to establish good relations with the tribes whom he invited to Islam. His marriage to some of the tribes' women was a reason for the tribe's acceptance of Islam.

He (ﷺ) married some of them due to his close relationship with their fathers and their being excellent examples of Muslims. So, his marriage to them was a reward for their fathers that their daughters would become wives of the Prophet (ﷺ) such as 'Ā'ishah and Hafsa (may Allah be pleased with them). Their fathers attained such honor and high status in the religion of Allah that was not

attained by any others, since it was known to the Companions (may Allah be pleased with them) and to the Muslim nation in general, that the Prophet's marriage to their daughters was a sign of appreciation to them.

Some of them were married to him initially, just as people usually get married, such as Khadijah and Sawdah (may Allah be pleased with them). Some of them were married to him, thanks to their family's high status among their tribes, which elevated their honor and solidified their status among the Muslims, such as Juwayriyah (may Allah be pleased with her).

Some of them were married to him to eliminate a pre-Islamic custom, namely the prohibition of marrying the divorced wife of an adopted son. When Allah Almighty abolished the practice of adoption, this was affirmed by the fact that He married off his Prophet (ﷺ) to Zaynab bint Jahsh (may Allah be pleased with her) after she was divorced by Zayd ibn Hārithah (may Allah be pleased with him), who was adopted by the Prophet before his mission of prophethood. The divorce was done willingly by Zayd, as he no longer wanted to keep her as a wife. So, this marriage came to cancel the pre-Islamic custom that prohibited marriage to a divorced wife of an adopted son.

The wives of the Prophet (ﷺ) did not suffer from his multiple marriages; rather, each one of them

considered her marriage to the Prophet (ﷺ) as a great source of pride, which she boasted about. It is even reported that some of the female companions offered themselves in marriage to the Prophet (ﷺ). It is also reported that his wife, 'Umm Habībah bint Abi Sufyān (may Allah be pleased with her), offered her sister in marriage to the Prophet (ﷺ) as she was reported to have said:

دخل علي رسول الله صلى الله عليه وسلم، فقلت له: هل لك في أختي بنت أبي سفيان؟ فقال: «أفعل ماذا؟» قلت: تنكحها، قال: «أو تحبين ذلك؟» قلت: لست لك بمخلية، وأحب من شركني في الخير أختي، قال: «فإنها لا تحل لي»، قلت: فإني أخبرتك أنك تخطب درة بنت أبي سلمة، قال: «بنت أم سلمة؟» قلت: نعم، قال: «لو أنها لم تكن ربييتي في حجري ما حلت لي، إنها ابنة أخي من الرضاعة، أرضعنتي وأبأها ثوبية، فلا تعرضن علي بناتكن، ولا أخواتكن»

"Once Allah's Messenger (ﷺ) entered upon me, so I said: Do you like to have (my sister) the daughter of Abu Sufyān? He (ﷺ) said: "What shall I do (with her)?" I said: Marry her. He said: "Would you like that?" I said: Yes, for even now I am not your only wife, so I like that my sister should share you with me. He said: "She is not lawful for me (to marry)." I said: We have heard that you want to marry Durrah, the daughter of Abu Salamah. He said: "The daughter of 'Umm Salamah?" I said: Yes. He said: "Even if she were not my stepdaughter, she should be unlawful for me to marry, she is the daughter of my foster brother. Thuwaybah suckled me and her father (Abu Salamah). So, do not offer your daughters or your sisters in marriage to me."

[Agreed upon, Sahīh Al-Bukhāri (5101), and Sahīh Muslim (1449)]

Since this selection was a great blessing, as the Lord of the worlds chose them among all the women from the time of Adam until the last of mankind, to be the Mothers of the Believers and the wives of the Master of the Messengers in this world and the Hereafter, Allah Almighty assigned for those among them who obeyed and excelled in doing good a double reward, just as He assigned a double punishment for those who disobeyed and rebelled. Allah Almighty says:

{يَا أَيُّهَا النَّبِيُّ مَنْ يَأْتِ مِنْكَ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا وَمَنْ يَفْعَلْ مِنْكُمْ لَلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُوتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا}

{O wives of the Prophet, if anyone from among you were to commit a clear shameful act, the punishment would be doubled for her. That is easy for Allah.

But whoever among you devoutly obeys Allah and His Messenger and does righteous deeds, We will give her a double reward, and We have prepared for her an honorable provision.} [Surat al-Ahzāb: 30-31] Whoever Allah Almighty casts the light of faith into his heart and grants him success in acquiring beneficial knowledge, realizes that the Prophet's multiple marriages involved complete wisdom from one perspective, and reflected the

perfect moral character and noble qualities of our Prophet (ﷺ) from another perspective. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 460

Selected Questions from the Dictionary of the
Frequently Asked Questions (FAQs) on Islam

(Section on Embracing Islam)

Question No. 77

How does a person become a Muslim?

Answer:

Significance/1

Embracing Islam does not require a person to go to a mosque or a scholar. Rather, all that is required of someone who wants to embrace it is to say, "I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah," believing in its meaning, which is that there is no deity truly worthy of worship except Allah, and having certainty in it while disassociating himself from all other deities and religions. He should have faith in Allah Almighty with his heart, believing that He is the Lord, the Owner of everything Who manages everything as He wills. He should believe in the angels and that they are obedient creatures of Allah Almighty, and believe in the books that Allah Almighty has revealed to His prophets (peace be upon them) such as the Torah

and the Gospel, and that the Qur'an, which is the book revealed upon Muhammad (ﷺ) abrogates all of the preceding scriptures. He should believe in the messengers in general, including Jesus (peace be upon him) who is a slave and messenger of Allah, created by His word, when He said: 'Be!' and he was, especially if that person was previously a Christian. He should believe that Muhammad (ﷺ) is the seal of the prophets and messengers, that there is no prophet or messenger after him, and that his legislation abrogates all previous legislations. He should believe in the Last Day, which refers to the unseen matters occurring after death such as punishment, bliss, resurrection, and the Last Day, i.e., the Day of Judgment, which is the day of recompense and accountability. He should believe in the divine decree and predestination, and that Allah Almighty knows in detail everything that happens in the universe, even before it occurs. He Almighty has written it in the Preserved Tablet, and nothing happens except by His knowledge, will, and creation. After that, he should gradually learn the rituals of Islam, such as purification and prayer, and avoid forbidden things.

Unified Serial Number: 690

Question No. 79

Am I obligated to perform the prayers immediately upon embracing Islam?

Answer:

Significance/1

Yes, it is obligatory for a Muslim to perform the prayers upon entering Islam, because the prayers are the second pillar of Islam. It is the obligation Allah Almighty prescribed on all the prophets, messengers (peace be upon them), and on their followers until the Day of Judgment. When a person enters Islam, it is obligatory for him to perform the five daily prayers at their appointed times because prayer is ordained for the believers at specific times. Allah Almighty says:

{إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا}

{Indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103] Prayer was the second matter that Allah Almighty commanded Moses (peace be upon him) with when He spoke to him. Allah Almighty says:

{فَلَمَّا أَنَاهَا نُودِيَ يَامُوسَىٰ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ
لَذِكْرِي}

{When he came to it, he was called, "O Moses, Indeed, I am your Lord, so take off your shoes; you are in the sacred valley of Tuwa.

I have chosen you, so listen to what is being revealed:

‘Indeed, I am Allah; none has the right to be worshiped except Me, so worship Me and establish prayer to remember Me.’ [Surat Ta-ha: 11-14] Allah Almighty says:

{وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ}

{We inspired Moses and his brother, "Provide houses for your people in Egypt, and make your houses face the Qiblah direction, establish prayer, and give glad tidings to the believers."} [Surat Yūnus: 87]

Prayer has great fruits, the most important of which is that it helps the person to be upright and to stay away from immorality and sin. Allah Almighty says:

{إِنَّهُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ}

{Recite [O Prophet] what is revealed to you of the Book and establish prayer, for indeed prayer restrains one from immoral acts and wickedness. Indeed, the remembrance of Allah is of greater merit. And Allah knows all that you do.} [Surat al-‘Ankabūt: 45] May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 980

Question No. 80

I am fourteen years old, and I think that my family will not agree to my conversion to Islam.

Significance/1

Answer:

The answer to this question has several aspects:

First: The decision to choose the path of the prophets and messengers (peace be upon them) is the greatest decision because it entails attaining the pleasure of Allah Almighty and triumphing in the worldly life and the Hereafter. Anyone who respects his humanity and intellect should free himself from the slavery of desires and the shackles of society that prevent him from proceeding on the path leading to Allah Almighty. He should believe in what sound intellect, upright nature, and authentic revelation guide him to.

Second: The most important thing is to be certain that it is obligatory for you to embrace Islam because your salvation from the punishment of the Hereafter depends on it. You should be determined and not hesitant in this decision.

Third: Expect the best outcomes and prepare plans for the worst. In other words: what if your family agrees and says, "Do as you wish" or "You are free," or something similar? Is that not what you desire, and is it a possible scenario? Yes, but the

devil always tries to hinder you from embracing Islam through such doubts and assumptions. Then, what if they do not agree? Do you think that the correct solution is to remain as you are, knowing that it is wrong? The answer is no. However, you ought to think about the appropriate solution, and each person has his own temporal and spatial circumstances that suit him. For some, it may be suitable to conceal their Islam, and that will not harm them, by the will of Allah Almighty, and it may be better for others to declare their Islam.

Fourth: If the best option after embracing Islam is to stay with your family and try to invite them to Islam, then that is the best choice. If you believe that it is not feasible and you are able to live independently, then you are required to do so and to supplicate Allah Almighty to guide them. Islam does not command you to abandon or cut off ties with your family, even if you separate from them. Instead, Islam commands you to treat them kindly, be dutiful to them, and maintain good relations with them, even if they do not embrace Islam.

Fifth: A person is strong with his brothers, but weak alone. It is beneficial for you to communicate with those Muslims who can stand by your side.

Unified Serial Number: 1000

Question No. 82

What should a person do if he has embraced Islam, but his wife has not?

Answer:

Significance/1

If his wife is a Jew or Christian, there is no objection to continuing the marriage. Allah Almighty says:

{الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Today, all good things have been made lawful to you. As the food of the people of the Book is lawful to you, and your food is lawful to them. And [it is lawful to marry] chaste believing women and chaste women from among those who were given the Book before you, provided that you give them their dowries in honest wedlock, neither fornicating nor taking them as secret lovers. Whoever rejects the faith, all his efforts will be worthless, and in the Hereafter he will be among the losers.} [Surat al-Mā'idah: 5] He has to call her to Islam diligently and supplicate for her, perhaps Allah Almighty may guide her. But if his wife is not from the People of the Book, then the marriage dissolves as soon as the husband becomes a Muslim. He may wait for some time; perhaps Allah

Almighty may guide her to Islam, but there should be no sexual intercourse between them until she becomes a Muslim.

Unified Serial Number: 2350

Question No. 83

A woman embraced Islam before her husband, is their marriage valid?

Answer:

Significance/1

If her husband, who has consummated the marriage with her, embraces Islam before her waiting period ends, then their marriage is valid. The waiting period is three menstrual cycles if she menstruates, or three months if she does not. If her waiting period ends and he has not yet embraced Islam, their marriage contract is annulled. If the husband has not consummated the marriage with her, separation becomes effective once she embraces Islam and their marriage is annulled.

Unified Serial Number: 1040

Question No. 87

I know that Islam is the true religion, but I find it difficult to leave the religion I was raised on, despite not truly believing in it.

Answer:

Significance/1

This knowledge is the first step towards guidance, with the permission of Allah. In fact, one degrades and wrongs himself and his intellect when he sees the truth shining like the sun and perceives falsehood as dark as the night, yet turns a blind eye to the truth and remains in darkness. Definitely, a person who respects his humanity refuses to adhere to a religion that he knows with absolute certainty is false, simply because he has been accustomed to it since childhood, and leaves an upright religion, which is the religion of Allah Almighty that He has approved for Himself and entrusted His messengers to convey. A sound mind and a correct decision dictate that a person should embrace the truth he sees and abandon the falsehood he is certain to be false. He should know that triumph and salvation in this world and the Hereafter are for those who believe in Allah Almighty and confirm the messengers (peace be upon them). He must also know that loss, destruction, and perdition in both worlds are for those who disbelieve in Allah Almighty and follow the path of the devils.

Furthermore, we say to you that this knowledge you have attained is wonderful and valuable, but it will not benefit you if it does not result in embracing Islam. Our advice to you is as follows:

First: Turn your heart towards Allah Almighty, the Lord of the worlds, and ask Him to guide your

heart to accepting the truth. Second: Reflect on your fate if you were to die before embracing Islam. The difficulty and hardship of making this decision cannot be compared to the hardships a person will face after death if he turns away from Islam. A wise person contemplates the consequences. Third: Ponder and identify the specific issue that makes it difficult for you or prevents you from embracing Islam, and seek a solution for it. Fourth: Change the environment around you as much as possible to facilitate making the right decision, Allah Willing.

Unified Serial Number: 900

Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Section on the Qur'an and the Previous Scriptures)

Question No. 90

What is the Qur'an?

Answer:

The Qur'an is the speech of Allah Almighty, revealed through Gabriel to Prophet Muhammad (ﷺ), the unlettered prophet, and the recitation of which is an act of worship. This book is the criterion over previous scriptures, such as the Torah and the Gospel, abrogating what is in them of laws and confirming what is in them of truth. In other words, they agree on the fundamental principle of calling people to Tawhīd (monotheism), belief in the

unseen, resurrection, and the general principles of creed. It was revealed over a period of twenty-three years upon the Prophet (ﷺ) and was memorized by the Companions, who transmitted it orally and in writing to those who came after them. It is preserved in their hearts and in written form. Muslims have taken great care of the Qur'an, transmitting it from one generation to another with its script and modes of recitation. It consists of thirty parts and contains 114 Surahs (chapters).

It is a great book, encompassing creed, rulings, ethics, and manners. It includes the stories of the prophets and reports of previous nations. Allah Almighty mentions in it the destiny of the believers, disbelievers, and hypocrites in this world and on the Day of Judgment. Allah Almighty has challenged both mankind and Jinn, even if they were to gather, to produce the like of it. No one has been, or will ever be, able to distort it, let alone bring anything similar to it or even like a part of it. Allah, the Glorified and Exalted, has declared that the Qur'an is a cure for all ailments of the soul and body. It contains admonition for those who seek lessons and guidance. Allah Almighty says:

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاء لِّمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ}

{O mankind, there has come to you an exhortation from your Lord, a cure for the [illness]

of the hearts, guidance, and mercy for the believers.} [Surat Yūnus: 57]

Since the message of Prophet Muhammad (ﷺ) is the final message, and no prophet will come after him, Allah Almighty has made this Qur'an a sign to endure until the Day of Judgment. This means that whoever knew about it and read it, the proof of the authenticity of the message and the prophethood of the prophet who came with it, namely Prophet Muhammad (ﷺ) established against him, has been established on him. Therefore, Allah Almighty has provided clear evidence, manifest proofs, and convincing arguments in the Qur'an regarding the principles of religion that amaze minds and appeal to intellects. Hence, thousands of people have been embracing Islam when they read the Qur'an or the translation of its meanings.

