126168 - He believes that Jesus is better than Muhammad and he impugns our Prophet

the question

Why do you say that Muhammad is the best of God's creation – I do not think so – because the best of God's creation should have no sin, and that is someone other than Muhammad, because he committed many sins. The best of God's creation is the one over whom Satan has no power, and that is Christ. You know that the Qur'an confirms that. Similarly, Satan would not be able to put false verses on the lips of the best of God's creation without him realising. Likewise, the best of God's creation would never go against any command from God. And the best of God's creation cannot be bewitched. How could the parents of the best of God's creation be polytheists and die as polytheists? Moreover, the best of God's creation cannot spread his religion by the sword or by paying money. You people exaggerate a great deal. If you want I can quote you the verses which prove that what I am saying is true.

Detailed answer

I.

We read what you have written word by word, then we read it again. Therefore you owe it to us to read what we are going to write in defence of our religion and of our Prophet Muhammad (blessings and peace of Allah be upon him and upon his brother Jesus), and you owe it to us to reflect upon our words as we have reflected upon your words. Is that not so?

II.

It is good that you ended your message with an affirmation that Jesus (peace be upon him) is the best of God's creation, affirming that he is a created being and denying that he is divine and that he is a god or lord, because you have affirmed that he is a created being who is subject to the control of Allah, for no essence can be both creator and created, Lord and subject, divine and

human. Perhaps by stating that you also believe that the notion that this created being is divine is false. Is that not so?

The Christ or Messiah of whom you speak in your question is not the Christ or Messiah in whom you Christians believe. So which of them do you want to talk about and focus our discussion on? Is it the slave of God, Jesus son of Mary, who is a created being, or is it the son whom you turned into a god?

Please see the answer to question no. 82361

III.

We are not here to compare Jesus and Muhammad (peace be upon them both), because in our religion we are forbidden to compare Prophets in order to see who is superior, especially that type of comparison that involves undermining the status of the other, which is what you have done. You could not prove the superiority of Jesus (peace be upon him) over God's creation except by impugning our Prophet Muhammad (blessings and peace of Allah be upon him). This is not acceptable in our religion, even if the other party is of a lower standing. As for impugning any of the Prophets, any Muslim who does that commits an act of disbelief that puts him beyond the pale of Islam. Our religion preserves the dignity of the Prophets and Messengers, holds them in high esteem and makes believing in all of them one of the pillars of faith; the one who does not believe even in one of the Prophets is not a Muslim. Our religion only speaks well of the Prophets and Messengers. In His holy Book, the Qur'an, Allah, may He be exalted, mentions their worship and praises it, and He mentions their supplication, their fear of Him, their calling their people to faith, enjoining upon them what is right and forbidding to them what is wrong. There is nothing in the Book of Allah, may He be exalted, or in the Sunnah of the Prophet (blessings and peace of Allah be upon him) that speaks ill of any of them; rather, according to both sources, it is obligatory to venerate them and hold them in high esteem.

IV.

Comparing and contrasting Jesus and Muhammad (peace be upon them both) is not something to be sought in our religion, and it is not appropriate for you to do that either. The reason is that

we are commanded to follow the Prophet (blessings and peace of Allah be upon him) and – before that – to testify that he is the Messenger of Allah, and this has nothing to do with whether he is the best of God's creation or not. This is not only in our religion; rather every people to whom a messenger was sent by their Lord was instructed to believe in their Messenger and follow him, even if he was not the best of God's creation. Is it a stipulation that a Prophet should be the best of God's creation? What would be the situation of previous nations for whom, in one era, a great number of Prophets and Messengers existed? We do not testify that our Prophet Muhammad (blessings and peace of Allah be upon him) is the Messenger of Allah because he is the best of God's creation, and he himself did not say "follow me because I am the best of God's creation." Rather we know (about him being the best of God's creation) because Allah, may He be exalted, has raised him in status. We will quote in support of that a verse, an incident and a hadith.

