

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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QUESTION:

What is the ruling regarding the one who says, “There is no problem with those who believe and follow the Abrahamic faiths, considering the sphere of understanding that erstwhile Islām permits marriage with the Ahl-ul-Kitāb, i.e., People of the Book.”?

ANSWER:

If the meaning of the statement is that holding the belief that all the present-day Abrahamic faiths (Judaism, Christianity) and Islām are true, and that those who believe in them are amongst the dwellers of Jannah, then this belief necessitates disbelief, i.e., kufr. This is because the Noble Qur’ān and the Sunnah have clarified that Allāh Ta’ālā will never accept a religion (Dīn) from anyone, except for Islām.

Allāh Ta’ālā says,

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

And whoever desires other than Islām as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.¹

Sayyidunā Abū Hurayrah raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “I take an oath by the being in whose control is the life of Muḥammad, there is no Jew or Christian from this nation who hears of me and then dies without believing in the religion I have been sent with, except that he will be from the dwellers of the fire.”²

As for marriage with the Ahl-ul-Kitāb, then it must be understood and realized that the ruling of nikāḥ to a Kitābiyyah, i.e., Jewess or Christian, had passed through three stages:

FIRST STAGE:

This stage was from the beginning of the call to Islām until the Treaty of Hudaibiyyah, which was ratified in the sixth year after the Hijrah. During this stage, the Muslims remained upon their nikāḥs. There were some amongst the Muslims whose wives had not yet embraced īmān, and there were Muslim females whose husbands had not yet embraced īmān. They remained upon this.

The wisdom of this was that it was the beginning stage of the Da’wah amongst a nation that had no prior recognition and understanding. Another wisdom was that the rule in Makkah Mukarramah was in the hands of the leaders of disbelief. As for the Muslim rule in Madīnah Munawwarah before the Hudaibiyyah Treaty, it was in its initial stages, and it needed firmness and stability. Another wisdom was that the details of the relations between Muslims and disbelievers was not yet brought to finality.

¹ Sūrah āl-‘Imrān: 85

² Muslim

It is definite and correct that the heartfelt connection (and guardianship) between the believer and disbeliever had been severed from the initial stages of the call to Islām in Makkah Mukarramah, except for the outer expressions of this heartfelt connection and the means that lead towards it – these were severed slowly in stages, according to the decree of Allāh Ta’ālā.

SECOND STAGE:

The second stage began in the sixth year of the Hijrah; the year in which the Treaty of Hudaibiyyah was signed. It continued until the revelation of some verses of Sūrah Al-Mā'idah during the Farewell Ḥajj in the tenth year of the Hijrah. In this stage, Allāh Ta’ālā had forbidden nikāḥ will every disbelieving woman and polytheist woman, without differentiation between a Kitābiyyah and an idol worshipper. (This is based on the general purport of the verse of Sūrah Al-Baqarah. See Aḥkām-ul-Qur’ān vol.1 p.401 of Shaykh Ḥafṣah Thānawī raḥimahullāh).

Allāh Ta’ālā says,

وَلَا تُنكِحُوا بَعْضَ الْكُوفِرِ

And hold not to marriage bonds with disbelieving women³

And,

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ

And do not marry polytheistic women until they believe⁴

THIRD STAGE:

In the third stage, nikāḥ was permitted with the chaste amongst the Ahl-ul-Kitāb, whilst the prohibition remained for the rest of the disbelievers. This stage began from the year of the Farewell Ḥajj; the tenth year of the Hijrah.