The Prophet (ﷺ) said about the Qur'an:

«كتاب الله فيه نبأ ما قبلكم وخبر ما بعدكم، وحكم ما بينكم، وهو الفصل ليس بالهزل، من تركه من جبار قصمه الله، ومن ابتغى الهدى في غيره أضله الله، وهو حبل الله المتين، وهو الذكر الحكيم، وهو الصراط المستقيم، هو الذي لا تزيغ به الأهواء، ولا تلتبس به الألسنة، ولا يشبع منه العلماء، ولا يخلق على كثرة الرد، ولا تنقضي عجائبه، هو الذي لم تنته الجن إذ سمعته حتى قالوا: ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ﴾ [سورة الجن: 2] من قال به صدق، ومن عمل به أجر، ومن حكم به عدل، ومن دعا إليه هدى إلى صراط مستقيم»

"It is the Book of Allah that contains the news of what happened before you, the information about what will happen after you, and judgment for what happens between you. It is the Criterion (between

right and wrong) and not an object of amusement. Whoever among the oppressors abandons it, the Compeller crushes him, and whoever seeks guidance from other than it, Allah leaves him to stray. It is the firm rope of Allah, the wise remembrance, and the straight path. It is that by which the desires do not swerve, the tongues become confused, nor can the knowledgeable ever have enough of. It does not become worn out by repetition, and its wonders do not come to an end. It is that of which the Jinn did not hesitate to say when they heard it: {Indeed, we have heard a wondrous recitation that guides to the right way} [Surat al-Jinn: 1-2]. Whoever speaks according to it has told the truth, and whoever acts upon to it is rewarded, and whoever judges by it has judged justly, and whoever invites to it has indeed been guided to the straight path." [Sunan At-Tirmidhi, verified by Shākir (2906), and Sunan Ad-Dārimi (2650)]

The Qur'an was revealed in a clear Arabic language that astonished the Arabs with its eloquence and lucidity. The true value of this linguistic miracle can only be appreciated by those who speak the language in which it was revealed. It is preserved in the very language it was revealed in, and Muslims recite it in the same way Prophet Muhammad (ﷺ) used to recite it.

The Noble Qur'an encompasses numerous sciences such as Tajwīd (rules of proper recitation), Tafsīr (exegesis), circumstances of revelation, and others. Scholars have authored countless renowned books on these subjects, and the meanings of the Qur'an have been translated into many languages.

Therefore, it is incumbent upon everyone who values his humanity and respects his intellect to diligently read this great book, which is the best book humanity has ever known. If one does not know the Arabic language, then he should read a translation of its meanings. If it were mentioned to a rational person that a book was written by a wise sage, in which he has deposited all his wisdom, it would be proper for that person to endeavor to explore it. How about you, O human being, when before you lies a divine book that is still there in the very language in which it was revealed? It remains preserved from any omission or addition, safeguarded from distortion and alteration. It contains reports of the past, the legislation of those who have passed and those who remain, and informs of the ultimate destiny of every living being. Yet, you do not take the initiative to know about it. Neglecting the Qur'an and failing to give it due attention does not cause any harm to the Qur'an in any way. It is only the one who turns away

who suffers harm, for Allah Almighty is in no need of His creation. Allah Almighty says:

{وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ}

{and to recite the Qur'an." Then whoever chooses guidance, it is only for his own good; but whoever chooses to go astray, say [O Prophet], "I am only one of the warners."} [Surat an-Naml: 92] Allah Almighty also says:

{وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ}

{Whoever strives, he only strives for his own good. Indeed, Allah is in no need of the worlds.} [Surat al-'Ankabūt: 6]

Question No. 91

What are the topics discussed in the Qur'an?

A unique feature of the Qur'an is that it is not a continuous historical narrative. Rather, each passage within it contains a great diversity of stories of the prophets and the lessons to be learned from them, and from the implications of reflecting on the signs of Allah Almighty and His exquisite creation. These verses also contain commands and prohibitions, manners and etiquette, legislation, and beliefs.

The topics covered in the Qur'an are diverse and can be summarized as follows:

It is a comprehensive book that encompasses everything a person needs regarding his religion, worldly affairs, the Hereafter, as well as his relationship with his Lord, with himself, with the people around him, and the universe he lives in.

It explains the attributes of Allah Almighty, His names, actions, recompense, religion, legislation, destiny, and divine decree. It emphasizes that Allah Almighty alone is the Creator, Sovereign, Provider, Planner, and the One who gives life and causes death.

It outlines the right of Allah Almighty upon His creation, which is to believe in His oneness and to worship Him alone without associating any partners with Him. It also highlights that the right of the creation upon the Creator when they worship and obey Him is admitting them into Paradise. It provides a detailed account of acts of worship, rulings, and transactions.

The Quran is a source of enlightenment, guidance, mercy, exhortation, and sufficiency for humanity, directing them to the upright way and the straight path. Allah Almighty says:

{إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا}

{Indeed, this Qur'an guides to what is most upright and gives glad tidings to the believers who

do righteous deeds that they will have a great reward.} [Surat al-Isrā': 9]

The Qur'an speaks about the divine scriptures and what they include of guidance and direction, the lawful and the unlawful, and legislation. Allah Almighty says:

{وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ
الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ }

{And in their footsteps, We sent Jesus, son of Mary, confirming the Torah that came before him, and We gave him the Gospel that contained guidance and light, confirming what came before it in the Torah, a guidance and admonition for the righteous.} [Surat al-Mā'idah: 46]

It sheds light on prophethood, divine messages, and what each prophet said to his nation—the response of the eminent from among his people, along with the reward for those who believed in him and the punishment for those who opposed and disobeyed him. It also highlights the signs by which Allah Almighty supported each prophet. The Qur'an emphasizes humanity's need for messengers and their warnings and glad tidings. It explains what must be believed in from the books revealed to them and the attitude of previous nations and what they did to their prophets, serving as a lesson and admonition.

It speaks about the Day of Judgment, which is the day of resurrection and recompense, giving a detailed explanation of the reward for the believers and their entry into Paradise, where they will abide eternally, and the recompense of the disbelievers and their entry into Hell, where they will abide eternally.

The Qur'an discusses the unseen worlds, such as the worlds of the angels, Jinn, and devils. It explains their creation, actions, qualities, the obedience of angels to their Lord, the disobedience of the Jinn and devils, and their overall states.

The Qur'an elucidates the prescribed acts of worship, such as prayer, Zakah, fasting, Hajj, righteousness, kindness, loyalty to believers, and disassociation from the disbelievers. It also addresses transactions, such as buying, selling, debts, marriage, and inheritance. The Qur'an promotes adopting noble manners and enjoins purification of the soul from vices. It also includes clarification of the prohibited things, disliked actions, obscenities, and sins.

The Qur'an encourages contemplation over the cosmic signs in the heavens, the earth, the sun, the moon, and the stars. It also encourages reflection on the horizons and what the souls contain in a way that leads a person to faith, belief in Islam, and submission to the Creator and worshiping Him. Allah Almighty says:

{إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَجَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ }

{Indeed, in the creation of the heavens and earth; the alternation of the night and day; the sailing of the ships in the sea for the benefit of people; the sending down of rain from the sky by Allah, thereby reviving the earth after its death; the spreading of all kinds of creatures therein; the directing of the winds and clouds between the sky and earth—in all these, there are signs for people of understanding.} [Surat al-Baqarah: 164]

The Qur'an unveils the story of the creation of the universe, the first human being, making him a vicegerent on earth, charging him with populating it, and acquainting man with the divine laws and cosmic principles that guide him in fulfilling his role as vicegerent on earth. The Qur'an also explains how the previous nations went astray and committed transgression and corruption on earth, along with highlighting the outcome of the pious who obey their Lord.

The Qur'an includes several intellectual proofs, logical analogies, wise parables, and silencing questions that need much effort to be encompassed. They all serve as clear proofs and decisive evidence on the issues discussed in the Qur'an. If a fair person carefully examines these

proofs, he will inevitably submit to their validity and believe in what they indicate.

The Qur'an introduces the sublime and refined values without which a guided and integrated civilization cannot be established.

Something that the reader of the Noble Qur'an should observe is that he will not find the Qur'an categorized in a subject-wise manner like man-authored books. Rather, it is a divine book in which the issue of faith, its evidence, and its recompense are mentioned, coupled with a universal law for the development of the earth. It is followed by an explanation of the circumstances of nations from the past that acted in opposition to this issue. So, whoever seeks to know the topics addressed in the magnificent Qur'an should read the Qur'an in its entirety in order to become acquainted with the subjects it addresses.

Unified Serial Number: 760

Question No. 93

Why is the Qur'an considered a linguistic miracle?

Answer:

The linguistic miracle of the Noble Qur'an is evident in numerous aspects that cannot be encompassed entirely. The reason for this is that the writer and the reader of this era are not like those to whom the Qur'an was revealed, who were

experts of the Arabic language, familiar with its styles and structures, and could distinguish between highly eloquent speech and that which is of a lower level. They were the ones who acknowledged its eloquence and its miraculous nature.

We will try to highlight some of these aspects, hoping to achieve this successfully. Among these aspects are the following:

First: The Noble Qur'an is a divine revelation; it is the speech of Allah Almighty and His discourse to humans. How could it not be of the utmost miraculousness and eloquence when it is the speech of Allah Almighty? Just as Allah Almighty is the greatest and the most glorious and grandest above all creation, His book, His statements, and His discourse are superior to all speech and statements. Allah Almighty says:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

Second: Allah, the Glorified and Exalted, willed to make the major miracle of the Prophet (ﷺ) the Noble Qur'an, which is a book that people will continue to read until the establishment of the Hour. Therefore, He decreed that it should be extremely eloquent and clear. Allah Almighty says:

{بِلِسَانٍ عَرَبِيٍّ مُبِينٍ}

{in a clear Arabic language.} [Surat ash-Shu‘arā’: 195] Since this has been achieved, it deserves to be at the highest levels of eloquence and clarity.

Third: The topics in this magnificent book are expressed with consistency and harmony, with one topic flowing seamlessly into another. It may address an issue related to belief, a universal law, a report, admonition, promise and warning, and command and prohibition, all in a single verse with a high linguistic structure. It has a captivating sweetness when listened to, eloquence in its linguistic components, a decisive argument, and it is filled with silencing and compelling questions. All of this is conveyed in a refined language that astounds the reader and captivates the hearts, making them attentive to its exhortation, believing its reports, complying with its commands, and refraining from its prohibitions. This is something that a non-Arabic language cannot encompass.

Fourth: The Arabic language has a broad vocabulary and numerous linguistic roots. In the Noble Qur’an, only simple and familiar words and vocabulary are used, which are easy to pronounce and memorize. It does not contain strange or unfamiliar words. This divine selection from among the roots of the Arabic words endowed the Noble Qur’an with many miraculous qualities, making its recitation and memorization easy and listening to it pleasing.

Fifth: The thematic content in the Noble Qur'an is remarkably diverse. Usually, each type of topic requires a language specific to it. The language of admonition is different from the language of legal and penal subjects, and the language of encouragement and deterrence is different from the language of telling about the unseen. The language of proofs and compelling questions is different from the language of rulings and legislation. Yet, the Qur'an masterfully employs a single comprehensive style to address all these diverse subjects, where the ear or the eye never feels a mismatch between the style and the topic or inappropriate placement of a subject.

Sixth: The Qur'an addresses complex and profound issues in an extremely gentle and calm style, even when addressing terribly ignorant individuals. Reflect on the saying of Allah Almighty:

{قَالَ أَتَعْبُدُونَ مَا تَنْجِتُونَ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

{He said, "Do you worship what you yourselves carve,

when it is Allah Who created you and all what you do?"} [Surat as-Sāffāt: 95-96] Have you ever encountered a discourse that awakens the intellect and engages it in a discussion about the major doctrinal heritage that has dominated minds for years with such a wonderful, calm, silencing, and compelling style? Can a rational person worship

what he has carved and humble himself before something that can neither hear nor see, nor benefit nor harm?

Seventh: The Noble Qura'n is a comprehensive religious book that addresses legislation, even those aspects that may be considered embarrassing. It presents these matters with a refined expression that achieves the purpose without being unpleasant to the ear, as in the verses that discuss the private relationship between a man and his wife. Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمْ تَمْسَسْهُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا}

{O you who believe, do not approach the prayer while you are intoxicated until you know what you are saying, nor in a state of major impurity—except while passing through [a mosque]—until you take a bath. If you are ill, on a journey, have relieved yourselves, or have had intercourse with [your] women and find no water, then purify yourselves with clean earth and wipe your faces and hands with it. Allah is Ever-Pardoning, and All-Forgiving.} [Surat an-Nisā': 43] It uses the term "mulāmasah", which means touching, in reference to this relationship, and uses the term "Ghā'it" in reference to answering the call of nature. In the Arabic language, "Ghā'it" means a low place because the

one who relieves himself in the desert usually seeks a lower place to conceal himself from others.

Eighthly: Throughout history, humanity in all its eras has witnessed a competition among its men of letters and poets to write a text that occupies the position of excellence. History has honored many works of literature, including poetry, novels, and writings, all of which were overshadowed by human deficiency. These works are either a narrated story or a composed poem that describes what is on the poet's mind, but they do not carry values, legislation, or news from the unseen. In short, they merely depict a part of their reality. So, when the Qur'an came with the highest degrees of eloquence and its content was great, comprehensive, and diverse, it captivated the minds and hearts of people who held it in great esteem, which it truly deserves.

Ninth: The Arabs, in whose language the Noble Qur'an was revealed, used to hold annual competitions in eloquence of speech, whether in poetry, oratory, or prose. A poet would spend two years crafting his poem to excel in the competition season. When the magnificent Qur'an came, it amazed them, and they realized that all the eloquence they boasted of had not reached the level of the Qur'an, nor could it ever be close to it. Allah Almighty challenged them on several occasions to bring something like the Great Qur'an or even a

single Surah similar to it, but they failed. This is indicative of many things, one of which is that it is a miracle in terms of its expressiveness and eloquence.

These are some aspects of its miraculous linguistic nature, and I seek forgiveness from Allah for assuming the task of highlighting its miraculous linguistic nature, for any attempt to achieve this will inevitably fall short of giving it its due right.

See: Ar-Risālah, by Ash-Shāfi'i p.79-88, Tafsīr Al-Qurtubi 6/31-32, Majmū' Al-Fatāwa 26/25-26, and Al-Muwāfaqāt 2/101-108.

Unified Serial Number: 1490

Question No. 94

Did Prophet Muhammad (ﷺ) write the Great Qur'an?

Answer:

The Qur'an was being revealed to the Prophet (ﷺ) over a period of twenty-three years. He (ﷺ) used to memorize it and then recite it to his Companions. Among them were those who memorized it by heart, just like the Prophet (ﷺ) and they were the majority. Among them were also those who would write it down, but they were few in number. From among those few Companions, the Prophet (ﷺ) specifically assigned some to write down the Qur'an separately, not compiled in one book. This was because sometimes the chapters of

the Qur'an were not revealed in their complete and ordered form, but rather they were revealed intermittently over periods of time. So the Prophet (ﷺ) would inform the Companions of the position and place of each new set of verses that were revealed, saying: "Place these verses in such-and-such chapter, or after such-and-such verses."

We can provide a more detailed answer to this question from the following aspects:

First: Prophet Muhammad (ﷺ) did not read or write. He was illiterate and did not learn reading or writing. Allah Almighty says:

{وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَأَزْتَابِ الْمُبْطِلُونَ}

{You [O Prophet] never recited any book before this, nor did you write with your hand. Otherwise, the people of falsehood would have raised suspicions.} [Surat al-'Ankabūt: 48] His nation was also illiterate and did not know how to read or write during that time. Therefore, they relied on memorization in all their affairs. Their ability to memorize was remarkable, as one could memorize a speech or poem upon hearing it for the first time.

Second: The Arabs were a nation with a high sense of eloquence and a strong memory. They memorized the whole of pre-Islamic poetry without missing anything, although they were not asked to devote themselves to memorizing it. So, when the Noble Qur'an came to them, they

memorized it out of devotion to Allah, the Lord of the worlds, and out of love for this blessed revelation in which they found guidance, light, healing, victory, and empowerment on earth. It was their linguistic taste and remarkable memory that aided them, after Allah Almighty, to memorize it by heart. They recognized that the composition of the Qur'an was extremely miraculous, in such a way that if a word were to be replaced or omitted from its place, the order would be disrupted, and the reader would notice that. Therefore, when a Bedouin once heard someone reciting the verse where Allah Almighty says:

{وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ }

{As for the thief, male or female, cut off the hands of them both. This is a recompense for what they have done as an exemplary punishment from Allah. Allah is All-Mighty, All-Wise.} [Surat al-Mā'idah: 38] The Bedouin heard the reciter make a mistake by saying: "Allah is the Forgiving, the Merciful," instead of "Allah is All-Mighty, All-Wise." He said: "If He forgives and shows mercy (in such a situation), then He would not command cutting off the thief's hands?" He objected to the recitation, even though he himself did not memorize the Qur'an, but his Arabic taste rejected this inauthentic composition.

