

# Egypt's Dar al-Ifta Combats Extremism

M E R C Y

W O M E N

ISSUE#6

Misquoting  
the PROPHET of  
MERCY

# Misquoting

# the PROPHEET of

# MERCY

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# The Prophet Muhammad is a **MODEL** for all observant Muslims.

Muslims not only revere the personality of the Prophet, but they strive to emulate him in accordance with the Qur'anic description of him as a "beautiful example."

Muslims remember the Prophet as the Qur'an describes him: a "mercy to the world." His compassion and magnanimity are immortalized in Islamic culture through both the high culture of poetic expression and the everyday stories parents tell their children.







The first prophetic saying that is taught to a student of Islam is "Those who show mercy are shown mercy by the All-Merciful. Show mercy to those who are on earth and the One in the heavens will show mercy to you." What observant Muslims have learned about Islam and the Prophet Mohammad have been taken from the clear, pristine, and scholarly understanding of the role of the Prophet as gift of mercy catered to all human beings.

This profound example of mercy is being deliberately tarnished and misquoted.

The terror groups commits abominable crimes against Prophetic reports they take the Prophet's words out of context and imbue them with the worst of meanings, violence, and savagery. They are totally ignorant of the tools of comprehending hadith, the rules of inference, the objectives of Islamic law and its principles. As a result, the words of the Prophet (peace and blessings be upon him) which fill hearts with peace and mercy and reverence for religion are replaced with ugly, bloody, distorted words which fill hearts with repulsion and fear.

This warped extremism is illustrated in the report about the three men who went to the Prophet's wives to ask about his worship. When they were informed about it, they considered their worship insufficient and said, "How far we fall from the Prophet's example for Allah has forgiven his past and future sins!"

Then one of them said, "I will offer prayer throughout the night forever."



The other said, "I will fast [everyday] throughout the year and will not break my fast."

The third said, "I will keep away from women and will never marry."

Upon hearing this, the Messenger of Allah [peace and blessings be upon him] went to them and said, "Are you the same people who said such-and-such? By Allah, I am more submissive to Allah and more mindful of Him than you; yet I fast and break my fast, I sleep and I pray, and I marry. So he who does not follow my way in religion, is not from me (not one of my followers)." This kind of extremism is measured according to its approach and practice; when numerous, it becomes reprehensible and turns into comprehensive dogmatic extremism.

The more hazardous kind of extremism is the one based on confused and erroneous beliefs. It is the second kind of extremism and is called comprehensive dogmatic extremism. Its seeds were sown by Ibn Dhil-Khuwaisara al-Tamimi when he confronted the Messenger of Allah [peace and blessings be upon him]. Abu Sa'id al-Khudri [may Allah be pleased with him] narrated, "While the Prophet [peace and blessings be upon him] was distributing the spoils of war after the battle of Hunain, Abdullah Ibn Dhil-Khuwaisara al-Tamimi approached him and said, 'Be just, O Messenger of Allah!' The Prophet said, 'Woe to you! Who would be just if I were not?' 'Umar Ibn al-Khattab [may Allah be pleased with him] said, 'Allow me to cut off his neck!' The Prophet said, 'Leave him, for he has companions; you will look down upon your prayers and fasting when you compare



them with theirs. Yet they will pass through religion as an arrow passes through game."

In another wording of the hadith, it was reported that the Prophet [peace and blessings be upon him] said, "There will arise among you people who share his same disposition. They will recite the Quran but it will not go beyond their throats and they will kill Muslims and spare idolaters. They will pass through religion just as an arrow passes through game. If I should live up to their time, I will kill them as the people of 'Ad were killed."

The word 'disposition' in the Prophetic hadith suggests that the extremists the Prophet warned of espouse the same ideology as Ibn Dhil-Khuwaisara al-Tamimi. It does not mean that they will be from his descendants because it was confirmed that the Khawarij were neither his off-spring nor from his lineage. Ibn Kathir [may Allah have mercy on him] said, "This means that they will be similar to him in outer appearance and in word and deed."



Special Edition

# Jihad in the Sunnah

According to the  
Example of the  
**PROPHET** or  
his **SUNNAH**,  
**Jihad** has  
**MULTIPLE**  
**MEANINGS.**

جَاهِدُ فِي سُنَّةِ النَّبِيِّ ﷺ



## These include:



### - Serving widows and the indigent

Abu Huraira narrated that the Prophet (peace and blessings be upon him) said: “The one who looks after widows and the poor is like one who participates in jihad in God’s cause or like one who fasts the day and prays all night” [Bukhari and Muslim].