1.The verse:

This is the verse in which Allah, may He be exalted, says (interpretation of the meaning):

"And (remember) when Allah took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad (blessings and peace of Allah be upon him)) confirming what is with you; you must, then, believe in him and help him.' Allah said: 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said: 'We agree.' He said: 'Then bear witness; and I am with you among the witnesses (for this)'"

[Aal 'Imraan 3:81].

This is a promise and a covenant that Allah, may He be blessed and exalted, took from all the Prophets, that they would believe in Muhammad (blessings and peace of Allah be upon him) and that they would support him in his call.

2.The incident

This was when our Prophet (blessings and peace of Allah be upon him) led all the Prophets in prayer. That happened during his journey that is called al-Isra' wa'l-Mi'raaj (the Night Journey [from Makkah to Jerusalem] and Ascent into the heavens)]. He led all of them in prayer in Bayt al-Maqdis (Jerusalem).

If this is not indicative of his virtue and superiority, then we do not know of anything else that could point to that.

3.The hadith

This is the saheeh (sound) report that was narrated from him, in which he spoke of what will happen on the Day of Resurrection when all the Prophets (blessings and peace of Allah be upon them) will refuse to intercede for the people for judgement to be passed among them. They will excuse themselves, each of them saying, "Myself, myself", but Muhammad (blessings and peace of Allah be upon him) will come forward to intercede in what is known as the great intercession, saying: "I am able for it, I am able for it." Then his Lord, may He be exalted, will honour him by accepting his intercession for the people of that gathering. That will be the station of praise and glory (al-maqaam al-mahmoud) that Allah, may He be blessed and exalted, will not bestow upon any human except him (blessings and peace of Allah be upon him).

These are some of the proofs from our religious teachings that highlight the superiority of the Prophet Muhammad (blessings and peace of Allah be upon him) above his fellow Prophets (peace be upon them all), and they themselves would not deny that. Moosa (Moses – peace be upon him) acknowledged that in a hadith that is saheeh (sound) in our view. 'Eesaa (Jesus – peace be upon him) will refuse to lead the Muslims in prayer; rather he will be content to pray behind an imam (of the Muslims), because he will adhere to the solemn pledge and covenant that Allah, may He be exalted, took from him. When he descends at the end of time, he will kill the pigs, break the cross and pray behind a Muslim imam.

All these things are proven in the soundest of our books – al-Bukhaari and Muslim – along with veneration of 'Eesa (Jesus – peace be upon him) and mention of the bonds between him and Muhammad (blessings and peace of Allah be upon him). Look at the following hadith:

The Messenger of Allah (blessings and peace of Allah be upon him) said: “I am the closest of people to ‘Eesa ibn Maryam (Jesus son of Mary) in this world and the hereafter. The Prophets are brothers from the same father; their mothers are different but their religion is one.”

Narrated by al-Bukhaari and Muslim.

What this hadith means is that the origin of the Prophets’ faith is one, but their laws differ.

According to what you say in your question, you think that there is a gap between the other Prophets and Messengers and our Prophet Muhammad (blessings and peace of Allah be upon him), but this is not the case at all. Rather they are all brothers who brought the same message, which is the call to worship Allah, may He be exalted, alone and not to ascribe any partners to Him.

V.

With regard to your saying that our Prophet Muhammad (blessings and peace of Allah be upon him) “had a lot of sin”, this is something that anyone could say about any person. If you had been serious in your inquiry, you would not have said this. We declare all the Prophets and Messengers who were sent to other nations to have been above committing sin, so how about the best of them? Look at the huge difference between us and you. At the time when you are impugning our Prophet Muhammad (blessings and peace of Allah be upon him) without any proof, we deny that the Prophets and Messengers of any other nations could have been like that (“having a lot of sin”). This is what our religion teaches us: to respect the Prophets and Messengers and to honour them and hold them in high esteem.

