



جمعية وقت الحوار
للدعوة الإلكترونية

تصريح رقم 5031



The Approach of the Learned Muslims to New Muslims

Level Three

First Topic

The Miraculous Nature of the Qur'an



Introduction

The Noble Qur'an is a heavenly religious book revealed by Allah Almighty to His Prophet Muhammad, may the mercy and blessings of Allah be upon him, to convey to people the message of faith and monotheism.

Besides being a divine message to all the worlds, it is also an everlasting miracle in all its linguistic, scientific, religious and other aspects. Prophet Muhammad, may the mercy and blessings of Allah be upon him, used it in calling people and guiding them to Islam. It contains proofs that point to the truthfulness of his mission. Here we mention some of these signs and miracles, beginning with the Qur'an itself.



The Qur'an

The Noble Qur'an is in itself a miracle for anyone who reflects and contemplates. It is a lasting miracle until the Day of Judgment. It is a miracle that is constantly renewed, not ending with successive generations nor altered by changing circumstances. Allah says: **(This is the Book about which there is no doubt, a guidance for the righteous)** [Al-Baqarah: 2].

Unlike previous scriptures that were not safe from distortion and alteration, Allah has undertaken to preserve the Qur'an from loss, or people adding or removing from its content. Allah Almighty says: **(It is We Who have sent down the Reminder, and it is We Who will preserve it)** [Al-Hijir: 9].

This preservation is one of the greatest miracles of the Qur'an. More than 1400 years have passed since its revelation, yet not a single letter has changed despite repeated attempts by the enemies of Islam to cast doubts about it. Preserved in hearts and recorded in manuscripts.

As Arabs were masters of eloquence, rhetoric and oratory, Allah made the greatest miracle of our Prophet Muhammad, may the mercy and blessings of Allah be upon him, among his people the Qur'an, that was revealed in their language as a challenge to them. Yet, they claimed that it was authored by our kind Messenger.

So, Allah Almighty challenged them to bring ten chapters like it, then challenged them to bring a single chapter like it, but they were unable even to produce a part of that. Allah says: **(If you are in doubt concerning that which We have sent down upon Our slave, then produce a chapter like it and call upon your helpers other than Allah, if you are truthful)** [Al-Baqarah: 23].



The stages of embryo development

Within the Qur'an are verses that indicate its great virtue and contain many lessons, examples and miracles. The human mind stands in amazement before these. The Qur'an continues to amaze human beings with the scientific, sharia and rhetorical miracles it contains. Among these is what the noble verses revealed about the stages of embryonic development; that anatomical description which came long before science reached these facts in modern times.

Allah says: **(O people, if you are in doubt concerning the Resurrection, then We surely created you from dust, then from a drop of sperm, then from a clot, then from a lump of flesh – formed or unformed – so that We may make it clear to you [Our power]. We settle in the wombs whatever We will for an appointed term. Then We bring you out as infants)** [Al-Hajj:5].



The movement of the Sun, Earth and Moon

Numerous verses refer to the continuous movement of these celestial bodies around themselves and along constant orbits.

The Almighty says: **(It is He Who created the night and the day, the sun and the moon – each floating in its orbit)**. [Al-Anbiya: 33], and says: **(He has subjected the sun and the moon, each running its course for an appointed term. Indeed, He is the All-Mighty, Most Forgiving)** [Az-Zumar: 5].

Modern science has proven that these bodies rotate around their own axes and follow known paths at different speeds.



The Mountains

The Qur'an's mention about the creation of mountains is detailed: they are like pegs and firm anchors, and they have different and varied colors. These facts were unknown to humanity before and were only discovered by modern science recently.

The Almighty says: **(And the mountains as stakes)** [An-Naba:7], and says: **(...and He placed firm mountains on the earth so it does not shake with you; and He spread therein all kinds of creatures)** [Luqman: 10].

The first verse indicates that mountains are like pegs for the earth; a part of them appears on the surface, and most of them are sunk inside it. The second verse indicates that mountains are stabilizers whose function is to keep the earth from convulsing and moving, and this is what modern scientific theories have established.



Salt water does not mix with fresh water

Allah Almighty says: **(It is He Who merges the two bodies of water: one fresh and palatable and the other salty and bitter, and He has made between them a barrier and an insurmountable partition).**

[Al-Furqan:53],

and says: **(He merges the two seas meeting together, yet between them is a barrier so that they do not cross)** [Ar-Rahman: 19-20].

These verses were revealed to our noble Prophet while he was in an environment far from seas and rivers, at a time when science had not yet discovered - as the Qur'an did - the impossibility of mixing fresh and salty water due to their densities and compositions and the formation of a barrier between them until much later.

Sources

(1*) The Developing Human, Prof. Keith Moore & Prof. T. Persaud, 6th edition – and The Qur'an, the Torah, the Bible and Science*, Maurice Bucaille.

(2*) The Qur'an, the Torah, the Bible and Science*, Maurice Bucaille.

(3*) Understanding Earth, Grotzinger & Jordan, pg. 630 (2014), and The Qur'an, the Torah, the Bible and Science*, Maurice Bucaille.

(4*) Same as above.

Second Topic

Calling to Allah – Its Rulings and Virtues

Introduction

Preaching to Allah has great importance and noble effects. Preaching to Allah is the way of the Messengers, peace be upon them, and their followers until the Day of Judgement.

The need for it is clear; the entire community, from the first to the last, needs calling to Allah, insight into His religion, encouragement toward it and steadfastness upon it. Allah has promised a great bounty and immense reward for those who undertake this task, due to its importance and effect on all people.



Who is responsible

for preaching to Allah?

Every Muslim man and woman is responsible for calling to Allah to the extent of his or her ability and knowledge. The Islamic community consists of both men and women; it is not restricted to scholars – or as some call them “men of religion,” which is an incorrect term – to perform this duty. It is obligatory upon everyone. Scholars, because of their breadth of knowledge and familiarity with its details, have the responsibility to convey its particulars, rulings and meanings.

Allah Almighty says: **(Say [O Prophet], “This is my way. I call to Allah with clear evidence – I and those who follow me. Glory be to Allah, and I am not one of those who associate partners with Him.”)**

[Yusuf:108].

The followers of the Messenger, may the mercy and blessings of Allah be upon him, call to Allah with insight – meaning knowledge and certainty – just as their Messenger used to call, according to the ability, knowledge and status they have.



Some virtues of calling to Allah

1 It is the work of the Messengers of Allah

It is sufficient among the virtues of calling to Allah that the caller emulates the work of all the Messengers and Prophets, for which Allah sent them to humanity. Without exception, they called their peoples to believe in Allah and to worship Him alone, as prescribed to them. Allah says about Noah, peace be upon him: **(Indeed, We sent Noah to his people. He said, "O my people, worship Allah; you have no god other than Him)** [Al-Araf: 59], and He said about Shu'ayb, peace be upon him: **(And to the people of Midian We sent their brother Shu'ayb. He said, "O my people, worship Allah; you have no god besides Him)** [Hud: 84].

Thus, did all the messengers of Allah: they called to Allah and to worshipping Him alone without any associates, and called to disavowal the worship of anything else. Allah says: **(Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods)** [An-

Nahl: 36].

