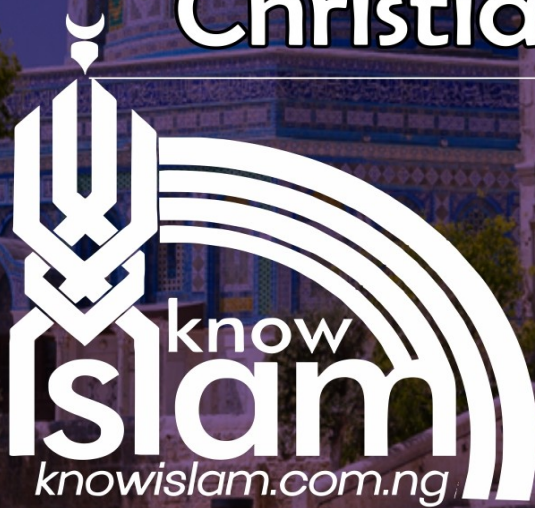


DA'WAH KIT:

A response to 11
frequently asked
questions by
Christian Apologists.



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DA'WAH KIT: A RESPONSE TO 11 FREQUENTLY ASKED QUESTIONS BY CHRISTIAN APOLOGISTS

Introduction

Praise be to Allah (Subhana wa ta'laa), the Lord of the worlds and the Creator of all that exist. Allah says in the glorious Qur'an,

“And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people.

They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.” (Qur'an 61:7-9)

The enemies of Islam, according to the words of Allah, will not persist in their fruitless campaigns against Islam. This paper is a refutation to some questions frequently asked by notorious and mischievous Christian apologists. These questions are conjectures, misunderstanding and misinterpretation of the Qur'anic verses.

With intentions only for the sake of Allah, we decided to make this rebuttal to answer the mischievous apologists, clear the misconceptions, and strengthen the faith of Muslims whose faith might be shaken by these questions as well as a Da'wah Kit for the Da'ee who is into Comparative Da'wah.

These answers are based on the questions raised in an article, “*11 Questions Muslims Cannot Answer*”.

The Know Islam Team

IF ISLAM IS A RELIGION OF PEACE AND TOLERANCE, WHY DOES IT ALLOW THE KILLING OF APOSTATES?

[Sources often cited: Sunan an Nasai 4059, Sahih al-Bukhari 9:83:17 Jami at Tirmidhi 2158]

Answer:

This is one of the propaganda initially used to scare people away from Islam in America, Britain and a host of other non-Muslim nations. However, today, Americans and citizens of the UK (Christians and Jews alike) keep enthusiastically embracing the religion in their teeming numbers. This is because they have finally realized the TRUTH and can now differentiate between facts and fallacies. He who cares to be guided should know that Islam is not a blood-sucking religion and Muslims are not vampires who kill innocent souls for fun. That is why the religion keeps waxing stronger on a daily basis and the Muslim population the world over overwhelmingly increasing.

Prophet Muhammad allowed Jews and Christians live with him in Madinah. He didn't kill them. He rather called them to Islam subtly with good character and conduct. As a matter of fact, he would visit sick non-Muslims and pray for their recuperation.

The execution of an apostate is not peculiar to Islam. It was as such in Rome where Christianity is best-practised till date. In Rome, execution took

different forms which included crucifixion to bring down a person for apostatizing. Execution is not done by people on the streets. That's because there is no jungle justice in Islam like they do in Israel. There's a system that is strictly followed, and is only carried out by the Muslim Ruler. And this is obtainable where the Sharī'ah is adopted as a system of government. And for your information, that rarely happens because to be forewarned is to be forearmed. That's why such does not happen in a multi-religious society like Nigeria, for instance. The system of execution is procedural, and the peak which may last a long term before implementation (perhaps the apostate may come back to his senses) is execution.

In several countries, treason is punishable by death¹. Likewise, in an Islamic state where the Sharī'ah is the constitution, apostasy could be the same as treason.

This is a comprehensive answer to a similar question answered by Sheikh Muhammad Salih²;

Apostasy (riddah) and going out of Islam are things that may be done in the heart, on the tongue or in one's actions. Apostasy may take place in the heart, such as disbelieving in Allaah, or believing that there is another creator alongside Allaah, or hating Allaah or His Messenger (peace and blessings of Allaah be upon him). Apostasy may take the form of words spoken on the tongue, such as defaming Allaah or the Messenger of Allaah (peace and blessings of Allaah be upon him).

Or apostasy may take the form of outward physical actions, such as prostrating to an idol, mistreating the Mus-haf, or not praying.vThe apostate (murtadd) is worse than one who is a kaafir in the first place.

Shaykh al-Islam Ibn Taymiyah said, refuting the pantheistic belief of the Baatinis:

“It is well known that the kaafir Tatars are better than these (Baatinis), because the latter are apostates from Islam, of the worst type of

¹ <https://en.wikipedia.org/wiki/Treason>

² <https://islamqa.info/amp/en/answers/14231>

apostates. The apostate is worse than one who is a kaafir in the first place in many aspects³.

Not every Muslim who falls into kufr is a kaafir and apostate. There are reasons why a Muslim may be excused and not judged to be a kaafir, for example: ignorance, misunderstanding, being forced, and making mistakes.

With regard to the first, a man may be ignorant of the ruling of Allaah, because he lives far from the Muslim lands, such as one who grows up in the desert or in a kaafir land, or has only recently come to Islam. This may include many of those Muslims who live in societies where ignorance prevails and knowledge is scarce. These are the ones concerning whom the questioner is confused as to whether they are to be judged as kaafirs and executed.

