

# Islamophobia

## Myth or Reality:

**Here is an attempt in this research paper to counter Islamophobia by logical reasoning and from true Islamic teachings from Quran and Sunnah:**

**Islam is often described as the fastest-growing religion in America and globally. What is the reason, why it so appealing?**

This phenomenon is neither new nor surprising. Islam naturally resonates with those who seek truth, guided by conscience, intellect, and rationality. It is a comprehensive way of life that reforms human conduct and aligns with moral excellence. Islam's universal message of peace, justice and equality appeals deeply to human nature. It encourages individuals to free themselves from artificial loyalties and reconnect with their Creator. Its emphasis on dignity, honor, and purpose in life, coupled with the promise of eternal happiness in the hereafter, draws people to its teachings. Other reasons include:

The simplicity and clarity of the Islamic creed: "There is no god but Allah, and Muhammad is His Messenger."

- The comprehensive guidance Islam offers for personal, social, and spiritual well-being through Quran and Sunnah (Life style and sayings of Prophet Muhammad (SAW)).
- The sense of belonging and community found in Muslim communities.

Other factor which also contributes for fastest growing religion are:

High fertility rate in Muslim majority countries, youthful population, globalization and diasporas and religious retention.

Thus Islam's universal message of peace, justice, and unity continues to resonate with people worldwide, regardless of nationality and ethnicity.

According to Pew Research Center, about 25,000 people convert to Islam annually in the United States alone, with women making up the majority of new converts.



Qur'anic Perspective:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“Indeed, the religion in the sight of Allah is Islam.” (Surah Aal-E-Imran 3:19)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?” (Surah Al-Qamar 54:17)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, although those who associate others with Allah dislike it.” (Surah As-Saff 61:9)

## **What is the ideology of Islam, its origins, and its ultimate mission?**

Islam is founded on the belief in the sovereignty of Allah, the Creator of the universe, to whom all will return for accountability. Its origins trace back to the first human, Adam, also its first Prophet. Islam's mission is to establish a just and peaceful society under the divine guidance of Allah, Which He sent through His books and Messengers throughout human history.

## **Muslim thinks they are superior from other human beings.**

Islam views all human beings as members of one extended family, originating from the same parents. Differences in race, ethnicity, and nationality exist for diversity and cooperation, not for superiority. The only criterion for distinction is righteousness, as judged by Allah alone.

Quran Says:

Surah Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

“O mankind! Indeed, We have created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most honored of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.” (Quran 49:13)

This verse highlights that all human beings originate from the same parents (Adam and Eve) and that diversity in race and ethnicity is meant for recognition, not superiority. The true measure of honor in the sight of Allah is taqwa (piety and righteousness), not race, ethnicity, or social status.

## What are the core beliefs in Islam?

The five fundamental Articles of Faith in Islam are:

- 1 Belief in one sovereign Allah.
- 2 Belief in angels.
- 3 Belief in all prophets, with Muhammad as the final messenger.
- 4 Belief in divine scriptures, with the Qur'an as the final revelation.
- 5 Belief in the Day of Judgment (Life after death) and accountability before Allah.

## What are the Pillars of Islam?

To put faith into practice, Islam prescribes five key acts of worship:

- 1 Shahada (Declaration of Faith):** Affirming that there is no deity but Allah and Muhammad is His last slave and Messenger.
- 2 Salat (Prayer):** Performing five daily prayers.
- 3 Sawm (Fasting):** Observing fasting from dawn to dusk during the month of Ramadan.
- 4 Zakat (Charity):** Giving 2.5% of one's savings to the needy.
- 5 Hajj (Pilgrimage):** A once-in-a-lifetime pilgrimage to Mecca, if financially and physically able.

These acts strengthen faith, discipline, and commitment to leading a righteous life.

## Islam support terrorism

Absolutely not, Islam strictly forbids violence and terrorism in any form. Killing is explicitly prohibited. The term 'terrorism' is often politically manipulated and equated with Jihad, but Islam unequivocally condemns any aggression, whether by individuals, groups, or states.

Islam is a religion of peace, justice, and mercy, and it strictly prohibits harming innocent people. The Quran explicitly condemns violence and oppression. Here are some key verses that emphasize this:

1. Killing an innocent person is like killing all of humanity:

“Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely.” (Quran 5:32)

2. No compulsion in religion:

“There is no compulsion in religion. The right course has become clear from the wrong.” (Quran 2:256)

3. Justice and fairness are mandatory:

“O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.” (Quran 5:8)

Prophet Muhammad (peace be upon him) also warned against harming civilians, destroying property, or committing any form of oppression. Islam teaches self-defense but forbids transgression or harming innocent people.

Unfortunately, some groups misuse Islam for political or violent purposes, but their actions does not represent the teachings of Islam. The vast majority of Muslims around the world rejects terrorism and work for peace and justice.

### **Suicide bombers considered martyrs in Islam**

No. Suicide and unjust killing are major sins in Islam, punishable in the hereafter. Quran says:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely, And whoever saves one – it is as if he had saved mankind entirely.” (Surah Al-Ma’idah 5:32)

This verse emphasizes the sanctity of human life in Islam, highlighting the

grave nature of unjustly taking an innocent life and the immense reward for saving one. True martyrdom is achieved through righteous struggle, not through disobedience to divine commandments.

### **Acts of violence is common in Muslim Countries and Societies.**

Many Muslim-majority countries are governed by oppressive regimes, often backed by foreign powers. Political instability, economic hardship, and lack of religious freedom create conditions of despair, pushing some individuals toward extreme reactions. However, Islam does not condone such acts.

### **What distinguishes a Muslim-majority country from an Islamic state?**

A country where Muslims are the majority is a Muslim-majority country. However, an Islamic state is one governed by Islamic laws (Shari'ah). Presently, no country fully adheres to Islamic governance.

### **What is Jihad? , Muslims always threatens about waging Jihad**

Jihad means 'struggle' or 'striving.' It primarily refers to self-improvement and societal reform. In rare cases, as a last resort it can mean armed struggle, but only under strict ethical guidelines and under an Islamic state, not on an individual level. Military Jihad (called Qital in Arabic) is permitted in order to preserve the well being of society, to prevent oppression, ethnic cleansing, and genocide from spreading and to promote justice, in self-defense against the aggression. It should be noted that Quran explicitly forbids the initiation of war and permits fighting only against the actual aggressors. Resisting oppression, persecution or standing up to a tyrant is also Jihad. Even during times of Military Jihad, Muslims are told to hold morality. Acts of torture are strictly forbidden. Harming civilians, women, children and elderly are

also strictly forbidden. **Note: Only a government or state can declare a legitimate military Jihad, not individuals or any group.**

### **Is there are different forms of Jihad in Islam?**

Jihad is categorized as:

**1 Spiritual Jihad:** The greatest struggle is against one's own inner weaknesses and temptations.

**2 Intellectual and Social Jihad:** Advocating truth and justice through wisdom, writing, and peaceful activism.

**3 Defensive/offensive Jihad:** When oppressed, Muslims are permitted to defend themselves militarily under Islamic state to preserve the well being of society, to prevent oppression from spreading and to promote justice while maintaining ethical conduct, protecting civilians, and seeking peace whenever possible. This can be either defensive or offensive, depending on the circumstance.

### **How do Muslims feel about living in the West?**

Many Muslims appreciate the religious freedom, justice, and rights available in Western democracies. While some social aspects may conflict with Islamic teachings, the overall balance often favors coexistence.

### **Muslims criticize American foreign policy**

Muslims expect the U.S. to uphold freedom and justice globally, just as it does at home. However, inconsistent policies, support for oppressive regimes, and perceived double standards lead to frustration, sometimes misrepresented as hatred.

## Islam is against gender equality

Islam upholds gender justice. While men and women have distinct roles based on their natural attributes, they are equal in worth, dignity, and responsibility before Allah. Islam emphasizes the spiritual, moral, and social equality of men and women, though it also acknowledges their distinct roles and responsibilities. Here's an overview of gender equality as reflected in the Quran and Sunnah:

### □ Spiritual Equality

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

**Quran (4:124):** *"And whoever does righteous deeds, whether male or female, while being a believer—those will enter Paradise and will not be wronged, even as much as the speck on a date seed."*

- إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا
- **Quran (33:35):** Lists men and women side by side, equally rewarded for their faith, patience, charity, and righteousness.

### □□ Legal and Social Rights

- **Education:** The Prophet Muhammad ﷺ said: *"Seeking knowledge is an obligation upon every Muslim."* (Ibn Majah)—applying equally to men and women.
- لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا
- **Inheritance (Quran 4:7):** Both men and women have a right to inherit, though shares differ based on familial responsibilities.
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## ♥ Marital Rights

- **Mutual Respect:**

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- وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَجِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

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- *"And they (women) have rights similar to those (of men) over them to what is reasonable.." (Quran 2:228)*
- **Prophet's Example:** He helped with household chores and treated his wives with kindness and respect.

- **Protection and Dignity:** Islam mandates the protection of women's dignity, prohibits gender-based oppression, and condemns cultural practices that infringe upon women's rights.

### Islam promotes gender segregation.

Islam encourages modesty and respectful interaction between genders to maintain moral integrity. However, this does not mean oppression or inequality. Islam encourages gender segregation in certain contexts to maintain modesty, minimize distractions, and promote respectful interactions between men and women. The principle is rooted in the Quran and Sunnah, emphasizing modesty, dignity, and the protection of societal morals. However, the extent and practice of gender segregation vary across different cultures and communities.

Here are a few reasons why gender segregation is encouraged in some situations:

#### 1. Modesty (Haya):

Islam places a strong emphasis on modesty for both men and women. The Quran instructs believers to lower their gaze and dress modestly (Quran 24:30–31). Segregation in certain environments helps reduce

situations that might lead to inappropriate behavior or discomfort.