2 Immense reward

It is authentically reported that the Prophet, may the mercy and blessings of Allah be upon him, said to Ali **(may Allah be pleased with him): (By Allah, for Allah to guide one man through you is better for you than red camels).**

Red camels were the most prized and valuable property of the Arabs. Guiding a single person is better than the most precious wealth. In this, the Prophet affirms a great principle: he came as a guide, was sent as a bringer of glad tidings and a warner, and taught his companions this principle and urged them to practice it.

3 Ongoing reward

The Prophet may the mercy and blessings of Allah be upon him said: **(Whoever calls to guidance will have a reward like the rewards of those who follow him, without any decrease in their rewards).**

This also shows us the virtue of calling to Allah and its great good: the caller will be given the like of the rewards of those whom Allah guides through him/her, no matter how many are guided; and that his/her reward continues to increase as long as those he/she called to Islam perform righteous acts. This reward will remain even after one's death. The Prophet Muhammad said: **(When the son of Adam dies, his deeds cease except for three: ongoing charity, knowledge from which benefit is gained, or a righteous child who supplicates for him).**

4 Salvation from loss

Calling to Allah is a reason for salvation from the loss mentioned by Allah in His words: **(By the time, man is in utter loss, except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience)** [Al-Asr: 1-3].

Consider that Allah mentioned that loss will not occur for those who combine faith, righteous deeds, and advising people, encouraging them to uphold truth and calling them to it, and being patient with what occurs along the way.

5

Reason for Allah's praise and great reward

Calling to Allah and guiding to His way is a reason for the praise of the Lord, the supplication of the angels and all creatures. The Prophet **(may the mercy and blessings of Allah be upon him)** said: **(Allah and His angels, even the ant in its hole and the fish in the sea, send blessings upon the one who teaches people good).**

It is also among the reasons for attaining great rewards and increasing good deeds. Allah says: **(There is no good in much of their private talks, except for one who enjoins charity, kindness, or reconciliation between people).** [An-Nisa: 114]

Third Topic

Examples of the Prophets' Methods of Preaching to Allah

Introduction

Allah the Most High chose His noble Prophets and Messengers (peace be upon them) to call people and bring them out of darkness into the light, to His path of monotheism and away from associating anything with Him, and to worship Him and follow His laws. He knows best whom to choose and select, and He provided them with miracles, attributes and virtues that assisted and supported them. Therefore, they are the role models and highest examples that anyone who embarks on the path of calling to Him must follow and emulate in their methods, characteristics and approaches. Some Prophets were sent to a particular nation, while others were sent to all people; therefore, their approaches and methods varied according to those they were sent to, but they were united in their goals and what they called to.

The issue of monotheism is the foundation and core of all those missions; it is the basis that the prophets and messengers sought to establish – worshipping Allah alone, following His commands, avoiding His prohibitions. The evidence for this is abundant: Allah says: **(Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods)** [An-Nahl: 36], and said: **("We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.")** [Al-Anbiya: 25], and said: **(...He said, "O my people, worship Allah; you have no god other than Him)** [Hud: 50].



Noah (peace be upon him)

Noah called his people day and night, secretly and openly; taking into account the varying states and temperaments of people. Because his mission lasted for many long years with only a few who were guided, this diversity of approach was necessitated. Allah says: **(He said, "My Lord, I have surely called my people night and day, but my call only drove them further away. Every time I call them so that You may forgive them, they thrust their fingers into their ears and cover their faces with their garments, and persist in obstinacy and grow extremely arrogant. Then I called them openly, then I addressed them in public and in private)** [Nuh: 5-9].

Noah knew that some people were too proud to accept an open invitation in front of others; so he invited them in private to free them from such social constraints, while at the same time he did not abandon the public call to the masses, stirring collective dialogue and discussion, with a broader effect and stronger argument.

The story of Noah's call to Allah carries a message for all callers: the necessity of patience and bearing the hardship of this task, that results and guidance may not bear fruit immediately, and that they may encounter some harm, as Noah faced mockery and ridicule.



Abraham (peace be upon him)

Abraham called his father with utmost courtesy, gentleness and kindness befitting the position and virtue of parenthood, hoping for his guidance and wishing that he would follow the straight path. He pointed out obvious proofs concerning his father's worship of idols that neither hear nor see. Allah Almighty says: **(And mention in the Book [the story of] Abraham. He was indeed a man of truth and a prophet. When he said to his father, "O my dear father, why do you worship something that neither hears nor sees nor benefits you in any way? O my dear father, there has come to me some knowledge that has not come to you, so follow me; I will guide you to a straight path).** [Maryam: 41-43].

Then he debated with his people using rational arguments, leading them gradually so that they themselves would judge their beliefs to be incorrect, with no evidence or proof. Allah says: **(Relate to them the story of Abraham, when he said to his father and his people, "What do you worship?" They said, "We worship idols and remain devoted to them." He said, "Do they hear you when you call upon them? Or can they benefit or harm you?" They said, "No, but this is what we found our forefathers doing.")** [Ash-Shu'ara: 69-74].

Prophet Abraham also debated Nimrod – a king proud of his power and might – in a way suited to him and that would influence his entourage by showing that he was merely a human who couldn't surpass being a human that no matter how oppressive or strong he would appear. Allah says: **(Have you not considered the one who argued with Abraham about his Lord, as Allah had given him kingship? When Abraham said, "My Lord is the One Who gives life and causes death." He said, "I give life and cause death." Abraham said, "It is Allah Who brings the sun from the east, so bring it from the west." Thus the disbeliever was dumbfounded, and Allah does not guide the wrongdoing people).** [Al-Baqarah: 258].



Moses (peace be upon him)

Moses adopted with his people and with Pharaoh the same methods with which all the messengers and prophets begin: gentleness and kindness, following the command of his Lord. Allah says: **(Go, both of you, to Pharaoh, for he has certainly transgressed all bounds. But speak to him gently, so that he may take heed or fear Allah.)** [Taha: 43-44].

When those did not produce the hoped-for results, Allah inspired him with a miracle that suited his people and what they had mastered of magic, that it might be a cause of their guidance - which indeed happened for some of them. Allah Almighty says: **(Thus the truth prevailed, and all what they did was proven to be false).** [Al-Araf: 118].

This miracle was particular to Moses and not for others; nonetheless, we learn from it that the caller to his Lord should seek what suits his people and those around him, what will have more effect on them and be more acceptable.



Jesus (peace be upon him)

Jesus (peace be upon him) came renewing the call of Moses, and Allah revealed to him the Gospel confirming the Torah that came before it. Allah says: **(And [remember] when Jesus, son of Mary, said, "O Children of Israel, I am truly a messenger of Allah to you, confirming the Torah which came before me)** [As-Saf: 6].

He called his people to pure monotheism, as did all the prophets and messengers, and to renounce polytheism and any partners of Allah. Allah is One with no partner; Jesus has no status with Allah other than that of any messenger. Allah Almighty says: **(I did not tell them except what You ordered me – 'Worship Allah, my Lord and your Lord.' I was witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things)** [Al-Maida:117].

