

Ruling

on the call to unite all religions

What are Ruling on the call to unite all religions

Praise

be to Allaah Alone

and

peace and blessings be upon the one after whom there will be no more Prophets, and upon his family and companions and whoever follows them in truth until the Day of Resurrection.

The

Standing Committee on Academic Research and Issuing Fatwas (al-Lajnah al-Daa'imah li 'I-Buhooth al-'Ilmiyyah wa 'I-Iftaa')

has examined the questions which have been submitted to it and the opinions and articles published and broadcast in the media concerning the call to unite the three religions of Islam, Judaism and

Christianity; and the call which stems from that, to build a mosque, a church and a synagogue in one place, on university campuses and in

public squares; and the call to print the Qur'aan, Tawraat (Torah) and Injeel (Gospel) in one volume, etc.; and the conferences, seminars and meetings on this topic which are being held in the east and in the west. After studying and pondering the matter, the Committee issues the following statement:

(1)

One of the basic principles of belief in Islam, something which is obviously a basic principle and on which all the Muslims are agreed (ijmaa') is that there is no true religion on the face of the earth apart from Islam. It is the final religion which abrogates all religions and laws that came before it There is no religion on earth according to which Allaah is to be worshipped apart from Islam. Allaah says (interpretation of the meanings):

“ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion ” [al-Maa' idah 5:3]

“ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers ” [Aal ' Imraan 3:85].

After the coming of Muhammad (peace and blessings of Allaah be upon him), Islam means what he brought, not any other religion.

(2)

One of the basic principles of belief in Islam is that the Book of Allaah, the Holy Qur' aan, is the last of the Books to be revealed from the Lord of the Worlds. It abrogates all the Books that came before it, the Tawraat, Zaboor,

Injeel and others, and it is a Muhaymin [Muhaymin: that which testifies the truth that is therein and falsifies the falsehood that is added therein] over them. So there is no longer any revealed Book according to which Allaah may be worshipped apart from the Qur ' aan. Allaah says (interpretation of the meaning):

“ And

We have sent down to you (O Muhammad) the Book (this Qur ' aan) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allaah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. ” [al-Maa ' idah 5:48]

(3)

It is obligatory to believe that the Tawraat and Injeel have been abrogated by the Qur ' aan, and that they have been altered and distorted, with things added and taken away, as Allaah tells us in the Qur ' aan, for example (interpretation of the meaning):

“ So,

because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them ”

[al-Maa ' idah 5:13]

“ Then woe to those who write the Book with their own hands and then say, “ This is from Allaah, ” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. ” [al-Baqarah 2:79]

“ And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “ This is from Allaah, ” but it is not from Allaah; and they speak a lie against Allaah while they know it ” [Aal ‘ Imraan 3:78]

Hence, whatever in the previous books was correct is abrogated by Islam, and everything else is distorted and changed. It was reported that the Prophet

(peace and blessings of Allaah be upon him) became angry when he saw that ‘ Umar had a page with something from the Tawraat written on it, and he (peace and blessings of Allaah be upon him) said: “ Are you in doubt, O son of al-Khattaab? Have I not brought you something shining and pure? If my brother Moosa were alive, he would have no choice but to follow me. ” (Narrated by Ahmad and al-Daarimi, and others).

(4)
One of the basic principles of belief in Islam is that our Prophet and Messenger Muhammad (peace and blessings of Allaah be

upon him) is the Seal of the Prophets and Messengers, as Allaah says (interpretation of the meaning):

“ Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets ” [al-Ahzaab 33:40]

So there is no longer any Messenger whom it is obligatory to follow, apart from Muhammad (peace and blessings of Allaah be upon him). If any of the Prophets were alive, they would have no choice but to follow him, as Allaah says (interpretation of the meaning):

“ And (remember) when Allaah took the Covenant of the Prophets, saying: ‘ Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allaah), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him. ’ Allaah said: ‘ Do you agree (to it) and will you take up My Covenant (which I conclude with you)? ’ They said: ‘ We agree. ’ He said: ‘ Then bear witness; and I am with you among the witnesses (for this). ’ ” [Aal ‘ Imraan 3:81]