The second reason is if a person interprets the ruling of Allaah in a manner not intended by the Lawgiver, such as those who blindly follow the people of bid'ah (innovation) in their misinterpretations, such as the Murji'ah, Mu'tazilah, Khawaarij and the like.

The third reason is if an oppressor overwhelms a Muslim and will not let him go until he makes a blatant statement of kufr out loud in order to ward off the torture, when his heart is at ease with faith.

The fourth is when words of kufr come to one's lips without meaning it.

Not everyone who is ignorant about wudoo' and prayer can be excused, when he sees the Muslims establishing prayer and praying regularly, and he can read and hear the verses on prayer. What is preventing him from praying or from asking about how it is done and what its essential conditions are?

Fourthly:

The apostate is not to be put to death immediately after he falls into apostasy, especially if his apostasy happens because of some doubt that

³ Majmoo' al-Fataawa, 1/193

arose. Rather he should be asked to repent and he should be offered the opportunity to return to Islam and resolve his doubts, if he has any doubts. Then if he persists in his apostasy after that, he is to be put to death.

Ibn Qudaamah said in al-Mughni, 9/18:

The apostate should not be put to death until he has been asked to repent three times. This is the view of the majority of scholars, including 'Umar, 'Ali, 'Ata', al-Nakhaii, Maalik, al-Thawri, al-Awzaa'i, Ishaq and others. Because apostasy comes about because of doubt, and cannot be dispelled in an instant. Time should be allowed for the person to rethink the matter, and the best length of time is three days.

End quote.

The saheeh Sunnah indicates that it is essential to put the apostate to death.

Al-Bukhaari (6922) narrated that Ibn 'Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever changes his religion, put him to death."

Al-Bukhaari (6484) and Muslim (1676) narrated that 'Abd-Allaah ibn Mas'ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "It is not permissible to shed the blood of a Muslim who bears witness that there is no god except Allaah and that I am the Messenger of Allaah, except in one of three cases: a soul for a soul (i.e., in the case of murder); a previously-married person who commits zina; and one who leaves his religion and separates from the main body of the Muslims."

The general meaning of these ahaadeeth indicates that it is essential to put the apostate to death whether he is waging war on Islam (muhaarib) or not.

The view that the apostate who is to be put to death is the one who is waging war on Islam (muhaarib) only is contrary to these ahaadeeth. The Prophet (peace and blessings of Allaah be upon him) said that the reason why he should be put to death is his apostasy, not his waging war against Islam.

Undoubtedly some kinds of apostasy are more abhorrent than others, and the apostasy of one who wages war against Islam is more abhorrent than that of anyone else. Hence some of the scholars differentiated between them, and said that it is not essential to ask the muhaarib to repent or to accept his repentance; rather he should be put to death even if he repents, whereas the repentance of one who is not a muhaarib should be accepted and he should not be put to death. This is the view favoured by Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him).

He said:

Apostasy is of two types: ordinary apostasy and extreme apostasy, for which execution is prescribed. In both cases there is evidence that it is essential to execute the apostate, but the evidence indicating that the sentence of death may be waived if the person repents does not apply to both types of apostasy. Rather the evidence indicates that that is allowed only in the first case – i.e., ordinary apostasy – as will be clear to anyone who studies the evidence that speaks about accepting the repentance of the apostate. In the second type – i.e., extreme apostasy – the obligation to put the apostate to death still stands, and there is no text or scholarly consensus to indicate that the death sentence may be waived. The two cases are quite different and there is no comparison between them. It does not say in the Qur’aan or Sunnah, or according to scholarly consensus, that everyone who apostatizes in word or deed may be spared the death sentence if he repents after he is a captured and tried. Rather the Qur’aan and Sunnah, and scholarly consensus, differentiate between the different kinds of apostates.⁴

Al-Hallaaj was one of the most well known heretics who were put to death without being asked to repent. Al-Qaadi ‘Iyaad said:

The Maaliki fuqaha’ of Baghdad at the time of al-Muqtadir were unanimously agreed that al-Hallaaj should be killed and crucified because of his claim to divinity and his belief in incarnation, and his saying “I am al-Haqq [God],” even though he outwardly appeared to adhere to sharee’ah, and they did not accept his repentance.⁵

⁴ Al-Saarim al-Maslool, 3/696

⁵ Al-Shifa bi Ta’reef Huqooq al-Mustafa, 2/1091

Based on this, it is clear that what the questioner says about the apostate not being killed unless he is waging war on Islam is mistaken, and the differentiation that we have quoted from Shaykh al-Islam Ibn Taymiyah may dispel any confusion and make the matter clearer.

Waging war against Islam is not limited only to fighting with weapons, rather it may be done verbally such as defaming Islam or the Prophet (peace and blessings of Allaah be upon him), or attacking the Qur'aan, and so on. Waging verbal war against Islam may be worse than waging war against it with weapons in some cases.

Shaykh al-Islam Ibn Taymiyah said:

Muhaarabah (waging war against Islam) is of two types: physical and verbal. Waging war verbally against Islam may be worse than waging war physically – as stated above – hence the Prophet (peace and blessings of Allaah be upon him) used to kill those who waged war against Islam verbally, whilst letting off some of those who waged war against Islam physically. This ruling is to be applied more strictly after the death of the Prophet (peace and blessings of Allaah be upon him). Mischief may be caused by physical action or by words, but the damage caused by words is many times greater than that caused by physical action; and the goodness achieved by words in reforming may be many times greater than that achieved by physical action. It is proven that waging war against Allaah and His Messenger (peace and blessings of Allaah be upon him) verbally is worse and the efforts on earth to undermine religion by verbal means is more effective.⁶

WHY DOES ISLAM ALLOW RAPE?