Third: The great Qur'an was revealed in a simple language that was easy to memorize and understand. Allah Almighty says:

{فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا}

{We have made this [Qur'an] easy in your language so that you may give thereby glad tidings to the righteous and warn people who are contentious.} [Surat Maryam: 97] Allah Almighty also says:

{وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ}

{We have certainly made the Qur'an easy to understand and remember; is there anyone to take heed?} [Surat al-Qamar: 17] For this reason, the Muslims memorized the Qur'an, and its memorization was made easy for them. So much so that you would find a non-Arab Muslim reciting the Qur'an in its entirety, even though he does not know a word of Arabic. Glory be to the One Who made it easy and facilitated it for all people.

Fourth: The Noble Qur'an is a revelation that Allah Almighty revealed to the Prophet (ﷺ) through Gabriel (peace be upon him), and the Prophet (ﷺ) conveyed it to the people exactly as it was revealed to him. Whenever verses were revealed, he (ﷺ) would recite them to the Muslims, and the few Companions (may Allah be pleased with them) who were skilled in writing or had learned it would write them down by the command of the Prophet

(ﷺ). Among the scribes of revelation were the four Caliphs: Az-Zubayr, 'Ubayy ibn Ka'b, Zayd ibn Thābit, Mu'āwiyah ibn Abi Sufyān, Thābit ibn Qays, Hanzhalah ibn Ar-Rabī', the scribe, and Khālīd ibn Al-Walīd (may Allah be pleased with them).

Fifth: Allah Almighty guaranteed its preservation, as well as the preservation of the Sunnah, because they are both revelations. When the revelation descended upon the Messenger of Allah, Muhammad (ﷺ) he would hasten to recite it, fearing that he might forget it. So, Allah Almighty commanded him not to move his tongue with it hastily at the moment of revelation and promised him that He would make him memorize it. Allah Almighty says:

{بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ لَا تُحَرِّكَ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ {

{In fact, man will be a witness against himself despite the excuses he may put forward.

Do not move your tongue [O Prophet] in haste trying to memorize it.

It is upon Us to make you memorize and recite it.

Then, when We recite it [through Gabriel], follow its recitation attentively;} [Surat al-Qiyāmah: 14-18]

Sixth: During the time of the Prophet (ﷺ), the Qur'an was preserved in the Prophet's chest and

the chests of the Companions (may Allah be pleased with them). It was also written in its entirety, as mentioned before, but it was not compiled in one book. They did not care to collect it in one book because it was widely memorized among them. But when the Messenger of Allah (ﷺ) passed away and most of the Arab tribes, who had recently embraced Islam, apostatized and the Companions (may Allah be pleased with them) fought against them, a large group of those who memorized the Qur'an were killed. 'Umar (may Allah be pleased with him) feared that more of the memorizers would be killed and the Qur'an would be lost. So, he suggested to the Caliph Abu Bakr As-Siddiq (may Allah be pleased with him) to collect the Noble Qur'an. Thus, it was compiled during the time of As-Siddiq (may Allah be pleased with him).

Maybe, by mentioning this, we have provided a complete answer to this question, and the reader now knows why the Messenger of Allah (ﷺ) did not write down the Qur'an in his time in one book.

See: The Qur'an Encyclopedia and translations of its meanings: <http://www.quranenc.com>

Unified Serial Number: 2870

Question No. 95

Is it true that Prophet Muhammad wrote the Qur'an and copied it from the Gospel (the New Testament)?

Answer:

Significance/1

To answer this question, we say:

Firstly: The one who asked this question does not know the Qur'an and does not know the Gospel because the Qur'an is completely different from the Gospel. The Gospel is not a single Gospel, but multiple Gospels. Does the questioner mean that Muhammad, the Messenger of Allah (ﷺ) copied from Mark, Luke, Matthew, John, or from the Epistles of Paul or James?

Secondly: The Gospels contradict each other on many issues. For example, the Gospel of John came to establish that the Messiah is the son of God, Highly Exalted is God above what they say, while the other three Gospels do not explicitly state the Sonship. They are also dramatically contradictory on the issue of crucifixion. So, which Gospel did the Messenger of Allah (ﷺ) copy from?

Thirdly: The Noble Qur'an came to correct some of the doctrinal issues that the Jews and Christians held wrong views about. Allah Almighty says:

{إِنَّ هَذَا الْقُرْآنَ يَفْصُلُ عَلَى بَنِي إِسْرَائِيلَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ}

{Indeed, this Qur'an relates to the Children of Israel, most of that over which they differ.} [Surat an-Naml: 76] Among these issues is the purity of the Woman of Truth (Mary) and what was attributed to her. Allah Almighty says:

{مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ }

{The Messiah, son of Mary, was no more than a messenger. There were messengers who passed away before him, and His mother was a woman of truth; they both ate food. See how We make Our signs clear to them, yet see how they are deluded!} [Surat al-Mā'idah: 75] There is also the issue of the descent of the Messiah (peace be upon him) at the end of time. The Christians believe that he will descend as the son of God to judge between the slaves, while the Qur'an has established that he is a human messenger who will descend as a sign of the Hour. Allah Almighty says:

{وَأَنَّهُ لَعَلُّمٌ لِّلسَّاعَةِ فَلَا تَمُنُّنَ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ }

{And he [i.e., Jesus] will be a sign of the Hour; so do not have doubt about it and follow me. This is a straight path.} [Surat az-Zukhruf: 61]

Fourthly: The Noble Qur'an mentioned some matters about the Messiah (peace be upon him) and his mother (peace be upon her) that the Christians do not know, such as the Messiah speaking after his

birth and the Table descending from heaven. Allah Almighty says:

{قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ }

{Jesus, son of Mary, said, “O Allah, our Lord, send down to us from heaven a table as a feast for us—for our present and future generations—and as a sign from You; and grant us provision, for You are the Best of Providers.” } [Surat al-Mā'idah: 114]

Fifthly: The Noble Qur'an is free from the errors that occurred in the Gospels, and from the numerous contradictions that the Gospel contained.

Sixthly: The Messenger of Allah (ﷺ) did not know how to read or write, and this characteristic, i.e., his illiteracy, was recorded in the Noble Qur'an. Allah Almighty says:

{وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَأَزْتَابُ الْمُبْطِلُونَ }

{You [O Prophet] never recited any book before this, nor did you write with your hand. Otherwise, the people of falsehood would have raised suspicions.} [Surat al-'Ankabūt: 48] His people were illiterate too; reading was not common among them, and the scriptures of the People of the Book were not circulated in Makkah. They were not aware of what the People of the Book had of knowledge.

After this clarification, can a fair person say that the Messenger of Allah (ﷺ) wrote and copied the Qur'an from the Gospel? We are sure that when a fair person reads what we have written in the answer, he will surely believe that the questioner neither knew about the Noble Qur'an nor the Gospel.

As for what is in the Gospel of things that agree with the Noble Qur'an, it is from the remnants of the truth that the Messiah (peace be upon him) came with, such as the command to call for the worship of Allah alone. It is strange that those who seek to raise doubts about the Qur'an and delude the Christians into believing that Muhammad, Allah's Messenger (ﷺ), copied the Noble Qur'an from the Gospel, ignore that the Gospel explicitly states the coming of Muhammad (ﷺ) as Allah's Messenger, gave prophecy about his coming, and ordered his followers to believe in Muhammad, Allah's Messenger (ﷺ), were he to be sent. However, they do not mention this fact; rather, they strive to conceal and distort it.

Unified Serial Number: 3260

Question No. 96

Why did Allah Almighty reveal the Noble Qur'an to the Prophet? Does this mean the abrogation of both the Torah and the Gospel? Does this mean that the followers of the

Torah and the Gospel were not guided by Allah, and that is why Allah revealed the Qur'an to Prophet Muhammad?

Answer:

Significance/1

To the questioner, we say: Why did Allah Almighty reveal the Torah when the scrolls of Abraham had been revealed before it? And why did Allah Almighty reveal the Gospel while the Torah had been revealed before it? There is one answer to all this, which is that Allah Almighty legislates in every era what is suitable for its people. As for the fundamentals of faith, they are agreed upon by all the messengers (peace be upon them). All of them call to the worship of Allah alone and the denial of false deities. Allah Almighty entrusted the preservation of the Torah and the Gospel to the scholars of the Children of Israel, but they distorted and altered them. It was within their knowledge that Allah Almighty would send a Messenger at the end of times who would be the seal of the messengers, namely, Prophet Muhammad (ﷺ). So, Allah Almighty revealed to him the book that abrogates the previous legislations and is suitable for every time and place until the Day of Judgment, and according to which Jesus (peace be upon him) will rule when he descends at the end of time. Allah Almighty has taken the responsibility of preserving

it through various means, so no matter how some people try to distort it, their affair is exposed. Based on this, any Jew or Christian who comes to know of Islam, yet fails to enter into it, he is not upon guidance. Allah Almighty says:

{وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

{Many of the people of the Book wish they could turn you back to disbelief after you have believed, out of the envy in their hearts, after the truth has become evident to them. But pardon and overlook until Allah passes His decree, for Allah is Most Capable of all things.} [Surat al-Baqarah: 109] Allah's Messenger (ﷺ) also said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِّنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

“By the One in Whose Hand Muhammad’s soul is, there is none of this nation, be he Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire.” [Narrated by Muslim (153)] The nation mentioned in the Hadīth refers to the nation of Muhammad (ﷺ), meaning those to whom he was sent. They are called the nation of Da’wah (call to Allah), and those among them who believe in him are called the nation of Ijābah (response). Based on this, even those who

were Jews and Christians during the time they lived, affirming the Torah and the Gospel when they were revealed, without altering or distorting them, then they died before Islam; they are upon guidance. On the other hand, whoever comes to know of Islam but does not embrace it is upon error.

Unified Serial Number: 1630

Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Morals Section)

Question no. 16

Importance/1

Q- How did the creation begin?

Allah Almighty has always existed, and nothing else has existed along with Him or before Him. Then He originated His creation in an unprecedented manner after the universe had been non-existent. Allah Almighty says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

{Your Lord is Allah, Who created the heavens and earth in six days, and then rose over [istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and

the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.}

[Surat al-A'rāf: 54]

Al-Bukhāri narrated in his "Sahīh Collection" that 'Imrān ibn Husayn reported that the Prophet (may Allah's peace and blessings be upon him) said: "كان الله ولم يكن شيء قبله، وكان عرشه على الماء، ثم خلق السماوات والأرض، وكتب في الذكر كل شيء".

"There has always been Allah and nothing else was before Him, and His Throne was above the water. Then, He created the heavens and the earth, and He wrote down everything in the Preserved Tablet."

Then, Allah Almighty created Adam, the father of mankind, as in the Hadth mentioned in the "Sahih Muslim Collection," where Abu Hurayrah reported that the Prophet (may Allah's peace and blessings be upon him) said: "The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Paradise, and he was driven out therefrom."

Allah Almighty mentions the creation of man, saying:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

{We created man from an extract of clay,

then We placed him as a sperm-drop in a safe place,

then We made the sperm-drop into a clinging clot, then We made the clinging clot into a lump, then We made the lump into bones, and We clothed the bones with flesh, and then We developed it into another creation. So Blessed is Allah, the Best of Creators.}

[Surat al-Mu'minūn: 12-14]

Allah Almighty also says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you.}

[Surat an-Nisā': 1]

In these verses, Allah Almighty mentions man's phases and stages starting from his creation until his last phase. In the beginning, Allah mentions the creation of the father of mankind, Adam (peace be upon him) and how he was created from {an extract of clay}, i.e., an extract taken from all the earth. This is why Adam's children vary according to the variations found in the earth. Among them are the

good and the evil and in between them, and the easy-going and the harsh and in between them.

Allah Almighty also mentions the creation of the heavens and the earth and what is between them, saying:

﴿خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَأَلْقَىٰ فِي الْأَرْضِ رَوْسًا أَنْ تَمِيدَ بِكُمْ ۚ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ﴾

{He created the heavens without pillars that you can see; and He placed firm mountains on the earth, so it does not shake with you; and He spread therein all kinds of creatures. We sent down rain from the sky and caused to grow therein all kinds of fine plants.}

[Surat Luqmān: 10]

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Unified Serial Number: 3200

Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Islam Section)

Question no. 19

What does Islam mean?

Answer:

Significance/1

Q- What does the religion of Islam mean?

A: In a general sense, Islam means submission and obedience to Allah alone inwardly and outwardly in a manner that complies with what He legislated through His Messengers by carrying out His commands and avoiding His prohibitions. This is the general meaning of Islam.

It is the religion of all the prophets, despite the variations in some of the revealed laws. It is all about submitting to Allah alone, for whoever submits to Him and to others besides Him is a polytheist, and whoever does not submit to Him is arrogant.

Allah says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

{The true religion with Allah is Islam.}

[Surat Āl 'Imrān: 19]

Allah, the Most High, says,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.}

[Surat Āl 'Imrān: 85]

In an authentic Hadīth, Prophet Muhammad (may Allah's peace and blessings be upon him) said:

(الأنبياء إخوة من علات، وأمهاتهم شتى ودينهم واحد).

"The prophets are step-brothers; their mothers are different, but their religion is one."

"Step-brothers": brothers who have the same father but different mothers. This means that the origin of the prophets' religion is the same, although their legislation is different.

In a specific sense, Islam refers to what came after the Prophet's mission. It refers specifically to what Prophet Muhammad (may Allah's peace and blessings be upon him) was sent with, because what he was sent with has abrogated all the previous religions. So, whoever follows him is a Muslim, and whoever denies him is not a Muslim.

Followers of the previous messengers were Muslims during the lifetime of their messengers, for example, the Jews were Muslims during the lifetime of Mūsa (Moses) (peace be upon him) and the Christians were Muslims during the lifetime of 'Isa (Jesus) (peace be upon him).

However, when they disbelieved in Prophet Muhammad (may Allah's peace and blessings be upon him), they were no longer Muslims.

Allah Almighty legislated for every nation what suited its condition and time, and what guaranteed its welfare and ensured its benefits. Then, Allah Almighty abrogated whatever He wished of such legislations for they were no longer valid. This was the case until Allah Almighty sent His Prophet Muhammad, the seal of all prophets, to all the people on earth and throughout time until the Day of Judgment.

Allah Almighty sent him with a comprehensive Shariah that is fit for all times and places. It is not to be replaced or abrogated. Thus, all the people on earth have no choice but to follow him and believe in him. Allah Almighty says:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

{Say [O Prophet], “O people, I am the Messenger of Allah to you all.}

[Surat al-A’rāf: 158]

Allah, the Most High, says,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

{We have not sent you [O Prophet] except as a mercy to the worlds.}

[Surat al-Anbiyā’: 107]

Allah has sealed the religions with Islam and has completed His favor therewith.

He has made Islam a complete and comprehensive religion covering all aspects of life. It includes maintaining and fulfilling Allah's rights, people's rights, and the rights of all other creatures around us. It makes it obligatory upon the Muslim to give everyone his due right.

Allah says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.}

[Surat al-Mā'idah: 3]

Islam is a religion that is consistent with science, reason, and natural disposition. It does not contradict the sound results of applied and empirical sciences in all fields.

Embracing Islam requires uttering the two testimonies of faith: "Ash-hadu alla ilāha illallāh wa ash-hadu anna Muahmmadan rasūlullāh" (I testify that there is no god but Allah and I testify that Muhammad is the Messenger of Allah), along with being aware of its meaning, having the firm belief in it, and acting upon it.

Furthermore, Imān (faith) requires belief in Allah, His angels, His books, His messengers, the Last Day, and predestination. It also requires the slave to worship his Lord in accordance with His legislation and, thus, offer Salah (prayer), give Zakah, fast the month of Ramadān, and perform Hajj to the House if he can find a way thereto,

besides submitting to Allah in all his affairs by obeying His commands and avoiding His prohibitions.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Unified Serial Number: 220

Question no. 29

Does Islam support the concept of classism?