Allāh Ta’ālā 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 أَحْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the

³ Sūrah Al-Mumtaḥinah: 10

⁴ Sūrah Al-Baqarah: 221

faith – his work has become worthless, and he, in the Hereafter, will be among the losers.⁵

Nikāḥ with the Kitābiyyāt was permitted as a last resort, at the end, because the Muslims had reached the end point in terms of severing the guardianship and related matters between themselves and the disbelievers. Hence, there was no harm in a Muslim marrying a Kitābiyyah. Such a nikāḥ does not harm the Muslim in most cases. There is safety from the sphere of harm that could happen to the belief of a Muslim. This is in addition to the expediency for another aspect. That is to distance the Kitābiyyāt from their religion of disbelief, and it prevents them from displaying disbelief in the homes of their husbands. It imposes upon them to have Muslim children from their Muslim husbands. It is also part of the ruling of specification of the legality of nikāḥ with women of the Ahl-ul-Kitāb, and not other disbelievers to find common ground between us and them in terms of imān in Allāh Ta'ālā, the Ambiyā', the Divine Scriptures in general. This was the motivating factor for their call; to show them the guidance which they strayed from.

We have learnt that the legality of nikāḥ with the Ahl-ul-Kitāb is not because Allāh Ta'ālā is pleased with their religion, and that their belief system is correct, but it was for the sake of Da'wah, and they are a people who profess Tauḥīd. In addition, they are attributed to a heavenly religion. What has been explained above is supported by the following, when the verse (and chaste women from among those who were given the Scripture) was revealed, the women of the Ahl-ul-Kitāb said, "If Allāh was not pleased with our religion, He would not have permitted you to marry us." So the verse came down, (And whoever denies the faith).⁶

Proofs for the reader are presented hereunder:

PROOFS DETAILING THE FALSITY OF THE ABRAHAMIC MOVEMENT:

It is stated in the book (الإبراهيمية بين خداع المصطلحات وخطورة التوجهات), from page 25 onwards;

ABRAHAMIA IN THE VIEW OF THE SHARĪ'AH:

'What we have indicated to regarding the dangers of Abrahamia is sufficient to refute it in terms of the Sharī'ah and in terms of logic. However, we shall add further details hereunder in order to clarify the matter, and establish the truth.

It is very clear to the one who studies the Book of Allāh Ta'ālā and the Sunnah of His Messenger that Abrahamism, i.e., Ibrāhīmiyyah, and the misleading terminology weaved around it, is a reprehensible innovation, and it is clear deviation. Allāh Ta'ālā has not legislated a religion called Abrahamism, i.e., Ibrāhīmiyyah. Whatever may be the image and form, He legislated a single religion for His servants called 'Islām'.

Allāh Ta'ālā says,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the religion in the sight of Allāh is Islām.⁷

⁵ Sūrah Al-Mā'idah: 5

⁶ Tafsīr Qurṭubī vol.6 p.79

⁷ Sūrah āl-'Imrān: 19

As for the father of the Ambiyā', Sayyidunā Ibrāhīm 'alayhi as-salām, there was no religion for him and his children, except for Islām.

Allāh Ta'ālā says,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ، رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ
وَمِن دُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ، رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ، وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ
نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ، إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ،
وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ، أَمْ كُنْتُمْ شُهَدَاءَ إِذْ
حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

And [mention] when Ibrāhīm was raising the foundations of the House and [with him] Ismā'il, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.

Our Rabb, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of ḥajj and 'umrah] and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

Our Rabb, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

And who would be averse to the religion of Ibrāhīm except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

When his Rabb said to him, "Submit," he said, "I have submitted [in Islām] to the Rabb of the worlds."

And Ibrāhīm instructed his sons [to do the same] and [so did] Ya'qūb, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims."

Or were you witnesses when death approached Ya'qūb, when he said to his sons, "What will you worship after me?" They said, "We will worship your deity and the deity of your fathers, Ibrāhīm and Ismā'il and Ishāq – one deity. And we are Muslims [in submission] to Him."⁸

Allāh Ta'ālā says,

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى كَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ، قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا
وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا

⁸ Sūrah Al-Baqarah: 127 - 133

نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنُحْنُ لَهُ مُسْلِمُونَ ، فَإِنْ آمَنُوا بِمِثْلِ مَا آمَمْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ، صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنُحْنُ لَهُ عَابِدُونَ

They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Ibrāhīm, inclining toward truth, and he was not of the polytheists."

Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Ibrāhīm and Ismā'il and Ishāq and Ya'qūb and the Descendants and what was given to Mūsā and 'Īsā and what was given to the prophets from their Rabb. We make no distinction between any of them, and we are Muslims [in submission] to Him."

So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing.

[And say, "Ours is] the religion of Allāh. And who is better than Allāh in [ordaining] religion? And we are worshippers of Him."⁹

Allāh Ta'ālā says,

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists.¹⁰

Allāh Ta'ālā will not accept a Dīn from anyone, besides the Dīn of Islām, which is Ḥanīf, i.e., turning away from every other way and path, and turning to Allāh Ta'ālā alone.

Allāh Ta'ālā says,

أَفَعَبَّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ، قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنُحْنُ لَهُ مُسْلِمُونَ ، وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

Say, "We have believed in Allāh and in what was revealed to us and what was revealed to Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, and the Descendants and in what was given to Mūsā and 'Īsā and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

And whoever desires other than Islām as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.¹¹

⁹ Sūrah Al-Baqarah: 135 - 138

¹⁰ Sūrah āl-'Imrān: 67

¹¹ Sūrah āl-'Imrān: 83 - 85

Whoever will seek a religion other than Islām, it will be rejected. Whoever will seek salvation in something other than Islām – with which Rasūlullāh ṣallallāhu ‘alayhi wa sallam was sent with, he or she will be amongst the losers and the destroyed.

Sayyidunā Abū Hurayrah raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, "I take an oath by the being in whose control is the life of Muḥammad, there is no Jew or Christian from this nation who hears of me and then dies without believing in the religion I have been sent with, except that he will be from the dwellers of the fire."¹²

As for the call to the alleged unity between Islām and other religions, it is of the most invalid falsehoods, and the greatest deception and slander.

How can rationality meet with error, truth with falsehood, īmān and kufr? If you are surprised, then you should have greater astonishment at the advocates of Abrahamism, that one of the foundations between Judaism, Christianity, and Islām, is that they all are monotheistic religions!

What kind of Tauḥīd is adhered to by those for whom Allāh Ta’ālā affirms polytheism?

Allāh Ta’ālā says,

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ، اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

The Jews say, "Uzayr is the son of Allāh"; and the Christians say, "Īsā is the son of Allāh." That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allāh destroy them; how are they deluded?

They have taken their scholars and monks as deities besides Allāh, and [also] the Īsā, the son of Maryam. And they were not commanded except to worship one deity; there is no deity except Him. Exalted is He above whatever they associate with Him.¹³

Is this equal to Tauḥīd of Allāh Ta’ālā, which is the highest of the beliefs in Islām?

Allāh Ta’ālā says,

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً انتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

O People of the Scripture, do not commit excess in your religion or say about Allāh except the truth. The Messiah, Īsā, the son of Maryam, was but a messenger of Allāh and His word which He directed to Maryam and a soul [created at a command] from Him. So believe in Allāh and His messengers. And do not say, "Three"; desist – it is better for you. Indeed, Allāh is but one God.

¹² Muslim

¹³ Sūrah at-Taubah: 30, 31

Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.¹⁴

As for the wide gap between the deification of man, and polytheism with Allāh Ta'ālā on one side, and taking man completely out from the framework of divinity, limiting it to Allāh Ta'ālā alone on the other hand;

A Muslim does not call to false beliefs that contradict the Ḥanīf Dīn. As for the non-Muslims, especially the Ahl-ul-Kitāb, they are called to believe in One Allāh alone.

Allāh Ta'ālā says,

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَعُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say, "O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."¹⁵

Allāh Ta'ālā says,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ، وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Your ally is none but Allāh and [therefore] His Messenger and those who have believed – those who establish prayer and give zakāh, and they bow [in worship].