[Sources often cited: *Sahih al Bukhari 3237, Sahih Muslim 1436*]

Answer:

⁶ Al-Saarim al-Maslool, 3/735

First of all, this question is not valid. It lacks substance and is symptomatic of pathological falsifiers who wish to score cheap points with fallacies. The two hadiths usually cited are authentic, no doubt. However, they do not in any way give husbands divine latitude to rape their wives as viciously implied by the propagandists. Rape is criminal and punishable under the Islamic Law.

Let's see the first hadith cited;

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning." ⁷

The saying of our noble Prophet is as clear as the fourteenth-day moon and is as understandable as A B C. The summary of the content is that wives should be at the beck and call of their husbands to show respect and affection through copulation. Does this in anyway mean that husbands should force themselves on their wives? A sane mind with a functional thinking faculty will never go towards such a spiteful direction.

Let's see the second hadith;

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her." ⁸

Without doubts, the two proofs are not in agreement with the satiric intention of the questioners. Both hadiths only stress the fact that wives are not to refuse intimacy with their husbands without cogent reasons, else they incur the anger of Allah. Apparently, refusing the man sexual intimacy may push him into adultery, and by so doing, the lofty essence of marriage will be defeated.

Meanwhile, Allah gave the woman the right to refrain from her husband during her monthly flow, as expressly said thus:

⁷ Sahih al Bukhari 3237

⁸ Sahih Muslim 1436

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَاعْتَزِلُوا مِنَ النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُحِبُّونَ وَيُحِبُّ اللَّهُ الْمُتَطَهِّرِينَ

"And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

(Al-Baqarah 2:222)

Islam prohibits forceful sex. If such happens, the woman has the right to seek redress in court for a corresponding punishment to be metted out to the man. The Islamic Law enjoins that sexual intercourse between spouses be conducted with amicability. This according to Allah is a sign of piety. Allah says in Al-Baqarah 2:223

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّقَابِلَةٌ لِّمَن بُرِّئَ لَكُمْ وَأَنَّكُمْ مُّؤْمِنُونَ

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

ABROGATION: IF THE QUR'AN IS THE WORD OF GOD, WHY ARE SOME VERSES ABROGATED?

[Sources often cited: Quran 16:101, Quran 2:106]

Answer:

The Arabic word for abrogation is "**Naskh**" ("kh" from the epiglottis). To abrogate, according to Oxford Dictionary, is to annul by an authoritative act; to abolish by the authority of the maker or his successor; to repeal; — applied to the repeal of laws, decrees, ordinances, the abolition of customs etc.

Abrogation in Islam therefore simply means lifting a ruling with another ruling. And Allah is so merciful and magnanimous that He made His laws sequential - one step before another. He knew His creatures too well, hence His softness in establishing His laws.

When Allah wanted to prohibit the intake of alcohol, for instance, He made it a step-by-step phenomenon. He knew the people were addictively engrossed with the substance. So rather than prohibit it once, He revealed to the Prophet that the disadvantages were much more than the advantages (Q2 V219). Alcohol intake became reduced on account of this injunction. But in the long run, He revealed to His Messenger that the substance should not be taken at the time of Salah (Q4 V43) which brought about a higher degree of reduction in its consumption. And finally, came the express prohibition in Q5 V90. The first two verses, to date, are still being recited as part of the Qur'an, but the rulings have become abrogated by the last one.

What does the above show of Allah? Ingenuity, mercifulness, magnanimity and proper understanding of His creatures.

But come to think of it, are the Christians not the ones guilty of the accusation? If not, what is the justification for Old and New Testaments - the various contradictions and variations therein? A case of a rotten black pot ascribing its weak, nauseating characteristic to a white, clean kettle.

The concept of abrogation is based on the Qur'an and Sunnah, and on the consensus of scholars, and there is a great wisdom behind it. Abrogation was for the purpose of making things easier for the Muslims or increasing their rewards.⁹

⁹ <https://islamqa.info/en/answers/105746/abrogation-in-the-quran-and-the-order-of-its-soorahs-and-verses>

Allah says, ***“Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things? Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth? And besides Allah you have neither any Walee (protector or guardian) nor any helper.”*** [al-Baqarah 2:106-107].

For more clarity, here's a keep-shut commentary from Shaykh Abdurrahman ibn Nasir as-Sa'di:

"Naskh (abrogation) means moving; thus the meaning of abrogation is moving those who are accountable from one prescribed ruling to another, or waiving the ruling. The Jews used to condemn abrogation and claim that it was not permissible, even though it was referred to in the Torah; thus their rejection of it constituted disbelief and was based on pure whims and desires.

Allah, may He be exalted, has told us of His wisdom in abrogation, and that whenever He abrogates any verse or causes to be forgotten i.e. causes people to forget it and removes it from their hearts, He brings a better one that is more beneficial.

This indicates that the abrogation will not be less beneficial to you than the original ruling, because Allah's bounty always increases, especially for this Ummah, for which He has made its religion very easy. And He tells us that whoever rejects abrogation has rejected His Sovereignty and Might, as He says: "Know you not that Allah is able to do all things? Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth?"

As He is a Sovereign over you, controlling your affairs in the manner of the Sovereign Who is Most Merciful and Most Kind in all His decrees, commands and prohibitions, then just as there are no limits to whatever Allah wants to decree with regards to His slaves, so too no one can object to Him for whatever He prescribes to His slaves of rulings. The slave of Allah is subject to the commands of his Lord, in terms of both religious commandments and the divine decree (qadar wa qada'), so what right does

he have to object? Moreover, He is the Guardian and supporter of His slaves; thus He guides them to that which will benefit them."