Christ used the method of encouragement frequently, including pointing out that he brought a law which permitted some of what had been forbidden to them in previous laws, in the hope that they would accept his call. Allah says: **(And [I have come] confirming the Torah that came before me, and to make lawful to you some of what was forbidden to you)** [Al-Imran:50]. Jesus reminded his people of the signs and evidences with which Allah supported him, hoping to enliven their hearts and stir their understanding.

Allah Almighty also said: **(And [will send him as] a messenger to the Children of Israel, 'I have come to you with a sign from your Lord that I make for you from clay the figure of a bird, then breathe into it, and it will become a bird by Allah's permission; and I heal the blind and the leper, and bring the dead to life by Allah's permission; and I inform you of what you eat and what you store in your houses. There is a sign in this for you, if you are believers)** [Al-Imran: 49].

Jesus was patient with them and endured their ingratitude and falsehood even with those great signs, when they called those signs "obvious magic." When he saw from many of his people's rejection and turning away, he decided to take from those who believed in him supporters to aid him and be a support for him. Allah says: **(When Jesus sensed disbelief from them, he said, "Who are my helpers in the cause of Allah?" The disciples said, "We are helpers of Allah. We believe in Allah; so bear witness that we are Muslims.")** [Al-Imran: 52].



The Seal of the Prophets: Muhammad (may the mercy and blessings of Allah be upon him)

Our noble Messenger (may the mercy and blessings of Allah be upon him) adopted various methods suited to each time and situation. At the beginning his call was secret and concealed, appropriate to its strength at that time, so that the weak who were guided would not be harmed by their people and leaders, until a group of the guided had formed who would be a support and aid. Then he began to proclaim the call openly, using gentle and easy methods to make it attractive and beloved.

Prophet Muhammad, may the mercy and blessings of Allah be upon him, pointed out the completeness of Islam compared to the deficiency of other systems, while taking into account sources of strength that would help people reconsider and come closer to accepting it, such as spreading virtues that were meaningful to his people like justice, chastity and honesty – all paired with the beauty and perfection of his character. Allah says: **(Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner)** [An-Nnahl:125].

Here we mention some of his methods in preaching to Allah::

1 Indirect guidance

This method appeared in several situations, such as his saying: "What is wrong with some people... **"without naming any individual. For example, in the story of Bareerah when he ascended the place of sermon, he said: "What is wrong with some people who stipulate conditions that are not in the Book of Allah."**

2 Preaching and reminding

The Prophet **(may the mercy and blessings of Allah be upon him)** would seize appropriate moments to admonish his companions with good counsel and soften their hearts at every suitable occasion. He would seize every convenient moment that brought Muslims together and affected them.

In the hadith of Al-'Irbad ibn Sariyah: **"The Messenger of Allah delivered a sermon that made our hearts tremble and our eyes weep. We said: O Messenger of Allah, this seems like a farewell sermon, so give us advice. He said: I advise you to fear Allah, and to hear and obey even if a slave is appointed over you. Whoever lives among you will see great differences, so adhere to my Sunnah and the Sunnah of the rightly-guided, rightly-guided caliphs; hold fast to it and cling to it with your molars; and beware of newly-invented matters, for every innovation is misguidance."**

3 Moderation and avoiding extremism

Part of the Prophet's guidance in his call was moderation, avoiding extremism in religion. He is our model in his call, teaching and compassion for people, and in staying away from extremism.

He said: **(The religion is easy, and no one overburdens themselves in religion except that it overwhelms him; so be moderate, draw near and give glad tidings).**

Gentleness with the ignorant and teaching with the best manner

Nothing demonstrates this better than the Prophet's handling of the Bedouin man who came to the mosque and urinated there.

How did he respond and treat him? In the hadith of Anas ibn Malik: **"While we were in the mosque with the Messenger of Allah, a Bedouin came and urinated in the mosque. The companions shouted at him, but the Messenger of Allah said: 'Do not interrupt him; leave him.' They left him until he finished. Then the Messenger of Allah called him and said: 'These mosques are not suitable for anything of this urine or filth; they are only for the remembrance of Allah, prayer and reading the Qur'an.' He then instructed a man to bring a bucket of water and pour it over it."**

Fourth Topic

Major misconceptions raised and keys to responding to them

Introduction

The remainder of this lesson deals with common questions and misconceptions about Islam and provides sufficient answers using references to the Qur'an, other scriptures, reason and historical facts.

What are the attributes of the Creator, and why is He referred to as “Allah”?

Christians, Jews and Muslims in the Middle East use the word “Allah” to denote the God, meaning the one true God, the God of Moses and Jesus. The Creator identifies Himself in the Qur’an with the name “Allah” and other names and attributes. The word “Allah” appears 89 times in the ancient version of the Old Testament. Among Allah’s attributes mentioned in the Qur’an are as follow:

The Creator

(“He is Allah, the Creator, the Maker, the Shaper; to Him belong the most beautiful names. Whatever is in the heavens and the earth glorifies Him, and He is the Almighty, the All-Wise.”) [Al-Hashir: 24].

The First and the Last

(He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything)

[Al-Hadid: 3].

The Director and Disposer

(He arranges the matter from the heaven to the earth.) [As-Sajda: 5].

The All-Knowing, the Omnipotent

(Indeed, He has always been All-Knowing, Omnipotent.) [Fatir: 44].

He does not take on the image of any of His creation

(There is nothing like unto Him; He is the Hearing, the Seeing.) [As-Shura: 11].

He has no partner and no child

(“Say, He is Allah, One; Allah, the Eternal Refuge; He neither begets nor is born; and there is none comparable to Him.”) [Al-Ikhlās: 1-4].

He is just

Your Lord does not wrong anyone) [Al-Khaf: 49].



What is the tangible proof of the Creator's existence?

We see a rainbow and mirages, yet they have no substance; we believe in gravity without seeing it simply because physical science has established it.

Allah Almighty has said: **(No vision can encompass Him, but He encompasses all vision, and He is the Most Subtle, the All-Aware)** [Al-Anaam: 103].

As an analogy, a human cannot describe a non-material thing like an "idea" – its weight in grams, its length in centimeters, its chemical composition, color, pressure or shape, all cannot be described.

Therefore, the evidences for His existence are many for those who reflect on the laws of the universe and its signs. Allah says: **(Do they not see how Allah originates the creation then resurrects it? That is certainly easy for Allah. Say, "Travel through the land and see how He originated the creation, and then Allah will repeat it a second time. Indeed, Allah is Most Capable of all things.")** [Al-Ankaboot: 19-20].

Why does the Creator refer to Himself in the plural when He is One?

Allah's use of the word **"We"** to refer to Himself in many verses of the Qur'an expresses that He alone encompasses all attributes of beauty and majesty, and it conveys power and greatness in Arabic, just as in English the **"royal we"** is used for a person of high rank (king, monarch or sultan).

However, the Qur'an always emphasizes the Oneness of Allah in matters of worship.

What are the characteristics of the true religion?

The true religion must be in accordance with the natural disposition (fitrah) of the human being, which requires a direct relationship with its Creator without intermediaries and represents virtues and good qualities.