### - Obedience and dutifulness to parents is from jihad

Abdullah Ibn Amr narrated that a man once approached the Prophet (peace and blessings be upon him) asking for permission to participate in jihad. The Prophet (peace and blessings be upon him) asked him: “Are your parents alive?” “Yes,” he replied. The Prophet (peace and blessings be upon him) told him: “[Go and serve them] for therein is your jihad” [Bukhari and Muslim].







## **- Working and earning money to protect oneself and family from want and dutifulness to parents**

Ka'ab Ibn Ujza reported: "We were sitting with the Prophet (peace and blessings be upon him) when a man passed by. The Prophet's Companions noticed that he carried an air of determination and energy; they said: "O Messenger of God! If only this man expends [his effort and strength] in the cause of God!" The Messenger of God (peace and blessings be upon him) said: "If he strives for his young children, it is in the cause of God; if he strives for his elderly parents, it is in the cause of God; if he strives for himself, to protect himself from want, it is in the cause of God; and if he strives to show off, it is in the cause of Satan" [recorded by Al-Tabarani in all of his three Mu'jams with a sound ascription].

## **- Hajj and umrah are jihad**

Abdul Malik Ibn Umair reported through Uthman Ibn Abu Suleiman who reported through his paternal grandmother that she said: "A man once came to the Prophet (peace and blessings be upon him) and said: 'I want to engage in jihad in the cause of God.' The Prophet (peace and blessings be upon him) told him, 'Shall I not tell you of a jihad that does not involve fighting it is pilgrimage'" [recorded by Al-Tabarani].

Al-Hussein Ibn Ali (may God be pleased with them both) said: "A man approached the Prophet (peace and blessings be upon him) and said: "I lack courage and strength." The Prophet (peace and blessings be upon him) told him, 'Embark on jihad in which there is no fighting pilgrimage' [recorded by Al-Tabarani].







## - Striving against the self is jihad

Abu Al-Dharr Al-Ghifariy (may God be pleased with him) narrated that the Messenger of God (peace and blessings be upon him) said: "The best kind of jihad is striving against the self and one's whims and caprices."

Fadala Ibn Ubayd (may God be pleased with him) narrated that the Messenger of God (peace and blessings be upon him) said: "The mujahid is the one who strives against himself in the cause of God" [recorded by Ibn Hibban in his Sahih and by Al-Tabarani in Al-Kabeer].



# The GOALS of JIHAD in Islamic legislation

From the above, it becomes evident that jihad is more general and its meaning more comprehensive than qital or armed struggle and that jihad, even though its purpose is sometimes qital in the cause of God, is not the only prescribed means to promote the word of God the Almighty.

If we look at the different stages of the legislation of qital in Islam, it would become manifest to us that its legislation was the exception and not the principle governing the relations between Muslims and others of different faiths.

The verses of qital first began to be revealed to the Messenger of God (peace and blessings be upon him) after 13 years of persecution, torture and the succession of mass migrations of believers to Ethiopia and Medina. They were revealed gradually in response to certain events and circumstances.

Divine revelation then views qital as a fact and a human conduct, a phenomenon that cannot be denied or overlooked. Ibn Khaldun in his famous Muqaddimag expresses this in his discussion of wars





when he said that war and its various types, has always occurred in the world since God the Almighty first created it; it stems from some men's desires for revenge, with each warring party supporting the tribe or group to which it belongs. When one party seeks revenge from another and the other party acts in self-defense, the result is war. This is a natural occurrence that has impacted every nation and generation.

And because the legislation of qital in Islam is the exception and not the rule (which is peace), it was inevitably constrained by specific goals.

Those goals govern all war scenarios in Islam; jihad is not considered to comply with the law of God except when it is solely in the cause of God the Almighty and its purpose is to promote the word of God and to aid the weak and the oppressed. It does not comply with the law of God if it serves narrow selfish purposes and desires of this world. This is confirmed by the report of Abu Musa Al-Ash'ari (may God be pleased with him) who narrated that a man once approached the Messenger of God (peace and blessings be upon him) and asked: "O Messenger of God! What is fighting in the cause of God? As some of us fight out of anger and some of us fight out of fanaticism." The Prophet (peace and blessings be upon him) raised his head. He [the sub-narrator] said, 'He raised his head only because he [the inquirer] was standing.' The Prophet (peace and blessings be upon him) then said, "Whoever fights to make the word of God prevail, fights in the cause of God." "

In brief, Islam does not seek to impose its doctrine on others through warfare. It has permitted qital for a necessity that is measured by its extent. The Quranic verses determine the cases when recourse to war becomes legitimate. All the reasons that justify war are contingent on the necessity of preserving religion, lives, the nation, property and security.