## 2. Minimizing Temptation (Fitnah):

Interactions between unrelated men and women can sometimes lead to inappropriate relationships. Gender segregation is seen as a preventative measure to protect the integrity of relationships, particularly marriage.

## 3. Preserving Social Harmony:

Islam aims to create an environment that minimizes conflict or potential misconduct. By establishing boundaries, it seeks to ensure that interactions remain respectful and professional, particularly in social, religious, or educational settings.

## 4. Cultural and Contextual Factors:

While Islamic principles advocate modesty, practices of segregation vary based on culture and context. In many Muslim-majority countries, men and women work, study, and contribute to society together while maintaining Islamic guidelines on modesty.

## 5. Respect for Personal Space:

Islam acknowledges psychological and emotional comfort. Some individuals feel more at ease in gender-segregated environments, which can foster better engagement in educational, social, or religious activities.

It's important to note that Islam does not promote complete isolation of genders but rather encourages respectful, purposeful, and modest interactions when necessary. The goal is not to limit women's participation in society but to create environments where everyone feels secure and respected.

## **Islam undermines women's rights.**

Women have rights to education, inheritance, ownership, and financial independence. Islam honors women as mothers, daughters, and wives, emphasizing their dignity and protection. Islam grants women a wide range of rights, many of which were revolutionary at the time of revelation over 1,400 years ago. These rights cover various aspects of life, including spiritual, social, economic, and legal domains. Here's an overview of key rights given to women in Islam:

### 1. Spiritual Rights

- Equal Spiritual Status:

Men and women are considered equal in their spiritual responsibilities and rewards. The Quran states:

“Indeed, the Muslim men and Muslim women, the believing men and believing women... Allah has prepared for them forgiveness and a great reward.” (Quran 33:35)

- Women have the same obligation as men to fulfill religious duties like prayer, fasting, charity, and pilgrimage.

## 2. Educational Rights

- Right to Education:

Seeking knowledge is obligatory for every Muslim, male and female. The Prophet Muhammad (PBUH) said:

“Seeking knowledge is an obligation upon every Muslim.” (Ibn Majah)

- Historically, women like Aisha bint Abu Bakr played a significant role in teaching and transmitting Islamic knowledge.

## 3. Economic Rights

- Right to Own Property and Wealth:

Islam granted women the right to own, inherit, and manage their wealth independently, which was unprecedented in many societies at that time.

- Women can engage in business and employment without needing permission from a male guardian.

- No Financial Obligation:

A woman’s wealth is entirely her own; she is not required to spend on her family unless she chooses to. Financial responsibility lies with the husband or male guardian.

## 4. Marriage and Family Rights

- Consent in Marriage:

A woman cannot be forced into marriage; her consent is essential. The Prophet (PBUH) said:

“A previously married woman should not be married until she is consulted, and a virgin should not be married until her consent is sought.” (Bukhari)

- Right to Mahr (Bridal gift in the form of money, property, jewelry etc) Upon marriage, a woman is entitled to receive a (mahr) from her husband, which remains her exclusive property.

- Right to Divorce (Khula): Women have the right to seek divorce (khula) if they find the marriage unbearable.

## 5. Inheritance Rights

- Islam introduced inheritance rights for women, which was groundbreaking at the time.
- Women inherit from their parents, spouses, and children. While the share varies depending on the relationship, this system considers financial responsibilities placed on men.

## 6. Social and Legal Rights

- Right to Participate in Society:

Women in early Islamic society participated in education, trade, and even nursing and defense during battles.

- Legal Rights:

Women can testify in court, enter into contracts, and seek legal recourse if their rights are violated.

## 7. Protection from Harm

- Islam strictly prohibits violence, oppression, and exploitation of women.
- The Prophet Muhammad (PBUH) said:  
“The best of you are those who are best to their women.” (Tirmidhi)

## Conclusion

Islam elevated the status of women in a time when they were often treated as property. While cultural practices have sometimes overshadowed these rights, the core teachings of Islam emphasize dignity, respect, and equality for women within the framework of Islamic principles.

## **Most Muslims are radicals.**

Islam teaches moderation in all aspects of life. Labels such as ‘liberal’ or ‘radical’ are external classifications, often based on cultural differences rather than religious doctrine.

Islam, as a religion, does not inherently categorize itself into labels like liberal, conservative, or radical. These classifications are often sociopolitical terms applied externally to describe how individuals or groups interpret or practice Islam based on their cultural, historical, and ideological contexts.

From a purely religious perspective, Islam is a comprehensive way of life guided by the Quran, Sunnah (teachings of Prophet Muhammad, PBUH), and scholarly consensus (Ijma) across generations. However, over time, differences in interpretation and practice have led to various schools of thought and movements.

Here’s a breakdown of how these terms might be perceived in an Islamic context:

### 1. Traditional/Conservative

- This group typically adheres strictly to classical interpretations of Islamic teachings, often following established schools of jurisprudence (e.g., Hanafi, Shafi’i, Maliki, Hanbali).
- They emphasize the importance of maintaining long-standing religious practices, modesty, and societal structures based on Islamic principles.
- Example: Scholars and communities that uphold traditional fiqh rulings and focus on preserving religious heritage.

### 2. Liberal/Progressive

- Liberal or progressive Muslims advocate for reinterpreting Islamic teachings in light of contemporary issues.
- They may emphasize gender equality, human rights, and contextualizing historical rulings to fit modern societal norms.
- This approach often sparks debate because of concerns about deviating from traditional interpretations.

### 3. Radical/Extremist

- Radical or extremist ideologies are not representative of mainstream Islam.
- Extremist groups often distort Islamic teachings to justify violence or political agendas.
- Islam strictly condemns extremism, as the Prophet Muhammad (PBUH) said:  
“Beware of extremism in religion, for those before you were destroyed by religious extremism.” (Ahmad)

### 4. Moderate (Wasatiyyah)

- This perspective promotes a balanced approach to religion, advocating for adherence to core principles while engaging with modern challenges.
- The Quran advocates for moderation:  
“And thus We have made you a just community (Ummah Wasat) that you will be witnesses over the people.” (Quran 2:143)
- Moderates often work to bridge the gap between traditionalists and reformists.

### Core Islamic Perspective

Islam fundamentally identifies its followers as Muslims, without additional labels. The Quran repeatedly calls believers to follow the middle path—avoiding extremes and maintaining balance in worship, societal interactions, and personal behavior.

- Key Identity: Muslim
- Core Principle: Submission to Allah’s guidance without extremes.

The Prophet Muhammad (PBUH) said:

“The best of affairs are those that are moderate.” (Ahmad)

So, while societal labels exist, Islam, at its core, calls for unity and moderation, avoiding unnecessary division.

## Islam view Jews and Christians as inferior to them.

Islam views Jews and Christians as “People of the Book” (Ahl al-Kitab) because they received earlier revelations from God through prophets like Moses and Jesus (peace be upon them). The Qur’an and Hadith emphasize both commonalities and differences between Muslims, Jews, and Christians, promoting peaceful coexistence while clarifying theological distinctions. Here’s a summary based on Qur’anic verses and authentic Hadith:

### 1. Shared Belief in One God

- Qur’an 29:46:

“And do not argue with the People of the Book except in a way that is best, except for those who commit injustice among them, and say, ‘We believe in what was revealed to us and what was revealed to you. Our God and your God is one, and we are Muslims [in submission] to Him.’”

Islam acknowledges the monotheistic foundations of Judaism and Christianity while affirming that all true guidance comes from Allah.

### 2. Respect for Previous Prophets

- Muslims are required to believe in prophets like Musa (Moses), Isa (Jesus), and others (peace be upon them).

- Qur’an 2:136:

“Say, ‘We have believed in Allah and what has been revealed to us and what has been revealed to Abraham, Ishmael, Isaac, Jacob, and the descendants, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.’”

The Hadith literature further confirms the respect Muslims must show toward these prophets.

### 3. Differences in Belief

While Islam respects these faiths, it also identifies theological differences:

- Trinity and Divinity of Jesus:

Qur’an 5:73:

“They have certainly disbelieved who say, ‘Allah is the third of three.’ But there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.”

Islam firmly rejects the Trinity and views Jesus (peace be upon him) as a prophet and not divine.

#### 4. Justice and Kindness

- Qur’an 60:8:

“Allah does not forbid you from being righteous and just toward those who have not fought you because of religion and have not driven you out of your homes. Indeed, Allah loves those who act justly.”

Islam encourages fairness, kindness, and respect toward non-Muslims who live peacefully alongside Muslims.

- The Prophet Muhammad (peace be upon him) also said:

“Whoever wrongs a person under a covenant (a non-Muslim living in a Muslim state) or burdens him beyond his capacity, I will be his opponent on the Day of Judgment.” (Sunan Abu Dawood)

#### 5. Salvation and Accountability

While Islam teaches that ultimate salvation comes through following the final revelation (the Qur’an), it acknowledges that righteous individuals from past communities may also receive God’s mercy.

- Qur’an 2:62:

“Indeed, those who believed and those who were Jews or Christians or Sabians — those who believed in Allah and the Last Day and did righteousness — will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.”

Islamic scholars interpret this verse to apply to those who followed their prophets faithfully before the advent of Islam.

#### 6. Historical Context and Cautions

Some verses in the Qur’an criticize certain actions of specific groups, often in historical contexts involving broken treaties or theological



deviations. These critiques are not blanket condemnations of all Jews or Christians but address specific behaviors at the time. Scholars emphasize reading these verses within their historical and textual context to avoid misconceptions.