It must be one religion, easy and simple, understandable and uncomplicated, suitable for every time and place. It must be fixed for all generations, countries and kinds of people, with diversity in laws according to human needs in each era. It does not accept increase or decrease according to desires, as is the case with human customs and traditions. It must contain clear beliefs and not require an intermediary.

Religion is not taken through emotions but through correct proven evidence. It must cover all matters of life, across time and place, suitable for this world as well as the Hereafter, nurturing the soul without neglecting the body.

It must protect people's lives, preserve their honor and property, respect their rights and intellect. Whoever does not follow this path that agrees with his natural disposition lives in a state of turmoil and instability, feeling constriction in his chest and soul, in addition to punishment of the Hereafter.

Is belief in previous Messengers

essential in Islamic faith?

Belief in all the Messengers whom Allah sent to humanity without discrimination is a pillar of the Muslim's faith; his faith is not valid without it. Denying any messenger or prophet conflicts with the fundamentals of religion. All of Allah's prophets gave glad tidings of the coming of the final messenger Muhammad **(may the mercy and blessings of Allah be upon him)**.

Many of the prophets and messengers sent to different nations are mentioned by name in the Qur'an, such as Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Moses, David, Solomon, Jesus and others, while others are not mentioned. Allah says: **(We have sent messengers before you; of them are some whose stories We have told you, and some We have not. It was not for a messenger to bring a sign except with Allah's permission. But when the decree of Allah comes, judgment will be passed with justice, thereupon the people of falsehood will be in utter loss)** [Ghafir: 78].

What is the Qur'an?

The Qur'an is the last of the books sent by the Lord of the worlds. Muslims believe in all the books sent before the Qur'an: the scrolls of Abraham, the Psalms, the Torah, the Gospel, and others.

Muslims believe that the true message of all the books was pure monotheism – believing in Allah and worshipping Him alone. The Qur'an, unlike previous scriptures, is not restricted to a particular group or sect; there are no different versions of it; no change has been made to it. It is one version for all humanity.

The text of the Qur'an remains in its original Arabic language without change or alteration, preserved until this day and will remain so, as the Lord of the worlds promised to preserve it. It is circulated in the hands of all Muslims and memorized in the hearts of many of them.

The current translations of the Qur'an into different languages are merely translations of its meanings. Allah challenged Arabs and non-Arabs alike to bring something like this Qur'an. The Arabs at that time were masters of eloquence, rhetoric and poetry, but they realized that this Qur'an could not come from anyone other than Allah. This challenge has persisted for more than fourteen centuries, and no one has been able to meet it. This is among the greatest evidences that it is from Allah.

Why was the Qur'an

revealed in Arabic?

There are thousands of languages and dialects in the world. If the Qur'an had been revealed in one of these languages, people would have asked why not another. Allah sends the messenger in the language of his people; Allah chose His Messenger Muhammad to be the final messenger, and the Qur'an was in the tongue of his people.

He preserved it from alteration until the Day of Judgement. He likewise chose Aramaic for the Book of Christ. Allah Almighty says: **(We did not send any messenger but in the language of his people to make things clear for them)** [Ibrahim: 4].

Why do Muslims believe

the Qur'an is the Word of Allah?

Muslims believe the Qur'an is the Word of Allah because it was revealed as revelation to the Prophet Muhammad through the angel Gabriel. It is a book that has not been altered and has been preserved since its revelation. Allah says: **(It is We Who have sent down the Reminder, and it is We Who will preserve it)** [Al-Hijr: 9].

The Bible itself indicates the coming of another revelation after the Torah and the Gospel. In Isaiah 29:12 it says: **"Then the book will be given to one who is illiterate, and it will be said to him, 'Read this,' and he will say, 'I cannot read.'" This corresponds to what happened to Prophet Muhammad when Gabriel came to him and said, "Read," and he said, "I do not know how to read."**



Did Islam spread

by the sword?

For those who claim that Islam spread by force, one may ask: **“Which Muslim army invaded the east coast of Africa?!”** The word **“sword”** is not mentioned in the Qur’an even once.

The countries where Islam’s history did not witness wars are those where the majority of the world’s Muslims live today, such as Indonesia, India and China.

The evidence for that is the presence of Christians, Hindus and others to this day in the countries that Muslims opened, while there are few Muslims in the countries colonized by non-Muslims, which experienced genocidal wars and coercion to make people embrace their creed, such as the Crusades. No one is forced to enter Islam. Allah Almighty says: **(There is no compulsion in religion; the truth has been made distinct from falsehood)** [Al-Baqra: 256].

Today, Islam is the fastest-growing religion in America and Europe. Is there a sword compelling people in the West to embrace Islam in such numbers?! Islam spread through its just systems, its tolerance and its discourse through persuasion and logic that touches hearts and minds. Allah says: **(Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner)**

[An-Nahl: 125].

What is Islam's position on the doctrine of original sin?

The lesson that Allah taught humanity in accepting the repentance of Adam, the father of humankind, for eating from the forbidden tree is like the first forgiveness of the Lord of the worlds for humanity. There is no meaning to an inherited sin from Adam as Christians believe. No bearer of a burden shall bear the burden of another; every person bears his own sin alone. This is from the mercy of the Lord of the worlds upon us.

A person is born pure without sin and becomes responsible for his deeds beginning from the age of maturity. A person will not be held accountable for a sin he did not commit, nor will he achieve salvation except through his faith and righteous deeds.

Allah gave life to people and granted them free will as a test and trial; he is responsible only for his own actions. Allah says: **(...No bearer of burden can bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do. He is All-Knowing of what is in the hearts)**

[Az-Zumar: 7].

The Old Testament says: **"The fathers shall not be put to death for the children, nor the children for the fathers; each shall be put to death for his own sin"** (Deuteronomy 24:16). Just as forgiveness does not contradict justice, justice does not preclude forgiveness and mercy.

What is Islam's view of the crucifixion of Jesus?

Muslims believe that Jesus (peace be upon him) was not crucified. Rather, Allah raised him up to Himself, as He says: **(They did not kill him, nor crucify him, but [another] was made to resemble him)**

[An-Nisa: 157].

There are also differences between the gospels regarding the details of the crucifixion, indicating that the true narrative is unclear.

Additionally, there were ancient Christian sects that believed Jesus was not crucified, which agrees with the Islamic belief. The living, self-subsisting, not in need of anyone, powerful Creator does not need to die on the cross, incarnate in the form of Jesus for the sake of humanity, as Christians believe; He is the One Who gives life or takes it.

Therefore, Allah did not die and was not resurrected.

He protected and saved His messenger Jesus from being killed and crucified, just as He protected His messenger Abraham from the fire and Moses from Pharaoh and his soldiers, as He always does with His righteous servants.

Allah says: **(They said, 'We killed the Messiah, Jesus son of Mary, the messenger of Allah.' But they did not kill him nor did they crucify him; but [someone] was made to resemble him. Those who differ about it are in doubt. They have no knowledge of it except following conjecture. Certainly, they did not kill him. Rather, Allah raised him up to Himself. Allah is Mighty and Wise)** [An-Nisa: 157-158].

Why don't Muslims believe that Jesus is the son of God?