We are not surprised that you impugn our Prophet and speak ill of him, for reviling the Prophets is part of your religion and impugning them is part of your way. The Jews have twisted and distorted your religion, and you blindly follow their misguidance. You believe in everything in the Torah that impugns the Prophets and Messengers, and you add to it what is in your distorted books of slander against the best of people.

1.

It says in the gospel of Matthew that Jesus is one of the descendants of Solomon son of David, and that their ancestor Perez was the illegitimate offspring of Judah son of Jacob. (Matthew 1:10)

2.

In the Gospel of John (2:4) it says that Jesus spoke disrespectfully to his mother in the midst of a group of people!

3.

In the Gospel of John (10:8) it says that Jesus testified that all the Prophets who had come to the Children of Israel were thieves and robbers!

In the Talmud – which is a huge book that is regarded as a basic source for Jewish law, and at the present time is regarded as the religious reference for fundamentalist Jews and extremists in Israel and throughout the world, and is held in higher esteem than the Torah – it says:

1.That the teachings of Jesus are heresy, his disciple Jacob is an infidel and that the Gospels are the books of the infidels.

2.It says in it – God forbid – that Jesus the Nazarene is in the pits of hell, between tar and fire, and that his mother Mary bore him illegitimately to the soldier Pandera, and that the Christian churches are places of filth and that the preachers in them are akin to barking dogs.

3.The rabbi Abarbaneel said: The Christians are infidels, because they believe that God has flesh and blood.

4.It says in the Talmud: All peoples apart from the Jews are idolaters, and the teachings of the rabbis confirm that.

5.It says elsewhere in the Talmud that the Messiah was a sorcerer and idolater, and as a result the Christians are also idolaters like him.

6.It also says in the Talmud: Bliss is the abode of Jewish souls, and none will enter Paradise but the Jews. As for Hell it is the abode of the infidels, Christians and Muslims, and they will have no share therein except weeping, because of what it contains of darkness and filth.

Compare what your books say about the noble Prophets of Allah with what you claim about our Prophet Muhammad (blessings and peace of Allah be upon him) having committed many sins (and you will see that what your books say is far worse)!

Please see the answer to question no. 42216

VII. (sic)

With regard to your saying that Satan would not be able to put false verses on the lips of the best of God's creation without him realising, what you are referring to is the story of the gharaaneeq (cranes – a type of bird; the kuffaar likened their idols to these birds, which soar high in the sky, because they believed that the idols would bring them closer to Allah), which may be summed up as follows:

When the Messenger (blessings and peace of Allah be upon him) was reciting the verses (interpretation of the meaning): "Have you then considered Al-Lat, and Al-Uzza (two idols of the pagan Arabs), And Manat (another idol of the pagan Arabs), the other third?" [an-Najm 53:19, 20], the Shaytaan (Satan) put on his lips the words "These are the exalted gharaaneeq (cranes), whose intercession is hoped for", and the Prophet (blessings and peace of Allah be upon him) and the mushrikeen prostrated after that!

This story has been classed as da'eef (weak) by many scholars.

Al-Bayhaqi said:

This story is not proven in terms of its transmission.

See: Tafseer al-Fakhr ar-Raazi (23/44)

Ibn Hazm said:

With regard to the hadith in which it says “These are the exalted gharaaneeq, whose intercession is hoped for”, it is a pure lie and fabrication, because it has not been narrated via any saheeh (sound) chain of transmission, and there is no point in focusing on it, because fabricating lies is not too difficult for anyone.

Al-Fasl fi’l-Milal wa’n-Nahal (2/311).

Al-Qaadi ‘Iyaad said:

This hadith was not narrated by any of the authors of Saheehs, and it was not narrated by any trustworthy narrator via a sound, uninterrupted chain of transmission. Not one of those commentators and Taabi‘een from whom this story was narrated gave an isnaad (chain of transmission) for it, or attributed it to any Sahaabi. Most of the chains of transmission from them contain some weakness.