## Misconception

### Misinterpretation of the Hadith

“I have come to you with dhabh (slaughter).”

**Terror groups** believe that The Prophet (Peace be upon him) has come to kill the non-Muslims who refuse to embrace Islam. They based their opinion on his statement ; “I have come to you with dhabh (slaughter).”

## Refutation

There are many fallacies related to the terror groups' flawed interpretation of this statement attributed to Prophet Mohammad.

These can be listed as follows:

1. This Hadith does not reach the highest degree of authenticity, since it is not included in Bukhari and Muslim but in other books of Hadith
2. The hadith refers to a certain group of people from Quraysh and there are other narrations for the hadith backs this specification up. In a different narration, Abu Jahl, one of the deadliest enemies who was bent on harassing the Prophet [who was shocked by the words of the Prophet] said: “O Muhammad, you have never been an ignorant man.” The Prophet (Peace be upon him) replied: “you are one of them.” Which means that you are among those who will be killed in the battlefield. This indicates that the words of the Prophet [pubh] were directed towards specific group of people who use to attack and torture the Muslims. Therefore, the hadith is considered as a matter of divine announcement that whoever tortured the Prophet and his companions shall meet his



deadliest fate in the battlefield. At the battle of Badr, when the Prophet (Peace be upon him) saw those seven persons he specified before being killed, he said: “O God, You have fulfilled your promise.”

3. Dhabh [slaughter] which is mentioned in the hadith does not mean cutting the jugular veins the same as in the case of slaughtering a sheep. However, it refers to killing in combat as the Arabs used to say at that time. Moreover, the Arabs were not accustomed to slaughtering humans.

4. Undoubtedly, it has been proved that the Prophet (Peace be upon him) was not sent with slaughter neither to Quraysh nor to others. Both the Qur'an and the authentic sunnah stand against any person who claims otherwise; as God the Almighty says in the chapter of l-anbiyāa (The Prophets): “And We have not sent you, [O Muhammad], except as a mercy to the worlds.”

5. The Prophet's attitude towards the disbelievers during the conquest of Mecca when he said to them; “Go your way, you are free.” Furthermore, the Prophet (Peace be upon him) pardoned the disbelievers of Mecca who used to torture the Muslims and persecute them as he hoped they may accept Islam one day. At the conquest of Mecca Prophet Muhammad [peace and blessings be upon him] said: “Whoever enters the house of Abu Sufyan, he shall be secure.”

6- in addition, the wording of the Prophet is allegorical and metaphorical as the Arabs used to say at this time when they intend to verbally threaten somebody. This understanding echoes the overall example and life of the Prophet which was imbibed by compassion and care.





## Misconception

### Misinterpretation of the hadith: “I have been sent with the sword”

**Terrorist groups** believe that Islam has compelled non-Muslims to embrace Islam in order to increase provisions and to increase the number of Muslims on basis of the hadith; “I have been sent ahead of the Hour with the sword so that God will be worshipped alone, and my provision has been placed in the shade of my spear, and humiliation has been decreed for those who go against my command, and whoever imitates a people is one of them.”

## Refutation

1-This hadith is da'if [weak] and has transmitted by only one narrator [Abdul Rahman Ibn Thabit Ibn Thawban] whose authenticity was a matter of disagreement among hadith scholars. Furthermore, it was circulated that he displayed tendency towards extremism and was mentally unstable.