Muslims believe that God is One and Unique - He neither begets nor is begotten -just as mentioned in Surah Al-Ikhlās.

Allah Almighty says: **(Say: He is Allah, the One; Allah, the Absolute. He neither begets nor is born, and there is none comparable to Him)** [Al-Ikhlās 1-4].

The Bible itself indicates that Jesus (peace be upon him) was a prophet sent by God and not God's son. For example: **"And this is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent."** (John 17:3).

This clarifies that Jesus was a servant sent by God—not a deity and not the son of God.



Do Muslims believe in Jesus?

No one on earth honoured Christ as the Prophet Muhammad, may the mercy and blessings of Allah be upon him, did. Belief in Jesus is one of the pillars of Faith in Islam alongside belief in all of the Prophets. Prophet Muhammad said: **(I am the nearest of all people to Jesus, son of Mary, in this life and the hereafter.)** They asked: "How is that, O Messenger of Allah?" He said: "Prophets are brothers in faith although their mothers are different; their religion is one. There is no prophet between me and him). (Sahih Muslim).

The name of Christ -Jesus- is mentioned in the Qur'an twenty-five times, which is more often than the name of the Prophet Muhammad, may the mercy and blessings of Allah be upon him - which is mentioned four times. Mary, the mother of Jesus, was favored above all other women according to the Qur'an. She is the only woman mentioned by name in the Qur'an, and there is an entire chapter titled Maryam (**Mary**) named after her.



Is Islam a religion of extremism?

Extremism, and fanaticism are traits that the true religion forbids. The Qur'an calls in many verses for gentleness and mercy in dealings and advocates forgiveness and tolerance. For example, Allah Almighty says: **(By mercy from Allah you dealt gently with them; had you been harsh and hard-hearted, they would have scattered from around you. So pardon them, ask forgiveness for them, and consult them in affairs; and when you decide, put your trust in Allah. Indeed, Allah loves those who rely (on Him))** (Al-Imran 159).

Allah also says: **(Call to the way of your Lord with wisdom and good preaching and argue with them in the best way. Indeed, your Lord knows best who strays from His way, and He knows best those who are rightly guided)** (An-Nahl 125).

Islam's default ruling **(for issues in general)** is permissibility, except in a few matters that were prohibited for sound reasons, which are clearly mentioned in the Qur'an. For instance, Allah Almighty says: **(O children of Adam! Take your adornment at every place of worship and eat and drink, but do not be excessive. Indeed, He does not like those who exceed limits. Say: Who has forbidden the adornment of Allah which He has produced for His servants and the good things of provision? Say: They are for those who believe in this worldly life (but) exclusively (for them) on the Day of Resurrection. Thus We detail the verses for people who know. Say: My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin and oppression without right, and that you associate with Allah that for which He has not sent down authority and that you say about Allah that which you do not know)** (Al-A'raf: 31-33)

The religion attributes calls to extremism, or prohibitions without legitimate evidence to satanic actions. Allah Almighty warns: **(O mankind! Eat of what is lawful and good on the earth and do not follow the footsteps of Satan. Indeed he is to you a clear enemy. He only orders you to evil and indecency and to say about Allah that which you do not know)** (Al-Baqarah: 168-169).

Since Islam forbids idol worship, why do Muslims “worship” the Kaaba and face towards it in their prayers?

The Kaaba is the direction (qiblah) toward which Muslims face when praying. Muslims do not worship the Kaaba itself; rather, they worship Allah alone and prostrate to no one else.

Allah says 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 pleased. So turn your face toward al-Masjid al-Haram. And wherever you (believers) are, turn your faces toward it)** (Al-Baqarah 144).

Why do Muslim women wear the hijab?

The hijab was prescribed by Allah to preserve a woman's chastity and dignity. He says: **(O Prophet, tell your wives and your daughters and the believing women to draw their cloaks over themselves. That is more appropriate so that they may be recognised and not be harmed)** (Al-Ahzab 59).

The Bible also commands women to be modest and cover their heads. In 1 Corinthians 11:6 it says: **“For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.”**

This confirms that covering is part of the teachings of the prophets and is not exclusive to Islam. Today many women are objectified; advertisements and publications often feature images of half-naked women, sending an indirect message about a woman's value. By concealing her adornment the Muslim woman affirms her worth: she is an honored human being whose knowledge, culture and convictions - not the charms of her body - should determine how she is judged.

The Muslim woman also understands human nature. She does not display her beauty to strangers in order to protect society and herself from harm. It is an undeniable fact that a woman who proudly showed off her charms in public often wishes in old age that she and all women had worn the hijab.



Has Islam achieved equality for women with men?

A Muslim woman seeks justice, not absolute equality. Absolute equality with men would deprive her of many rights and her uniqueness. Imagine a person with two sons - one five years old and the other eighteen - wanting to buy each of them a shirt. Absolute equality would mean buying them shirts of the same size, which would cause one of them to suffer. Justice, however, is to give each one the appropriate size so that both are happy.

Today some women try to prove that they can do everything men do, but this often causes them to lose their uniqueness and privileges. Allah created women to do what men cannot do. Labour and childbirth are among the most severe pains, and religion honours women for bearing them. Islam gives a woman the right not to bear financial responsibilities or even to share her money with her husband - as often happens in the West. Conversely, Allah did not equip men to endure the pain of childbirth but gave them the strength for strenuous tasks like climbing mountains, construction and braving harsh weather.

If a woman loves climbing mountains and doing hard labour and claims she can do it like a man, she may do so, but she will still be the one to bear children, care for them and breastfeed them. A man cannot do this. So, taking on both roles doubles her burden when she could have avoided it. What many do not realize is that if a Muslim woman seeks her rights through international conventions at the expense of her Islamic rights, she actually loses out, because she enjoys more rights under Islam. Islam promotes the complementarity for which men and women were created, thereby ensuring happiness for all.



Why is a woman's share of inheritance half that of a man's?

Firstly,

in some cases a woman inherits the same amount as a man or even more. It depends on the degree of kinship between the deceased and the heir.

For example, if a person dies leaving a daughter and two brothers, the daughter inherits 50% of the estate, while each brother receives only 25%. This is because the daughter is closer to the deceased (her father) than his brothers.

Secondly,

a man receives a larger share in some cases because he is financially responsible for the family. In Islam a woman has no financial obligations; the responsibility rests entirely on the man. Before marriage her father or brother must provide for her housing, food, clothing and other needs.

After marriage this responsibility transfers to her husband or son. Thus, inheritance distribution in Islam takes these responsibilities into account rather than discriminating between men and women.

Why does Islam permit polygamy?

Islam allowed polygamy to achieve social justice and protect women, but it restricted it with justice. Allah says: **“Marry whatever women you like, two, three or four; but if you fear that you cannot be just, then (marry) one only.”** (An-Nisa 3).

The Bible itself mentions that God’s prophets had more than one wife. For example, the prophets Abraham, Jacob, David and Solomon **(peace be upon them)** all had multiple wives. Genesis 4:19 says: **“Lamech took for himself two wives.”**

And in 1 Kings 11:3 it is written: **“He (Solomon) had seven hundred wives of royal birth and three hundred concubines.”**

This shows that polygamy existed in earlier divine laws and was not prohibited. Before the Qur’an was revealed there was no limit to the number of wives; some men had dozens or even hundreds. Islam came to limit the number to four wives and allowed a man to marry two, three or four women on the condition of justice among them.