4.) WHY WILL ALLAH GIVE EVERY MUSLIM A JEW OR CHRISTIAN AS RANSOM FROM THE FIRE?

[Sources often cited: *Sahih Muslim 37:6668, Sahih Muslim 37:6665*]

Answer:

Allah is just and will never do what will contradict His Attributes. Everyone will bear their burden, not even fathers will suffer for their children. Unlike Christianity where biblical verses are falsely required to be understood by the Holy Spirit, we only need to take the evidence, relate them and make logical inferences.

Muslim (2767) narrated that Abu Moosa said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "When the Day of Resurrection comes, Allah will give every Muslim a Jew or a Christian, and He will say: This is your ransom from the Fire."

Muslim also narrated (2767) from Abu Burdah that he told 'Umar ibn 'Abd al-'Azeez, from his father, that the Prophet (blessings and peace of Allah be upon him) said: "No Muslim man dies but Allah causes a Jew or a Christian to enter the Fire in his stead." 'Umar ibn 'Abd al-'Azeez asked him to swear by Allah, besides Whom there is no other god, three times that his father narrated that to him from the Prophet (blessings and peace of Allah be upon him), and he swore to him.

Ibn Maajah (4341) narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "There is no one among you who does not have two abodes: an abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allaah says: 'These are indeed the inheritors' [al-Mu'minoon 23:10].

Classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

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

“Ransom” means salvation and sacrifice. What this hadith means is that which is mentioned in the hadith of Abu Hurayrah: everyone has an abode in Paradise and an abode in Hell. If the believer enters Paradise, the disbeliever in Hell will take his place, because he deserves that due to his disbelief. What is meant by the words “your ransom from the Fire” is that you were exposed to the risk of entering the Fire, and this is your ransom, because Allah, may He be exalted, decreed a number for it to fill it. Because the disbelievers will enter it because of their disbelief and sin, they will become like ransoms for the Muslims.”¹⁰

Al-Qaadi ‘Iyaad (may Allah have mercy on him) said:

Because every accountable person has a place in Paradise and a place in Hell, whoever believes truly, his place in Hell will be replaced with a place in Paradise, but for the one who does not believe it will be the opposite, and it will be as if the disbelievers took the places of the believers in Hell. Moreover, because Allah has sworn to fill Hell, it will be filled with the disbelievers so as to save the believers from the Fire. So in that regard they are like a ransom for the believers. Perhaps the reason why the Jews and Christians are singled out for mention is because they are well known for their opposition to the Muslims and for being their opposites with regard to believing in the Messenger, which dictates that they should be saved. *Mirqaat al-Mafaateeh* (8/3525).

To sum up all of that:

On the Day of Resurrection, there will be a Jew or a Christian for every Muslim, who will be his ransom from the Fire. That does not contradict the fact that some Muslim sinners will enter the Fire for their sins, so that Allah may purify them thereof, because they will enter it, then they will be brought out of it by Allah’s mercy, then they will enter Paradise, where they will inherit what would have been the disbelievers’ places in it, because Allah has forbidden it to the disbelievers.

The words of the Prophet (blessings and peace of Allah be upon him), “Allah will give every Muslim a Jew or a Christian, and He will say: This is

¹⁰ Sharh Muslim by an-Nawawi (17/8)

your ransom from the Fire” indicate that this bounty will include all the Muslims with no exception, because ransom is salvation, as mentioned above, and salvation will be for every Muslim. That is not contradicted by the fact that he may enter the Fire, because his entering it will be for the purpose of purification.

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

"No evil doer or anyone who has a trace of evil-doing will enter Paradise. Whoever is purified in this world and meets Allah pure and free of any impurities, will enter it without ma'ooq. Whoever is not purified in this world, if his impurity is inherent, as in the case of the disbeliever, he will not enter paradise under any circumstances, but if his impurity is acquired because of sin and is transient, he will enter Paradise after having been purified in the Fire from that impurity, then he will be brought out of the Fire." ¹¹

Hence the Prophet (blessings and peace of Allah be upon him) said:

“Whoever says Laa ilaaha ill-Allah, it will benefit him someday in his life, no matter what befalls him before that.” ¹²

WHY DO MUSLIMS FACE THE KAA'BAH, KISS THE BLACK STONE AND CLAIM NOT TO BE IDOLATROUS?

Answer:

Islam is not a religion that encourages the worship of a creature, rather, it enjoins the worship of the One Who created all - Allah. Every act of worship is to no one but Allah - the Sole Rewarder. When we face the Kaa'bah (the Qiblah) to offer prayers, we aren't worshipping the House but the Owner of the House. And it is He who instructed us to use that direction while in prayer. The Kaa'bah can neither harm nor do us any good. We only face the direction for uniformity of worship, and of course, as instructed by Allah in the Qur'an:

"We have certainly seen the turning of your face, [O Muhammad], toward the Heaven, and We will surely turn you to a Qiblah with which you will be

¹¹ Ighaathat al-Lahfaan (1/56)

¹² Narrated by at-Tabaraani in al-Mu 'jam al-Awsat (6396); classed as saheeh by al-Albaani in Saheeh at-Targheeb (1525)

pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces towards it [in prayer]." Sura Al-Baqarah V144.

By virtue of this verse, even Muslims who cannot see the Kaa'bah face its direction to pray as an act of total submission to Allah, but one who is a worshipper of an idol or an object cannot offer his prayers where the objects aren't physically present. Someone who worships the sun or the moon or a sculptured object, for example, cannot worship without the object. But for the Muslims, without seeing the Kaa'bah, we pray. To us, it's not about the Kaa'bah, but about the One Who had instructed us to do so.