Answer:

Significance/1

Praise be to Allah, classism means dividing people into different classes depending on their property, race, and position in such a way that no one can change the class he belongs to. Islam considers classism among the remnants of the pre-Islamic era of ignorance.

Islam prohibits the existence of classism among Muslims because Allah has created people from a male and a female so that they may recognize one another and not oppress one another. Allah Almighty says:

{يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}

{O people, We have created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.}

[Surat al-Hujurāt: 13]

The Prophet (may Allah's peace and blessings be upon him) clarified that lineage itself does not place someone forward; rather, what places him forward are his acts and the good things he does for people. He (may Allah's peace and blessings be upon him) said:

(من بطأ به عمله، لم يسرع به نسبه).

"Whoever is slowed down by his actions will not be hastened forward by his lineage."

[Sahīh Muslim (38)]

As for the difference among people based on wealth, status, and other factors, they are not to be praised or dispraised by their own virtue; rather, they are to be praised in case man utilizes the prestige, authority, and wealth that Allah has bestowed upon him in obeying Allah and serving people. On the other hand, they are to be dispraised in case man uses them to disobey his Lord, look down upon people, and oppress them. Apart from this, the difference among people in terms of worldly pleasures represents a universal rule that Allah has intended to populate the earth. Allah Almighty says:

{أَلَمْ يَقْسِمُوا رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْحَارًا وَرَحِمْتَ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ (32) وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفْقًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ (33) وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ (34) وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ (35)}

{Is it they who distribute the mercy of your Lord? It is We Who have distributed their livelihood among them in the life of this world and have raised some of them above others in ranks, so that they may serve one another. But the mercy of your Lord is better than what they accumulate.

Were it not that all people might become a single community [of disbelievers], We would have given those who disbelieve in the Most Compassionate One houses of silver roofs and staircases to ascend, and their houses having [silver] doors and couches on which they recline, and [golden] ornaments. But all of these are mere enjoyments of the life of this world, and the Hereafter with your Lord is [only] for those who fear Allah.}

[Surat az-Zukhruf: 32-35]

Allah Almighty clarified that such differences in terms of worldly pleasures are part of His planning. Shaykh 'Abdur-Rahmān as-Sa'di (may Allah have mercy upon him) said:

"Allah Almighty is telling us that this worldly life is worthless with Him, and if it had not been for His kindness and mercy towards His slaves, which He puts first before everything else, He would have provided the disbelievers profusely with worldly pleasures and He would have given them {houses of silver roofs and staircases}, i.e., staircases made of silver, {to ascend} their roofs. In other words, He would have adorned their worldly life for them in various ways and would have fulfilled all their desires. However, He did not do this out of being merciful towards His slaves fearing that they would hasten to disbelief and to committing sins persistently because of their love for this worldly

life. This is proof that Allah Almighty generally or specifically prevents His slaves from some worldly pleasures for their own benefit. This is because life is not worth a mosquito's wing to Allah since all such things cause annoyance, troubles, and are perishable worldly pleasures. And this is since the Hereafter is better with Allah Almighty for those who fear their Lord by obeying His commands and avoiding His prohibitions. The bliss of the Hereafter is complete and perfect from all aspects, and in Paradise, there will be whatever the souls desire and the eyes delight in, and they will abide therein forever. What an enormous difference between the two abodes!"

Tafsīr As-Sa'di, Taysīr Al-Karīm Ar-Rahmān (p. 765).

So, Islam does not seek to abolish the division of people into rich and poor by making all of them rich or poor for instance; however, it has made it the duty of the rich to help the poor. As for fighting the usual and normal differences between people and trying to obliterate them, it is an act that contradicts the universal rules, and this is why Islam presents the right way of dealing with such differences.

May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 2470

Question no. 30

What is the concept of moderation in Islam?

Answer:

Significance/1

Praise be Allah, moderation in Islam means being in the middle between two extremes: excessiveness and negligence.

It adopts a moderate course between Jewish excessiveness and rudeness with Allah when the Jews said: Allah is poor and we are rich, and with the prophets, as they denied some and murdered others; and between the Christians' negligence who deified Jesus Christ and took their rabbis and monks as lords besides Allah.

Moderation in Islam is general and comprehensive. When it comes to rights, it means giving everyone his due right even if he belongs to someone of a different religion or is an enemy. Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَى
أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (8)}

{O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.}

[Surat al-Mā'idah: 8]

Unlike the Jews who say: We are under no obligation towards the non-Jews, and unlike the Christians who say: If someone slaps you on one cheek, turn to him the other cheek, although most of them do not apply this; rather, they are the ones who slap people and plunder their possessions.

Moreover, moderation means fairness and justice. In all aspects, Islam is a good thing in the middle between two evil things. The Muslim is required to be moderate, i.e., he must avoid excessiveness and exaggeration and must also avoid slackness and negligence. He should apply moderation to himself and to whatever tasks and rights he oversees and must apply moderation generally to his words and deeds.

Some of these aspects are:

Firstly: Islam considers the soul's needs and thus prescribes acts of worship, the pursuit of spiritual purity, and the like. It also considers physical needs, regulates dealings with people, prescribes the way of eating and drinking, encourages marriage, and forbids celibacy, i.e., abstaining from marriage and being fully devoted to worship.

Some people showed an excessive interest in the soul and neglected the body although it is the means of performing the acts of worship. Consequently, they abstained from bathing and washing up and forced themselves to wear ragged clothes and eat food that did not suit them along

with exaggerating in worship, isolating themselves from people, and contradicting human nature. Examples of such people include Christian monks, some Buddhists and Hindus, and the extremists from the Sufis.

On the other hand, some people showed an excessive interest in the body and neglected the soul. They lived only to satisfy their lusts and fulfill their desires without observing the Shariah or paying attention to worship.

Secondly: Islam permits dealing with disbelievers through selling, buying, gifting, etc. It makes it obligatory for Muslims to deal with them fairly and prohibits harming them other than in Jihad. However, Muslims are required not to be influenced by the disbelievers' beliefs and traditions and are forbidden from loving them.

Some people kill whoever belongs to a different religion and cannot stand their existence. They oppress them only because they do not adopt their religion, way, or doctrine. On the contrary, some people give up their religion for the disbelievers' sake and obey them in disobeying Allah seeking to flatter and impress them, not knowing that by this they can only win their contempt and, so, they lose their religion as well as their worldly life.

Thirdly: Islam calls people to have faith in Allah Almighty and in His attributes and actions without likening Him to His creation. Some people,

however, are atheists and verbally negate the existence of Allah Almighty, although their hearts contradict their words.

Others believe in Allah as non-existent. Thus, they affirm no attribute or action for Him. These people and their likes share the act of Ta'tīl (negation).

On the contrary, some people believe that everything is Allah. Some even deify creatures, like the angels and Jesus, or deify what is even more inferior like the idols and the trees, giving some of them names derived from the names of Allah Almighty. These people and their likes share the act of Tamthīl (likening).

Fourthly: Islam has established predestination and the fact that everything in this universe happens in compliance with Allah's will, and that He likes and is pleased with whatever occurs in obedience to His commands. It has also established the fact that man has free will and his voluntary acts fall within the boundaries of Allah's will.

Some people say that man has no free will and is under compulsion, whereas other people say that man creates his own actions apart from Allah's will.

Fifthly: Islam adopts a moderate course in the economy between socialism and capitalism.

Sixthly: Islam has fulfilled justice and moderation in all aspects including the relation

with Allah Almighty, the relation with people, and the relation with oneself.

You may find some of these aspects fulfilled in a different religion other than Islam, but this is not a common case because Islam is the religion of Allah Almighty. He has chosen for His slaves and with which He has sealed the religions. Allah has made Islam a religion that fits all times, places, and people. He has made it beyond people's mental capacity to encompass its magnificence, and it is the only religion that He accepts.

May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 2140

Question no. 31

What are the forms of tolerance in Islam?

Answer:

Significance/1

Praise be to Allah, tolerance in Islam is the most superior form of tolerance that mankind has ever known. Its synonym in Shariah is the principle of ease, which is clear in many fields including the following:

Allah Almighty has facilitated the acts of worship in the Islamic Shariah; thus, it is by no means a legislation full of burdens and shackles like the previous legislations. Allah Almighty says:

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ}

{Those who follow the Messenger – the unlettered Prophet – whose description they find in their Torah and the Gospel. He enjoins them to do what is good and forbids them from what is evil; he makes lawful for them what is pure and makes unlawful for them what is impure; he relieves them of their burden and the shackles that were on them.}

[Surat al-A'raf: 157]

In the previously revealed laws, for instance, one could not pray except in the place of worship, whereas in the religion of Islam, it is permissible for the Muslim to pray anywhere once the prayer becomes due, be it in the air, in the sea, or on the land.

Moreover, in the previous legislations water was the only means of removing ritual impurity; however, in Islam Allah Almighty has prescribed Tayammum (dry ablution), which is a sign of His mercy. The same applies to Qasr (shortening the prayer) and breaking the fast for the traveler and the sick person.

Another manifestation of facilitation and tolerance in Islam is the fact that Allah has prescribed repentance for the sinner, whereas the repentance prescribed for the Children of Israel

was to kill each other to have their repentance accepted. Allah Almighty says:

{وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَاقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ}

{And [remember] when Moses said to his people, "O my people, you have wronged yourselves by taking the calf [for worship]. So, repent to your Creator and kill yourselves [the guilty among you]; that is best for you with your Creator." Then He accepted your repentance, for He is the Acceptor of Repentance, the Most Merciful.}

[Surat al-Baqarah: 54]

In Islam, however, the case is different; when one repents, Allah accepts his repentance and replaces his evil deeds with good ones. Allah Almighty says:

{وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (68) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (69) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70) وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (71)}

{And those who do not invoke besides Allah another god, and who do not kill a soul whom Allah has forbidden, except in the course of justice, and who do not commit adultery, for whoever does any of this will face the penalty,

the punishment will be doubled for him on the Day of Resurrection, wherein he will remain disgraced forever,

except those who repent and believe, and do righteous deeds; for them, Allah will change their evil deeds into good deeds, for Allah is All-Forgiving, Most Merciful.

Whoever repents and does righteous deeds has turned to Allah with sincere repentance.}

[Surat al-Furqān: 68-71]

Another form of facilitation is clear in the following statement of the Prophet (may Allah's peace and blessings be upon him):

«مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يَأْخُذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أَخَذَ بِالْأَوَّلِ وَالْآخِرِ»

"Whoever does good in Islam will not be punished for what he did in Jāhiliyyah (the pre-Islamic era of ignorance) and whoever does evil after embracing Islam will be punished for his former and later (bad deeds)."

[Narrated by Al-Bukhāri (6921) and Muslim (120)]

"Doing evil" in the Hadīth refers to apostasy and not to the repetition of sin. So, if one renounces Islam, he will be punished for his former and later deeds, but if one returns to sin without renouncing Islam, he will be punished for the sins he committed after embracing Islam and not for the ones he

committed before that, as the Prophet (may Allah's peace and blessings be upon him) said:

«أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟».

"Are you not aware that Islam wipes out all (sins) that preceded it?"

[Narrated by Muslim (121)]

Another form of facilitation is the fact that Islam is a religion based on the principle of ease and is free from shackles and burdens. Hence, the Prophet (may Allah's peace and blessings be upon him) said:

(إِنَّ الدِّينَ يَسِرُّ، وَلَنْ يَشَادَ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرُّوحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ).

"Indeed, religion [Islam] is easy. No one overburdens himself in the religion except that he will be overwhelmed by it. So, be moderate in your religion; if you can't reach perfection, try to be close to it and receive the glad tidings that you will be rewarded. Take advantage of the morning, evening, and part of the night (to worship Allah)."

[Sahīh Al-Bukhāri (39)]

Also when the Prophet (may Allah's peace and blessings be upon him) sent Mu'ādh and Abu Mūsa al-Ash'ari (may Allah be pleased with both of them) to Yemen, he said to them:

(يَسِّرُوا وَلَا تَعْسِرُوا، وَبَشِّرُوا وَلَا تَنْفِرُوا، وَتَطَوَّعُوا وَلَا تَخْتَلِفُوا).

"Make things easy for people, not difficult; give them glad tidings and do not make them averse and

cooperate with one another and do not oppose one another."

[Sahīh Al-Bukhārī (3038) and Sahīh Muslim (7)]

Among the forms of ease and tolerance in Islam is urging one to be dutiful to your parents, even if they are disbelievers and trying to turn you away from Islam. Allah Almighty says:

{وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ} [(15)]

{But if they strive to make you associate partners with Me of what you have no knowledge, then do not obey them. Yet keep company with them in this world with kindness and follow the way of those who turn to Me [in repentance]. Then to Me is your return, and I will inform you of what you used to do.}

[Surat Luqmān: 15]

ولما جاءت أم أسماء بنت أبي بكر رضي الله عنهما لزيارتها استأذنت الرسول ﷺ في أن تصلها، قالت: قدمت علي أمي وهي مشركة في عهد قريش، إذ عاهدوا رسول الله ﷺ ومدتهم مع أبيها، فاستفتيت رسول الله ﷺ، فقالت: يا رسول الله إن أمي قدمت علي وهي راغبة، أفأصلها؟ قال: نعم صليها).

When the mother of Asmā' bint Abi Bakr came to visit her, she sought the Prophet's permission to maintain good relations with her, saying: "My mother, who was a polytheist, came to visit me accompanied by her father during the period of the peace treaty between the Quraysh and the

Messenger of Allah (may Allah's peace and blessings be upon him). I sought the Prophet's verdict, saying: 'O Messenger of Allah, my mother came to visit me willingly, should I maintain a good relation with her?' He said: 'Yes, maintain a good relation with her.'"

[Sahīh Al-Bukhārī (3183) and Sahīh Muslim (50)]

Islam has also urged the Muslim husband to treat his Jewish or Christian wife kindly and not to upset, rebuke, or despise her because of her religion.

Another manifestation of the tolerance of Islam and its ease is that it urges Muslims to kindly treat non-Muslims who do not fight against them on account of their religion. Islam makes it obligatory for the Muslim to be fair with them and to be kind to them. Allah Almighty says:

{ لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ } (8)

{Allah does not forbid you from being kind and just to those who did not fight against you, nor did they drive you out of your homes. Indeed, Allah loves those who are just.}

[Surat al-Mumtahanah: 8]

May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 3180

Question no. 32

What are the human rights in Islam?

Answer:

Significance/1

Praise be to Allah; Islam maintains the Creator's right as well as the creature's right. Mu'adh ibn Jabal (may Allah be pleased with him) said:

كنت ردف النبي صلى الله عليه وسلم ليس بيني وبينه إلا مؤخرة الرحل، فقال: «يا معاذ بن جبل»، قلت: لبيك رسول الله، وسعديك، ثم سار ساعة، ثم قال: «يا معاذ بن جبل» قلت: لبيك رسول الله وسعديك، ثم سار ساعة، ثم قال: «يا معاذ بن جبل» قلت: لبيك رسول الله وسعديك، قال: «هل تدري ما حق الله على العباد؟» قال: قلت: الله ورسوله أعلم، قال: «فإن حق الله على العباد أن يعبدوه، ولا يشركوا به شيئاً»، ثم سار ساعة، ثم قال: «يا معاذ بن جبل» قلت: لبيك رسول الله، وسعديك، قال: «هل تدري ما حق العباد على الله إذا فعلوا ذلك؟» قال: قلت: الله ورسوله أعلم، قال: «أن لا يعذبهم»

"I was riding behind the Prophet (may Allah's peace and blessings be upon him) with nothing separating us but the back of the mount. He said: 'O Mu'adh ibn Jabal.' I replied: 'Here I am at your service, O Messenger of Allah.' Then, after proceeding for an hour, he said: 'O Mu'adh ibn Jabal.' I replied: 'Here I am at your service, O Messenger of Allah.' Then, after proceeding for an hour, he said: 'O Mu'adh ibn Jabal.' I replied: 'Here I am at your service, O Messenger of Allah.' He, then, said: 'Do you know Allah's right on the slaves?' I replied: 'Allah and His Messenger know best.' He said: 'Allah's right on the slaves is to worship Him

and associate nothing with Him.' Then, he proceeded for an hour and said: 'O Mu'ādh ibn Jabal.' I replied: 'Here I am at your service, O Messenger of Allah.' He said: 'Do you know the slaves' right on Allah if they do this?' I replied: 'Allah and His Messenger know best.' He said: 'That He will not punish them.'"