Reasons that justify polygamy include:

- Wars that kill large numbers of men, since men are the ones who fight, leaving more women than men.
- It is scientifically known that the average lifespan of females is longer than that of males.
- The number of women in the world exceeds that of men. For example: in the United States there are about 7.8 million more women than men; in Britain 4 million; in Germany 5 million; and in Russia 9 million.
- In societies where polygamy is legally prohibited it is common for men to have mistresses and multiple extramarital relationships. This is an implicit admission of polygamy, but it is illegal and leaves women without rights. Islam came to correct this: it preserves a woman’s rights and dignity, elevating her from a mistress to a wife with legal rights for herself and her children. It is remarkable that some societies have no problem accepting cohabitation without marriage, same-sex marriage, or children born without a recognized father - yet they do not tolerate lawful marriage between a man and more than one woman. Islam is wise in this matter. It explicitly allows a man to marry more than one wife - up to four - provided he meets the conditions of justice and ability. It offers a solution for a woman who cannot find a single man to marry except one who already has a wife, rather than forcing her into being a mistress.

Why did the Prophet Muhammad marry Lady Aisha when she was young?

The Prophet's marriage to Lady Aisha (may Allah be pleased with her) accorded with the social customs of the time and was considered acceptable. It was ordained by Allah for a great wisdom: Lady Aisha became one of the most knowledgeable women and one of the greatest transmitters of prophetic traditions, conveying vast knowledge to the Muslim community.

Interestingly, the Prophet's enemies at the time hurled many accusations at him -calling him a poet or madman - yet none ever criticized him over this marriage. The story has only recently been raised by some malicious people. Either it was a normal practice of the era - history recounts stories of kings marrying at a young age, such as Mary in Christian tradition being betrothed to a ninety-year-old man before conceiving Jesus, or Queen Isabella of England in the eleventh century marrying at eight - or the story is not as some imagine.

The Bible does not specify a specific age for marriage but states that it occurs upon reaching maturity. For instance, Genesis 24:67 says: **"Then Isaac brought her into his mother Sarah's tent; and he took Rebekah, and she became his wife, and he loved her."**

Rebekah (may Allah be pleased with her) was young when she married Prophet Isaac, showing that the marriage of young girls was common in those times. Moreover, neither the prophetic biography nor Sahih al-Bukhari reports that Lady Aisha complained about her marriage. On the contrary, narrations emphasize her profound love for the Prophet, confirming that their relationship was built on affection and consent.

Why does Islam prohibit sexual relations outside marriage?

Islam forbids sexual relations outside the framework of marriage to protect society from moral chaos and social problems such as the spread of diseases, family breakdown and loss of lineage, and to protect women from exploitation. Allah Almighty says: **(And do not approach adultery. Indeed, it is an abomination and an evil way.)** (Al-Isra 32).

The Bible itself prohibits adultery: **"You shall not commit adultery."** (Exodus 20:14).

Therefore, Islam did not introduce anything new in this respect; it confirmed what earlier divine laws taught.



How has Islam honored women?

Islam honored women by absolving them of the burden of Adam's sin, contrary to other beliefs, and sought to elevate their status. In Islam Allah forgave Adam and taught us how to return to Him whenever we sin. Allah says: **"Then Adam received words (of revelation) from his Lord, and He turned toward him in mercy. Indeed, He is the Oft-Returning, the Most Merciful."** (Al-Baqarah 37).

Mary, mother of Jesus (**peace be upon them**), is the only woman mentioned by name in the Qur'an. Women play significant roles in many Qur'anic narratives—for example, Bilqis, the Queen of Sheba. Her story with Prophet Solomon culminated in her belief in and submission to the Lord of the worlds. The Qur'an says: **"Indeed I found a woman ruling over them; she has been given all things and she has a great throne."** (An-Naml 23).

Islamic history shows that the Prophet Muhammad, may the mercy and blessings of Allah be upon him, consulted women and took their opinions in many situations. Islam dramatically improved the status of women compared with ancient Arab cultures: it forbade burying baby girls alive, recognized women as independent persons, regulated marriage contracts, preserved a woman's right to a dowry, ensured her inheritance rights and her right to own property and manage her own money.

Allah commanded men to spend on women and safeguard their wealth without imposing any financial obligations on women. Islam preserved a woman's identity by allowing her to retain her family name even after marriage.

The Prophet praised women and urged the protection of their rights.

- He said: **"The most complete of the believers in faith is the one with the best character, and the best of you are those who are best to their women."** (Narrated by Tirmidhi).
- Allah Almighty says: **"Indeed, the Muslim men and Muslim women, the believing men and believing women, the devout men and devout women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward."** (Al-Ahzab 35).
- He also says: **"Whoever does righteous deeds, whether male or female, while being a believer – We will surely grant them a good life, and We will surely reward them according to the best of what they used to do."** (An-Nahl 97).
- And: **"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for people who give thought."** (Ar-Rum 21).
- And He further instructs: **"They ask you concerning women. Say: Allah instructs you concerning them and (whatever) is recited to you in the Book concerning the orphan girls to whom you do not give what is prescribed for them, yet whom you desire to marry, and the children who are weak, and that you maintain justice for orphans. And whatever good you do – indeed, Allah is ever knowing of it. And if a woman fears from her husband contempt or evasion, there is no blame on them both if they reconcile; and reconciliation is better. And greed has been made present in the souls. But if you do good and are mindful (of Allah) – indeed Allah is aware of what you do."** (An-Nisa 127-128).



Why do Muslims not eat pork?

Islam forbids pork because it is harmful to health and impure. Allah says: **"He has only forbidden to you carrion, blood, the flesh of swine, and that which has been dedicated to other than Allah."**

(Al-Baqarah 173).

The Bible also forbids eating pork. In Leviticus 11:7-8 it states: **"And the pig, because it divides the hoof but does not chew the cud – it is unclean to you. You shall not eat of their flesh nor touch their dead carcasses; they are unclean to you."**

This proves that the prohibition of eating pork is not unique to Islam but also found in previous laws. Moreover, it is known that the Law of Moses is also the law of Jesus. In the New Testament Jesus said: **"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil. For assuredly I say to you, until heaven and earth pass away, not one jot or one tittle will by no means pass from the law until all is fulfilled. Whoever therefore breaks one of the least of these commandments and teaches men so shall be called least in the kingdom of heaven. But whoever does and teaches them, he shall be called great in the kingdom of heaven."** (Matthew 5:17-19).

Accordingly, eating pork is considered forbidden in Christianity as it was in Judaism.



Why did Islam forbid drinking alcohol?

Allah distinguished human beings from other creatures by giving them reason, and He prohibited whatever harms them or harms their minds and bodies. Therefore, He forbade everything intoxicating because it clouds and damages the mind and leads to great corruption.