## Conclusion

Islam promotes a balanced view: respect for the shared spiritual heritage with Jews and Christians, recognition of theological differences, and a commitment to justice and peaceful coexistence. The Qur'an and Hadith emphasize fairness, compassion, and respectful dialogue with People of the Book while inviting them to the monotheistic message of Islam.

Islam respects Jews and Christians as 'People of the Book.' Marriage of a male Muslim is allowed with Jew or Christian woman.

## **What is the status of Mary and Jesus in Islam?**

In Islam, Maryam (Mary) and Isa (Jesus), peace be upon them, hold an exalted status. The Qur'an and Hadith speak of both with immense honor and respect. Here's a summary of their position in Islamic teachings:

### 1. Maryam (Mary) in Islam

Maryam (peace be upon her) is one of the most revered women in Islam. She is the only woman mentioned by name in the Qur'an and is described as a model of purity, devotion, and piety.

Her Status:

- Chosen Above All Women:

Qur'an 3:42:

“And [mention] when the angels said, ‘O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.’”

- She is considered a symbol of chastity, faith, and devotion to God.

Her Devotion:

- Maryam was known for her unwavering worship of Allah. She grew up in the care of Prophet Zakariya (Zechariah, peace be upon him) and

dedicated her life to worship in the temple.

- Qur'an 66:12:

“And Mary, the daughter of Imran, who guarded her chastity, so We blew into her through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.”

Miraculous Birth of Jesus:

- Maryam miraculously conceived Isa (Jesus) without any human intervention, solely by the will of Allah.

- Qur'an 19:20-21:

”[Mary] said, ‘How can I have a son when no man has touched me, nor have I been unchaste?’ He said, ‘Thus [it will be]; your Lord says, ‘It is easy for Me.’”

Maryam’s chastity and faith serve as an inspiration to Muslims, and she is honored as one of the four greatest women of all time, according to Hadith.

## 2. Prophet Isa (Jesus) in Islam

Isa ibn Maryam (Jesus, son of Mary, peace be upon him) is one of the greatest prophets in Islam. He is highly revered as a messenger of Allah who brought the Injil (Gospel) to the Children of Israel.

His Miraculous Birth:

- Isa (Jesus) was born without a father, a miracle by Allah’s command.

- Qur'an 3:59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, ‘Be,’ and he was.”

His Prophethood and Message:

- Jesus was sent to guide the Children of Israel with the message of monotheism—worshiping one God alone.

- Qur'an 5:72:

“Indeed, they have disbelieved who say, ‘Allah is the Messiah, the son of Mary,’ while the Messiah said, ‘O Children of Israel, worship Allah, my Lord and your Lord.’”

## Miracles of Jesus:

By Allah's permission, Jesus performed many miracles:

- Speaking from the cradle to defend his mother's honor. (Qur'an 19:29-30)
- Healing the blind and the leper. (Qur'an 3:49)
- Bringing the dead back to life. (Qur'an 3:49)

## His Ascension and Return:

- Muslims believe that Jesus was not crucified but was raised to the heavens by Allah.
- Qur'an 4:157-158:  
"...They did not kill him, nor did they crucify him; but [another] was made to resemble him to them... Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."
- According to authentic Hadith, Jesus will return before the Day of Judgment to restore justice, defeat the Antichrist (Dajjal), and affirm the oneness of God.

## Jesus in Relation to Christianity:

While Islam respects Jesus as a great prophet and messenger, it rejects the concept of his divinity and the Trinity. Jesus is considered a human prophet who called to the worship of one God, not part of a divine trinity.

- Qur'an 5:116:  
"And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, 'Exalted are You! It was not for me to say that to which I have no right.'"

## Conclusion:

In Islam, Maryam is honored as the best of women, and Isa is revered as a mighty prophet who brought God's message of monotheism. Their stories are filled with lessons of faith, perseverance, and reliance on Allah. Both are deeply respected, with Jesus recognized as the Messiah and a sign of God's power, though not divine.

## Muslims worship Muhammad

No. Muhammad was a human and a prophet. Muslims follow his teachings but worship Allah alone.

## What are the sources of Islamic teachings?

The primary sources are the **Qur'an** (divine revelation) and **Sunnah** (traditions of the Prophet Muhammad).

## Muslim claims Quran has been preserved word by word and but other scriptures are not preserved as Quran.

The Qur'an was revealed over 1,400 years ago. It is not authored by humans but is considered the word of Allah, preserved in its original form. The Qur'an is believed by Muslims to be the final, unaltered word of Allah, preserved exactly as it was revealed to Prophet Muhammad (peace be upon him) over 23 years. The Qur'an itself asserts its preservation, and historical and scholarly evidence supports this claim. Here's a detailed explanation of how the Qur'an has been preserved and why other scriptures did not experience the same level of preservation:

### 1. Divine Promise of Preservation

Muslims believe that Allah Himself guaranteed the preservation of the Qur'an:

- Qur'an 15:9:

“Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian.”

This divine promise, according to Islamic belief, distinguishes the Qur'an from previous scriptures, which were entrusted to their followers for preservation.

### 2. Preservation Through Memorization (Oral Tradition)

The primary method of preserving the Qur'an was through memorization, a tradition that began during the Prophet Muhammad's lifetime and continues today.

- The Prophet (PBUH) would recite the revelations, and his companions would memorize them immediately.
- Many companions became Hafiz al-Qur'an—those who memorized the entire Qur'an.
- Even today, millions of Muslims worldwide, including non-Arabic speakers, memorize the Qur'an word for word, maintaining a continuous oral tradition for over 1,400 years.

Why does this matter?

Unlike other scriptures, the Qur'an has been preserved through generations via mass memorization (known as Tawatur), making tampering or textual changes practically impossible.

### 3. Preservation Through Writing (Written Tradition)

While oral memorization was paramount, the Qur'an was also meticulously written down during the Prophet's lifetime.

- Scribes like Zayd ibn Thabit (RA) recorded the revelations on materials like palm leaves, animal skins, and bones.
- The Prophet Muhammad (PBUH) would have the verses reviewed and arranged in the correct order under divine guidance.

Official Compilation After the Prophet's Death:

- During the caliphate of Abu Bakr (RA), after the Battle of Yamama (where many Qur'an memorizers were martyred), the Qur'an was compiled into a single manuscript to safeguard it.
- Later, during Caliph Uthman ibn Affan's time, copies were standardized, and authorized copies were sent to major Islamic centers to avoid dialectical variations.

Result:

The Qur'an we have today is textually identical to the Uthmanic compilation, with no variations in core content across the Muslim world. Modern textual analysis confirms this consistency.

### 4. Linguistic Structure and Unique Style

The Qur'an's linguistic style, with its unparalleled eloquence, rhythm, and structure, makes it easy to memorize and harder to alter.

- Its structure differs from typical prose or poetry, making even minor changes noticeable.
- Recitation rules (Tajweed) ensure that pronunciation remains consistent globally.

## 5. Why Were Previous Scriptures Not Preserved?

Islamic theology explains that earlier scriptures, such as the Torah (Tawrat), Psalms (Zabur), and the Gospel (Injil), were meant for specific communities and times, unlike the Qur'an, which is meant for all of humanity until the Day of Judgment.

Qur'an 5:44 (on the Torah):

“Indeed, We revealed the Torah, in which was guidance and light... But they were entrusted with its preservation.”

Qur'an 5:13 (on corruption of previous scriptures):

“So for their breaking of the covenant, We cursed them and made their hearts hard. They distort words from their [proper] places and have forgotten a portion of that of which they were reminded.”

Key Reasons for the Loss/Alteration of Earlier Scriptures:

1. **Human Responsibility:** Earlier communities were entrusted with the task of preserving their scriptures, but over time, errors, alterations, and omissions occurred.
2. **Lack of Systematic Memorization:** There was no comparable mass memorization like that of the Qur'an.
3. **Political and Sectarian Influences:** Historical evidence shows textual alterations to align with theological or political agendas. For instance, the Gospel exists today in multiple versions with significant variations.
4. **Languages Lost or Changed:** Scriptures like the Torah and Gospel were revealed in ancient Hebrew and Aramaic. Over centuries, translations and retranslations introduced discrepancies.

Modern Evidence Supporting Qur'an's Preservation

- **Birmingham Manuscripts (UK):** Carbon-dated parchments of the Qur'an from the early 7th century match today's text.

- Sana'a Manuscripts (Yemen): One of the earliest Qur'anic manuscripts found intact, with content aligning with the modern Qur'an.
- Global Uniformity: From Indonesia to Morocco, the Qur'an remains unchanged, even in pronunciation.

## Conclusion

Muslims believe the Qur'an is uniquely preserved due to Allah's promise, mass memorization, meticulous documentation, and its universal, eternal message. Other scriptures were revealed for specific communities and times, entrusted to human preservation, which led to changes over centuries. The Qur'an, in contrast, remains unchanged—a claim supported by historical records and linguistic consistency across centuries.

<b>Islam does not believe in human rights.</b>
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Islam upholds the sanctity of life, justice, freedom, and human dignity. It advocates for equal rights and social justice. Islam upholds human rights as an essential part of its teachings, rooted in the Qur'an, the Sunnah (teachings and practices of Prophet Muhammad, peace be upon him), and Islamic jurisprudence (Shari'ah). The concept of human rights in Islam is comprehensive, addressing spiritual, social, economic, and legal aspects of life. Here's an overview of Islam's stance on human rights:

### 1. Right to Life

Islam regards human life as sacred, regardless of race, religion, or social status.

- Qur'an 5:32:

“Whoever kills a person—unless for a legal punishment or for corruption in the land—it is as if he has killed all of humanity. And whoever saves a life, it is as if he has saved all of humanity.”