A narration from one of the companions of the Prophet about the "black stone" (an object around the Ka'bah) caps it all. Umar ibn al-Khattaab (may Allaah be pleased with him) said of the Black Stone when he kissed it: "By Allaah, I know that you are only a stone and you can neither bring benefit nor cause harm. Were it not that I had seen the Messenger of Allaah kiss you, I would not have kissed you." (Sahih Bukhari).

WHY DOES THE QUR'AN SAY THOSE WHO DO NOT BELIEVE IN ALLAH AND HIS PROPHET WILL GO TO HELL?

[Source often cited: Quran48:13]

Answer:

Many times, the Christians do not look into their own bible before they criticize Islam. In Christianity, you cannot make paradise except you believe that Jesus is your Lord and Saviour who came to die for the sin of humanity.

The Qur'an clear, if you want to make paradise, believe in Allah and the prophet, consequently, believing in other messengers sent by God. In Qur'an 51:56, Allah said that he has not created man and Jinns but to worship Him alone. Hence, man's priority on earth is to worship him.

The Qur'an, which is a guide to salvation, has in its pages, the requirements to go to paradise. It is up to the individual to choose to obey

or disobey. You wouldn't choose to disobey and still expect Jannah. This is same in Christianity. Whoever dies as an unbeliever will go to hell. Do we accuse Yahweh of intolerance?

IF ISLAM IS A TOLERANT RELIGION, WHY DID MUHAMMAD COMMAND THE DESTRUCTION OF IDOLS AND CHURCHES?

[Sources often cited: Sunan an Nasai 701, Sahih al Bukhari 4357]

Islam is a very tolerant religion. To set the record straight, nowhere did the Messenger of Allah order that churches be destroyed. This is a lie. As for idols, yes, he did, and the most significant one was after the conquest of Makkah. Ka'abah had to be cleaned of its filths, every idol had to be taken out so the facilities could be used to worship Allah, for only this purpose was it built initially before the pagans in Makkah flooded the sacred house with idols. Jesus did something similar when the synagogue was filled with robbers. He destroyed their tables and cleared the temples and reminded the people that "The Scriptures declared, 'My Temple will be called a house of prayer,' but you have turned it into a den of thieves!

Checking the two references in the , the first one never said the Prophet ordered for a Church to be demolished because of intolerance. It was a set of Christian reverts who went to the prophet to ask for his blessing as they were about to convert their church to a Masjid.

It was narrated that Talq bin 'Ali said:

"We went out as a delegation to the Prophet (ﷺ); we gave him our oath of allegiance and prayed with him. We told him that in our land there was a church that belonged to us. We asked him to give us the leftovers of his purification (Wudu' water). So he called for water, performed Wudu' and rinsed out his mouth, then he poured it into a vessel and said to us: 'Leave, and when you return to your land, demolish your church, and sprinkle this water on that place, and take it as a Masjid.' We said: 'Our land is far away and it is very hot; the water is far away and it is very hot; the water will dry up.' He said: 'Add more water to it, for that will only make it better.' So we left and when we came to our land we demolished our church, then we sprinkled the water on that place and took it as a Masjid, and we called the Adhan in it. The monk was a man from Tayy', and when he heard the Adhan, he said: 'It is a true call.' Then he headed toward one of the hills and we never saw him again."

And as for the second hadith, Dhul-Khalasa was an idol house some Arabs venerated as a carbon-copy of the Holy Kaaba. They call it the Yemenite Kaaba. The Temple of Dhul-Khalasa resided at Tabala, and was worshiped by the Bajila and Khath'am tribes. When Jarir ibn `Abdullah al-Bajali accepted Islam, the Prophet sent him, with the aid of the Banu Ahmas, a horse-riding sub-branch of the Bajali tribe, were sent to demolish it. However, this did not happen until Islam has already reached the place. The traditional narrative follows that the Prophet had inquired of Jarir what the condition of his tribe was. He gave the good news to the Prophet, "O Messenger of Allah! Almighty Allah made Islam superior. Adhans are called in the mosques and areas of Sons of Bajila. The tribes demolished the idols they had worshiped."

Muhammad was pleased to hear the report, but asked, "What had happened to Dhul-Khalasa?" When Jarir told him that it remained as it was, the Messenger of Allah was saddened. "By Allah! I will be rid of it too. O Jarir! Can you not save me from it? Can you not relieve me?", to which

Jarir readily made preparations for an expedition. So, it is obvious, that Islam reached the place, but one of them led the demolition of the building and the tribes had already demolished their idols themselves. So, we cannot find any case of intolerance here.

Islam does not allow the destruction of places of worship, rather, it guarantees the protection of churches, temples and other houses of worship belonging to non-Muslims both within and outside Islamic lands. The beloved Prophet (peace be upon him) granted a constitutional decree of this protection through his commands, contracts, agreements and accords. The religious rights and freedoms granted by the Prophet to the people of Najran are notable and a solid proof in this regard.

Al-Hajj 22:40

□ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ □ وَلَوْلَا دَفْعُ اللَّهِ □ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتْ □ صَوْمِعُ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا □ سَمُ □ اللَّهُ كَثِيرًا □ وَلَيَنْصُرَنَّ □ اللَّهُ مَنْ يَنْصُرُهُ □ إِنَّ □ اللَّهُ لَقَوِيٌّ عَزِيزٌ □

[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.