Ash-Shifa fi Ahwaal al-Mustafa (2/79)

Al-Haafiz Ibn Katheer said:

Many of the commentators mentioned the story of al-gharaaneeq and how many of those who had emigrated to Ethiopia returned, thinking that the mushrikeen of Quraysh had become Muslim, but these reports are all narrated via mursal isnaads (incomplete chains of narration) and I have not seen any of them with complete chains of narration that would make them sound (saheeh). And Allah knows best.

Tafseer Ibn Katheer (3/239)

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him) said:

There is no reliable saheeh hadith that speaks of these words being thrown or inserted into the recitation of the Prophet (blessings and peace of Allah be upon him) as far as I know; rather they were narrated from the Prophet (blessings and peace of Allah be upon him) in mursal hadiths, as was pointed out by al-Haafiz Ibn Katheer in his commentary on the verse in (Soorat) al-Hajj. However, the issue of the Shaytaan throwing something into the recitation of the Prophet

(blessings and peace of Allah be upon him) has to do with the verses in Soorat an-Najm, whilst the verse in Soorat al-Hajj refers to that incident and says (interpretation of the meaning): “Never did We send a Messenger or a Prophet before you, but, when he did recite the revelation or narrated or spoke, Shaytaan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaytaan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise” [al-Hajj 22:52].

“but, when he did recite the revelation or narrated or spoke, Shaytaan (Satan) threw (some falsehood) in it” that is, into his recitation. Then Allah abrogated that which the Shaytaan had thrown in and showed that it was false, in other verses, and He establishes His revelations as a test and trial, as He, may He be glorified, says after that (interpretation of the meaning):

“That He (Allah) may make what is thrown in by Shaytaan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened”

[al-Hajj 22:53].

What every Muslim must do is beware of what the Shaytaan throws in of specious arguments on the lips of the people of truth and others, and adhere to the truth that is based on clear evidence. He must also interpret that which is ambiguous in the light of that which is clear and unambiguous, so that he will be left with no confusion, as Allah, may He be glorified, says at the beginning of Soorat Aal ‘Imraan (interpretation of the meaning):

“It is He Who has sent down to you (Muhammad (blessings and peace of Allah be upon him)) the Book (this Quran). In it are Verses that are entirely clear, they are the foundations of the Book (and those are the Verses of Al-Ahkaam (commandments, etc.), Al-Faraa’id (obligatory duties) and Al-Hudood (legal laws for the punishment of thieves, adulterers, etc.)); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding”

[Aal ‘Imraan 3:7].

It is narrated in a saheeh report from the Prophet (blessings and peace of Allah be upon him), from the hadith of ‘Aa’ishah, that he said: “If you see those who focus on ambiguous verses, those are the ones concerning whom Allah said: ‘Beware of them’.” Saheeh – agreed upon.

And Allah is the source of strength.

Majmoo‘ Fataawa ash-Shaykh Ibn Baaz (8/301, 302)

Shaykh al-Albaani (may Allah have mercy on him) spoke about this story, discussing its isnaad (chain of narrators) and matn (text), and showed its isnaad to be weak and its matn to be odd, in his useful essay Nasab al-Majaaneeq fi Butlaan Qissat al-Gharaaneeq.

Those scholars who regarded the story as saheeh (sound) did not understand it as its apparent meaning may indicate, as suggesting that there were changes and alterations in the words of Allah, may He be exalted, and that there was a mistake on the part of the Prophet (blessings and peace of Allah be upon him). Rather they explain it in a manner that is in harmony with the belief of all Muslims, that the Qur’an has not been distorted and that the Prophet (blessings and peace of Allah be upon him) was protected from error in what he conveyed from his Lord, may He be exalted. One way of interpreting and understanding it is what was mentioned by some of the scholars, that the Shaytaan threw these words into the ears of the mushrikeen (polytheists), not onto the lips of the Prophet (blessings and peace of Allah be upon him). This is what was stated by Shaykh al-Islam Ibn Taymiyah in Majmoo‘ al-Fataawa (2/282).

With regard to the reason for the mushrikeen prostrating at the end of the recitation of the soorah, we will quote what the scholars have said concerning that.