- Prophet Muhammad (PBUH) said during his final sermon:

“Your lives, your wealth, and your honor are sacred, like the sanctity of this day, in this month, and in this city.” (Sahih al-Bukhari)

## 2. Right to Equality and Non-Discrimination

Islam teaches that all humans are equal, with no superiority based on race, ethnicity, or social class.

- Qur'an 49:13:

“O mankind, We have created you from male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.”

- The Prophet (PBUH) declared:

“No Arab has superiority over a non-Arab, and no white has superiority over a black, nor a black over a white—except by piety and good action.” (Musnad Ahmad)

## 3. Right to Freedom of Religion and Conscience

Islam affirms freedom of belief while calling people to its message through wisdom and good advice.

- Qur'an 2:256:

“There is no compulsion in religion. Truth stands out clearly from falsehood.”

- Non-Muslims living in Muslim societies (referred to as dhimmis historically) have historically been granted religious freedom and the right to practice their faith under Islamic governance.

## 4. Right to Justice and Fair Trial

Justice is a core principle in Islam, applied universally without bias or favoritism.

- Qur'an 4:135:

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, your parents, or relatives.”

- The Prophet (PBUH) said:

“The most beloved of people to Allah is the one who brings the most benefit to others... and the most beloved of deeds to Allah is bringing happiness to a Muslim, relieving his distress, paying off his debt, or removing his hunger.” (Tabarani)



## 5. Right to Personal Security and Honor

Islam forbids harming others' lives, property, and honor.

- Qur'an 49:12:

“Do not spy or backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance, Merciful.”

- Slander, false accusations, and personal violations are prohibited, with strict legal repercussions for such offenses.

## 6. Right to Education and Knowledge

Islam encourages the pursuit of knowledge for both men and women.

- Qur'an 96:1-5:

“Read in the name of your Lord who created—created man from a clinging substance. Read, and your Lord is the most Generous—who taught by the pen—taught man that which he knew not.”

- The Prophet Muhammad (PBUH) said:

“Seeking knowledge is an obligation upon every Muslim.” (Sunan Ibn Majah)

## 7. Right to Work, Earn, and Own Property

Islam recognizes the right to work, earn a lawful livelihood, and own property.

- Qur'an 4:32:

“Do not covet what Allah has given some of you over others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty.”

- Workers' rights are protected, with fair wages and ethical treatment emphasized.

- The Prophet (PBUH) said:

“Give the worker his wages before his sweat dries.” (Sunan Ibn Majah)

## 8. Women's Rights

Islam granted women rights and protections at a time when they were often marginalized in many societies.

- Right to Education: Women are equally encouraged to seek knowledge.
- Right to Inheritance: Women receive specified shares of inheritance as detailed in Surah An-Nisa (4:7-12).
- Right to Dignity and Respect:  
“And they (women) have rights similar to those against them in a just manner.” (Qur’an 2:228)

The Prophet (PBUH) said:

“The best of you is the one who is best to his wife.” (Sunan Tirmidhi)

## 9. Rights of the Poor and Needy

Islam mandates social responsibility through Zakat (obligatory almsgiving) and voluntary charity (Sadaqah).

- Qur’an 2:177:

“Righteousness is not turning your faces toward the east or the west, but righteousness is in one who...gives wealth, despite love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves.”

## 10. Rights of Non-Muslims

Islamic teachings emphasize justice and fairness for non-Muslims.

- Qur’an 60:8:

“Allah does not forbid you from being kind and just to those who have not fought you because of your religion nor expelled you from your homes. Indeed, Allah loves those who act justly.”

The Prophet (PBUH) warned:

“Whoever oppresses a non-Muslim citizen or burdens him with more than he can bear, I will argue against him on the Day of Judgment.”  
(Sunan Abu Dawood)

## Conclusion

Islamic teachings on human rights align with the principles of justice, dignity, equality, and compassion for all individuals, regardless of

background or belief. These rights are seen as divinely granted, ensuring they are universal, timeless, and protected by religious and moral obligation.

## **What is Islam's stance on abortion, alcohol, drugs, and extramarital relations?**

Islam provides clear guidance on issues like abortion, drugs, and extramarital relations, grounded in the Qur'an, Sunnah (teachings of Prophet Muhammad, peace be upon him), and scholarly consensus (ijma). The core principles revolve around the sanctity of life, the protection of societal well-being, and adherence to moral and ethical conduct. Here's a breakdown of Islamic perspectives on these topics:

### 1. Abortion in Islam

Islam regards life as sacred, and the Qur'an emphasizes the sanctity of life from its earliest stages. However, abortion is a nuanced issue, and Islamic rulings vary depending on the circumstances and the stage of pregnancy.

#### General Prohibition of Abortion

- Life is considered a divine gift, and terminating it without a valid reason is forbidden (haram).
- Qur'an 6:151:  
"Do not kill your children for fear of poverty. We provide for them and for you. Surely, killing them is a great sin."

#### Stages of Pregnancy and the Soul (Ensoulment)

Islamic scholars refer to the Hadith that describes ensoulment occurring at 120 days (4 months) after conception. At this stage, abortion is strictly prohibited unless the mother's life is in danger.

- The Prophet (PBUH) said:  
"Each of you is created in your mother's womb for forty days as a drop of fluid, then it becomes a clinging clot for a similar period, then a lump for a similar period. Then the soul is breathed into it." (Sahih al-Bukhari, Sahih Muslim)

## Permissible Cases for Abortion

1. If the mother's life is at risk: Protecting the mother's life takes precedence since she is the primary, established life.
2. Severe fetal abnormalities (before 120 days): If a reputable medical authority confirms that the fetus has severe deformities incompatible with life outside the womb.
3. Rape or incest (before 120 days): Some scholars permit abortion in cases of rape if done before ensoulment.

After 120 days: Abortion is generally prohibited unless continuing the pregnancy endangers the mother's life.

## 2. Islam's Stance on Drugs and Intoxicants

Islam strictly prohibits the use of intoxicants and recreational drugs due to their harmful effects on the mind, body, and society. This prohibition applies to all substances that impair judgment, cause harm, or lead to addiction.

### The Qur'an's Prohibition of Intoxicants

- Qur'an 5:90:

“O you who have believed, indeed intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid them that you may be successful.”

- Qur'an 2:219:

“They ask you about wine and gambling. Say, ‘In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.’”

### Reason for Prohibition

- Protection of the mind (aql): One of the five essential objectives (Maqasid al-Shari'ah) is safeguarding intellect.
- Prevention of societal harm: Drugs contribute to moral decay, social instability, and health crises.
- Physical and spiritual well-being: Substance abuse damages both the body and one's relationship with Allah.

### Medical Use of Drugs

- If a substance is needed for genuine medical treatment and prescribed by a qualified, trustworthy doctor, it is permitted.

- The Prophet (PBUH) said:  
“Allah has not made your cure in what He has forbidden to you.” (Sunan Abu Dawood)

Modern Context:

- Drugs like marijuana, cocaine, heroin, and other intoxicants are prohibited.
- Medications that have intoxicating effects are allowed only if used in medically necessary situations under professional supervision.

### 3. Extramarital Relations (Zina) in Islam

Islam strictly prohibits extramarital relations, including adultery and fornication (zina). Sexual relations are permissible only within the bounds of marriage, which Islam views as the foundation of a healthy, moral society.

**Qur’anic Prohibition of Zina**

- Qur’an 17:32:  
“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”
- Qur’an 24:2 (Punishment for Zina):  
“The woman and the man guilty of adultery or fornication—flog each one of them with a hundred stripes. Let not pity for them deter you from [carrying out] Allah’s law, if you believe in Allah and the Last Day.”

(Note: This punishment applies only when stringent evidentiary requirements are met, such as four reliable witnesses to the act, or a clear confession, under a legal Islamic court system.)

**Wisdom Behind the Prohibition**

- Preservation of family and lineage: Islam protects family bonds and lineage.
- Protection from societal harm: Extramarital relationships can lead to broken families, emotional distress, and social instability.
- Spiritual purity and modesty: Islam encourages modesty (haya) and chastity as virtues.

**Preventive Measures in Islam**

- Modesty in behavior and dress: Both men and women are instructed to

lower their gaze and guard their chastity. (Qur'an 24:30-31)

- Prohibition of seclusion (khalwa): Unmarried men and women are advised to avoid being alone together to prevent temptation.
- Encouragement of marriage: Marriage is promoted to fulfill natural desires in a lawful, responsible manner.

Prophet Muhammad (PBUH) said:

“O young men, whoever among you can marry should do so, for it helps him lower his gaze and guard his chastity. And whoever is not able to do so should fast, as it will be a shield for him.” (Sahih al-Bukhari, Sahih Muslim)

Conclusion

- Abortion: Generally prohibited, with exceptions for the mother's life, fetal deformities, or cases of rape before 120 days.
- Drugs: Strictly forbidden due to their destructive impact on the mind, body, and society, except for genuine medical purposes.
- Extramarital Relations: Completely forbidden, with marriage being the only lawful and moral framework for sexual relationships.

Islam's rulings on these matters emphasize the protection of human dignity, societal well-being, and spiritual purity while balancing mercy with justice. Islam strictly prohibits alcohol, drugs, obscenity, and extramarital relations. Abortion is forbidden except when the mother's life is at risk.

### **Islam forces its own sharia Law.**

Sharia Law (Shari'ah) in Islam is a comprehensive legal and ethical framework derived from divine revelation, encompassing both religious duties and worldly matters. It governs aspects of personal conduct, social justice, family relations, business transactions, criminal justice, and spiritual obligations. The term Shari'ah means “the clear, straight path” and serves to guide Muslims toward a just and moral life.