[Agreed upon, Sahīh Al-Bukhāri (6267) and Sahīh Muslim (48)]

Islam came to protect man's religion and his worldly interests. Because Islam is a comprehensive religion, it has not overlooked man's rights in some respects, as in man-made laws. Some of these aspects are:

Firstly: Man's right in religion: Islam calls people to the true religion and clarifies the falsity of other religions without compelling anyone to embrace Islam. It considers religion the most important necessity. Therefore, protecting it is given precedence over everything else. It also grants the non-Muslim who lives in a Muslim country the right of keeping his religion according to the conditions stipulated by Islam.

Secondly, Man's right in life: Islam protects all inviolable souls by forbidding the act of killing them, even in the case of war. Islam forbids killing children, women, and old men who do not participate in war.

Thirdly: The right of having offspring and progeny: Islam protects man's right in having progeny and forbids being prevented from this right, or making it difficult for him to achieve it.

Fourthly: Man's social rights: Islam protects the parents' and relatives' rights through kind treatment, providing for them when needed, and maintaining good relations with them. It protects the neighbors' rights through kind treatment and abstaining from harming them. It protects the right of passage by guiding the lost, moving harm from the way, lowering the gaze, avoiding annoyance, etc. People in general also have preserved rights that are known in Islam.

Fifthly: Man's economic rights: Islam protects the individual's right of ownership, forbids usury, and lightly warns against taking debts but permits them if needed. It makes it obligatory to help the needy by giving them Zakah and encourages the act of giving them charity. It permits the one who has an urgent need to ask people for money until his need is fulfilled. It also regulates the country's public resources and funds.

Sixthly: Man's health-related rights: There are so many legislations in Islam related to health that all aim at protecting the individual and public health.

Examples include forbidding whatever harms man's health or negatively affects the health of the

community around him, like forbidding drugs and intoxicants,

and forbidding adultery and homosexuality because of the diseases they cause. Islam is also concerned about taking precautions against the spread of diseases.

Hence, when a plague strikes a certain country, Islam forbids leaving this country or entering it, since entering it will make man prone to disease or death and leaving it will lead to transmitting and spreading disease among healthy people.

Seventhly: Women's rights: Islam protects the mother's rights by making it obligatory to look after her, to be dutiful to her, and to make her happy as much as possible. Islam also protects the woman's rights as a sister, a wife, and a daughter by taking care of her, protecting her, making her feel comfortable, and traveling with her since travel most likely contains hardship, and for other reasons as well.

Islam obliges the woman's guardian to provide for her since she is commanded to stay in her home unless it is necessary to go out. She can handle whatever money she possesses, her inheritance, etc.

Moreover, a woman has the right to choose her husband, the right to the custody and care of her children, etc.

The main difference between Islam and others here is that the individual's observance of such rights emanates from his belief and desire for reward from Allah Almighty and not out of fear of the law or the like.

The excellent features of Islam become quite obvious when compared to man's state in general and woman's state in particular prior to Islam and in contemporary systems.

Eighthly: Islam protects the Jinn's rights as well as the animals' rights as these are known in the books of Fiqh (Islamic jurisprudence). So, if Islam protects the rights of the Jinn and animals, how could it be imagined that it neglects the rights of the creature whom Allah has honored, namely man?! Allah Almighty says:

{وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (70)}

{We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created.}

[Surat al-Isrā': 70]

This honor, in Islam, includes all mankind, believers and disbelievers, white and black, Arabs and non-Arabs. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 3120

Question no. 35

Was Islam spread by the sword? If so, how could it be said that it is a religion that calls for peace?

Answer:

Significance/1

Q- Was Islam spread by the sword?

A: Islam was spread, in principle, by calling people to Allah Almighty and it was supported by the sword against those who blocked the way before the Islamic Da'wah (call) or fought against it. The Prophet (may Allah's peace and blessings be upon him) kept conveying the message of Islam in Makkah for thirteen years. Then, Madīnah was opened through Da'wah (inviting people to Islam) before Muslims were commanded to fight.

The Companions and the Muslims, in general, went about in the land calling people to Allah, but fought those who rejected their call or fought against them. Islam did not force anyone to embrace it, as Allah Almighty says:

{لَا إِكْرَاهَ فِي الدِّينِ،}

{There is no compulsion in religion.}

Jizyah was prescribed for those who do not want to embrace Islam. It is a small amount of money paid in return for protecting them and the like.

Islam, the upright religion, has protected the Dhimmis (non-Muslim subjects living in a Muslim country) allowing the Jews and the Christians to live under its shade after being accustomed to persecuting and killing each other. So, it spread tranquility, harmony, and peace among them.

Out of His mercy towards His slaves, Allah Almighty prescribed Jihad to convey the message of Islam and help it become dominant, thus saving many people, and granting them happiness in this world and in the Hereafter. Allah is the One Who grants success, and may His peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Unified Serial Number: 20

Question no. 37

What is the stance of Islam on terrorism?

Answer:

Significance/1

Q- What is the stance of Islam on "terrorism"?

Terrorism means practicing various types of physical or spiritual aggression, intimidation, or threatening unjustly by countries, groups, or individuals against man regarding his religion, his life, his honor, his mind, or his property, and it is one of the forms of spreading corruption in the land.

Allah says:

﴿وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾

{And do not seek to spread corruption in the land, for Allah does not like those who spread corruption.}

[Surat al-Qasas: 77]

Allah Almighty has imposed severe punishments upon those who spread corruption in the land to stop their evil and protect people's properties, lives, and honor. Allah Almighty says:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (33)﴾

{The penalty for those who wage war against Allah and His Messenger, and spread corruption in the land, is that they should be executed, or crucified, or their hands and feet amputated on opposite sides, or banished from the land. This is a disgrace for them in this world, and for them in the Hereafter, there will be a great punishment.}

[Surat al-Mā'idah: 33]

It is important to mention here that the disbelievers have been fighting Islam and have been accusing it of the worst things since ancient times only to cause aversion toward it.

﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

{They seek to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even if the disbelievers hate it.}

[Surat at-Tawbah: 32]

Such accusations include their description of Islam as the religion of terrorism and brutality. They seem to forget that terrorism, brutality, killing people, and dominating them unjustly, besides all other dispraised qualities, are found in the religion of disbelief and are among the disbelievers' attributes throughout old and modern history.

The fact that some of the so-called Muslims act in a wrong way, either out of ignorance or out of ill intention, does not mean that such acts belong to Islam because Islam itself prohibits them, and Allah is the One Who grants success and may His peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Unified Serial Number: 3040

Question no. 42

All religions are claimed to be from Allah, so why should one choose to follow Islam alone?

Answer:

Importance/1

Praise be to Allah! The following criteria distinguish the true religion:

Firstly: Not all religions are claimed to be from Allah Almighty; rather, some religions are

terrestrial like Buddhism and Hinduism. Their founders do not claim to bring such religions from Allah; rather, these religions call to glorifying some human beings and to taking them as gods, or they call to worshiping some tangible objects like the sun, the moon, or some planets and to glorifying some creatures like trees, mountains, animals, and rivers. Such religions represent pagan doctrines.

Secondly: The true religion is the one that came from Allah, was legislated by Allah for His slaves, and was conveyed by His messengers to people. The previous messages like Judaism and Christianity were authentic divine messages that were later distorted and changed and that were abrogated by the advent of Muhammad (may Allah's peace and blessings be upon him), the Messenger of Islam.

Before their distortion, these messages commanded that the Prophet (may Allah's peace and blessings be upon him) must be followed when he appeared. In fact, there are still some texts therein that give glad tidings of the Prophet of Islam, Muhammad (may Allah's peace and blessings be upon him) and call its followers to embrace Islam.

This is why those who lived during the Prophet's time from among the Jews were anticipating and waiting for his appearance to follow him, and whenever a conflict occurred between them and

the Arab polytheists, they would use him to threaten them. Salamah ibn Salmah ibn Waqsh (may Allah be pleased with him), who participated in the Battle of Badr, said:

كان لنا جارٌ من يهود في بني عبد الأشهل، فخرج علينا يومًا من بيته قبل مبعث النبي صلى الله عليه وسلم بيسير، فوقف على مجلس بني عبد الأشهل، وأنا يومئذ أحدثٌ من فيه سنًا، عليَّ برْدَةٌ، مضطجعًا فيها، فذكر البعث والقيامة والحساب والميزان والجنة والنار، فقال ذلك لقوم أهل شرك أصحاب أوثان، لا يرون أن بعثًا كائن بعد الموت، فقالوا له: ويحك يا فلان ترى هذا كائنًا؟ إن الناس يبعثون بعد موتهم إلى دار فيها جنة ونار، يجزون فيها بأعمالهم، قال: نعم، والذي يُحلف به لوَدَّ أن له بحظه من تلك النار أعظمَ تنوُّرٍ في الدنيا، يحمونه ثم يدخلونه إياه فيطبَّق به عليه وأن ينجو من تلك النار غدًا، قالوا له: ويحك وما آية ذلك؟ قال: نبي يبعث من نحو هذه البلاد. وأشار بيده نحو مكة واليمن، قالوا: ومتى تراه؟ قال: فنظر إلي وأنا من أحدثهم سنًا، فقال: إن يستنفد هذا الغلام عمره يدركه. قال سلمة: فوالله ما ذهب الليل والنهار حتى بعث الله تعالى رسوله ﷺ، وهو حي بين أظهرنا، فأما به وكفر به بغيًا وحسدًا، فقلنا: ويلك يا فلان، ألسنت بالذي قلت لنا فيه ما قلت؟ قال: بلى، وليس به).

"We had a Jewish neighbor who lived among the clan of Banu 'Abd al-Ash-hal. Just prior to the beginning of the Prophet's mission, he left his house and came out to us and sat in the gathering of A'bd al-Ash-hal. At that time, I was the youngest among that gathering, and upon me was a robe within which I was lying down. He (his Jewish neighbor) mentioned resurrection, the Day of Judgment, the Reckoning, the Scale, Paradise, and Hellfire. He was speaking to people who were polytheists and idol-worshippers, people who did not believe in resurrection after death. They said to him: 'Woe

upon you, O so-and-so. You really believe that people will be resurrected after death to an abode that contains in it a Garden and a Fire and that they will be rewarded for their deeds?' He said: 'Yes, by Whose name oaths are taken, I believe this.' He then said that, in the place of having his share of that Fire (in the Hereafter), he wished to enter the greatest oven on earth after it is first heated, and it is then closed upon him. That is how badly he wanted to be saved from that Fire tomorrow (i.e., in the Hereafter). They said to him: 'Woe unto you, and what is the sign of that happening?' He said: 'A prophet will be sent in the direction of these lands,' and he pointed towards Makkah and Yemen. They asked: 'And when will we see him?' The Jewish man looked at me – as I was one of the youngest people among them – and said: 'When this boy exhausts his years (i.e. reaches old age), he will be around when the prophet is sent.' By Allah, the days and nights did not depart [for me (i.e., I did not die)] until Allah sent His Messenger (may Allah's peace and blessings be upon him), who was alive among us. We believed in him, but he (that very same Jewish man) disbelieved in him out of jealousy and as a form of transgression. We said to him: 'Woe upon you, O so-and- so. Were you not the one who said about him what you said?' He said: 'Yes, but that is not him.'"

[Narrated by Ahmad (15841) with a good Isnād]

However, when Prophet Muhammad (may Allah's peace and blessings be upon him) came and the Jews realized that he was not from among them, they denied him out of jealousy; otherwise, they knew quite well that he was a prophet sent by Allah.

Thirdly: What makes it obligatory for man to adopt this great religion is the fact that it is Allah's religion, whereas all other religions are from the devil, besides the fact that Islam is the truth and everything else is false. Allah Almighty says:

{ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ}
{(30)}

{That is because Allah is the Truth, and what they supplicate to other than Him is false, and it is Allah Who is the Most High, the All-Great.}

[Surat Luqmān: 30]

Fourthly: The true religion, which is Islam, provides man with immediate and future benefits. As for the immediate benefits, he attains tranquility and a good life, as Allah Almighty says:

{مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}
{(97)}

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds.}

[Surat an-Nahl: 97]

Allah Almighty also says:

{الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (28)}

{Those who believe and whose hearts find tranquility in the remembrance of Allah, for indeed in the remembrance of Allah do hearts find tranquility.}

[Surat ar-Ra'd: 28] On the other hand, achieving eternal success and salvation from Hellfire, besides winning Allah's pleasure, represent the future benefits provided by the true religion. Allah Almighty says:

{كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنْ النَّارِ
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ (185)}

{Every soul will taste death, and you will be paid your reward in full on the Day of Resurrection. Whoever is spared from the Fire and admitted into Paradise has truly won, for the life of this world is nothing but an illusory pleasure.}

[Surat Āl 'Imrān: 185]

Allah Almighty also says:

{قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (15)}

{Say, "Shall I inform you of what is better than these? For those who fear Allah are gardens with their Lord under which rivers flow, abiding therein forever, with pure spouses and pleasure from Allah. And Allah is All-Seeing of His slaves."}

[Surat Āl 'Imrān: 15]

Fifthly: The true religion, which is Islam, provides man with a criterion to distinguish between truth and falsehood, guidance and misguidance, and good and evil. Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (29)}

{O you who believe, if you fear Allah, He will provide you with an insight to distinguish between right and wrong, absolve you of your sins and forgive you, for Allah is the Lord of great bounty.}

[Surat al-Anfāl: 29]

Therefore, every human being, male or female, must embrace Islam because all other religions are either the previous divine messages that were distorted and changed and were, then, abrogated by Islam, or they are totally false religions devoid of goodness. Moreover, adopting them in worship is nothing but a loss in this world and in the Hereafter. Allah Almighty says:

{وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} (85)

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.}

[Surat Āl ‘Imrān: 85]

May Allah's peace and blessings be upon our Prophet Muhammad.

Question no. 46

What is the stance of Islam on the concept of free will versus the concept of compulsion/coercion?

Answer:

Significance/1

Praise be to Allah, Allah Almighty wrote down the destinies of everything before creating the heavens and the earth. He sent the Messengers, revealed the Books, and created the slaves with a natural disposition to goodness and a natural aversion to evil. He guided mankind to the recognition of good and evil and granted them the ability to distinguish between both. Allah Almighty says:

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ (10)﴾

{And shown him the two ways [of right and wrong]?}

[Surat al-Balad: 10]

Allah Almighty also says:

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (3)﴾

{Indeed, We showed him the way, whether he is grateful or ungrateful.}

[Surat al-Insān: 3]

When the Pharaoh asked Mūsa (Moses) (peace be upon him): "So who is the Lord of you two?"

Moses replied, as stated by Allah Almighty, saying:
{He said, “Our Lord is the One Who gave everything its form then guided it.”}

[Surat Taha: 50]

Allah Almighty has guided every single human being He created to what is good for him, which is something that everyone normally feels. Allah has even guided each animal to what is good for it, what preserves its kind, and what guarantees the continuity of its reproduction and multiplication.

Allah Almighty has established irrefutable proof upon His creatures and has made the way to salvation easy for the blessed ones and the way to perdition easy for the wretched ones. Allah Almighty says:

﴿وَاللَّيْلِ إِذَا يَغْشَاهَا (4) وَالسَّمَاءِ وَمَا بَنَاهَا (5) وَالْأَرْضِ وَمَا طَحَاهَا (6)
وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9)
وَقَدْ خَابَ مَنْ دَسَّاهَا (10)﴾

{Surely your efforts are divergent.

As for the one who gives in charity and fears Allah,

and truly believes in the best reward,

We will make it easy for him the way of salvation.