Shaykh al-Albaani (may Allah have mercy on him) said, at the end of the book referred to above:

Perhaps someone will ask: Tf it is proven that it is not true that the Shaytaan threw these words – “These are the exalted gharaaneeq, whose intercession is hoped for” – onto the lips of the Prophet (blessings and peace of Allah be upon him), then why did the mushrikeen prostrate

with him (blessings and peace of Allah be upon him) when that was not their custom? The answer is what was stated by the scholar al-Aloosi:

No one should say that the prostration of the mushrikeen indicates that there was something in this soorah that appeared to be praising their gods, otherwise they would not have prostrated, because it may be that they prostrated due to the astonishment that struck them or fear that overwhelmed them when they heard the soorah in which Allah, may He be exalted, says (interpretation of the meaning):

“And that it is He (Allah) Who destroyed the former Ad (people),

And Thamood (people). He spared none of them.

And the people of Nooh (Noah) aforetime, verily, they were more unjust and more rebellious and transgressing (in disobeying Allah and His Messenger Nooh (Noah)).

And He destroyed the overthrown cities (of Sodom to which Prophet Loot (Lot) was sent).

So there covered them that which did cover (i.e. torment with stones)”

[an-Najm 53:50-54].

So they thought of a similar punishment that could befall them, and perhaps they had never heard anything like that from him (blessings and peace of Allah be upon him) before, as he was standing before his Lord, may He be glorified, in a significant meeting and large gathering, so they thought that what they heard necessitated this prostration, because their prostration – even if it was not based on faith – might be sufficient to ward off what they feared of possible imminent punishment. It is not far-fetched to suggest that their fear was the result of hearing such a thing from him (blessings and peace of Allah be upon him). Soorat as-Sajdah was revealed after that, as it says clearly in a hadith narrated from Ibn ‘Abbaas, which was mentioned by as-Suyooti at the beginning of al-Itqaan. When ‘Utbah ibn Rabee‘ah heard the verse in which Allah, may He be exalted, says (interpretation of the meaning): “But if they turn away, then say (O Muhammad (blessings and peace of Allah be upon him)): "I have warned you of a Saiqah (a destructive awful cry, torment, hit, a thunderbolt) like the Saa‘iqah which

overtook Ad and Thamood (people)" [Fussilat 41:13], he put his hand over the mouth of the Messenger of Allah (blessings and peace of Allah be upon him) and adjured him on the basis of ties of kinship to stop, and he apologised to his people when they thought that he had changed his religion, saying: How could I not have done that, when you know that when Muhammad say something he never tells a lie? I was afraid lest a punishment befall you. This was also narrated by al-Bayhaqi in ad-Dalaa'il and by Ibn 'Asaakir in a lengthy hadith that he narrated from Jaabir ibn 'Abdullah (may Allah be pleased with him).

VIII

With regard to your saying, Likewise, the best of God's creation would never go against any command from God, we do not know what command of Allah, may He be exalted, to His Prophet he did not fulfil! His Lord, may He be exalted, described him as being a true slave and He praised him. He was the most knowledgeable of people about his Lord, the most pious and the one who most feared Him, so in what way could he have gone against His command? This is no more than a false accusation.

IX

With regard to your saying, And the best of God's creation cannot be bewitched, this is false, because you would not have known about the magic that affected him (blessings and peace of Allah be upon him) if the Prophet (blessings and peace of Allah be upon him) had not told you about it! The Prophet (blessings and peace of Allah be upon him) did not talk about it until Allah, may He be exalted, gave him permission to do so. It is just one of the things that may befall a person, and it indicates that he (blessings and peace of Allah be upon him) was human. Some of the followers of innovation who claim to belong to Islam rejected this hadith and thought that it was contrary to his being infallible and protected from error, and that it undermined the status of Prophethood. The well-versed scholars took care of this issue and gave a good answer to these people in the past, and their answer is good enough to refute your argument now.