A drunk person might kill, commit adultery or theft and cause numerous other harms. Allah says: **“O you who believe! Intoxicants, gambling, (sacrificing on) stone altars and divining arrows are an abomination of Satan’s work, so avoid them that you may prosper.”** (Al-Ma’idah 90).

Its prohibition is based on its great harm to individuals and society. Wine is also forbidden in Christianity and Judaism, although many today do not observe that. The Bible says: **“Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise.”** (Proverbs 20:1).

and: **“Do not get drunk with wine, which leads to debauchery.”** (Ephesians 5:18). When considering harm to both the individual and society together, alcohol is the most harmful drug of all; it ranks first in causing damage.



Why does Allah punish with fire?

Imagine a person who disowns his parents, insults them and throws them out of his home onto the street. How would we feel about this person? If someone then said, **“I will invite him into my home, honor him, feed him and thank him for what he did,”** would people value such an action? Would they accept it? To Allah belongs the highest example: what do we expect to be the fate of someone who rejected his Creator and disbelieved in Him? Those who are punished by fire are placed in their rightful place. They despised peace and goodness on earth and therefore do not deserve the bliss of Paradise.

What should happen to someone who tortures children with chemical weapons, for example? Should he enter Paradise without accountability? Their crimes are not limited to a moment; they are entrenched traits. Evil can also emanate from hearts filled with envy and jealousy that sow conflict among people. Justice demands that their punishment be the Fire, which suits their nature.

Allah Almighty says: **“As for those who deny Our signs and become arrogant toward them – those are the companions of the Fire; they will abide therein eternally.”** (Al-A'raf 36).

Being just requires that Allah be vengeful alongside His mercy. In Christianity God is portrayed as **“love”** only; in Judaism He is portrayed as **“anger”** only. In Islam Allah is both just and merciful. He possesses all the most beautiful Names and attributes of majesty and perfection.

In practical life we use fire to purify metals such as gold and silver from impurities. Likewise, Allah uses the Fire in the Hereafter to purify His servants from sins and misdeeds. Eventually He will bring out of the Fire - by His mercy - everyone who has even a mustard seed of faith in their heart.

God is merciful and the source of all goodness.

Why does He not admit us all into Paradise without accounting?fire?

In reality Allah wants faith for all of His servants. He says: **"He is not pleased with disbelief for His servants; but if you are grateful, He is pleased for you. No bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of what is within the breasts."** (Az-Zumar 7).

If Allah admitted everyone into Paradise without accounting it would be a flagrant violation of justice. He would treat His Prophet Moses and Pharaoh alike, and every oppressor and his victims would enter Paradise as though nothing had happened.

There must be a mechanism to ensure that those who enter Paradise do so on the basis of merit. The beauty of Islamic teachings is that Allah, Who knows us better than we know ourselves, has informed us that we have what is necessary to earn His pleasure and enter Paradise. He says: **"Allah does not burden a soul beyond its capacity."** [Al-Baqarah 286].

Why do Muslim women cover their bodies differently from men?

The entire world acknowledges the obvious difference in physical makeup between men and women; for example, men's and women's swimwear in the West differ.

Women cover their bodies entirely to ward off temptation. Has anyone ever heard of a woman raping a man?

Women in the West march demanding their rights to a safe life free from harassment and rape; we have never heard of similar marches by men.

Why is a woman not allowed to marry four husbands at the same time, while a man is allowed to marry up to four wives?

A very important point often ignored in modern society is the right given to a woman by Islam that is not given to a man. A man's marriage is limited to unmarried women only, while a woman can marry a man whether he is unmarried or not, provided he has less than four wives and the condition of justice and capability is met.

Therefore, the woman has a wider range of men to choose from; she has the opportunity to see how he treats his other wife and enter marriage with knowledge of his ethics.

Even if we assumed the possibility of protecting the rights of children through DNA testing with scientific advancement, what is the fault of children who come into the world to find their mother introducing them to their father through such tests? How would their psychological state be? How can a woman fulfil the role of a wife to four men given her changing mood?

Is the method of slaughtering animals in Islam inhumane?

The Islamic method of slaughtering – cutting the animal's throat and windpipe with a sharp knife – is more merciful than stunning or strangulation which cause the animal to suffer. Once blood flow to the brain is cut, the animal feels no pain.

The convulsions at slaughter are not due to pain but to the rapid flow of blood, which facilitates the draining of all the blood, unlike other methods which keep the blood inside the animal's body, harming the health of those who consume it.

The Prophet (may the mercy and blessings of Allah be upon him) said: **"Allah has prescribed excellence in all things. If you kill, kill well; if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal."**

Why did Islam prohibit riba (interest)?

The concept of money in Islam is that it is for commerce, exchanging goods and services, and for building and construction. When we lend money with the purpose of making money, we take it away from its original purpose as a medium of exchange and development and make it a goal in itself. The interest charged on loans is an incentive for lenders since they face no risk of loss. Over the years, the cumulative profits they obtain will increase the gap between the rich and the poor.

In recent decades governments and institutions have become heavily involved in this area. We have seen many examples of the collapse of the economic system of some countries. Riba has the ability to spread corruption in society - in a way other acts cannot. From Christian principles, Thomas Aquinas condemned usury or borrowing with interest. The Church, due to its great religious and temporal role, generalized the prohibition of usury to its subjects after committing to forbidding it to clergymen from the 2nd century. Plato regarded interest as exploitation practiced by the rich on the poor members of society. Interest-related transactions were prevalent in Greek times; a creditor could sell the debtor into slavery if he failed to pay his debt. Among the Romans the situation was no different.

It is noteworthy that this prohibition was not subject to religious influences; it happened more than three centuries before the advent of Christianity.

The Gospel forbade its followers to deal with usury, and so did the Torah before. Allah says: **"O you who believe, do not consume usury multiplied and manifold, and fear Allah so that you may prosper,"** [Al-Imran: 130], and: **"Whatever you give in usury so that it may increase through other people's wealth will not increase with Allah; but whatever you give in charity desiring the face of Allah - those are the multipliers."** [Ar-Room: 39].

The Old Testament also forbade usury: **"If your brother becomes poor and his means fail with you, support him as you would a stranger or sojourner, and he shall live with you. Take no interest or profit from him, but fear your God, that your brother may live with you. You shall not lend him your money at interest, nor give him your food for profit."**

Usury is prohibited in Christianity as it was prohibited in Judaism, as stated in the Qur'an: **"Because of wrongdoing by those who were Jews, We forbade them good things that had been lawful to them and for their taking of usury when they had been forbidden from it, and for consuming people's wealth unjustly. We have prepared a painful punishment for the disbelievers among them."** [An-Nisa: 160-161].

Questions on Level **Three**



First Topic

Miracles of the Qur'an

1. True or False: **The miracle of the Qur'an is limited only to the Arabs during the time of Prophet Muhammad.**

Answer: False

Source: "The Holy Qur'an is a miracle in itself for those who reflect and contemplate. It is a miracle that will endure until the Day of Judgment; a continuous miracle, that will not cease even with the passing of generations".

2. Multiple Choice: **What proves that the preservation of the Qur'an is one of its major miracles?**

- A. Succession of the Rightly-Guided Caliphs.
- B. Frequent occurrence of words.
- C. The passing of 1400 years without any alteration to the words of the Qur'an.
- D. It being written down during the Abbasid era.