When the Prophet of Allaah ‘ Eesaa (peace be upon him) descends at the end of time, he will follow Muhammad (peace and blessings of Allaah be upon him) and he will judge according to his Sharee ‘ ah. Allaah says (interpretation of the meaning);

“ Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) and the Injeel (Gospel) – he commands them for Al-Ma ‘ roof (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabaa ‘ ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allaah ‘ s Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur ‘ aan) which has been sent down with him, it is they who will be successful ” [al-A ‘ raaf 7:157]

It is also one of the basic principles of belief in Islam that the Message of Muhammad (peace and blessings of Allaah be upon him) is addressed to all of mankind. Allaah says (interpretation of the meaning):

“ And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not ” [Saba ‘ 34:28]

“ Say (O Muhammad): “ O mankind! Verily, I am sent to you all as the Messenger of Allaah ” [al-A ‘ raaf 7:158].

And
there are many similar aayaat.

(5)

One of the basic principles of belief in Islam is that we must believe that every Jew, Christian or other person who does not enter Islam is a kaafir, and that those against whom proof is established must be named as kaafirs and regarded as enemies of Allaah, His Messenger and the believers, and that they are the people of Hell, as Allaah says (interpretation of the meaning):

“ Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikoon, were not going to leave (their disbelief) until there came to them clear evidence ” [al-Bayyinah 98:1]

“ Verily, those who disbelieve (in the religion of Islâm, the Qur ’ ân and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikoon will abide in the fire of Hell. They are the worst of creatures ” [al-Bayyinah 98:6]

“ This Qur ’ aan has been revealed to me that I may therewith warn you and whomsoever it may reach ” [al-An ’ aam 6:19]

“ This (Qur ’ aan) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby ” [Ibraaheem 14:52]. And there are many similar aayaat. It was reported in Saheeh Muslim that the Prophet (peace and blessings of Allaah be upon him) said: “ By the One in Whose hand is my soul, no one among this nation, Jew or Christian, hears of me, then dies without having believed in that with which I was sent, but he will be one of the people of the Fire. ” Hence whoever does not regard the Jews and Christians as kuffaar is himself a kaafir, according to the ruling of Sharee ’ ah, “ Whoever does not regard the kaafir as such after proof has been established against him is himself a kaafir. ”

(6)

In the light of these basic principles of belief and the rulings of sharee ’ ah, calling for the uniting of all religions, and for them to be brought close to one another and cast in the same mould, is an evil and crafty call whose aim is to mix truth with falsehood, to destroy Islam and undermine its pillars, and to tempt its followers into total apostasy. This is confirmed by the words of the Qur ’ aan (interpretation of the meaning):

“ And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can ” [al-Baqarah 2:217]

“ They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another) ” [al-Nisaa ’ 4:89]

(7)

Among the effects of this evil call would be the cancelling out of the differences between Islam and kufr, truth and falsehood, good and evil. It would break down the psychological barrier that exists between the Muslims and the kaafirs, and there would be no sense of al-Walaa ’

wa ’ I-Baraa ’ (loyalty and friendship towards Muslims, disavowal and enmity towards kaafirs), or jihaad and fighting to make the word of Allaah supreme in the earth of Allaah. Allaah says (interpretation of the meaning):

“ Fight against those who (1) believe not in Allaah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allaah and His Messenger (Muhammad) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued ” [al-Tawbah 9:29]

“ and

fight against the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah) collectively as they fight against you collectively. But know that Allaah is with those who are Al-Muttaqoon (the pious) ” [al-Tawbah 9:36]

“ O

you who believe! Take not as (your) Bitaanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared

from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayaat (proofs, evidences, verses) if you understand ” [Aal ‘ Imraan 3:118]

(8)

If the call to unite the religions is made by a Muslim, this considered to be blatant apostasy from the religion of Islam, because it conflicts with the basic principles of belief. It is an acceptance of disbelief in Allaah and a contradiction of the truth of the Qur ’ aan and its abrogation of all laws and religions that came before it. On this basis, it is an idea that should be rejected from the point of view of sharee ’ ah, and it is definitely haraam according to the evidence of Islam, Qur ’ aan, Sunnah and ijmaa ’ (scholarly consensus).