An-Nawawi (may Allah have mercy on him) said:

Imam al-Maaziri said: Some of the innovators rejected this hadith for another reason, claiming that it undermines the position of Prophethood and casts doubts on it, and that accepting this idea (that he could be bewitched) creates mistrust in the teachings of Islam! What these innovators claim is false, because there are definitive proofs that point to the Prophet's truthfulness, soundness and infallibility in that which he conveyed of the teachings of Islam, and there are many stories that testify to that. Thinking that something is possible when there is textual evidence to the contrary is wrong. However, with regard to some worldly matters, regarding which he was not sent as a Messenger and he was not chosen because of them, and they are things that human beings may experience, it is not far-fetched to suggest that he may have imagined things with regard to worldly matters that were contrary to reality. It was said that he would think that he had had marital relations with his wives when he had not done so, and a person may experience things like that in a dream; therefore it is not far-fetched to say that he may have imagined something whilst he was awake that was not real. It was also said that he imagined that he had done something when he had not done it, but he did not believe in the soundness of what he had imagined, so all his beliefs are still sound and correct.

Al-Qaadi 'Iyaad said: The reports of this hadith explain that the magic only affected him physically and affected his faculties; it did not affect his reasoning, his thinking or his beliefs. In the hadith it says "until he thought that he had had marital relations with his wives when he had not done so" and it was narrated: "he imagined", i.e., he thought because of what he felt of energy in himself that he would be able to have marital relations with them, but when he came close to them, he was overtaken by the magic and thus was not able to do that, as happens to the one who has been bewitched. All the reports which say that he imagined he had done something when he had not done it, and the like, are to be interpreted as referring to how he perceived things, and did not apply to his rational thinking. There was nothing in that which could cause any confusion in the message that he was conveying or give any reason to the misguided people to undermine him.

Sharh Muslim (14/174-175)

Imam Ibn Qayyim al-Jawziyyah (may Allah have mercy on him) said:

Some people rejected this idea and said, This is not possible in his case; they thought that it was a fault and shortcoming (that was not befitting for the Prophet (blessings and peace of Allah be upon him)). But the matter is not as they claim; rather it is more akin to what he (blessings and peace of Allah be upon him) used to suffer of illness and disease, because it was a kind of sickness and the suffering he experienced because of it was like his suffering the effects of poison – there is no difference between the two matters. It is proven in as-Saheehayn in a report from ‘Aa’ishah (may Allah be pleased with her) that she said: The Messenger of Allah (blessings and peace of Allah be upon him) was bewitched to the extent that he used to imagine that he had had marital relations with his wives when he had not done so, and that is the worst kind of magic.

Zaad al-Ma‘aad (4/113)

Moreover we ask you, if you are serious about debating, which causes more pain and which is more indicative of the individual being undermined in his position: to be subjected to this magic, which is no more than a sickness that was caused by this Jewish man, or the idea that the Jews gained the upper hand over and persecuted ‘Eesa ibn Maryam (Jesus the son of Mary) – who is a Prophet in our view and is a god or son of God according to you – until they crucified him and killed him in the midst of gloating and humiliation at the hands of his enemies.

“Those who passed by hurled insults at him, shaking their heads

40 and saying, ‘You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!’

41 In the same way the chief priests, the teachers of the law and the elders mocked him.

42 ‘He saved others,’ they said, ‘but he can’t save himself! He’s the king of Israel! Let him come down now from the cross, and we will believe in him.

43 He trusts in God. Let God rescue him now if he wants him, for he said, “I am the Son of God.”’

44 In the same way the rebels who were crucified with him also heaped insults on him”

Matthew 27:39-44

“45 From noon until three in the afternoon darkness came over all the land.

46 About three in the afternoon Jesus cried out in a loud voice, ‘Eli, Eli, lema sabachthani?’ (which means ‘My God, my God, why have you forsaken me?’)”

Matthew 27:45-46

Please see the answer to question no. 12615

And we say: the noble Prophets of Allah, Muhammad and his brother ‘Eesa (Jesus) and all of their brethren are far above such fabrications and lies, and there is no way they could be subjected to any humiliation and degradation.