Hasan Al-Basri comments on this verse, saying:

يُدْفَعُ عَنْ هَدْمِ مُصَلِّيَاتِ أَهْلِ الذِّمَّةِ بِالْمُؤْمِنِينَ

The houses of worship for non-Muslim citizens are defended by the believers.¹³

¹³ Ahkam Al-Quran Al-Jassas 5/83

Al-Qurtubi comments on this verse, saying:

قَالَ ابْنُ خُوَيْزِرٍ مُنْذَادَ تَصَمَّنْتُ هَذِهِ الْآيَةَ الْمَنْعَ مِنْ هَدْمِ كَنَائِسِ أَهْلِ الذِّمَّةِ وَبَيْعِهِمْ وَبُيُوتِ نِيرَانِهِمْ

Ibn Khuwaiz said: Included in this verse is the prohibition of demolishing the churches of non-Muslim citizens, their temples, and their houses of worship.¹⁴

This legal requirement is part of the tolerance, compassion, and good will that Islam teaches concerning other religious groups. The Prophet defined Islam as safety and security for people in general.

Abdullah ibn Amr reported: A man asked, “O Messenger of Allah, whose Islam is best?” The Messenger of Allah, peace and blessings be upon him, said:

مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

Those from whose tongue and hand people are safe.

- Musnad Ahmad

DOUBLE STANDARDS: WHY DID MUHAMMAD ASK HIS FOLLOWERS TO EXPEL POLYTHEISTS AND JEWS WHILE MUSLIMS ARE TO FIGHT THOSE WHO TRY TO EXPEL THEM FROM THEIR LANDS?

[Source often cited: Sahih al-Bukhari 4:53:392, Sahih al-Bukhari 4:53:393]

¹⁴ Tafseer Al-Qurtubi 22:40

There are no double standards here as the question is a case of comparing a mango to an apple. Both are fruits, but a mango is not an apple and vice versa. The two scenarios are not the same.

For years in Makkah, the Muslims were persecuted while the Muslims suffered without having the opportunity to retaliate. After migration to Madinah, the pagans in Makkah would not still let the Muslims be in peace. Wars were waged against the Muslims, and it is logical to have fought them tooth and nail. In other words, defense was necessary. In this case, we see Muslims being persecuted and they had to defend their freedom of worship and life.

The other case being compared here is the expulsion of the Banu Qaynuqa from Madinah. In their own case, there were not being persecuted, rather they were threats to the Muslims. Immediately after the Muslims defeated the Qurayshites at the battle of Badr, the Banu Qaynuqa sowed enmity. They told Muhammad to his face that the Quraysh he defeated were no masters at wars unlike them.

There were three Jewish tribes in Madinah: Banu Qurayza, Banu Nadr and Banu Qaynuqa. The most mischievous and courageous one among them was Banu Qaynuqa. They were jewelers. Therefore, they were quite rich. They had also signed a treaty with the Prophet just like the other tribes. They had promised that they would not attempt any activities against Muslims, that they would defend Madinah against enemy in case of an external attack against Madinah and that they would not help the enemies of each other. However, they had started to violate the treaty by their obvious mischievous acts and seditions, by trying to set Muslims against one another and by cooperating with the polytheists of Quraysh. Meanwhile the following incident that took place was the last straw that broke the camel's back:

A woman from the Ansar of Madinah went to the shop of a Jewish jeweler to buy something; her face was covered. The Jews tried to make her open her face; however, the woman insisted on having her face covered.

Meanwhile, a Jewish person secretly attached a thorn to the bottom part of her dress. When the woman stood up to leave, her dress was pulled and her legs were seen. The Jewish people who were there started to laugh at her. The woman screamed. When a Muslim who was passing by heard the scream, he intervened to help the woman. The Muslim and the Jew started to fight. The Muslim killed the Jew. Then, the other Jews who were there swooped down on the Muslim and martyred him. Thus, blood was shed between Jews and Muslims. The ones that caused the incident were the Jews. They violated the treaty by acting against the promises that had made.

When the relatives of the Muslim killed by the Jews sought for Justice, the Messenger of Allah called the Banu Qaynuqa and told them to give up their mischievous ways; they replied the prophet arrogantly;

“O Muhammad! Do not depend on your victory against the people who did not know how to fight. If you dare to fight us, you will see what kind of men we are.”

Then, they left.

They reminded the prophet of his victory against the Qurayshites, claiming he shouldn't let that fool him. They believed they had more mastery of war. After days, they were all captured. Abdullah bin Ubayy begged for their lives because he was a pally to them. The prophet granted him and ordered that they were expelled instead. So, no double standard, the questioner is the one comparing a mango to an apple!

WHY DOES ISLAM ALLOWS SEX WITH PREPUBESCENT GIRLS

[Source cited: Quran65:4]

This question was asked in an article, “11 Questions Muslims Cannot Answer”.

Islam does not allow sex with pre pubescent girls. The verse was quoted in error

وَأَلَيْ يَيْسَنَ مِنَ لَمَحِيضٍ مِنْ نَسَائِكُمْ إِنْ رَزَقْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ وَآلَيْ لَمْ يَحِضْنَ وَأُولَاتٍ لَأَحْمَالٍ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.¹⁵

This verse was talking about 'iddah, waiting period of women after the demise of their husbands. The Quran has commanded Muslim women to observe a waiting period, which they must observe before they can remarry. This waiting period must be observed after they are divorced, which is a (waiting) period of three months. Critics often use the part where it says, "[also for] those who have not menstruated", and conclude that this gives permission to Muslims to marry female children. Some other English translations render the word 'yet' at the end of the passage. If we look at the verse just as it is, it does not mention or state that "you can marry female children."