### Sources of Sharia Law:

1. The Qur'an – The primary and unalterable source of Islamic law.
2. The Sunnah (Hadith) – Teachings, actions, and approvals of Prophet Muhammad (PBUH).
3. Ijma' (Consensus) – Consensus of qualified scholars on certain legal matters.
4. Qiyas (Analogical Reasoning) – Applying established rulings to new situations based on shared principles.

Sharia law is not a single monolithic code; its application varies across regions due to differing scholarly interpretations (fiqh).

### Key Areas of Sharia Law:

1. Worship and Rituals (Ibadat)
  - Prayer (Salah), fasting (Sawm), almsgiving (Zakat), pilgrimage (Hajj).
2. Family Law (Ahkam al-Usrah)
  - Marriage, divorce, inheritance, and child custody.
  - Rights and responsibilities of spouses and children.
3. Criminal Law (Hudud, Qisas, Ta'zir)
  - Hudud: Fixed punishments for crimes like theft, adultery, and intoxication.
  - Qisas: Retributive justice (e.g., for murder, with the option of forgiveness).
  - Ta'zir: Discretionary punishments decided by judges for offenses not specified in the Qur'an or Sunnah.
4. Economic and Commercial Law
  - Prohibitions against usury (riba), fraud, and unjust business practices.
  - Principles of ethical trade, contract enforcement, and charity (zakat).
5. Social and Ethical Conduct
  - Justice ('adl), compassion (rahmah), and honesty (sidq).
  - Moral behavior in public and private life.

### Sharia and Modern Application

In many Muslim-majority countries, Sharia law influences family and personal status laws while modern secular codes govern criminal and civil matters. The application differs based on historical, cultural, and legal contexts.

## Similarities with Jewish and Christian Legal Traditions:

Islamic law shares significant similarities with Jewish and Christian traditions, as all three Abrahamic faiths have divinely inspired legal systems rooted in moral, ethical, and societal guidelines.

### 1. Jewish Law (Halakha)

Halakha is derived from the Hebrew root meaning “to walk” or “to go”—similar to Sharia’s concept of guiding life along a righteous path.

#### Sources:

- Torah (Written Law) – First five books of the Hebrew Bible (e.g., Genesis, Exodus).
- Talmud (Oral Law) – Rabbinic interpretations and commentaries.
- Responsa (Rabbinic rulings) – Scholarly interpretations over centuries.

#### Areas Covered:

- Ritual laws (e.g., kosher dietary laws).
- Family laws (e.g., marriage, divorce, inheritance).
- Civil and criminal laws (e.g., theft, murder).

#### Similarities with Sharia:

- Dietary restrictions (halal vs. kosher).
- Focus on family purity and marriage laws.
- Prohibitions on usury and interest.
- Concepts like qisas (retributive justice) and judicial processes.

#### Differences:

- Halakha is primarily followed in religious and communal life rather than state law in most countries.

### 2. Christian Canon Law

Canon Law developed primarily within the Roman Catholic, Eastern Orthodox, and Anglican traditions. It governs the internal functioning of the Church and the moral conduct of its members.



#### Sources:

- The Bible – Old Testament and New Testament.
- Ecclesiastical Teachings – Church councils, papal decrees, and canonical collections.

#### Areas Covered:

- Marriage and family life.
- Church governance and clergy conduct.
- Sacraments and rituals.

#### Similarities with Sharia:

- Emphasis on family integrity and marriage.
- Moral guidance on issues like adultery, theft, and social justice.
- Ethical frameworks for business conduct.

#### Differences:

- Christian canon law primarily applies within the Church, not in state governance (except in historical contexts like medieval Europe).
- Modern Christianity generally separates religious law from secular law, unlike Sharia's potential integration into societal law.

#### Conclusion:

- Sharia Law provides a holistic system of guidance for both spiritual and worldly affairs in Islam, rooted in divine revelation and scholarly interpretation.
- Jewish Halakha and Christian Canon Law share common moral and ethical foundations, including principles of justice, compassion, and family integrity.
- The primary distinction lies in their application: Sharia law historically influenced entire legal systems, whereas Halakha and Canon Law are largely confined to religious or community-based practice in modern contexts.

Despite differences in structure and implementation, these religious legal systems reflect humanity's universal pursuit of justice, morality, and societal well-being.

Note: Islamic Sharia Law involving personal jurisdiction can be implemented by Muslims anywhere they live, but criminal laws, war and peace etc, Sharia requires “Muslim to obey the law of the land”. Criminal and other sharia laws involving other people can be implemented by an Islamic state only.

**Muslims have different sects like Shia and Sunni when their Quran and Prophet are same.**

Sunni and Shia Muslim share the most fundamental Islamic beliefs and article of faith. There is no difference about believing in oneness of Allah, His worship alone, belief in Allah’s Messengers, His divine books including final testament Quran and His last and final Prophet Muhammad (SAW). They all believe and practices five pillars of Islam. That is 1. Shahada, 2 . 5 times daily prayer 3. Fasting in the month of Ramadan, 4. Paying prescribed charity, 5. Pilgrimage to Mecca.

They do differ, however, and that separation stemmed initially, not from spiritual distinctions, but political ones. The political difference was that who will take the leadership role of Muslims after the death of Prophet Muhammad (SAW). This difference created rift and over the centuries it created two sects Sunni and Shia. Islam has nothing to do with sects; Quran strictly forbids division in Muslims based on color, creed, national origin, language and different ideology and sects.

Sunni and Shias can be compared like the two groups with Catholics and Protestants or Jews orthodox, conservatives, reform and Reconstructionist. Fundamentally, they share some common belief but practice in different manners. It is important to remember that despite this difference of opinion and practices, Shia and Sunni Muslims share the main articles of Islamic belief and are considered by most to be brethren in faith. In fact, most Muslims do not distinguish themselves by claiming membership in any particular group, but prefer, simply, to call themselves “Muslims”

## Islam teaches Hate.

The belief that Islam teaches hate is largely rooted in misconceptions, selective portrayals, and historical, political, and media-driven narratives rather than the actual teachings of Islam. Islam, like other Abrahamic faiths, emphasizes compassion, justice, mercy, and peaceful coexistence. However, several factors have contributed to this misunderstanding in many Western societies.

Here's a breakdown of why this belief persists and the reality of Islamic teachings:

### 1. Media Representation and Selective Reporting

- **Media Coverage of Extremism:**

Extremist groups who claim to act in the name of Islam receive disproportionate media attention. Their actions are often presented as representative of the faith, despite being condemned by mainstream Muslim scholars and communities.

- **Sensationalism Sells:**

Negative stories about violence or radicalism are more sensational and thus receive more coverage than stories about peaceful Muslim communities or the religion's emphasis on compassion and mercy.

- **Lack of Context:**

Many reports fail to differentiate between political conflicts and religious teachings. For example, geopolitical issues in the Middle East are often framed as religious conflicts rather than complex socio-political struggles.

### Reality:

Islam strongly condemns violence against innocent people.

- Qur'an 5:32: "Whoever kills an innocent soul, it is as if he has killed all of humanity. And whoever saves one, it is as if he has saved all of humanity."

### 2. Actions of Extremist Groups

- Groups like ISIS, Al-Qaeda, and Boko Haram distort Islamic teachings to justify their political and ideological goals.

- These groups represent a tiny minority but have caused massive harm and attracted global attention.

- Their actions contradict Islamic principles, which promote peace, justice, and mercy.

Reality:

- The vast majority of Muslims worldwide reject extremism.
- Prominent Muslim scholars have consistently issued fatwas (legal rulings) against terrorism.

### 3. Historical Context and Colonial Narratives

- Historical interactions between the Muslim world and the West, such as the Crusades, the Ottoman Empire's expansion, and colonial-era conflicts, have left lingering distrust.
- Colonial powers often portrayed Islam as “backward” or “violent” to justify domination and control over Muslim-majority regions.
- Orientalist literature historically depicted Muslims as “the other,” reinforcing stereotypes of aggression and irrationality.

Reality:

Islamic civilizations made significant contributions to science, medicine, mathematics, philosophy, and architecture, fostering knowledge and intercultural exchanges during the Islamic Golden Age.

### 4. Misunderstanding of Islamic Concepts (e.g., Jihad)

- The term Jihad is frequently misunderstood as “holy war.”
- In Islamic theology, Jihad primarily refers to a personal, internal struggle to maintain faith, resist sin, and contribute positively to society.
- Armed Jihad is only permitted for self-defense, under strict conditions, and with a focus on minimizing harm to civilians.

Reality:

- The Qur'an explicitly prohibits aggression:
- Qur'an 2:190: “Fight in the way of Allah against those who fight you, but do not transgress. Indeed, Allah does not love transgressors.”

### 5. Political and Geopolitical Factors

- Conflicts involving Muslim-majority countries, such as those in the Middle East, are often presented through a religious lens rather than as political or territorial disputes.
- Some political groups exploit anti-Muslim sentiment to gain support,

using Islam as a scapegoat for broader societal problems.

Reality:

Political conflicts should not be confused with religious doctrine. Islam encourages peaceful coexistence with people of all faiths.

- Qur'an 60:8: "Allah does not forbid you from being kind and just to those who have not fought you because of your religion nor driven you out of your homes. Indeed, Allah loves those who act justly."

## 6. Lack of Education and Cultural Exchange

- Limited exposure to authentic Islamic teachings and Muslim communities leads to misconceptions.
- Stereotypes persist when people do not interact with practicing Muslims or learn about Islamic values.

Reality:

Interfaith dialogue and cultural exchanges often reduce misunderstandings. In communities where Muslims and non-Muslims interact regularly, misconceptions tend to decrease significantly.

## 7. Misquotes and Misinterpretation of Texts

- Certain Qur'anic verses are taken out of context and presented without the historical and textual background.
- Verses revealed during times of conflict are misinterpreted as universal commands, when, in reality, they often address specific historical events or self-defense situations.