X.

With regard to your saying: “How could the parents of the best of God’s creation be polytheists and die as polytheists?”, this is very strange. What does the fact that he is the best of God’s creation have to do with the fact that his parents were polytheists? Did Allah, may He be exalted, choose him or did He choose his family and his relatives? Look at Ibraaheem (Abraham – peace be upon him): his father died as a polytheist, but that did not detract from the status of Ibraaheem, who is the father of the Prophets (blessings and peace of Allah be upon him). Look at Nooh (Noah – peace be upon him): his wife and his son died as disbelievers. Look at Loot (Lot – peace be upon him): his wife died as a disbeliever – so what?

Now look at what your holy books have to say, and at what the Jews say about the Virgin Mary (peace be upon her), and even about the prophets of God themselves, and you will realise which of the two groups is better in speech and which is better guided.

XI.

With regard to your saying: “Moreover, the best of God’s creation cannot spread his religion by the sword or by paying money”, we have discussed this previously on our website. Please see the answers to questions no. 43087 and 100521.

When you have finished looking at these two questions, it would be a good idea for you to reflect on these passages from your own books, and perhaps you will think again:

1.Christ (peace be upon him) said:

“34 Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.

35 For I have come to turn

‘a man against his father,

a daughter against her mother,

a daughter-in-law against her mother-in-law—

36 a man’s enemies will be the members of his own household.’

37 Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me.

38 Whoever does not take up their cross and follow me is not worthy of me. 39 Whoever finds their life will lose it, and whoever loses their life for my sake will find it.”

Matthew 10:34-39

2.Christ (peace be upon him) said:

“…and if you don’t have a sword, sell your cloak and buy one”

Luke 22:36

Listen to these wise people who are not Muslim, writers, literati and historians, and see what they say:

1.Thomas Carlyle said in his book: On Heroes and Hero-Worship:

Accusing him – i.e., Muhammad (blessings and peace of Allah be upon him) – of relying on the sword in order to force people to respond to his call is nonsense beyond comprehension, because it is inconceivable that a man would wield his sword to kill people unless they responded to his call. If people who were able to fight their opponents believed in him, then they must have believed willingly and sincerely.

See: Haqaa'iq al-Islam wa Abaateel Khusoomihi by 'Abbaas 'Aqqaad (p. 227)

2.The French historian Gustave le Bon said in his book Arab Civilisation, when discussing the secret behind the spread of Islam during the Prophet's time and the era of conquests that followed it:

History proves that religions cannot be imposed by force, therefore Islam could not have spread by the sword. Rather it spread by means of the call alone, and by means of the call alone peoples who had shortly beforehand defeated the Arabs, such as the Turks and Mongols, embraced Islam. The Qur'an spread throughout India – although the Arabs had nothing to do with India except as passers-by – in such a way that the number of Muslims in that land increased to fifty million. The spread of Islam in China, of which the Arabs never conquered any part, was no less. You will see, in a later chapter, how fast Islam spread in that land, where the number of Muslims at present is more than twenty million.

Is it now clear to you how incorrect the accusations against Islam are, and the extent to which the Jewish and Christian scholars, and the media, have misled you?

It is as if you want to say that your religion was not spread by the sword. It is as if you want to convince people of the mercy and compassion of the followers of your religion. But none of that is true; here are some examples from your own history:

1.King Olaf slaughtered everyone who refused to embrace Christianity in Norway; he cut off their hands and feet, and banished and expelled them, until there was no other religion in the land except Christianity.

2.In Montenegro in the Balkans, the Prince-Bishop Danilo Petrovic led a campaign of slaughter against non-Christians on Christmas Eve.

3.In Ethiopia, the king Sayf Ar'ad (1342-1370 CE) executed everyone who refused to become Christian, or he banished them from the land.

4.Moreover we find that it was Christianity – and not Islam – that eradicated the Native people in America.