First of all, bear in mind that marriage in Islam cannot be consummated until the girl reaches the age of puberty. If that already negates the thought of pre pubescent marriage, what kind of women then could the verse be referring to by saying "those who have not menstruated"? The first probability is the women who sometimes due to body disorder have had their menstrual cycles ceased. This may be due to stress, diet or heavy athletic training. In the Book 'The New Harvard Guide to Women's Health', it says:

¹⁵ At-Talaq 65:4

“Amenorrhea means the absence of menstruating in a pre-menopausal woman. During pregnancy or breastfeeding amenorrhea is perfectly normal and is called physiologic amenorrhea. Abnormal or pathologic amenorrhea comes in two forms: primary and secondary. Primary amenorrhea is a term used if menstruation has not began by the age of 16. Secondary amenorrhea is a term used if previously normal menstrual period stop for more than 6 months in a woman who is not pregnant or breastfeeding and is not nearing menopause.”¹⁶

The second probability is those who have reached the age of puberty but yet to menstruate. It is possible that a girl say, 18years of age who has all other physical structures in place do not menstruate at that age but later on. There are girls who take a longer period before their first cycle. Meanwhile, without flogging the issue for too long, the verse is talking about different categories of women, no child was mentioned.

WHY DID MUHAMMAD CONVERT PEOPLE TO ISLAM THROUGH THREAT, WAR AND GIFTS?

[Sources often cited- Sahih al Bukhari (4:53:392), Sahih al Bukhari 25, Sirat Rasul Allah 111]

To set the record straight, there was never a time when Muhammad (Peace be upon him) forcefully converted people to Islam. In fact, there are

¹⁶ The New Harvard Guide to Women’s Health [Copyright 1996, 2004 by the President and Fellows of Harvard college] By Karen J. Carlson, Stephanie A. Eisenstat, Terra Diane Ziporyn page 33

several narrations about people accepting Islam without being forced to. We see examples from the companions like Umar bn Khattab, Hamzah bn Abi Talib, Khalid bn Walid, Abu Sufyan and the likes. Majority of those who accepted did so out of the beautiful conducts of the prophet and his companions, and others who accepted did that because they were won over in battles and we're left with no choice. When the Prophet started out with the message of Islam, he called everyone in peace and with his words, but he fought no one. In fact, he and his companions prayed in secrecy at the house of Arqam bn Arqam in order to save themselves from the persecution of the Quraysh, as they were not strong enough to handle the persecution that comes with them being believers.

Because he was being persecuted, he ordered his companions to migrate to Tāif with him (where they thought they'll find succour), but they ended up being stoned and disgraced, and at the long run, when he prayed to Allah for help, he was later made to migrate to Madinah. While still migrating, he left Makkah at a time no one noticed for fear of being killed.

The evidence brought forth for this claim as in the article is the Hadith narrated by Ibn Umar where the Prophet (peace be upon him) was reported to have said:

Allah's Messenger (ﷺ) said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (ﷺ), and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Those whom the Prophet was ordered to fight against were those who themselves fought against the Muslims and continually persecuted them. Or do you expect one who is under attack to fold arms and watch himself and his people being killed. The Prophet related well with the unbelievers

who harbour no enmity towards him, they love together harmoniously in Madinah, the only time they raise up arms was when they betrayed the Prophet and joined the pagans of Makkah to fight against him, and he was left with no choice than to retaliate. Majority of the battles which took place was initiated by the disbelievers and not the Muslims. The Muslims only fought in self defence.

The Qur'an says there is no compulsion in religion; you don't go about brandishing a knife and killing those who are not Muslims, as long as they do not fight you:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly”.¹⁷

Such is the message of Allah; the peaceful message of Islam.

WHY DID MUHAMMAD STEAL GOODS, ABDUCT CHILDREN AND WOMEN TO ENRICH HIMSELF IF HE WAS A MESSENGER OF ALLAH?

[Source often cited: Quran(8:69), Al-Tabari, Vol. 8, p. 117, Al-Tabari, Vol. 8, p. 38, Sahih al Bukhari(4:53:351)]

This is FALSE. We have heard from critics that after Prophet Muhammad emigrated to Madinah, he became a warlord and launched offensive wars against the tribes around him for worldly gains. This is just an evangelical lie to paint Islam black. The truth is that the Makkah community had been violently intolerant of Islam religion from the very beginning. The Muslims were forced to take up arms in defense of their right to practice Islam. And if there are spoils after the battle, is this a crime to collect and share? With

¹⁷ Sura Al-Mumtahana, Ayah 8

the situation of persecution, the Muslims were still disciplined not to use the war as an opportunity to plunder.

Abdullah ibn Yazid Reported:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ النَّهْبَةِ وَالْمُتْلَةِ

The Prophet, peace and blessings be upon him, prohibited plundering and mutilation.¹⁸

The Prophet declared that the one who plunders, robs, and loots people is not a true Muslim.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ

The thief is not a believer while he is stealing. The plunderer is not a believer while he is plundering and the people are watching him.¹⁹

Imran ibn Hussein reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ انْتَهَبَ نَهْبَةً فَلَيْسَ مِنَّا

Whoever plunders the wealth of others is not one of us.²⁰

In another narration, the Prophet said:

¹⁸ Ṣaḥīḥ al-Bukhārī 5197

¹⁹ Ṣaḥīḥ al-Bukhārī 2343

²⁰ Sunan al-Tirmidhī 1123

وَمَنْ انْتَهَبَ نُهْبَةً مَشْهُورَةً فَلَيْسَ مِنَّا

Whoever is notorious for plunder is not one of us.²¹

On one occasion, the Prophet saw that some of his companions had looted the enemy's sheep. He commanded them to return the property to their owners.