Answer: C. The passing of more than 1400 years without any alteration to the Qur'an – not even a single letter.

3. Connecting two pieces of information: **The challenge for anyone to even produce a single surah such as the Qur'an's surahs, and the extreme eloquence of the Arabs. What is the relation between the two?**

Answer: The Qur'an challenged the Arabs, who were people of eloquence, with the challenge of producing verses (of the Qur'an). This proved beyond their capabilities, which indicates the Qur'an's divine origin.

Source: "Then Allah challenged them to come with even one surah like a surah in the Qur'an – yet they were unable to".

4. Explaining and analyzing: **Why is the description of the stages of the fetus in the Qur'an considered a miraculous aspect?**

Answer: Because it is an accurate description that long predates scientific discoveries, indicating the mention came from a divine source.

Source: "This precise anatomical description was provided long before science had reached these facts".

Second Topic

Calling people to Allah, its rulings and virtues

1. True or False: **Preaching to Allah is the duty of scholars and is not a must for others to do.**

Answer: False

Source: "Calling people to Allah is the duty of all male and female Muslims, according to their abilities."

2. Multiple Choice: **What are the most prominent virtues of calling to Allah?**

- A. Increasing the number of preachers.
- B. It was the mission of the Prophets.
- C. It improves one's image.
- D. It improves one's speaking skills

Answer: B. It was the mission of the Prophets.

Source: "It is enough that from the virtues of preaching to Allah is that the preacher is following and imitating the role of Prophets".

3. Connecting two pieces of information: **Guiding a single person to Islam, and the virtues of valuable red camels. What is the relation between the two?**

Answer: Guiding one person to Islam through preaching to them is greater in reward than the most expensive belonging of the Arabs.

Source: "For Allah to guide one person to Islam through you is better for you than having red camels".

4. Explaining and analyzing: **What is the impact of preaching to Allah on the preacher's life after his death?**

Answer: The reward of the preacher continues to increase on the scales as long as the guided person to Islam is performing an act of worship to Allah.

Source: "His deeds will remain for him even after his death... Whoever calls to a good deed will have the exact reward of the rewards of those who follow him."

Third Topic

Examples of the Prophets' methods when calling to Islam

1. True or False: **Prophets differed in creed, however, all had the same method when preaching.**

Answer: False

Source: "Tawheed is the core and starting point of all Prophets' messages".

2. Multiple Choice: **What was special about Prophet Abraham's method in preaching to his people?**

- A. He ignored them
- B. He publicly threatened them
- C. Logical debate and talking to them about most important issues first of all
- D. Dependence on phenomena to happen.

Answer: C. Rational debate and talking to them about most important issues first of all.

Source: "He debated his people using logical evidences, and started with what is more important".

3. Connecting two pieces of information: **Prophet Noah called his people to Islam secretly and openly, while was patient with them. What is the relation between the two?**

Answer: Prophet Noah, peace be upon him, changed his method according to the situation of the those he preached to, while at the same time endured years of preaching to them without getting bored of his duty.

Source: (He said, "My Lord, I have surely called my people night and day, but my call only drove them further away. Every time I call them so that You may forgive them, they thrust their fingers into their ears and cover their faces with their garments, and persist in obstinacy and grow extremely arrogant. Then I called them openly, then I addressed them in public and in private)

[Nuh: 5-9].

4. Explaining and analyzing: **How can one implement the methodology in preaching of Prophet Moses, peace be upon him?**

Answer: By starting preaching softly, then showing people proofs and evidences that suit the culture and understanding of those being preached to.

Source: (So speak to him gently, perhaps he will remember)... then Allah reminded Moses of a miracle that suited his people.

Fourth Topic

The most common misconceptions that are brought up, and how to reply to them

1. True or False: **The use of plural when addressing Allah indicates that there are multiple gods.**

Answer: False

Source: "It is an expression that Allah alone has. He has the attributes of beauty and majesty. The use of plural also expresses strength and greatness in the Arabic language."

2. Multiple Choice: **What is the characteristic that distinguishes the true religion?**

- A. Expanding the mediation between the servant and his Lord.
- B. Complexity of rulings and rituals.
- C. Its compatibility with pure human nature and its appeal to a sound human mind.
- D. Its restriction to a specific time and place.

Answer: C. Its compatibility with pure human nature and its appeal to a sound human mind.

Source: "The true religion must be in line with pure human nature... easy, simple, and understood".

3. Connecting two pieces of information: **The Creator cannot be seen, while an idea cannot be touched. What is the relation between the two?**

Answer: Both can be realized through the human mind not through the senses, which proves that not seeing something does not mean non-existence.

Source: "A human cannot describe something non-physical, such as an idea".

4. Explaining and analyzing: **How can one reply to the misconception that the Qur'an was authored by Prophet Muhammad, may the mercy and blessings of Allah be upon him?**

Answer: By pointing out the rhetorical challenge and scientific miracles of the Qur'an; also, through the Muslim nation's history in preserving it, and the Arabs' inability to produce anything like it.

Source: "Although the Arabs at that time were masters of eloquence, rhetoric, and poetry, they were convinced that this Qur'an could not have come from anyone other than Allah. This challenge has remained for more than fourteen centuries, and no one has been able to meet this challenge. This is one of the greatest proofs that the Qur'an is from Allah".

5. True or False: **According to Islam, a child is born innocent, free of sin, and does not carry other person's sins.**

Answer: True

6. Multiple Choice: **What is Islam's position concerning the idea of Christ's crucifixion?**

- A. As forgiveness for Prophet Adam's sin.
- B. That Christ's crucifixion was a documented historical fact.
- C. That Christ was not crucified instead was taken up to the heavens.
- D. That Christ was crucified but did not die.

Answer: C. That Christ was not crucified instead was taken up to the heavens.

7. Connecting two pieces of information: **How does Islam present the status of Jesus, peace be upon him, despite its rejection of his divinity?**

Answer: That belief in him as a Messenger of Allah is one of the pillars of Belief in Islam. Furthermore, the Qur'an mentioned Christ a lot by name, praised his mother, and considers him one of the messengers of firm resolve.

8. True or False: **Islam is a religion that calls towards extremism and fanaticism in all Islamic rulings.**

Answer: False

9. Multiple Choice: **Why do Muslims face the Ka'ba when praying?**

- A. Because they worship it.
- B. Because it is a landmark of Abraham, peace be upon him.
- C. Because it is the qiblah that Allah ordered them to face.
- D. Because it is the house of Prophet Muhammad, may the mercy and blessings of Allah be upon him.

Answer: C. Because it is the qiblah that Allah ordered them to face.

10. Connecting two pieces of information: **Wearing the hijab in Islam is a law in order to allow chastity, and the Bible commands women to be modest. What is the connection between the two?**

Answer: Both express a common religious principle in order to preserve the dignity of women and protect society.

11. Explaining and analyzing: **Why does Islam prioritize justice over equality between men and women?**

Answer: Because justice takes into account the natural and functional differences between men and women, while complete equality between men and women may be unfair to one of the other.