But as for the one who is miserly and deems himself self-sufficient,

and denies the best reward,

We will make easy for him the way of perdition.}

[Surat al-Layl: 4-10]

One of the Companions (may Allah be pleased with them) once asked the Prophet (may Allah's peace and blessings be upon him) about one's stance on predestination, and whether one should rely on it and quit working or should work. The answer to this question lies in this Hadīth that was reported by 'Ali (may Allah be pleased with him) who said:

كنا في جنازة في بقيع الغرقد، فأتانا رسول الله ﷺ، فقعدها وقعدنا حوله، ومعه مخرصة فنكس فجعل ينكت بمخرصته، ثم قال: «ما منكم من أحد، ما من نفس منقوسة، إلا وقد كتب الله مكانها من الجنة والنار، وإلا وقد كتبت شقية أو سعيدة»، قال فقال رجل: يا رسول الله أفلا نمكث على كتابنا، وندع العمل؟ فقال: «من كان من أهل السعادة، فسيصير إلى عمل أهل السعادة، ومن كان من أهل الشقاوة، فسيصير إلى عمل أهل الشقاوة» فقال: «اعملوا فكل ميسر، أما أهل السعادة فييسرون لعمل أهل السعادة، وأما أهل الشقاوة فييسرون لعمل أهل الشقاوة»، ثم قرأ: ﴿فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى (5) وَصَدَّقَ بِالْحُسْنَى (6) فَسَنُيَسِّرُهُ لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (8) وَكَذَّبَ بِالْحُسْنَى (9) فَسَنُيَسِّرُهُ لِلْعُسْرَى (10)﴾

"We were attending a funeral at Baqī' al-Gharqad (Muslim cemetery in Madīnah). The Messenger of Allah (may Allah's peace and blessings be upon him) came to us and sat down, and we sat down around him. He had a small stick in his hand. He lowered his head and started scraping the ground with his stick, then said: 'There is none among you, there is no living soul, except that his seat in Paradise or in Hell is decreed and whether he will be doomed or blessed.' A man said: 'O Messenger of

Allah, should we depend on what has been decreed for us and leave the deeds?' He said: 'Whoever is blessed will do the deeds of the blessed ones and whoever is wretched will do the deeds of the wretched ones.' He said: 'Exert the effort, for everyone will find it easy to do such deeds that will lead him to what he was created for. The blessed ones will find it easy to do the deeds of the blessed, whereas the wretched ones will find it easy to do the deeds of the wretched.' Then, he recited: {As for the one who gives in charity and fears Allah, and truly believes in the best reward, We will make easy for him the way of salvation. But as for the one who is miserly and deems himself self-sufficient, and denies the best reward, We will make easy for him the way of perdition.}"

[Sahīh Muslim (2647)]

Allah Almighty is in no need of coercing anyone because acts of obedience bring Him no benefit and sins cannot harm Him. Allah has created mankind, has granted them a natural disposition, and has made things easy for them, so He is in no need of coercion.

Allah Almighty knew how people would act before even creating them. He wrote that down in the Preserved tablet and nothing happens except by His will.

Whatever happens falls within Allah's creation, His will, and His planning, and His perfect wisdom

definitely stands behind it. Man has free will that is subject to Allah's will. Allah Almighty says:

{وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (29)}

{But you cannot wish except by the Will of Allah, the Lord of the worlds.}

[Surat at-Takwīr: 29]

Man is also held accountable for his choices and intentional deeds.

Everyone knows the difference between what he does voluntarily and what happens to him involuntarily, like getting sick or falling down. One chooses what he wants and voluntarily abandons what he does not want.

Therefore, man acts according to his own free will and choice and will be held responsible and accountable for it on the Day of Judgment. However, he will not be blamed for whatever occurs to him against his own will, like falling sick or being unable to carry out a duty. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 1360

Importance/1

Q- What are the excellent features of Islam, or why do I adopt Islam and not another religion?

A: The excellent features of Islam include its fundamentals as well as its subsidiary rules. Allah Almighty says:

{وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ}

{Who is better in religion than one who submits himself entirely to Allah, and does good?}

[Surat an-Nisā': 125]

- One of the excellent features of Islam is that it has freed man from the slavery of slaves to the slavery of the Lord of the slaves. So, the Muslim worships Allah Almighty alone. He does not prostrate or bow to anyone except Allah, and he fears none and has hope in none but Allah, as Allah Almighty says:

﴿وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

{And your god is one God. None has the right to be worshiped except Him – the Most Compassionate, the Most Merciful.}

[Surat al-Baqarah: 163]

- Another excellent feature of Islam is that it has placed all people on an equal footing. So, there is neither superiority for an Arab over a non-Arab, nor for a white person over a black except in terms of piety. Islam has also invalidated the pre-Islamic standards that people take pride in, like prestige, money, position, and authority. Allah Almighty says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

{O people, We have created you from a male and a female, and made you into nations and tribes so that you may recognize one another. Indeed, the

most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.}

[Surat al-Hujurāt: 13]

In an authentic Hadīth, the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمُ غَيْبَةَ الْجَاهِلِيَّةِ، وَفَحَّرَهَا بِالْأَبَاءِ، مُؤْمِنٌ تَقِيٌّ، وَفَاجِرٌ شَقِيٌّ، وَالنَّاسُ بَنُو آدَمَ، وَآدَمُ مِنْ تُرَابٍ، لِيُنْتَهَيَنَّ أَقْوَامٌ فَخَرَهُمْ بِرَجَالٍ، أَوْ لِيَكُونُنَّ أَهْوَنَ عِنْدَ اللَّهِ مِنْ عِدَّتِهِمْ مِنَ الْجِعْلَانِ الَّتِي تَذْفَعُ بِأَنْفِهَا النَّتْنَ».

"O people, verily Allah has removed the arrogance of Jāhiliyyah (pre-Islamic period of ignorance) from you and their boastfulness about their forefathers. So, now there are two types of people: a righteous believer or a wicked and miserable person. People are the children of Adam, and Allah created Adam from dust. Let the people cease to boast about their ancestors or they will certainly be more inferior in the sight of Allah than the beetle which rolls dung with its nose."

- Another excellent feature of Islam is that it commands people to believe in Allah Almighty. Allah Almighty says:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِٱللَّهِ وَرَسُولِهِ}

{The true believers are those who believe in Allah and His Messenger.}

[Surat an-Nūr: 62]

It also commands people to adopt Tawhīd (monotheism). Allah Almighty says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to true faith.}

[Surat al-Bayyinah: 5]

Moreover, it commands people to observe prayer and give Zakah. Allah Almighty says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

{Establish prayer and give Zakah.}

[Surat an-Nūr: 56]

It also commands people to fulfill trusts and pledges. Allah Almighty says:

﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

{And those who are faithful to their trusts and pledges.}

[Surat al-Mu'minūn: 8]

Furthermore, Islam commands people to fulfill the covenants. Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

{O you who believe, fulfill your covenants.}

[Surat al-Mā'idah: 1]

Islam also commands people to combine all aspects of goodness in dealing with people. Allah Almighty says:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

{And do good, for Allah loves those who do good.}

[Surat al-Baqarah: 195]

Moreover, Islam commands people to adhere to the Jama'ah (the Muslim community). Allah Almighty says:

{وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا}

{And hold fast to the rope of Allah all together and do not be divided.}

[Surat Āl 'Imrān: 103]

Islam is the religion of mercy, goodness, wisdom, reason, sound natural disposition, and uprightness. It calls to virtues and forbids vices. It calls for justice and forbids oppression. It calls to generosity and forbids stinginess. It calls for good morals and forbids bad morals.

It calls to chastity and forbids obscenity. It calls to truthfulness and forbids lying. It calls for maintaining kinship ties and forbids severing them.

It calls to righteousness and forbids wrongdoing. It calls for kindness and forbids aggression. It calls for protecting inviolable souls and forbids destroying them.

It also forbids consuming people's properties unjustly, consuming usury, and theft. It advocates selling, giving charity, and all types of benevolence.

There is no single religious or worldly benefit that Islam has not guided people to, and there is no source of harm that Islam has not forbidden people from. Islam calls to populate the earth and forbids

spreading corruption therein. In short, Islam is the religion of all virtues.

Ahmad and others narrated the statement of Ja'far ibn Abi Tālib (may Allah be pleased with him) that reads:

(كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ نَعْبُدُ الْأَصْنَامَ وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ الْجَوَارِ، يَأْكُلُ الْقَوِيُّ مِمَّا الضَّعِيفُ. فَكُنَّا عَلَى ذَلِكَ حَتَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا، نَعْرِفُ نَسَبَهُ وَصِدْقَهُ وَأَمَانَتَهُ وَعَقَاقَهُ، فَدَعَانَا إِلَى اللَّهِ لِلْوَجْدَةِ وَنَعْبَدَهُ وَنَخْلَعُ مَا كُنَّا نَعْبُدُ نَحْنُ وَأَبَاؤُنَا مِنْ دُونِهِ مِنَ الْجِبَارَةِ وَالْأَوْثَانِ، وَأَمَرَنَا بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَصَلَةِ الرَّجِمِ وَحُسْنِ الْجَوَارِ، وَالْكَفِّ عَنِ الْمَحَارِمِ وَالِدِمَاءِ، وَنَهَانَا عَنِ الْفَوَاحِشِ وَقَوْلِ الزُّورِ، وَكُلِّ مَالِ الْيَتِيمِ وَقَذْفِ الْمُحْصَنَةِ، وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ).

"We were a people steeped in ignorance, worshipping idols, eating the flesh of dead animals, committing shameful acts, severing kinship ties, and ill-treating our neighbors, and the strong among us would oppress the weak. We remained in this state until Allah sent us a messenger from among us, whose lineage, truthfulness, honesty, and chastity were known to us. He invited us to worship Allah alone and to renounce the stones and idols we and our fathers used to worship beside God. He ordered us to speak the truth, to fulfill the trust, to maintain kinship ties, to be kind to our neighbors, to refrain from what is forbidden and from bloodshed. He forbade us from engaging in obscene and shameful acts, from speaking falsehoods, from devouring the property of orphans, and from accusing chaste women of

immorality. He commanded us to worship Allah alone without associating partners with Him, to pray, to give Zakah, and to fast."

Among the excellent features of Islam is that it calls to the Hereafter, which is far more worthy than this worldly life, as the greatest kind of safety is the everlasting and permanent security and safety that lie in entering Paradise and being safe from Hellfire. Allah Almighty says:

﴿وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾

{Those who believe and do righteous deeds will be admitted to gardens under which rivers flow, abiding therein forever, by the permission of their Lord. Their greeting therein will be, "Peace!"}

[Surat Ibrāhīm: 23]

This is why Islam represents the greatest proof and evidence that Allah alone possesses absolute perfection. In addition, His Prophet (may Allah's peace and blessings be upon him) is His truthful Messenger because of what Islam comprises of excellent features, perfection, uprightness, mercy, justice, and wisdom in this world and in the Hereafter. Allah is the One Who grants success, and may His peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam (Imān (faith) Section)

Importance/1

Q1- Who is Allah?

A1: In Islam, Allah is the Lord of the worlds and the whole creation that He nourishes with His favors. Allah Almighty says:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{All praise be to Allah, the Lord of the worlds.}

[Surat al-Fātihah: 2]

He is the Creator, the Sovereign, the Provider, and the One Who manages the creatures' affairs alone without a partner. Allah Almighty says:

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

{Lord of the heavens and earth and all that is between them. So, worship Him and be constant in worshipping Him. Do you know anyone equal to Him?}

[Surat Maryam: 65]

He is the only deity truly worthy of worship because of His divine and perfect attributes, and the only One to Whom the creation, the command, the judgment, and the legislation belong.

Allah says:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

{To Him belong the most sublime attributes in the heavens and earth.}

[Surat ar-Rūm: 27]

He is the All-Great and the Perfect One to Whom all praise and absolute perfection belong, and Who has the most beautiful names and the most sublime attributes. Allah Almighty says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

{Allah has the Most Beautiful Names, so call upon Him by them.}

[Surat al-A'rāf: 180]

He is the All-Hearing Whose hearing is perfect, the All-Seeing Whose sight is perfect, the All-Knowing Whose knowledge is perfect, the Omnipotent Who has absolute power over all things, and nothing can escape Him.

He is the Most Compassionate and the Most Merciful Whose mercy encompasses every creature and every living being, and He is the Most Merciful to the believers.

He is the Ever-Living Who never dies, the First Who is preceded by none, and the Last Who is succeeded by none. Allah Almighty says:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

{He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything.}

[Surat al-Hadīd: 3]

He is the All-Wise Who perfected His creation, and Whose creation and command are based on His wisdom.

He has no peers, no wife, no child, and no parents, and nothing is like Him. Allah Almighty says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

{Say: "He is Allah, the One; Allah, the Eternal Refuge. He neither begets nor is He begotten, and there is none comparable to Him."}

[Surat al-Ikhlās: 1-4]

He Almighty also says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.}

[Surat ash-Shūra: 11]

He is in heaven above the Throne and above all the creatures. Allah Almighty says:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

{The Most Compassionate rose over the Throne.}

[Surat Taha: 5]

He also says:

﴿وَهُوَ الْغَايُ فَوقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

{He is the Vanquisher over His slaves, and He is the All-Wise, the All-Aware.}

[Surat al-An‘ām: 18]

Importance/1

Q2- What is the proof of Allah's existence?

A2: Clear reason, sound natural disposition, and straight methods all prove that Allah Almighty exists. None can deny His existence except one who fails to comply with the dictates of the human mind.

These creatures surely have a creator because they either exist with no creator or originator, which is inevitably proven wrong by reason, since nothing can exist without a creator!

Or these creatures created themselves, which is impossible since nothing can create itself from non-existence.

Or these creatures have a creator who is Allah, the Great, the All-Knowing, the Creator, and the All-Wise.

Allah Almighty has drawn people's attention to this division in the best and most brief manner, saying:

{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ}

{Were they created by no one, or were they the creators [of themselves]?

Or did they create the heavens and earth? Rather, they are not certain in faith.}

[Surat at-Tūr: 35-36]

Someone was asked in this regard:

"How did you know your Lord?" He said: "The piece of dung indicates the existence of an animal, and the footprints indicate the existence of walkers, then, a sky full of stars, a land full of pathways, and a sea full of waves must definitely indicate the existence of the All-Subtle and the All-Aware."

These creatures must have someone to manage their affairs. If you examine the upper and lower worlds, you will notice how everything is perfectly planned and created in a form that perfectly suits it. You will also notice that all creatures have been guided to what guarantees their wellness and survival.

This perfection is recurrent in all creatures and takes countless forms and shapes, which makes it impossible for the theory of coincidence and randomness to be true.

Allah Almighty calls attention to this, saying:

{صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ}

{Such is the design of Allah, Who has perfected everything.}

[Surat an-Naml: 88]

and said:

{قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى}

{He said, "Our Lord is the One Who gave everything its form then guided it."}

[Surat Taha: 50]

It was reported that a group of atheists met Abu Hanīfah (may Allah have mercy upon him) and said to him: "What proves the existence of the Maker?" He replied: "Leave me alone, I am preoccupied with a strange matter." They said: "What is it?" He replied: "I have been informed that there is a huge ship in the Tigris that is filled with all kinds of amazing goods, and it is sailing back and forth on its own without having a sailor or a captain."

They said: "Are you crazy?" He said: "Why?" They said: "Can a sane person believe this?" He said: "Then how could your minds believe that this world with all types of creatures and all amazing events, this rotating orbit, and these events are all operating without an operator?!" So, they realized that they were the ones to be blamed.

There are countless proofs of the existence of the Almighty Lord, some of which are:

The Fitrah (natural disposition)

The Fitrah is something instinctive in man that he cannot resist.

Proof also includes the fact that every single creature indicates the existence of the Almighty Creator.

Other proofs include care, perfection, and subjugation, in addition to other innumerable proofs, as everything indicates the existence of Allah Almighty, the Creator, the Magnificent, the Manager of affairs, and the All-Wise.

Q3- What proves the obligation of belief in the oneness of Allah Almighty?

