

Answer to Muslim Brother's 4 Questions

Question#1. Is Quran mentioned Prophet's Journey to seventh heaven known as Isra wal Maraj ?

Answer : Yes, the Quran mentions the Prophet Muhammad's journey, which is commonly referred to as Isra and Mi'raj. This event is split into two parts: the Isra (night journey) and the Mi'raj (ascension to heaven).

1. **Isra:** The night journey is mentioned in the Quran in Surah Al-Isra (also called Surah Bani Isra'il), which is the 17th chapter, verse 1:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Translation: "Exalted is He who took His Slave by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

This verse refers to the miraculous night journey that the Prophet Muhammad took from the Masjid al-Haram (the Sacred Mosque in Mecca) to Masjid al-Aqsa (the Farthest Mosque in Jerusalem) on a creature named Buraq, accompanied by the archangel Gabriel (Jibril).

Mi'raj: The ascension to heaven is detailed in various Hadith (sayings and actions of Prophet Muhammad) and Islamic

traditions but is alluded to in the Quran in Surah An-Najm (53:13-18):

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى
عِنْدَ سِدْرَةِ الْمُنْتَهَى
عِنْدَهَا جَنَّةُ الْمَأْوَى
إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى
مَا زَاغَ الْبَصَرُ وَمَا طَغَى
لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

Translation: "And he certainly saw him [Gabriel] in another descent. At the Lote Tree of the Utmost Boundary - Near it is the Garden of Refuge - When there covered the Lote Tree that which covered [it]. The sight [of the Prophet] did not swerve, nor did it transgress [its limit]. He certainly saw of the greatest signs of his Lord."

These verses hint at the Prophet's ascension where he was shown various signs of Allah, met different prophets in the heavens, and finally had a direct communion with Allah, where he received instructions, including the commandments about the daily prayers (Salah). Lote tree was covered with that which covered it means, it's Splendor and Glory exceeds all description. The Divine Glory and effulgence was such as can neither be conceived by man nor can be any human language depict it adequately. Also Prophet Sight was neither dazzled nor did it exceed the limit while communicating/listening to His Lord. Prophet saw the greatest Signs of His Lord clearly states that the Holy Prophet had not seen Allah but His wonderful Signs.

The event of Isra and Mi'raj is a significant episode in Islamic theology, symbolizing both the Prophet's role as a link between the divine and earthly realms and reinforcing the significance of Jerusalem in Islam.

Question # 2 Is Quran specifically says that we must follow Prophet Teachings and sayings or his actions? That is not mentioned in Quran?

Answer: Yes, the Quran explicitly instructs Muslims to follow the teachings, sayings, and actions of the Prophet Muhammad. Several verses in the Quran emphasize the importance of obeying the Prophet and regarding his life and actions as a model of conduct. Here are a few key references:

1. **Obedience to the Prophet:**

Surah An-Nisa (4:59):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." This verse establishes the necessity of obeying the Prophet as part of obedience to Allah.

Prophet's authority to teach and explain:

Surah An-Nahl (16:44):

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought."

Here, it is indicated that one of the Prophet's roles is to clarify and explain the revelations to the people.

Prophet's exemplary character:

Surah Al-Ahzab (33:21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed in the Messenger of Allah you have an excellent example for anyone , whose hope is in Allah and the Last Day and [who] remembers Allah often."

This verse highlights that the Prophet's life is a model for Muslims to follow, particularly in terms of his faith, moral conduct, and devotion to Allah.

Following the Prophet's way:

Surah Al-Hashr (59:7):

مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

".....And whatever the Messenger has given you - take; and what he has forbidden you - refrain from it.."

This instruction underscores that the Prophet's guidance, encompassing both his commands and prohibitions, is to be followed.

Obeying Allah is same as Obeying Rasool:

The concept that obeying the Messenger of Allah (Muhammad, peace be upon him) is akin to obeying Allah Himself is explicitly mentioned in the Quran in Surah An-Nisa (Chapter 4), Ayah (verse) 80. The verse states:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

"He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian."

This verse clearly emphasizes the importance of obeying the Prophet Muhammad as obedience to Allah, highlighting the Prophet's role as a messenger delivering the divine message to humanity.

The teachings and actions of the Prophet Muhammad, which include his sayings (Hadith), his practical application of Quranic teachings, and his silent approvals, form the Sunnah, which is the second primary source of Islamic law after the Quran. Muslims believe that by following the Sunnah, they are adhering to divine

instructions as the Prophet's life was divinely inspired to serve as a practical example of the Quranic message.

NOTE: If we do not follow Prophet sayings and actions then we will never be able to follow Quran, for example Quran mentions numerous times Salah to be performed, but don't say how, it is through Prophet Sunnah we know how to pray (Salah), Quran mentions many times Zakah to be given, but never mentioned anywhere that it is 2.5% of your accumulated wealth over a year's period. It is from Prophet's Hadith we found it, similarly method of performing Hajj is taught to us by our Beloved Prophet. Numerous examples can be cited in support of following Prophet's Sunnah to understand and implement Quran.