And whoever is an ally of Allāh and His Messenger and those who have believed – indeed, the party of Allāh – they will be the predominant.¹⁶

Allāh Ta'ālā says,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

The believing men and believing women are allies of one another.¹⁷

Allāh Ta'ālā says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among

¹⁴ Sūrah an-Nisā': 171

¹⁵ Sūrah āl-'Imrān: 64

¹⁶ Sūrah al-Mā'idah: 55, 56

¹⁷ Sūrah at-Taubah: 71

you – then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.¹⁸

Abrahamia denies and invalidates the Islāmic Sharī'ah that Allāh Ta'ālā revealed to the seal of the Ambiyā', Muḥammad ṣallallāhu 'alayhi wa sallam, which He commanded that we implement, and judge by it. This is stated in many verses of the Noble Qur'ān.

Allāh Ta'ālā says,

تُمْ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.¹⁹

Allāh Ta'ālā says,

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَم أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ، أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوفُونَ

And judge, [O Muḥammad], between them by what Allāh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allāh has revealed to you. And if they turn away – then know that Allāh only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

Then is it the judgement of [the time of] ignorance they desire? But who is better than Allāh in judgement for a people who are certain [in faith].²⁰

Allāh Ta'ālā says,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ، أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا

O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.

Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to ṭāghūt while they were commanded to reject it; and Satan wishes to lead them far astray.²¹

¹⁸ Sūrah al-Mā'idah: 51

¹⁹ Sūrah al-Jāthiyah: 18

²⁰ Sūrah al-Mā'idah: 49, 50

²¹ Sūrah an-Nisā': 59, 60

Then, the invention of a religion and its inclusion of rituals or fabricated laws, like the common prayer between the followers of the various religions and other things are not permitted in the Shari'ah. This is according to the consensus of the scholars and people of knowledge.

Allāh Ta'ālā says,

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.²²

Allāh Ta'ālā says,

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.²³

Sayyidah 'Ā'ishah raḍiyallāhu 'anhā reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "He who invents in our matter (religion) something that is not part of it, it will be rejected."

Then, in the call to Abrahamia, Islām is accused of shortcomings, and of not fulfilling the needs of the people. This contradicts what Allāh Ta'ālā informs us regarding the completion and perfection of Islām, the Dīn with which Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam was sent with.

Allāh Ta'ālā says,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as religion.²⁴

Allāh Ta'ālā says,

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.²⁵

The Dīn has been completed and perfected, messages (risālāt) have ended, and the door of Nubuwwah has been sealed with Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam.

²² Sūrah Al-A'rāf: 3

²³ Sūrah ash-Shūrā': 21

²⁴ Sūrah al-Mā'idah: 3

²⁵ Sūrah an-Nahl: 89

Allāh Ta'ālā says,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e., last] of the prophets. And ever is Allāh, of all things, Knowing.²⁶

In addition to the above, Abrahamia is nothing but a cunning and sly project; a means employed by the west and America in order to serve their goals, and achieve their interests at the expense of our legitimate interests and rights; it is to ensure the security and superiority of their Zionist allies, and to bring down the curtain on the Jewish occupation of Bayt-ul-Muqaddas, to destroy the Islāmic right to Palestine, to complete the Zionist occupation in the Middle East, and to give a religious cover to this satanic presence. This contains devastating damage that is not hidden from anyone.

Allāh Ta'ālā says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَزِدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَقَلِّبُوا خَاسِرِينَ ، بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.

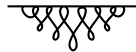
But Allāh is your protector, and He is the best of helpers.²⁷

والله تعالى اعلم بالصواب

Abdullah Kara

13 Rajab 1444 | 4 February 2023

Verified by: [Muftī] Raḍā-ul-Ḥaḡ ḥafīzahullāh



²⁶ Sūrah al-Aḥzāb: 40

²⁷ Sūrah āl-'Imrān: 149, 150