(9)

Based on the above:

(i)

It is not permissible for a Muslim who believes in Allaah as his Lord, Islam as his religion and Muhammad (peace and blessings of Allaah be upon him) as his Prophet and Messenger, to call people to this evil idea, to encourage it or to propagate it among the Muslims, let alone respond to it or join the conferences and gatherings held to promote it.

(ii)

It is not permissible for a Muslim to print the Tawraat and Injeel on their own, so how about printing them with the Qur ' aan in one volume? Whoever does this or calls for it is far astray, because by doing so he is combining truth (the Qur ' aan) with that which is either distorted or was true but has now been abrogated (the Tawraat and Injeel).

(iii)

Similarly, it is not permissible for a Muslim to respond to the call to build a mosque, church and synagogue in one place, because this involves recognizing a religion in which Allaah is worshipped

other than Islam, and rejecting the idea that Islam should prevail over all other religions, and giving the idea that there are three religions and that it is OK for people to belong to any of these three. This is a kind of equality which implies that Islam does not abrogate the religions that came before it. Undoubtedly, if a person approves of this, believes it or accepts it, this is kufr and misguidance, because it clearly goes against the Qur ' aan, the Sunnah and the consensus (ijmaa ') of the Muslims and implies that the distortions of the Jews and Christians come from Allaah – exalted be He far above that. By the same token, it is not permitted to call churches “ Houses of God ” or to say that the people there are worshipping Allaah in a correct and acceptable manner, because this worship is not done according to the religion of Islam, and Allaah says (interpretation of the meaning):

“ And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers ” [Aal ' Imraan 3:85].

On the contrary, they are houses in which disbelief (kufr) in Allaah is expressed; we seek refuge with Allaah from kufr and its people. Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in Majmoo ' al-Fataawaa (22/162): “ They – churches and synagogues – are not houses of Allaah; the houses of Allaah are the mosques. On the contrary, they are houses in which disbelief (kufr) in Allaah is expressed. Even if Allaah is mentioned therein, houses are the same as the people in them, and the people in these houses are kuffaar, so they are the houses of worship of the kuffaar. ”

(10)

It should be noted that it is obligatory on the Muslims to call the kuffaar in general, and the People of the Book in particular, to Islam through the clear texts of the Qur ' aan and Sunnah. But this is only to be done by explaining to them and arguing with them in a way that is better (with good words and in a good manner) (cf.

Al- ' Ankaboot 29:46), not by compromising any of the beliefs of laws of Islam. This is in order to convince them about Islam and bring them into the religion, or to establish proof against them so that those who are to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who are to live (i.e. believers) might live after a clear evidence (cf. Al-Anfaal 8:42).

Allaah says (interpretation of the meaning):

“ Say
(O Muhammad):

“ O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allaah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away, say: “ Bear witness that we are Muslims. ” [Aal ' Imraan 3:64]

As

for debating and meeting with them in order to go along with their wishes and fulfil their aims of destroying Islam bit by bit, this is falsehood which is rejected by Allaah, His Messenger and the believers, and Allaah is the One Whose help is sought against all that they ascribe to Him.

Allaah says (interpretation of the meaning):

“ but
beware of them lest they turn you (O Muhammad) far away from some of
that
which Allaah has sent down to you ” [al-Maa ’ idah 5:49]

The
Committee has made the above statement to the people. We advise the
Muslims in general, and people of knowledge in particular, to fear Allaah
and be aware that He is always watching, to guard Islam and to protect the
‘ aqeedah (belief) of the Muslims from misguidance and those who promote
it and from kufr and its people, and to beware of this idea.