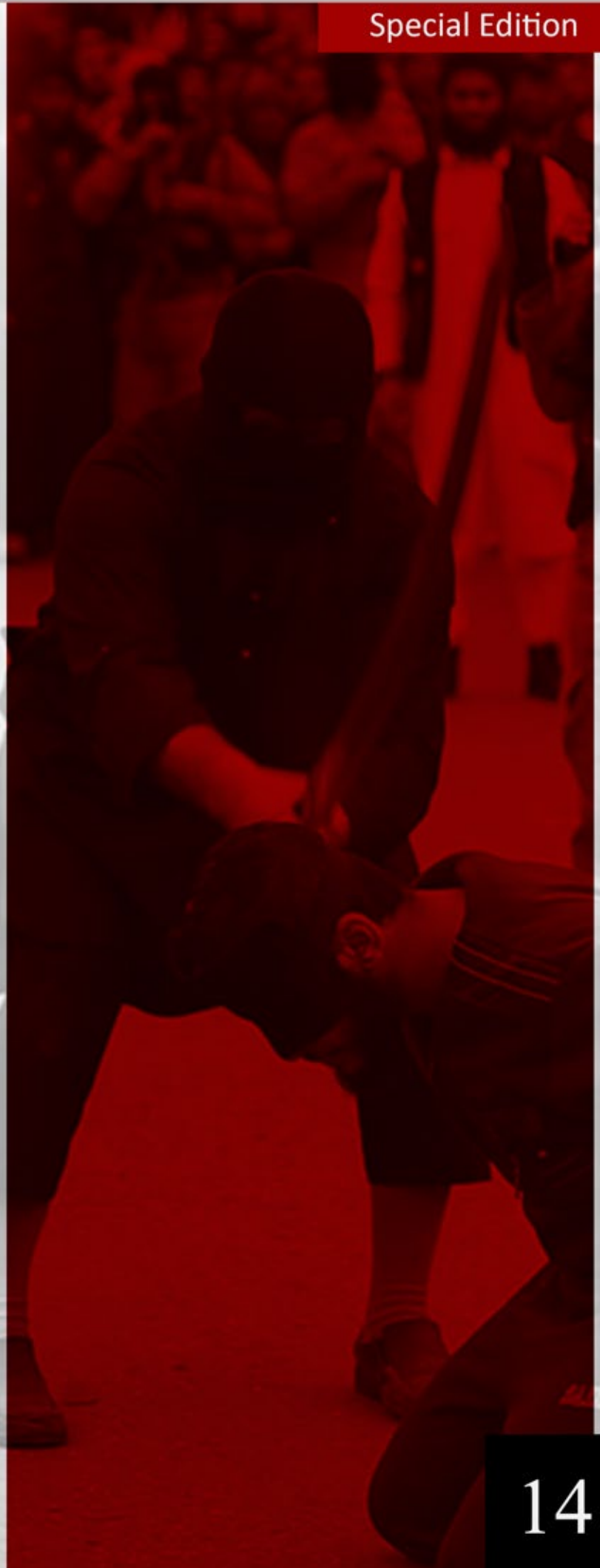
2-This hadith was not included in Bukhari in his collection; however, he included part of it as a comment and not according to his stipulations of accepting an authentic narration Sahih Muttasil [authentic connected hadith].

The hadith scholar Ibn Hajjar stated in Fath al-Bary (98\6): “The main reason for al-Bukhari to include this narration is to be used as an evidence that the Arabs were accustomed to place flags at the end of their spears. This means it was not cited to indicate any Prophetic legal directives for engaging in killing spree as the terrorist claim.



3-The Prophet engaged in defensive battles to ward off aggression. All his battles were either around the vicinity of Madina, his home or just a few miles away. He even gave directives to combatants that echo both Geneva Conventions I and II. These range from protecting captives of war, not harming women and children and noncombatants, safeguarding religious liberties and resorting to peaceful means to prevent and resolve conflicts.

4-The Prophet's attitude towards the disbelievers during the conquest of Mecca when he said to them; "Go your way, you are free." Furthermore, the Prophet (Peace be upon him) pardoned the disbelievers of Mecca who used to torture the Muslims and persecute them as he hoped they may accept Islam one day. At the conquest of Mecca Prophet Muhammad [peace and blessings be upon him] said: "Whoever enters the house of Abu Sufyan, he shall be secure."





## Misconception

Misinterpretation of the hadith:  
 “I have been ordered (by Allah) to fight  
 against the people”

**Terror groups** believe in the inevitability of fighting against all people until they accept Islam under the name of armed Jihad [fighting in the cause of Allah] and on basis of the hadith: “I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform all these obligations, then they save their lives and property from me except for breaching certain ordinances stipulated by Islamic Law and then their reckoning (accounts) will be done by Allah.”

## Refutation

1- the words "I was commanded" in the Hadith refers to a particular and specific command given to the Prophet alone and not meant as a general directive for all Muslims to follow.

2- the word "fight" in the Hadith does not mean kill. Fight occurs in combat between two parties.