Question# 3: Is Quran mentioned 5 pillars of Islam specifically?

Answer: The Quran does not explicitly list the "Five Pillars of Islam" as a consolidated group like they are commonly presented in Islamic teachings. The Five Pillars—Shahada (faith), Salah (prayer), Zakat (charity), Sawm (fasting during Ramadan), and Hajj (pilgrimage to Mecca)—are foundational to Islamic practice and are derived from the Quran and the Hadith / Sunnah (sayings and actions of the Prophet Muhammad).

Each of these pillars is supported by verses in the Quran:

1. **Shahada:** The declaration of faith, "There is no god but Allah, and Muhammad is His messenger," is reflected in the Quran's emphasis on monotheism and recognition of Muhammad as a prophet (e.g., Quran 47:19).and Quran 48:29

فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَعِزَّ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

2. Salah: The obligation of prayer is mentioned multiple times in the Quran (e.g., Quran 2:43)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

3. Zakat: The giving of charity to those in need is frequently commanded in the Quran (e.g., Quran 2:110).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا نُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

4. Sawm: Fasting during the month of Ramadan is prescribed in the Quran (e.g., Quran 2:183).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

5. Hajj: The pilgrimage to Mecca is established as a duty for Muslims in the Quran (e.g., Quran 3:97).

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

These pillars are more systematically compiled and taught through the Hadith and later theological works, which provide detailed instructions and explanations not only based on the Quranic verses but also on the traditions and practices established by the Prophet Muhammad. Thus, while the Quran contains references to practices and beliefs that are recognized as the Five Pillars, they are not listed as such directly within the text.

Question #4: How we know that Ahadith of Prophet Muhammad (ﷺ) Are true and correct as it was compiled much later after his death.

Answer:

The question of how we determine the authenticity and correctness of the Ahadith (plural of Hadith), which are the recorded sayings and actions of Prophet Muhammad, is an important one in Islamic studies. The reliability of Hadith is assessed through a rigorous methodology established by Muslim scholars over centuries. Here are the key aspects of this process:

1. **Compilation of Hadith:** Although the Hadith were compiled after the death of Prophet Muhammad, early Muslims took great care in preserving his teachings through both oral and written means. Several companions of the Prophet, such as Abu Huraira, Aisha, and Umar ibn al-Khattab, are known for transmitting numerous Hadiths. The most significant collections of Hadith were compiled

in the 3rd century of the Islamic calendar (9th century CE) by scholars like Imam Bukhari, Imam Muslim, Imam Abu Dawood, Imam Tirmidhi, Imam Nasai, and Imam Ibn Majah.

2. **Isnad (Chain of Transmitters):** One of the main criteria for assessing the authenticity of a Hadith is examining its Isnad, or the chain of individuals who transmitted the Hadith from the Prophet to the collector. Each transmitter's reliability, memory, and character are scrutinized to ensure that they were capable of accurately and faithfully transmitting the information.
3. **Matn (Text of the Hadith):** The actual text of the Hadith is also critically examined for consistency with established Islamic teachings and other authenticated Hadiths. Any Hadith that contains content that contradicts the Quran or other reliable Hadiths is subject to further scrutiny or may be deemed weak or fabricated.
4. **Classification of Hadith:** Hadiths are classified into several categories based on the reliability of their Isnad and the content:
 - **Sahih (Authentic):** A Hadith with a continuous, reliable chain of transmitters, all of whom are of good character and sound memory. It must be free from any oddity or flaw.
 - **Hasan (Good):** A Hadith with a slightly lesser degree of reliability than Sahih but still considered acceptable.
 - **Da'if (Weak):** A Hadith with a problem in its chain of transmitters or with a transmitter who has a compromised reliability.
 - **Mawdu (Fabricated):** A Hadith known to be made up, with no basis in what the Prophet actually said or did.
5. **Historical Context and Scholarly Effort:** The process of evaluating Hadith also involves understanding the historical and cultural context in which the Hadith were transmitted. Over centuries, Islamic scholars have dedicated their lives to studying

Hadith, ensuring that the teachings of the Prophet Muhammad are preserved accurately. Their meticulous work is documented in various commentaries and books of Hadith sciences.

6. **Modern Scholarship and Technology:** Today, the study of Hadith continues to evolve with new tools and methodologies, including digital databases and analysis software, which help in verifying chains of transmission and cross-referencing Hadith texts.

This system of careful scrutiny and classification ensures that the Hadiths accepted as authentic by the majority of Muslim scholars are those that have undergone intense evaluation and are deemed to truly represent the teachings and actions of Prophet Muhammad (ﷺ).

Sahih Muslim and Bukhari are considered to be the most authentic collection of Ahadith.