Tha'labah ibn Hakam reported:

We came across some sheep of the enemy, so we plundered them and set up our cooking pots. The Prophet passed by and ordered that they be overturned. The Prophet, peace and blessings be upon him, said:

إِنَّ النُّهْبَةَ لَا تَحِلُّ

Verily, plunder is unlawful.²²

It is false to say Messenger of Allah is nothing but a greedy thief who waged war to remove his poverty and gain wealth. History is there to visit anytime. This is a lie.

Abu Huraira reported: A man said, "O Messenger of Allah, a man intends to fight for the sake of Allah and he is seeking worldly gains." The Messenger of Allah, peace and blessings be upon him, said:

لَا أَجْرَ لَهُ

There is no reward for him.

The people found that very difficult and they said, "Return to the Messenger of Allah, for perhaps he did not understand you." The man returned and he said, "O Messenger of Allah, a man intends to fight for the sake of Allah and he is seeking worldly gain." The Prophet said:

²¹ Sunan Abī Dāwūd 4391

²² Sunan Ibn Mājah 3938

لَا أَجْرَ لَهُ

There is no reward for him.

Then he returned a third time and the Prophet said:

لَا أَجْرَ لَهُ

There is no reward for him.²³

Abduction of women and children too are just another evangelical lies. No attack was ever made to abduct children and women. In fact, Muslims are commanded to leave children and women during battles.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said to his army:

اُنْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَلَا تَقْتُلُوا شَيْخًا فَانِيًّا وَلَا طِفْلًا وَلَا صَغِيرًا وَلَا امْرَأَةً وَلَا تَغْلُوا
وَضُمُّوا عَنَائِمَكُمْ وَأَصْلِحُوا وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Go forward in the name of Allah, with Allah, and upon the religion of the Messenger of Allah. Do not kill the elderly, children, young people, or women. Do not steal from the spoils but collect them, and behave

²³ Musnad Ahmad 7840

righteously and in the best manner. Verily, Allah loves those who behave in the best way.²⁴

²⁴ Sunan Abī Dāwūd 2608

QUESTIONS CHRISTIANS CANNOT ANSWER

1. The book of Revelation makes it known that Jesus was slaughtered at the foundation of the creation.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:8)

Which means Jesus has been destined to redeem the world from sins that will be committed by the creation. If that is the case, why did God regret ever creating human?

"The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled. So the LORD said, "I will wipe from the face of the earth the human race I have created — and with them the animals, the birds and the creatures that move along the ground —for I regret that I have made them." (Genesis 6:6-7)

If Jesus had been slaughtered at the foundation of the world. Why did God then regret ever creating man? How can God regret when He knew Jesus is there as the ransom? Does a director of a script gets mad because all actors are working according to the script?

2. Why did Jesus promise and did not fulfill his promise to the thief on the cross?

Then he said, "Jesus, remember me when you come into your kingdom. "Jesus answered him, "Truly I tell you, today you will be with me in paradise." (Luke 23:41-42)

With this, it is expected that Jesus would go to heaven and admit this thief into Paradise. However, we found Jesus telling Mary to tell the disciples that he had not yet ascended to heaven. This is a day after the Sabbath, as Jesus was allegedly crucified a day before the Sabbath.

Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" (John 20:17)

If Jesus didn't go to heaven the day he was allegedly killed, why did he tell the thief, "Truly I tell you, today you will be with me in paradise." A deception or fake promise?

3. Did Jesus resurrect the same day or three days later? Matthew records that ...

" And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open. The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people."(Matthew 27:50-53)

Here Matthew writes that Jesus resurrected alongside many dead bodies on the very day he died. Whereas, Luke says Jesus resurrected the day after the Sabbath. So when did Jesus really resurrect? If the third day, what happens to the bodies that were raised to life on that particular day? Their families must be glad to see them again. And did they go back to their tombs or lived after?

4. The last conversation of Jesus with his disciples was recorded in John chapter 13-17. In John 13:36, Peter says to Jesus, "Lord, where are you going?" A few verses later, Thomas says, "Lord, we do not know where you are going" (John 14:5).

And then, a few minutes later, at the same meal, Jesus criticises his disciples, saying, "Now I am going to the one who sent me, yet none of you asks me, 'Where are you going?'" (John 16:5)

Is biblical Jesus short of memory or John recorded fiction?

5. Why did Jesus order his enemies to be slain before him?

"But those enemies of mine who did not want me to be king over them —bring them here and kill them in front of me." (Luke 19:27)

Why is the church not preaching same?

6. When Adam and Eve ate the forbidden fruit, why did God lie about what the outcome would be (Genesis 2:17), while the serpent told the truth (Genesis 3:5,22)?

7. How can being mauled by a bear possibly be a just punishment for name-calling? Two bears ate 42 children for calling Elisha a bald man(2 Kings 2:23-24) Doesn't this contradict God's own edict of "an eye for an eye, and a tooth for a tooth?"

8. Why does the church say God did not create evil, when He himself claims that he did in Isaiah 45:7, Lamentations 3:38, and Amos 3:6?

9. Why did Jesus lie to his brothers about going to Jerusalem (John 7:8-10)? Did God the Father send a lying spirit, as he did in 1 Kings? Like Father, like Son?

10. Which Bible has the correct translation of 1 Samuel 13:1?

New International Version

Saul was thirty years old when he became king, and he reigned over Israel forty- two years.

English Standard Version

Saul lived for one year and then became king, and when he had reigned for two years over Israel,

King James Bible

Saul reigned one year; and when he had reigned two years over Israel,

New American Standard 1977

Saul was forty years old when he began to reign, and he reigned thirty-two years over Israel.

11. Where did Cain get his wife from?

12. If Christians have the Holy Spirit, can they ask the it/him/her to tell them who wrote the book of Hebrews?

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