The word Uqatil [to fight] can never mean to start a fight; however, it comes as a reaction and means to defend oneself against being attacked by others

This is strictly subject to the elaborate injunctions of Islamic law regarding rules and regulations of engaging in warfare.

3-The word al-Nas [people] is not meant to convey a general application in the hadith and does not refer to all people, because the command given in the hadith concerns a specific group of militant disbelievers who fought against the Muslims.

According to linguists of Arabic Language, the word al-Nas may refer to only one person or a certain group of people as in the Qur'an: "Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs." [al-'Imran: 173].

According to this verse, It would be inappropriate and inconceivable to say that all people have gathered against them, then who would be left in this case? And the verse: "Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful." [Al-baqarah: 199], in this context the word al-Nas refers to Prophet Abraham [peace be upon him]

In the Arabic language, the plural form is used to refer to something singular in order not to embarrass or reveal the identity of this single person when criticizing him.

4- It must be noted that the Prophet (Peace and blessings be upon him) has recited a verse from the Qur'an guides to forgiveness and tolerance after this hadith. This is the text of the hadith as included in Sahih Muslim: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform these obligations, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah." After that the Prophet [peace and blessings be upon him] recited: "O remind, [O Muhammad]; you are only a reminder. You are not over them a controller." [Al-ghāshiyah: 21-22]

5-God the Almighty has never commanded the Muslims to fight the disbelievers of Makka before their migration to Medina. Instead, the Prophet (peace and blessings be upon him) was commanded many times to remind the people of the truth. The Prophet (Peace be upon him) never wanted to engage in war. He wanted, even his enemies, to see the truth.



## Misconception

The misconception of burning followers of other faiths whether the captives of war or non-captives

**Terror groups** believe that Islam commands Muslims to burn followers of other faiths. They use the incident of burning the house of Suwailam the Jew as evidence.

This hadith in which the Messenger of God (Peace be upon him) was informed that a group of hypocrites were gathering at the house of Suwailam the Jew, as they were trying to discourage people from going to the battle of Tabuuk with the Prophet (Peace be upon him). By knowing that, the Prophet (Peace be upon him) sent Talha Ibn 'Uбайд-Allah with some other companions and commanded him to burn the house of Suwailam and Talha did as he was ordered. Thereupon, al-Dahak Ibn khalifa broke into the house from the backside, his leg was broken and the hypocrites managed to escape.

## Refutation

1. This narration is fabricated and cannot be used as evidence because its Isnad [chain of transmission] is both deficient and incomplete.







2. The true authentic Sunnah contradicts this incident, because the Prophet (Peace and blessings be upon him) has prohibited his companions from burning others with fire. A matter which is proved by evidence of the hadith included in Sahih al-Bukhari (3016, 1954) and on other books of hadith through Abu Huraira who narrated: "The Messenger of God (Peace be upon him) sent us with an army and said: 'If you see so-and-so, and so-and-so' referring to two men from the Quraysh: 'then burn them with fire.' Then, upon our departure, the Messenger of God (Peace be upon him) said: 'I ordered you to burn so-and-so, and so-and-so with fire, and indeed, none punishes with it except God'"

3. Bukhari narrated in his collection of authentic Hadith on the authority of Abdullah Ibn Abbas that the Prophet said/ " Do not punish anybody with God's punishment (fire). The incident that 'Ali burned some heretics alive shows that Ali acted from his own point of view and perhaps he was not aware of the Prophet's hadith concerning this matter. Some other narrations prove that Ali has changed his mind and praised Ibn 'Abbas among which is the narration included by al-Tirmidhi in his Sunnan in which Ali [may God be pleased with him] said: "Ibn 'Abbas is proved to be truthful", an indication that what happened is categorically wrong and goes against the Prophetic example and practice.



## Misconception

### The misconception of killing those who leave Islam

**Terror groups** mistakenly believe that Islam compels its followers to become Muslims and whoever leaves Islam is to be killed afterwards on basis of the hadith of the Prophet (Peace and blessings be upon him): “Whoever changed his religion, then kill him“

## Refutation

1. Islam allows freedom of both religion and worship as God the Almighty says: “Let there be no compulsion in the religion”

2-Many credible Scholars of Islam maintain that the meaning of killing the one who has changed his religion, not because of accepting a different religion but for destabilizing the foundational basics of Society and Islamic state back then. Even then due process of law should be applied. The whole issue should be referred to the court.