A3: The following proves the obligation of belief in the oneness of Allah Almighty in His Lordship and that He alone is the Creator, the Owner, and the One Who manages the affairs without having a partner:

Allah Almighty says:

﴿مَّا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾

{Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what he had created, and each would have tried to gain supremacy over the other. Glory be to Allah far above what they ascribe to Him!}

[Surat al-Mu'minūn: 91]

This verse includes what scholars call *Dalil al-tamānu'* (the proof of mutual conflict). It means that if we assume that there are other gods besides Allah,

then, these gods must either submit to His divinity or dispute with Him over it.

The first assumption invalidates the idea of their divinity since the one who is submissive cannot be a god. As for the second assumption, which is disputing with Him over His dominion and sovereignty, the effect of this dispute would have

appeared in the universe as some of these gods would have gained supremacy over the others and each would have taken away what he created to be the only one who controls it.

Moreover, had this second assumption been valid, we would have seen each of these gods' dominions different from the other dominions, and they would have overcome each other just like the kings of this world who possess different kingdoms and who seek to gain superiority over each other. However, since no difference is seen and no traces of such a dispute are seen, you should realize that there is only one God in Whose Hand is the dominion of all things.

If someone says that there is some agreement between the gods and so each of them took away what he created without conflict or dispute, then this is also the greatest proof of their false divinity because each god will have an incomplete divinity when it comes to the creatures that he did not create.

This denotes a deficiency in all these gods, which is impossible because divinity entails perfection, not deficiency.

As for what proves the obligation of belief in the oneness of Allah Almighty in His divinity, which is the oneness of worship, by singling out Allah Almighty with all forms of apparent and hidden types of worship, including prayer, supplication,

humility, reliance, submission, fear, hope, slaughter, vows, and seeking help, refuge, and relief, besides other types of worship that should be devoted solely to Allah Almighty, Who has no partner,

Allah says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

{O people, worship your Lord, Who created you and those before you, so that you may become righteous.}

[Surat al-Baqarah: 21]

So, the Lord is the One Who is worthy of worship and all others are creatures and slaves who are unworthy of worship.

Allah Almighty has invalidated the polytheists' act of taking gods beside Him with many rational proofs, including the following:

None among these gods possesses any of the divine characteristics. They are created and not creators. They can neither bring benefit to their worshippers, nor protect them from harm. They can neither give them life, nor cause them to die. They possess nothing of the heavens and the earth.

Allah Almighty says:

﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾

{They have taken besides Him other gods who can create nothing but are themselves created. Nor

do they have power to harm or benefit themselves, nor do they have power to cause death, give life or resurrect the dead.}

[Surat al-Furqān: 3]

Moreover, Allah Almighty says:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِنَّ مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مَنِ ظَهِيرٌ﴾

{Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah."}

[Surat Saba': 22]

Moreover, Allah Almighty says:

﴿يُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئاً وَهُمْ يُخْلَقُونَ﴾

{Do they ascribe to Him partners who cannot create anything, but are themselves created?}

[Surat al-A'rāf: 191]

This means: Do these polytheists, in their worship of Allah, associate with Allah His creatures who are incapable of creating anything and who are created?!

If this is the case with these so-called gods, then deifying them is nothing but absolute foolishness and pure falsehood.

- As for what proves the obligation of belief in the oneness of Allah Almighty in His names and

attributes, to realize the fact that the Creator is different from the creature

Allah says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.}

[Surat ash-Shūra: 11]

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

{There is nothing like unto Him},

i.e., none of His creatures resembles Him in His essence, His names, His attributes, or His acts because all His names are beautiful, all His attributes are attributes of perfection and greatness, and through His acts, He alone brought the magnificent creatures into existence. So, nothing is like Him simply because He alone possesses perfection in all aspects.

The following is part of the rational evidence on establishing the Names and Attributes mentioned in the Shariah:

1. These great creatures, with their divergence, variation, consistency in pursuing their own interests, and compliance with their predesigned plans, all indicate the greatness of Allah, His ability, His knowledge, His wisdom, and His will.

2- Kindness, benevolence, removing harm, and relieving distress - all of these indicate mercy, generosity, and bounty.

3- Punishing and wreaking vengeance on sinners indicates that Allah is displeased with them and hates them.

4- Honoring the obedient and rewarding them indicates that Allah is pleased with them and loves them.

Allah says:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

{To Him belong the most sublime attributes in the heavens and earth.}

[Surat ar-Rūm: 27] This means: The most sublime attributes belong to Allah Almighty, and nothing is like unto Him. It is impossible for two to share the most sublime attributes, because if they are equal, none of them will be higher than the other, and if they are not equal, then the one described as having the most sublime attributes will be one of them only. Therefore, having a peer or an equal is impossible for the One Who possesses the most sublime attributes.

Importance/1

Q4- Why did Allah create us? What is the purpose behind our existence?

A4: Allah Almighty, the All-Knowing and the All-Aware, informs us of the rationale and purpose behind creating us and bringing us to existence in His noble Book, saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{I have not created the jinn and mankind except to worship Me.}

[Surat adh-Dhāriyāt: 56]

This is the purpose behind creating the jinn and mankind, and behind sending all the messengers; namely, worshipping Allah Almighty, which includes knowing Him and loving Him, turning to Him in repentance, seeking closeness to Him, and turning away from anything other than Him.

Whoever deviates from this purpose will deserve Allah's punishment, and whoever complies with it will deserve eternal bliss. Allah Almighty says:

﴿مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds.}

[Surat an-Nahl: 97]

Importance/2

Q5- Who then created Allah Almighty?

A5: This is an invalid question from the outset because if we assume for the sake of argument that there is a creator of Allah Almighty, the questioner will further ask about the creator of Allah's creator and so on endlessly.

This is logically impossible.

The fact that conforms with reason and logic is that all creatures are created by one Creator Who is created by none; instead, He is the Creator of everything, and He is the true Almighty God.

This is proven by Allah's statement:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

{He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything.}

[Surat al-Hadīd: 3]

The Prophet (may Allah's peace and blessings be upon him) interpreted this verse, saying:

"اللهم أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء."

"O Allah, You are the First; preceded by nothing, and You are the Last; succeeded by nothing."

[Narrated by Muslim]

The Prophet (may Allah's peace and blessings be upon him) also said:

"كان الله ولم يكن شيء غيره"

"There was Allah and nothing else other than Him."

Another narration reads:

"ولم يكن شيء قبله"

"And nothing else before Him."

[Both narrated by Al-Bukhārī]

This is the first treatment for this question.

As for the second treatment, it is mentioned in the Prophet's Hadīths, as he (may Allah's peace and blessings be upon him) said:

" لا يزال الناس يتساءلون حتى يقال هذا خلق الله الخلق، فمن خلق الله؟ فمن وجد من ذلك شيئاً فليقل آمنتم بالله".

"People will continue to ask one another questions until someone says: 'Allah created all things, so who created Allah?' Whoever comes across anything of that nature should say: 'I believe in Allah.'"

The Messenger of Allah (May Allah's peace and blessings be upon him) said:

"يأتي الشيطان أحدكم فيقول من خلق السماء؟ من خلق الأرض؟ فيقول: الله، - ثم ذكر بمثله - وزاد: "ورسله".

"Satan comes to one of you and says: 'Who created the heavens? Who created the earth?' He says: 'Allah,' - another similar narration adds: 'and (I believe) in His messengers.'"

The Messenger of Allah (May Allah's peace and blessings be upon him) said:

"يأتي الشيطان أحدكم فيقول من خلق كذا وكذا؟ حتى يقول له من خلق ربك؟ فإذا بلغ ذلك فليستعذ بالله ولينته".

"Satan comes to one of you and says: 'Who created such-and-such? Until he says: 'Who created your Lord?' If a person reaches this, he should seek refuge with Allah and desist from that."

[All narrated by Muslim]

All these Hadīths

indicate the source of this question, which is the devil, and they clarify the treatment, which lies in the following steps:

1- Stop being driven behind the devil's whispering and deception.

2- Say: "I believe in Allah and in His messengers."

3- Seek refuge with Allah from the devil.

It was also reported that one should spit lightly on his left three times and recite surat al-Ikhlās.

Finally, Allah Almighty says:

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

{Such is Allah, your Lord; none has the right to be worshiped except Him, the Creator of all things. So worship Him, for He is the Maintainer of all things.}

[Surat al-An'ām: 102]

Importance/1

Q6- Why was evil created?

A6: It is not befitting to ask such a question or to object asking why Allah created evil because Allah Almighty is the Creator and He cannot be questioned for what He does; rather, He is the One who questions. Allah Almighty says:

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

{He cannot be questioned for what He does, but they will be questioned.}

[Surat al-Anbiyā': 23]

The following, however, is part of the rationale behind the existence and the creation of good and evil:

- As a trial and test for those who are legally accountable through good and evil and, thus, finding out who will prove to be patient and be a believer and who will be otherwise.

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

{Who created death and life to test you as to which of you is best in deeds, and He is the All-Mighty, the Most Forgiving.}

[Surat Al-Mulk: 2]

Allah, the Most High, says,

﴿وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

{We test you with bad and good as a trial, then to Us you will all be returned.}

[Surat al-Anbiyā': 35]

Allah Almighty has brought His slaves into existence, given them commands and prohibitions, and tested them with good and evil, richness and poverty, honor and humiliation, life and death, as a trial to find out who among them is best in deeds and who falls into temptations and who will save themselves.

﴿وَإِلَيْنَا تُرْجَعُونَ ۝﴾

{Then to Us you will all be returned}

We will recompense you for your deeds, with good recompense for virtuous deeds and evil recompense for evil deeds.

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ۝﴾

{Your Lord is not unjust to His slaves.}

This fulfills the duality of the universe, as good cannot be known except through evil, for things are distinguished by their opposites. Evil is essential for the existence of good, which is a struggle against it. Good, evil, and man's fluctuation between both are part of the nature of this worldly life.

Evil is something relative, as some may regard something as evil whereas others may regard it as good. Cutting the thief's hand, for example, is bad for him, but it is good for society because it deters people from seizing others' properties.

This is the fulfillment of the true meaning of a fair trial for the one held accountable for religious duties, as Allah Almighty has made the path of good and that of evil clear for man and has given him the freedom to choose between them.

Allah says:

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

{Have We not given him two eyes,
and a tongue and two lips,
and shown him the two ways [of right and
wrong]}?

[Surat al-Balad: 8-10]

This means: Have We not given him two eyes to see, and a tongue and two lips to speak with, and have We not clarified for him the path of good and that of evil?

- Many of the evils that we see are not pure evil in all aspects; rather, they may include aspects of goodness. There could be a great deal of goodness hidden in what we consider to be evil. For instance, one could be afflicted with a disease that could be the cause of warding off greater harm. Moreover, one may lose a business deal that could have caused him to act tyrannically and arrogantly if he had won it, and one's child may pass away who could have been a curse upon him if he had lived.

Furthermore, one may deserve Hellfire because of his deeds, which is the real disaster. However, Allah afflicts him with adversity that he bears patiently, thus making him worthy of Paradise, which is true and eternal goodness.

So, Allah Almighty does not create pure evil, and evil is not to be attributed to Him, as mentioned in the authentic hadith that the Prophet (may Allah's peace and blessings be upon him) said:

"والشر ليس إليك"

"And evil is not attributed to You."

[Narrated by Muslim]

Another rationale behind the existence of good and evil is manifesting the Almighty Lord's ability to create opposites and contradictions and manifesting the effects of His power-related names. In other words, Allah Almighty manifests the effects of His names and acts, like He is the Vanquisher, the

Capable of retribution, the Just, etc. Allah Almighty says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

{Allah is the One Who has created seven heavens, and likewise for the earth. The Command descends between them so that you may know that Allah is Most Capable of all things, and that Allah has encompassed everything in knowledge.}

[Surat at-Talāq: 12]

Evils are not meant for themselves and are not the purpose behind creating people; rather, they are means destined to achieve favorable results. So, if such results are achieved, these evils will fade away and vanish and the matter will return to pure goodness.

None can understand the rationale behind the existence of evil before realizing that this life is a temporary abode, the abode of trial, affliction, and deficiency. So, whoever expects to see absolute perfection therein is simply objecting to the divine wisdom that has already decided to make the Hereafter alone the abode of perfection.

Allah Almighty says about the one who believed:

﴿يَقُولُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ﴾

{O my people, the life of this world is only a brief enjoyment, whereas the Hereafter is the permanent abode.}

[Surat Ghāfir: 39]

Importance/1

Q1- What is the treatment for having bad thoughts about monotheism and faith?

A7: The following represents the treatment for bad thoughts (devil's whispering):

- Fortify yourself with knowledge, for ignorance makes it easy for the devils from among the humans and jinn to overcome you.

- Remember Allah and seek refuge with Him from the accursed devil.

- Avoid giving heed to whispering and put an end to it.

- Ask the people of knowledge, as Allah Almighty says:

(فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)

{Ask the people of knowledge, if you do not know.}

[Surat an-Nahl: 43]

Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Pillars of Iman (faith) Section)

Question No. 48

What are the five pillars of Islam?

Answer:

Significance/1

Q- What are the five pillars of Islam?

A: Islam is based on five pillars clarified by the Prophet (may Allah's peace and blessings be upon him) in his statement:

(بني الإسلام على خمس شهادة أن لا إله إلا الله، وأن محمداً رسول الله و إقام الصلاة، وإيتاء الزكاة والحج وصوم رمضان)

"Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, performing Hajj, and fasting (the month of) Ramadān."

[Narrated by al-Bukhāri and Muslim]

The First Pillar: Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah means believing that no deity is truly worthy of worship except Allah Almighty, along with being aware of its meaning and requirements that include disbelief in false deities, obedience to Sharia, and sincerity to Allah Almighty combined with love and glorification.

And believing that Allah alone is the God, the Owner, the Disposer of Affairs, the Creator, and the All-Provider, besides affirming all the beautiful names and sublime attributes that Allah Almighty has affirmed for Himself or that have been affirmed for Him by His Messenger.

Also believing that none is worthy of worship except Allah alone, for He alone is the Creator with no partner, as Allah Almighty says:

(يَدْبِغُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ)

{He is the Originator of the heavens and earth. How could He have a son when He never had a companion? He created all things, and He is All-Knowing of everything.

Such is Allah, your Lord; none has the right to be worshiped except Him, the Creator of all things. So, worship Him, for He is the Maintainer of all things.}

[Surat al-An'ām: 101-102]

It also means testifying that Muhammad ibn 'Abdullah ibn 'Abd al-Muttalib al-Hāshimi al-Qurashi, is the seal of the prophets and the most honorable of all the messengers, along with abiding by his Shariah and revering him in accordance with the Shariah without negligence or excessiveness.

Negligence here includes noncompliance with his Sunnah, whereas excessiveness includes worshiping him besides Allah Almighty like swearing by him, invoking him, or doing anything else that must not be devoted to other than Allah Almighty.

This also entails believing that Allah sent His Messenger Muhammad (may Allah's peace and

blessings be upon him), revealed the Qur'an to him, and commanded him to convey this religion to all people. This is in addition to believing that it is obligatory for every person to love Allah and His Messenger and obey them, knowing that loving Allah cannot be fulfilled except by following His Messenger (may Allah's peace and blessings be upon him), as Allah Almighty says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

{Say, "If you love Allah then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."}

[Surat Āl 'Imrān: 31]

The Prophet's commands must be obeyed, his reports must be believed, and his prohibitions must be avoided. Moreover, Allah must be worshiped only in the manner He has prescribed, not in accordance with the religious innovations introduced by people.

The rationale behind sending the Messenger is to direct and guide people to what is good for their religion and for their life and to what pleases their Lord.

The Second Pillar: Establishing prayer, which refers to worshiping Allah with particular words and acts that begin by making Takbīr (proclaiming

Allah's greatness) and to ending prayer by making Taslīm (greeting of peace).

There are five prayers every day and night: Fajr (dawn), Zhuhr (noon), 'Asr (afternoon), Maghrib (sunset), and Isha (night).