Reality:

Islamic teachings advocate for mercy and justice:

- Qur'an 16:90: "Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded."

What Islam Actually Teaches About Peace and Coexistence:

- Compassion and Mercy:
- The Qur'an repeatedly describes God as Ar-Rahman (The Most Compassionate) and Ar-Raheem (The Most Merciful).

- Justice and Equality:
- Qur'an 49:13: "O mankind, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you."
- Respect for All People:
- Prophet Muhammad (PBUH) said: "Whoever harms a non-Muslim citizen under Muslim rule, I will argue against him on the Day of Judgment." (Sahih al-Bukhari)

Conclusion:

The belief that Islam teaches hate stems from a combination of historical tensions, media portrayals, the actions of extremist groups, and widespread misconceptions. However, Islamic teachings emphasize mercy, justice, and peaceful coexistence. Education, open dialogue, and exposure to authentic Islamic teachings are essential to dispelling these misunderstandings.

### **Islam prohibits dating before Marriage.**

Islam prohibits dating before marriage because it prioritizes the protection of individuals, families, and society from emotional harm, broken relationships, and moral decay. The Islamic framework for relationships is designed to foster commitment, responsibility, and respect, ensuring that interactions between men and women remain dignified and purposeful.

Here's a detailed look at why Islam prohibits dating before marriage:

#### 1. Preservation of Modesty and Morality (Haya')

Modesty (haya') is a fundamental virtue in Islam, applicable to both men and women. Dating, as commonly practiced in many cultures, often involves emotional and physical intimacy without the commitment of marriage, which can compromise modesty and moral boundaries.

- Qur'an 24:30-31:  
"Tell the believing men to lower their gaze and guard their chastity... And

tell the believing women to lower their gaze and guard their chastity and not to display their beauty except what is apparent.”

Islamic Perspective:

- Interactions between unmarried individuals should be respectful and free from temptation.
- Modesty helps maintain self-respect and mutual dignity.

## 2. Protection from Emotional and Psychological Harm

Dating often involves emotional attachments that may lead to heartbreak, anxiety, or long-term emotional scars, especially when relationships end. Islam recognizes the emotional vulnerability inherent in romantic relationships and seeks to protect individuals from unnecessary distress.

- Temporary relationships can create feelings of insecurity and mistrust.
- The cycle of dating, breaking up, and moving on can make it harder to build trust in future relationships.

Islamic Principle:

Islam encourages relationships built on stability, trust, and commitment rather than fleeting emotional or physical connections.

## 3. Prevention of Premarital Intimacy (Zina)

Premarital and extramarital intimacy (zina) is strictly prohibited in Islam. Dating, especially without clear boundaries, increases the likelihood of physical intimacy, which can lead to moral, social, and emotional consequences.

- Qur'an 17:32:

“And do not approach unlawful sexual intercourse. Indeed, it is an immorality and an evil way.”

Why this prohibition exists:

- Protects individuals from the physical, emotional, and social consequences of casual relationships.
- Helps preserve family structure and lineage.

#### 4. Protecting the Institution of Marriage

Islam views marriage as a sacred, lifelong commitment that serves as the foundation of a stable family and society. Dating without clear intentions of marriage can lead to relationships based on fleeting emotions rather than long-term compatibility and shared values.

- Prophet Muhammad (PBUH) said:  
“There is nothing like marriage for two who love one another.” (Ibn Majah)

Islamic Framework:

- Marriage provides a structured, respectful, and committed environment for romantic and emotional connection.
- Courtship in Islam is purposeful, with the intention of marriage from the outset.

#### 5. Avoidance of Social Complications and Family Discord

Casual dating can lead to complicated relationships, potential reputational damage, and conflicts between families. Islam seeks to minimize such complications by encouraging transparency, family involvement, and honorable intentions in relationships.

Islamic Guidance:

- When a man and woman consider marriage, family members are encouraged to be involved, ensuring that the relationship is grounded in mutual respect and long-term compatibility.
- This involvement helps avoid misunderstandings and protects the dignity of both individuals.

#### 6. Emphasis on Responsibility and Commitment

Dating often lacks the sense of long-term responsibility and commitment that marriage demands. Islam encourages individuals to engage in relationships only when they are ready to fulfill the responsibilities of marriage.

- Prophet Muhammad (PBUH) said:  
“O young people, whoever among you can afford it, let him get married. For it helps him lower his gaze and guard his chastity. And whoever



cannot afford it should fast, for it will be a shield for him.” (Sahih al-Bukhari, Sahih Muslim)

Key Lesson:

Marriage brings accountability, mutual care, and shared responsibility—qualities that casual dating often lacks.

## 7. Focus on Purposeful Interaction and Compatibility

Islam doesn't prohibit interaction between men and women entirely. It allows communication when necessary, especially when considering marriage. However, such interactions should maintain respect, modesty, and clear intentions.

Islamic Courtship Guidelines:

- Interaction should focus on understanding compatibility for marriage.
- Conversations should occur in a respectful, chaperoned, or public setting.
- Emotional attachment should develop within the protective bounds of commitment and marriage.

Qur'an 49:13:

“O mankind, We have created you from male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.”

Insight:

Islam encourages meaningful connections based on character, values, and mutual respect, rather than superficial attractions.

Addressing Common Misconceptions:

1. “Islamic teachings are too restrictive.”

- The restrictions exist to protect individuals and society from emotional harm, broken families, and societal instability. Islamic courtship is not about isolation but about ensuring that relationships are built on sincere, honorable intentions.

2. “Muslims cannot know their potential spouse before marriage.”

- Islam encourages knowing a potential spouse through supervised meetings and meaningful conversations. It's about fostering

understanding while maintaining modesty and respect.

3. “Islam discourages love and romance.”

- Islam values love and affection, but it advocates for these feelings to be nurtured within a committed, lawful marriage. The Qur’an describes marriage as a source of love, mercy, and tranquility:

- Qur’an 30:21:

“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.”

Conclusion:

Islam prohibits dating before marriage to preserve modesty, emotional well-being, and societal harmony. The Islamic model prioritizes commitment, mutual respect, and family involvement, ensuring that relationships are built on a solid foundation of trust and responsibility. Far from rejecting love or companionship, Islam channels these emotions into marriage, a relationship that promises stability, respect, and lifelong support.

### **Islam is spreading through sword and cradles.**

The belief that Islam spread by the sword or through high birth rates (referred to as “through cradles”) is rooted in historical misunderstandings, selective narratives, and modern misconceptions. In reality, Islam, like other major world religions, spread through a combination of trade, intellectual and cultural exchanges, missionary efforts (dawah), and, in some cases, political expansion—though conversion by force was explicitly prohibited in Islamic teachings.

Here’s a closer look at why these beliefs persist and the historical and theological realities:

#### 1. Historical Misconceptions and Colonial Narratives

During the medieval period and later through colonial discourse, the idea of Islam spreading by the sword became a common narrative, especially in Europe. This was often a product of political and religious rivalries, particularly during:

- The Crusades (1096–1291): European powers framed Muslims as violent aggressors to justify their military campaigns in the Holy Land.
- Reconquista of Spain (711–1492): The retaking of Muslim-controlled Spain was accompanied by propaganda painting Muslims as oppressive conquerors.
- Colonial Era: Western powers often depicted Islam as a violent, backward religion to justify their domination of Muslim-majority regions.

#### Reality:

While Islamic empires did expand politically, conversion was typically voluntary. Non-Muslim communities (dhimmis)—Christians, Jews, and others—were granted protected status under Islamic rule through the Jizya tax system. They retained religious, cultural, and economic autonomy.

- Qur'an 2:256: “There is no compulsion in religion. Truth has become distinct from error.”

## 2. Misunderstanding of Military Expansion vs. Religious Conversion

Islamic political power expanded through military conquests, particularly under the Rashidun and Umayyad Caliphates. However, political control did not equate to forced religious conversion. Historical records show that conversions often occurred centuries after conquests, influenced by trade, intermarriage, and intellectual exchange rather than coercion.

#### Examples:

- Spain (Al-Andalus): Muslim rule lasted nearly 800 years, yet large Christian and Jewish communities flourished without forced conversions.
- Indonesia (the largest Muslim population today): Islam spread through peaceful trade by Muslim merchants from Arabia, Persia, and India, not through military conquest.
- West Africa: Islam was introduced through trade routes, particularly via merchants traveling across the Sahara Desert.

### 3. Selective Media Portrayals and Political Agendas

In modern times, extremist groups like ISIS have fueled the false narrative that Islam spreads through violence. These groups misuse Islamic teachings for political power, which media outlets often amplify without providing context.

- Sensational headlines about extremism receive more attention than stories of peaceful Muslim communities or the historical spread of Islam through trade, scholarship, and missionary work.
- Political figures sometimes exploit fears of “Islamic takeover” to promote anti-immigrant or anti-Muslim agendas.

Reality:

Mainstream Islamic scholars globally have condemned extremist groups and their ideologies. Islam teaches peaceful coexistence with other faiths:

- Qur’an 60:8:

“Allah does not forbid you from being kind and just to those who have not fought you because of your religion nor driven you out of your homes. Indeed, Allah loves those who act justly.”

### 4. The “Cradle” Narrative: Misconceptions about Muslim Demographics

The idea that Islam spreads through high birth rates—often referred to as “spreading through cradles”—comes from demographic projections showing population growth in Muslim-majority regions. However, this narrative is often exaggerated and overlooks broader trends:

- Population Growth Trends: Muslim populations have grown due to higher fertility rates in some regions, but these rates are declining as countries modernize (e.g., Turkey, Iran). Islam is against contraceptive.
- Global Muslim Diaspora: Islam is the fastest-growing religion globally, but much of this growth is driven by conversions, not just birth rates. In the United States, for instance, approximately 25% of Muslim adults are converts.
- Religious Conversion Patterns: Studies show that Islam, like Christianity, attracts converts due to spiritual and intellectual appeal rather than coercion.