5.We also find that it is Christianity that uprooted the Palestinian people from their land in order to hand it over to the enemies of both Christ and Muhammad (peace be upon them).

6.Who is it that started the world wars? In the First World War, ten million people were killed, and in the Second World War, the death toll was seventy million!

7.How many humans were killed by the atomic bombs that were dropped on the cities of Nagasaki and Hiroshima in Japan?

8.During the Crusades, when the Christians besieged Jerusalem and the siege intensified, and its inhabitants realised that they were defeated, they asked the crusader leader Tancred for safe passage for themselves and their wealth, and he granted that to them on condition that they all seek refuge in al-Masjid al-Aqsa (the mosque), carrying safety banners. Al-Masjid al-Aqsa was filled with old men, children and women, and they were slaughtered like sheep; their blood flowed in the holy place until it came up to the knees of the horses, and the streets were filled with crushed skulls, severed arms and legs and mutilated bodies. The historians state that the number of those killed inside al-Masjid al-Aqsa alone was seventy thousand, and no European historians deny these atrocities.

9.Our own times give the best testimony to that, for they bombarded Afghanistan, then they moved to Iraq and destroyed it, bombarding, killing and spreading mischief throughout the land. Their leader even said that God had commanded him to enter Iraq! Where are the teachings of Christ that they claim to follow and speak so much about?

10.When Lord Allenby, the representative of the Allies – England, France, Italy, Romania and America – captured Jerusalem in 1918 at the end of the First World War, did he not say: “Today the Crusades have ended”?

11.Did not the Frenchman Gouraud – who was also a representative of the Allies – stand in front of the tomb of the Muslim hero Salaah ad-Deen al-Ayyoobi (Saladin), when he entered Damascus, and say: “We have returned, O Saladin”?

12.Is it not so that the country was destroyed, blood was shed and women were raped in Bosnia and Herzegovina only in the name of the cross?

13.What do they have to say about what happened – and is still happening – in Chechnya? In Africa? Indonesia and elsewhere? Can they deny that what happened in Kosovo was a Crusade? Didn’t Bush say in his last war: “It will be a crusade”?

Such atrocities did not occur when the Muslims fought in jihad against their enemies. They did not kill women or children or ordinary people. It is worth noting the instructions that Abu Bakr as-Siddeeq gave to Usaamah ibn Zayd and his troops:

“Do not commit any act of treachery or betrayal. Do not steal from the war booty. Do not mutilate any dead body. Do not kill any child, old man or woman. Do not cut down any palm trees or burn them. Do not cut down any fruit-bearing tree. Do not slaughter any sheep, cow or camel, except for food. If you pass by people who have devoted themselves to worship in hermitages, then leave them to that to which they have devoted themselves.”

See: Mawsoo‘ah Shubuhaat an-Nasaara hawla al-Islam: as-Seerah an-Nabawiyyah by Shaykh Muhammad Abu Shahbah.

With regard to what you say about paying money (paying people to become Muslim), this is something you should be ashamed of referring to. The whole world knows who it is who goes to poor countries with bread in one hand and a copy of the Bible in the other. The entire world knows who it is who carries medicine and a few dollars in one hand, and a copy of the Bible in the other.

Finally:

Perhaps we have highlighted to you the mistakes in what you said about our Prophet Muhammad (blessings and peace of Allah be upon him), and perhaps you realise that you have fallen prey to the lying media that made you say offensive things about one who does not deserve that, and made you keep silent about those who deserve to be exposed and shamed. You should understand that Islam is the religion of proof and evidence, and it is not a religion of claims and fabrications. So save yourself and join the entourage of the Prophets and righteous people. Strive to ensure that you do not die except following the religion that was believed in by all the Prophets and Messengers, which is pure monotheism. Strive to be among the caravan of followers of the best and final religion.

We ask Allah, may He be exalted, to guide you and open your heart to Islam, and we ask Him to show you the truth as true and enable you to follow it, and to show you falsehood as false, and enable you to avoid it.

And Allah is the source of strength.