Prayer is obligatory for every Muslim, as Allah Almighty says:

{إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا}

{Indeed, prayer is prescribed for the believers at specific times.}

[Surat an-Nisā': 103]

Some of the rationales behind prayer are establishing a connection between the slave and his Lord, besides its being a cause of comfort and tranquility, and a means for prohibiting immorality and wrongdoing, and the like.

The Third Pillar: Giving Zakah, which is a due right on specific types of properties to be given to a specific group of people at a specific time. It is one of the pillars of Islam and an obligatory charity taken from the rich and given to the poor.

as Allah Almighty says:

{خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا}

{Take charity from their wealth [O Prophet] to cleanse and purify them.}

[Surat at-Tawbah: 103]

Some of the rationales behind Zakah are purifying and increasing wealth, purifying souls

from miserliness and stinginess, and enhancing love between the rich and the poor, thus eliminating hatred and ensuring security, and causing happiness to prevail.

The Fourth Pillar: Fasting Ramadān, which means abstaining from the fasting nullifiers like eating, drinking, and having sexual intercourse during the days of the ninth Hijri month.

as Allah Almighty says:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

{Ramadān is a month in which the Qur'an was sent down as a guidance for mankind and as clear signs that show the right way and distinguish between right and wrong. So, whoever of you witnesses this month, should fast.}

[Surat al-Baqarah: 185]

Some of the rationales behind fasting are: being a means of achieving piety

and helping the fasting person recall the blessings that Allah Almighty has bestowed upon him.

It also reminds the fasting person of his poor and needy brothers.

Moreover, fasting unifies the Muslims' feelings, enhances physical health and strength, etc.

The Fifth Pillar: Performing Hajj, which means visiting the sacred sites in Makkah once in a lifetime for whomever can afford to perform particular rites.

as Allah Almighty says:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.}

[Surat Āl ‘Imrān: 97]

Some of the rationales behind Hajj are: fulfilling the Tawhīd (monotheism) of worship, attaining piety, remembering Allah Almighty, refining the human soul, and raising the nation on the sound meanings of unity, in addition to other rationales and benefits.

This is an outline of the five pillars, as each of these pillars has its own conditions and pillars besides so many other details.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all of his Companions.

Unified Serial Number: 400

Question no. 49

What is the manner of performing Wudū' (ablution)?

Answer:

Significance/1

Q- What is the manner of performing ablution?

A: The complete manner of performing ablution in detail is as follows:

1- Intend purification and removal of ritual impurity without uttering the intention because it lies in the heart, and the same applies to all other acts of worship.

2- Say: "Bismillāh" (in the name of Allah).

3- Then, wash your hands three times.

4- Then, rinse your mouth thrice, i.e., swirl water in the mouth.

Sniff water and then blow it out of your nose with your left hand thrice.

"Istinshāq" means letting the water inside the nose, whereas "Istinthār" means blowing water out of the nose.

5- Wash your face thrice. The facial boundary extends lengthwise from the natural hairline down to the lower part of the jaw and the chin, and breadthwise from the right ear to the left ear.

Men should wash their beards because it is part of the face. If the beard is thin, both the outer part and inner part should be washed; however, if it is

thick covering the skin underneath it, only its outer part should be washed, and let the water go through it with his fingers.

6- Then, wash your hands up to the elbows thrice. The boundary of the hand extends from the fingertips along with the nails up to the elbow. It is a must to remove whatever is on the hand, be it dough, mud, dye, or anything that prevents water from reaching the skin, before washing it.

7- Then, wipe over your head and ears once with new water.

The manner of wiping over the head is by putting one's wet hands over the front part of the head and moving them back to the nape and then all the way back to the place where he started from. Then, one should insert his index fingers into his earholes and wipe them from the outside with his thumbs.

As for the woman's hair, she should wipe over it whether it is hanging down or tied from the front part of the head to the hairline on her neck, and the hair extending on her back should not be wiped.

8- Then, wash your feet up to the ankles thrice. The ankles here refer to the two protruding bones at the bottom of the shank.

- Whoever cannot find water should make Tayammum (dry ablution), which means using dust or the like from the earth when water is unavailable or cannot be used.

as Allah Almighty says:

﴿لَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا﴾

{... and did not find water, then purify yourselves with clean earth and wipe your faces and hands with it. For Allah is Ever-Pardoning, All-Forgiving.}

[Surat an-Nisā': 43]

Tayammum is to be performed by striking the dust once with the palms and wiping the face and the back parts of the hands once only, as the Prophet (may Allah's peace and blessings be upon him) said to 'Ammār ibn Yāsir (may Allah be pleased with him):

«إنما كان يكفيك هكذا». ف ضرب النبي صلى الله عليه وسلم بكفيه الأرض ونفخ فيهما، ثم مسح بهما وجهه وكفيه.

"It would have been sufficient for you to do like this." Then he struck the earth lightly with his palms, blew off the dust, and passed his hands over his face and hands.

[Narrated by Al-Bukhāri and Muslim]

What is previously mentioned is proven by the Hadīth of Humrān, the freed slave of 'Uthmān, where 'Uthmān ibn 'Affān (may Allah be pleased with him)

دَعَا بِوَضُوءٍ فَتَوَضَّأَ فَعَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَضَمَضَ وَاسْتَنْشَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

called for water to perform ablution. He washed his hands three times. Then, he rinsed his mouth and blew water out of his nose. Then, he washed his face three times, then his right hand up to the elbow three times followed by washing his left hand in the same manner. Then, he wiped over his head and washed his right foot up to the ankle three times followed by washing his left foot in the same manner. Then he said: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) perform ablution as I have just done. Then, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Whoever performs ablution as I have done and then stands and prays two Rak'ahs (unit of prayer) without letting his thoughts wander, his previous sins will be forgiven.'"

[Narrated by Muslim]

It is also proven by Allah's words, as He Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity,

cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful.}

[Surat al-Mā'idah: 6]

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all of his Companions.

Unified Serial Number: 3060

Question no. 50

What is the manner of performing Salah (prayer)?

Answer:

Significance/1

Q- What is the manner of performing prayer?

A: Prayer is to be performed in the following manner:

1- Face the Qiblah (direction of the Ka'bah) with your whole body without deviation or looking around.

2- Intend with your heart to offer the prayer you want without uttering the intention.

3- Then, make the Takbīr (opening Takbīr) by saying: "Allāhu Akbar" (Allah is the Greatest) while raising your hands up to the level of your shoulders.

4- Then, place your right palm on top of your left hand over your chest.

5- Then, start your prayer by saying:

«اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب، اللهم نقني من خطاياي كما يُنقى الثوب الأبيض من الدنس، اللهم اغسلني بالماء والثلج والبرد».

"Allāhumma bā'id baynī wa bayna khatāyāy kama bā'dta bayna al-mashriq wa al-maghrib, Allāhumma naqqini min khatāyāy kama yunaqqa ath-thawb al-abyad min ad-danas, Allāhumma ighsilni min khatāyāy bil mā'i wa ath-thalji wa al-barad" (O Allah, separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my sins as the white garment is cleansed of stains. O Allah, wash away my sins with ice, water, and hail).

Or by saying:

«سبحانك اللهم وبحمدك، وتبارك اسمك، وتعالى جدك، ولا إله غيرك».

"Subhānak Allāhumma wa bihamdika wa tabāarak asmuka wa ta'āla jadduka wa la ilāha ghayruk" (Glory be to You, O Allah, and all praise is due to You, and blessed is Your Name and high is Your Majesty and no deity is worthy of worship but You).

6- Then, make Isti'ādhah (seeking refuge with Allah) by saying:

«أعوذ بالله من الشيطان الرجيم».

"A'ūdhu billāh min ash-shaytān ar-rajīm" (I seek refuge with Allah from the accursed devil).

7- Then, say: "Bismillāh" (in the name of Allah) and recite Surat al-Fātihah saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

{In the name of Allah, the Most Compassionate, the Most Merciful.

All praise be to Allah, the Lord of the worlds,
the Most Compassionate, the Most Merciful,
Master of the Day of Judgment.

You alone we worship, and You alone we ask for help.

Guide us to the straight path,
the path of those whom You have blessed; not of
those who incurred Your Wrath, or of those who
went astray.}

[Surat al-Fātihah: 1-7]

Then, say: "Āmīn", which means: O Allah, answer the supplication.

8- Then, recite whatever you are comfortable with from the Qur'an, and recite at length in the Fajr prayer.

9- Then, make Rukū' (bowing), i.e., bend your back as a sign of glorifying Allah, while making Takbīr and raising your hands up to the level of

your shoulders. It is Sunnah to extend one's back while keeping the head at the same level as the back, and to place one's hands on the knees with fingers spread out.

10- Say in your Rukū': "Subhāna rabbiya al-'Azhīm" (Glory be to my Lord, the Magnificent) three times, and if you add: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfirli" (Glory be to You, O Allah, and with Your praise, O Allah, forgive me), that would be appropriate.

11- Then, raise your head from Rukū' while saying: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him), and raise your hands up to the level of your shoulders. The one praying behind the Imam should not say: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him); rather, he should say: "Rabbana wa laka al-hamd" (O our Lord, praise be to You).

12- Then, say after rising: "Rabbana wa laka al-hamd mil'a as-samāwāti wa al-ardi wa mil'a mā shi'ta min shay'in ba'd" (O our Lord, praise be to You as much as would fill the heavens and the earth, and as much as would fill whatever You will after that).

13- Then, make the first prostration while saying: "Allāhu Akbar" (Allah is the Greatest) and prostrate on seven body parts: the forehead along with the nose, the two palms, the two knees, and the tips of both feet. Keep your arms away from your

sides and do not rest your forearms on the ground, and your fingertips should face the Qiblah (the prayer direction).

14- Say in your Sujūd (prostration): "Subhāna rabbiya al-A'la" (Glory be to my Lord, the Most High) three times, and if you add: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfirli" (Glory be to You, O Allah, and with Your praise, O Allah, forgive me), that will be appropriate.

15- Then, raise your head from Sujūd while saying: "Allāhu Akbar" (Allah is the Greatest).

16- Then, sit on your left foot between the two prostrations while keeping the right foot erect, and place your hands on your thighs and knees.

17- While sitting between the two prostrations, say: "Allāhumma ighfirli, warhamni, wahdini, warzuqni, wa āfini, wajburni" (O Allah, forgive me, have mercy on me, guide me, give me provision, comfort me, and protect me).

18- Perform the second prostration in the same way as the first one in terms of what is to be said and done, and make Takbīr when prostrating.

19- Then, rise from the second prostration while saying: "Allāhu Akbar" (Allah is the Greatest), and perform the second Rak'ah (unit of prayer) in exactly the same manner as the first one with regards to what is said and done, but without saying the opening supplication.

20- Then, sit after completing the second Rak'ah while saying: "Allāhu Akbar" (Allah is the Greatest), and the manner of sitting is the same as that between the two prostrations.

21- Recite Tashahhud in this sitting posture saying:

«التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله، اللهم صلِّ على محمد وعلى آل محمد، كما صليت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد، وبارك على محمد وعلى آل محمد، كما باركت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد. أعوذ بالله من عذاب جهنم، ومن عذاب القبر، ومن فتنة المحيا والممات، ومن فتنة المسيح الدجال»

"At-tahiyyātu lillāhi wa as-salawātu wa at-tayyibāt, as-salāmu 'alayka ayyuha an-nabiyy wa rahmatullāhi wa barakātuh, as-salāmu 'alayna wa 'alā 'ibādillāhi as-sālihīn, ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan 'abduhu wa rasūluh. Allāhumma salli 'ala Muhammad wa 'ala āli Muhammad kama sallayta 'ala Ibrāhīma wa 'ala āli Ibrāhīma innaka hamīdun majīd, wa bārik 'ala Muhammad wa 'ala āli Muhammad kama bārakta 'ala Ibrāhīma wa 'ala āli Ibrāhīma innaka hamīdun majīd. A'ūdhu billāhi min 'adhābi jahannam wa min 'adhābi al-qabr wa min fitnat al-mahya wa al-mamāt wa min fintnat al-masīh ad-dajjāl" (All greetings, prayers, and good things are due to Allah. May Allah's peace, mercy, and blessings be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there

is no god except Allah, and I bear witness that Muhammad is His slave and Messenger. O Allah, exalt the mention of Muhammad and the family of Muhammad, as You exalted the mention of Abraham and the family of Abraham, You are indeed Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, You are indeed Praiseworthy, Most Glorious. I seek refuge in Allah from the torment of Hellfire, from the torment of the grave, from the trial of life and death, and from the trial of the Antichrist).

Then, supplicate to your Lord asking for whatever good you wish for in this life and the Hereafter.

22- Then, make Taslīm to the right by saying: "As-salāmu 'alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), and do the same to the left.

23- If it is a three-Rak'ah or a four-Rak'ah prayer, then, stop at the end of the first Tashahhud that reads:

«أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله».

"Ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan 'abduhū wa rasūluh" (I testify that there is no god but Allah and that Muhammad is His slave and messenger).

24- Then, stand up while saying: "Allāhu Akbar" (Allah is the Greatest) and raise your hands up to the level of your shoulders.

25- Then, perform the rest of your prayer in the same manner as the second Rak'ah but recite Surat al-Fātihah only.

26- Then, sit in the Tawarruk position by keeping the right foot erect and extending the left foot from under the right leg, resting your posterior on the ground, and placing your hands on your thighs in the same manner as in the first Tashahhud.

27- Recite the Tashahhud in full in this sitting.

28- Then, make Taslīm to your right by saying: "As-salāmu 'alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), and do the same to the left. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 3070

Question no. 65

Do Muslims worship the Ka'bah?

Answer:

Importance/1

Q- What is the Ka'bah? Do Muslims worship the Ka'bah?

A: The honorable Ka'bah is the Muslims' Qiblah (prayer direction). Allah Almighty says:

﴿قُلْنَا لِيَنَّا قِبْلَةً تَرْضَاهَا قُولَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

{We will surely make you turn towards a prayer direction that will please you. So, turn your face towards the Sacred Mosque [in Makkah], and wherever you are, turn your faces towards it.}

[Surat al-Baqarah: 144]

Muslims also circumambulate the Ka'bah while performing Hajj and 'Umrah. Allah Almighty says:

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

{And circumambulate the Ancient House [Ka'ba].}

[Surat al-Hajj: 29]

It is the Sacred Structure in Makkah that Allah Almighty ordered His Prophet and close friend Ibrāhīm (Abraham) (peace be upon him) to build. Allah Almighty says:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

{And [remember] when We showed to Abraham the site of the House [Ka'bah], "Do not associate anything with Me, and purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate."}

[Surat al-Hajj: 26]

It is the first House of worship established on earth for mankind to worship Allah Almighty. Allah Almighty says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾

{The first House [of worship] established for mankind was the one at Bakkah [Makkah], full of blessings and guidance for the worlds.}

[Surat Āl ‘Imrān: 96]

Regarding the answer to the second question, Muslims do not worship the Ka‘bah or the Black Stone. They do not humble or humiliate themselves before them; rather, they respect and revere them.

Muslims receive no orders or prohibitions from the Ka‘bah and the Black Stone, since both cannot bring harm or benefit and cannot possibly be a source of direction or guidance. However, the act of kissing, respecting, and facing the Ka‘bah in prayer represents a manifestation of the Muslims' unity and the unity of their objectives. They visit the Ka‘bah and circumambulate it in obedience to Allah's command and as an act of worshiping Allah alone, not the Ka‘bah.

Muslims are aware that it is a stone that can neither cause harm nor bring about benefit; however, a Muslim must obey Allah's command as this is one of the requirements of being a slave to Allah, the Lord of the worlds.

This is supported by the statement of ‘Umar (may Allah be pleased with him) when he kissed the Black Stone, as he said:

«إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْصُرُ وَلَا تَنْفَعُ، وَلَوْ لَا أَنِّي رَأَيْتُ النَّبِيَّ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ»

"Verily, I know that you are a stone that can neither harm nor benefit. Had I not seen the Prophet (may Allah's peace and blessings be upon him) kissing you, I would not have kissed you."

[Narrated by Al-Bukhāri and Muslim]

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all of his Companions.

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