Reality:

Population growth alone doesn't explain Islam's spread in non-Muslim countries like the U.S., Canada, or the U.K., where conversion plays a significant role.

## 5. Qur'anic and Historical Emphasis on Peaceful Outreach

Islam encourages spreading its message through dialogue, good character, and peaceful means (dawah), not violence.

- Qur'an 16:125:

“Invite to the way of your Lord with wisdom and good advice and argue with them in the best of manners.”

Historical Examples:

- The Prophet Muhammad (PBUH) sent letters inviting rulers of various empires to Islam but did not coerce them.
- Sufi missionaries played a major role in spreading Islam in Africa, Central Asia, and the Indian subcontinent through spiritual teachings and community engagement, not force.

## 6. Islam's Treatment of Non-Muslims in Historical Context

Islamic empires, such as the Ottoman, Abbasid, and Mughal empires, governed diverse, multi-religious societies where Christians, Jews, and other religious groups coexisted under laws protecting their religious practices.

- The Jizya tax applied to non-Muslim citizens was a civic tax in place of military service, not a punishment or tool for forced conversion.
- In many cases, non-Muslims held high positions in Islamic courts, administrations, and academic institutions.

Historical Contrast:

During the Spanish Inquisition, Muslims and Jews were forced to convert, expelled, or killed. By contrast, Muslim rule in Spain allowed Christians and Jews to live according to their faiths for centuries.

## 7. Misquoting Verses of the Qur'an

Certain verses of the Qur'an are often quoted out of context to paint Islam as violent. For instance, verses revealed during times of defensive warfare are sometimes presented as universal commands to attack non-Muslims.

Example:

- Qur'an 9:5 (The "Sword Verse") is often cited as proof of violence. However, the historical context reveals it was revealed regarding a specific group that repeatedly broke peace treaties and attacked Muslims. It does not apply universally to all non-Muslims.

Islamic Principle:

The Qur'an consistently emphasizes justice, mercy, and peaceful coexistence:

- Qur'an 5:8:

"Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness."

Conclusion:

The belief that Islam spread by the sword or cradles is based on historical misconceptions, media-driven narratives, and political agendas rather than facts. Islam's global spread has been primarily driven by trade, intercultural exchange, and the appeal of its teachings. The Qur'an explicitly forbids forced conversions and promotes peaceful outreach, justice, and coexistence with people of all faiths. Understanding the historical, religious, and sociopolitical contexts behind these misconceptions can help dispel such beliefs.

**Islam doesn't consider capital punishment as inhumane.**

Islam does not consider capital punishment inhumane because it views justice as a balance between mercy and accountability. In Islamic law

(Shariah), capital punishment is allowed for only the most serious crimes, such as murder and spreading corruption (fasad) in the land. However, it is governed by strict conditions to ensure justice and prevent misuse. Here's why Islam permits it:

### 1. Preserving Justice and Social Order

- Islam emphasizes justice ('adl) as a fundamental value.
- Capital punishment serves as a deterrent against crimes that destabilize society, such as murder or treason.
- Without strict consequences, violence and crime may increase, harming innocent people.

### 2. Severe Crimes Have Severe Consequences

- The Quran allows capital punishment but only in extreme cases: "Whoever kills a person—unless in retribution for murder or spreading corruption in the land—it is as if he has killed all of humanity." (Quran 5:32)
- This means that taking a life unjustly is a major crime, but lawful execution for justice is permitted.

### 3. Strict Conditions and Due Process

- Islamic law has strict evidence requirements for capital punishment.
- False accusations, lack of witnesses, or doubt (shubha) can prevent execution.
- Prophet Muhammad (peace be upon him) said: "Avoid applying legal punishments whenever you find room for doubt." (Hadith – Tirmidhi)

### 4. Mercy and Forgiveness Are Encouraged

- In cases of murder, the victim's family has the right to forgive the killer and accept blood money (diya) instead of execution.
- Quran 2:178: "But if the killer is forgiven by the victim's guardian, then blood money should be decided fairly and payment should be made with gratitude."
- This system encourages reconciliation rather than vengeance.

### 5. Not Unique to Islam

- Capital punishment exists in many legal systems, including some Western countries.

- Islam’s application of capital punishment is more regulated than in many secular legal systems, ensuring fairness.

## Conclusion

Islam does not consider capital punishment inhumane because it is meant to protect society, establish justice, and deter crime, while still allowing for mercy and forgiveness. However, its application requires strict conditions, due process, and fairness, making it a last resort rather than a common practice.

### **Islam forces woman to cover herself in public.**

Islam does not force women to cover themselves but encourages modesty in dress for both men and women. The Quran and Hadith emphasize modesty, dignity, and self-respect, but how this is practiced varies across cultures and personal beliefs.

#### 1. Quranic Guidance on Modesty

The Quran instructs both men and women to dress modestly:

- For men:

“Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.” (Quran 24:30)

- For women:

“And tell the believing women to lower their gaze and guard their chastity, and not to expose their adornments except what is [ordinarily] visible. And let them cover their chests with their headscarves...” (Quran 24:31)

“O Prophet, tell your wives, your daughters, and the believing women to draw their cloaks over themselves. That is more suitable so that they may be recognized and not be harassed.” (Quran 33:59)

These verses encourage women to cover themselves for their dignity and protection, but they do not enforce a specific dress code or punishment for non-compliance.



## 2. Choice vs. Cultural Enforcement

- In many Muslim-majority countries, women choose to wear the hijab out of religious commitment.
- Some countries mandate the hijab, while others ban it. However, true Islamic teachings do not support forcing anyone—Islam teaches that faith and worship must come from free will:  
“There is no compulsion in religion...” (Quran 2:256)

## 3. The Purpose of Modesty in Islam

- Protection from objectification: Islam encourages modesty to shift focus from physical appearance to character.
- Personal empowerment: Many Muslim women feel that wearing the hijab or modest clothing gives them control over how they are perceived.
- Equality: Islam teaches that a woman’s worth is based on her piety and character, not her looks.

## Conclusion

Islam encourages women to dress modestly but does not force them. The choice to wear the hijab or any other modest attire should come from personal conviction, not societal or governmental pressure. True Islamic teachings emphasize faith over force and respect individual autonomy.

**Islam discriminate woman by giving her half of what man gets as inheritance shares.**

Islam gives man twice amount from inheritance as compared to woman (son/daughters, brother/sister). The reason, logic and wisdom behind are very clear. Islam has solely given responsibility of earning livelihood of the family to men and not women, therefore the men should get more from inheritance. Secondly the responsibility of taking care of old surviving parents financially is on sons, not daughter. In addition women get “Mahr” from husband at the time of her marriage and that is her sole property.

NOTE: In Islam a Mahr is a mandatory payment (mutually agreed by bride and groom or their family), in the form of money, property or any other possessions paid by groom to bride at the time of marriage, that legally becomes her property. It must be noted that most men do not pay

this amount to bride, which is against the Islamic law; it must be paid in full, unless women willingly, without any pressure forgives that right.

**Islam allows Muslims to eat meat of an animal slaughtered in certain way.**

There are three conditions for slaughtering an animal in Islam.

- 1) Animal must be slaughtered by taking name of Allah
- 2) Person slaughtering must believe in Allah's oneness.
- 3) Blood of the animal must be completely drained out from the animal's body

Now consider condition #1: The meat we eat is not derived by any scientific means but by actually murdering an animal. Murdering may be a harsh word, but in reality it is a murder from which we get meat of the animals. He or she does not give life voluntarily. It is a truth that life of everyone in this planet carries some sort of sanctity. Like human life is sacred, similarly animal's life is also carries sanctity. That is why as a rule, Allah has forbidden killing an animal. But as a favor to humans to fulfill their need of food, Allah has given permission to kill the animal and eat his meat but only by His name and authority. When we are ready to slaughter an animal we must fully realize that this animal life is as sacred as any other living being and we have absolutely no right to kill this animal if there is no permission, order and will of Allah. To ensure this realization we must take Allah's name before slaughtering the animal because Allah is the creator of this animal and with His express permission we are killing this animal.

Condition # 2: Condition# 1 cannot be met unless the person slaughtering the animal does not believe in Allah (SWT), or does not think that Allah alone is the Master, creator and Owner of the heavens and earth and everything in it belongs to Him, There is no partner with Him in His sovereignty and ownership. That is why the people of book

(Jews and Christians) slaughtered animals can be consumed by Muslims if they really believed in oneness of Allah.

Note: now a day's most Christians does not believe in oneness of Allah and their faith in trinity nullify this concept of oneness of Allah, similarly a tiny minority in Jews believe Hazrat Uzair as Son of God.

Condition # 3: All the blood from slaughtered animal should come out from the body. Because Blood is “Haram” forbidden, eating blood creates ferocity, rapaciousness and bestiality in humans. Same way wild and **carnivores animals like Lions, Tigers etc are forbidden to eat, because** they eat meat with blood in it. Domesticated and herbivores animals, like goat, sheep, camels etc are allowed to eat as they do not consume meat and blood, but only vegetation. To drain blood out of the body of the animals, Muslims cut the jugular vein in the neck of the animal or do “NAHAR” of camel (cutting the heart of the camel with a dragon) so that all the blood is drained out from the dying animal. Same reason dead animals which die of natural causes are not allowed to eat because blood remains in their bodies.

Pigs are not allowed to eat in Islam, although it is from the same species as goat, but are omnivores which mean that they consume both [plants and animals] and it is considered wild animal and has depraved behavior that is why Allah specially forbade to eat pigs in Quran.

<p style="text-align: center;"><b>Islam declares Qadiani (Ahmadiyya) sect as Non Muslims when they claim themselves as Muslims.</b></p>
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The Qadiani (Ahmadiyya) sect is declared non-Muslim by the majority of mainstream Muslim scholars and Islamic organizations because of their beliefs regarding prophethood. Here's why:

1. Core Belief That Conflicts with Mainstream Islam

- Finality of Prophethood:
- Mainstream Sunni and Shia Islam believe that Prophet Muhammad

(peace be upon him) is the final prophet and that no prophet will come after him.

- The Quran states:

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets...” (Quran 33:40)

- This means no new prophet can come after him.

- Qadiani Belief:

- Mirza Ghulam Ahmad (1835–1908), the founder of Ahmadiyya, claimed to be a prophet, Messiah, and Mahdi.

- This contradicts the belief that prophethood ended with Prophet Muhammad (peace be upon him).

## 2. Global Muslim Consensus

Because of this fundamental difference, major Islamic scholars and institutions—including Al-Azhar University (Egypt), Darul Uloom Deoband (India), and the Organization of Islamic Cooperation (OIC)—have declared Qadianis (Ahmadis) outside the fold of Islam.

- In 1974, Pakistan officially declared Ahmadis as non-Muslims in its constitution.

- Many other Muslim-majority countries do not recognize them as Muslims either.

## 3. Ahmadis Consider Themselves Muslims

Ahmadis still consider themselves Muslims and follow Islamic practices like prayer, fasting, and zakat. However, because of their belief in a new prophet after Muhammad (peace be upon him), mainstream Muslims do not accept them as part of Islam.

## Conclusion

The main reason for their exclusion is their rejection of the finality of prophethood, which is a core belief in Islam. While Ahmadis call

themselves Muslim, mainstream Islam considers them a separate religious group due to their theological differences.

### **Islam allows forced Marriages:**

No, Islam does not allow forced marriages. In Islam, marriage is a contract that requires the free and willing consent of both the bride and the groom. The Prophet Muhammad (peace be upon him) explicitly forbade forced marriages. In one hadith, a woman came to him and said that her father had married her off without her consent. The Prophet gave her the choice to annul the marriage (Sunan Abu Dawood 2096, Sahih al-Bukhari 5138).

The Prophet Muhammad (peace be upon him) said: *"A previously married woman should not be married until her consent has been asked, and a virgin should not be married until her consent has been asked."*

The Quran also emphasizes mutual agreement in marriage:

“Do not prevent them from remarrying their new husbands if they mutually agree on a fair basis.” (Quran 2:232)

Thus, any marriage conducted without the consent of either party is invalid in Islam.

NOTE: In some countries, cultures and societies, Women are forced to get married and sometimes under age too, but it is purely cultural, tribal traditions and has nothing to do with Islam. Opponent of Islam use these incidents to malign Islam.

## **Quran declares Man superior to woman and allows corporal punishment to wives.**

Surah An-Nisa (4:34) is a well-known and sometimes debated verse of the Quran. Here is the verse along with its general interpretation (tafsir):

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ  
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ  
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ  
عَلِيمًا كَبِيرًا

Quran 4:34 (Translation):

“Men are the protectors and maintainers of women, because Allah has made one of them excel over the other, and because they spend (to support them) from their wealth. So righteous women are devoutly obedient and guard in their husband’s absence what Allah has entrusted them to guard. As for those women on whose part you fear rebellion, advise them, then (if they persist) separate from them in bed, and (as a last resort) strike them lightly. But if they return to obedience, then seek no means against them. Surely, Allah is Most High, Most Great.”

Tafseer and Explanation:

1. “Men are the protectors and maintainers of women”
  - This refers to the responsibility of men to provide for and protect their wives and families financially, emotionally, and physically. It does not mean superiority in worth, but rather a difference in roles based on natural abilities and responsibilities.
2. “Because Allah has made one of them excel over the other”
  - This does not imply that men are inherently superior to women in all aspects. Instead, it refers to the obligation placed upon men to provide financial support and leadership in the family.
3. “Because they spend (to support them) from their wealth”
  - Islamic law makes it obligatory for men to provide for their wives, including food, shelter, and clothing, even if the wife has her own wealth.

4. “So righteous women are devoutly obedient”

- This means they cooperate in maintaining harmony in the family and uphold their responsibilities. “Obedience” here refers to faithfulness to Allah and the marital contract, not blind submission.

5. “As for those women on whose part you fear rebellion (nushuz)”

- The word nushuz refers to persistent misconduct or rebellious behavior that harms the marriage. Classical scholars have debated its exact meaning, but it generally refers to serious marital discord.

6. “Advise them, then separate from them in bed, and (as a last resort) strike them lightly”

- The verse prescribes a gradual approach to resolving serious marital conflict:

- First, advise them – Communication should be the first step in resolving issues.

- Second, separate from them in bed – If the issue persists, emotional distancing is advised to de-escalate conflict.

- Third, as a last resort, “strike lightly” (daraba) – This phrase has been widely discussed by scholars. Some interpret it as a symbolic gesture (not physical harm), while others emphasize that the Prophet Muhammad (PBUH) forbade harming women and never struck his wives. Many scholars argue this should be understood in the context of reconciliation rather than punishment.

7. “But if they return to obedience, then seek no means against them”

- If the conflict is resolved, the husband is instructed to restore harmony and not seek revenge.

Scholarly Perspectives:

- Prophet Muhammad’s example: He never resorted to any form of violence against his wives and emphasized kindness in marriage: “The best of you are those who are best to their wives.” (Sunan Ibn Majah 1977).

- Modern scholars and interpretations: Many scholars stress that the verse should not be used to justify domestic violence. Some argue that daraba mean symbolic, non harmful means of discipline as a warning for

more serious consequences to follow, if situation is not rectified..

Conclusion:

This verse primarily emphasizes the husband's responsibility in marriage, the importance of maintaining harmony, and a step-by-step approach to resolving marital disputes. It does not justify abuse but instead encourages patience, wisdom, and reconciliation.

### **Islam promotes honor killings:**

Honor killing refers to the act of murdering a family member, usually a woman, who is perceived to have brought shame or dishonor upon the family. This may be due to reasons such as refusing an arranged marriage, engaging in relationships outside of marriage, or other actions considered socially unacceptable by their community.

Honor killing is strictly forbidden in Islam. Islam upholds the sanctity of human life, and unlawful killing is considered a major sin. The Quran explicitly states:

“Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely.” (Quran 5:32)

Islamic law prescribes specific judicial procedures for any criminal offenses, requiring proper evidence and due process. No individual has the right to take the law into their own hands. The Prophet Muhammad (peace be upon him) also condemned the killing of innocent people and emphasized justice and mercy.

Thus, honor killing is a cultural practice, not an Islamic one, and it is condemned in Islam.



## **Prophet Muhammad married multiple wives and underage Girl (Aisha):**

Prophet Muhammad's multiple marriages had both practical and divine wisdom behind them. They were not driven by personal desires or lust, his first wife (Khadija) before he even became Prophet was a widow and 15 years elder than him. but served social, political, and religious purposes that contributed to the spread and establishment of Islam. Here are the key reasons:

### **1. Strengthening Political and Tribal Alliances**

Many of the Prophet's marriages were to women from different tribes, fostering unity among the Arabs. In a society where tribal conflicts were common, these marriages helped establish peace and strengthen alliances, allowing Islam to spread more effectively.

### **2. Supporting Widows and the Vulnerable**

All, except one of his wives were widows who had lost their husbands in battles or tragedies. By marrying them, the Prophet provided them with financial and emotional support, setting an example of social responsibility and care for the vulnerable.

### **3. Teaching and Preserving Islamic Knowledge**

His wives, especially Aisha, played a crucial role in preserving and transmitting Islamic teachings. Aisha, in particular, became one of the most knowledgeable scholars of Islam, narrating over 2,200 hadiths and providing insight into the Prophet's personal and spiritual life.

### **4. Demonstrating Islamic Laws on Marriage and Family Life**

Through his various marriages, the Prophet provided guidance on family

matters, including the rights of spouses, treatment of women, and household responsibilities. His marriages illustrated different aspects of Islamic family law, showing how to balance justice and kindness.

### Why Did the Prophet Marry Aisha at a Young Age?

The Prophet's marriage to Aisha was divinely ordained and had several key purposes:

1. Preservation of Knowledge – Aisha had a sharp intellect and a remarkable memory. She lived for nearly 50 years after the Prophet's passing, teaching thousands of students about Islam, including details of his personal life, prayers, and behavior.
2. Cultural Norms of the Time – In 7th-century Arabia, it was customary for girls to marry at a younger age, especially in warmer climates where they matured earlier. The marriage was neither unusual nor controversial in that society.
3. Divine Wisdom – The Prophet's marriages were guided by divine command, like his marriage to the divorced wife of his adopted son (Surah Ahzab 33:37). His marriage to Aisha was part of Allah's plan to ensure that Islamic knowledge was preserved and disseminated widely.
4. A Model for Marital Relations – Aisha's marriage showed the importance of companionship, education, and mutual respect in marital relationships. She was deeply loved and respected by the Prophet, setting an example of how husbands should treat their wives with kindness.

### Conclusion

The Prophet's marriages, including his marriage to Aisha, were not based on worldly desires but served higher religious, social, and political purposes. They played a crucial role in the development and preservation of Islam, ensuring that the teachings of the Prophet were conveyed accurately and effectively to future generations. Remember Prophet Muhammad (SAW) never took any decision of its own after becoming

Prophet; he was always guided by Allah (SWT) in every matter and all his marriages were by divine guidance and approval.