3-there are numerous cases of individuals who lived around the Prophet's time who have left Islam and the Prophet did not give any directives concerning them.





## Misconception

The Prophet (peace and blessings be upon him) commanded the killing of two of the captives of Badr

**Terror groups** claimed that the Prophet [peace and blessings be upon him] commanded the killing of 'Uqbah Ibn Ma'eet and An-Nadhr Ibn al-Harith after taking them captives in the battle of Badr. According to them, this attests to the permissibility of killing captives.

## Refutation

most violent and savage groups cite this misconception as evidence for killing captives.

1• The Prophet's command to kill 'Uqbah and An-Nadhr after taking them captive was not mentioned in any of the authentic records of Prophetic traditions. However, there are conflicting reports about this incident in the books authored on the Prophet's biography. According to some, it was Imam Ali who killed them and in others, it was 'Asim Ibn Thabit al-Ansari.



2• Even if we assume the authenticity of the incident, it was not based on the permissibility of killing captives. Al-Shi'bi said, "When the Prophet [peace and blessings be upon him] commanded the killing of 'Uqbah, the latter said, 'O Muhammad, would you kill me when I am from the people of Quraysh?' The Prophet replied, 'Yes, do you know what this man did to me? While I was prostrating in prayer behind the Maqam, he came and put his foot on my neck, pressing down so hard that I felt my eyes were about to protrude. And on another occasion, he threw the entrails of a sheep on my head while I was prostrating [in prayer]; my daughter, Fatimah, came and washed it off.' "

This shows that the reason for killing 'Uqbah was due to the harm he inflicted on the Prophet [peace and blessings be upon him] and not because he was a prisoner of war. 70 men were taken captive in the battle of Badr and not one of them was killed.

3• Even if this incident did happen, it is worthy to mention that this would have been before the ruling on releasing or ransoming captives was revealed. In any case, it is invalid to use it as evidence for the permissibility of killing captives due to what was mentioned above and what follows.

4• It was not mentioned in any of the authentic records of Prophetic traditions that the Prophet [peace and blessings be upon him] commanded the killing of captives. Rather, he forgave all the people of Mecca; he did not take them captives though they included disbelievers, polytheists and people of the Book.

5• Bukhari and Muslim recorded reports refuting these false claims i.e. that the Prophet [peace and blessings be upon him] ordered that Uqba and An-Nadhr be killed.

The Prophet [peace and blessings be upon him] supplicated to Allah to take vengeance on the people of Mecca who harmed him, saying, "O Allah, take vengeance on 'Amr Ibn Hisham, 'Utbah Ibn Rabi'ah, Shayybah Ibn Rabi'ah, al-Walid Ibn 'Utbah, Umayyah Ibn Khalaf, 'Uqbah Ibn Abu Ma'eet and 'Umarah Ibn al-Walid." Ibn Mas'ud said, "By Allah, I saw them fall on the day of Badr; there were taken to the [dry] well of Badr and buried in it."

Based on this, the fact that the Prophet [peace and blessings be upon him] mentioned 'Uqbah's name in his supplication in addition to the fact that he was seen dead after the battle of Badr proves the invalidity of their claim that he was killed after he was taken captive.

It also confirms that 'Uqbah was killed during the war and buried in the well.

This means that he was not taken to Medina among the captives in the first place.

It has not been proven that the Prophet [peace and blessings be upon him] killed the captives. Rather, it was proved that he ransomed some of them and released some others except for those who were killed in the battlefield.

## Misconception

“The martyr is married to seventy-two wives from among Al-Huril-'Ayn [Maidens] of Paradise.”

## Refutation

The Messenger of God (Peace be upon him) said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is married to seventy two wives along Al-Huril-'Ayn of Paradise, and he may intercede for seventy of his close relatives."

Terror groups deliberately misinterpret this hadith using it as a motivating force among their followers to encourage them sacrifice their lives in return for getting married to seventy-two wives from among Al-Huril-'Ayn [maidens] of Paradise.

This matter has not been proved to be true and the narration includes five problems that can be listed as follows:

1. The hadith has not been included in the authentic [Sahih] books of sunnah such as al-Bukhari and Muslim, however; it was mentioned in some other books of sunnah that do not stipulate authenticity of the narrations. Moreover, this hadith was not considered authentic by any of the hadith scholars except for al-Tirmidhi who maintained this hadith as strange [Gharib].



Moreover, this hadith is classified weak [da'if] by a number of the notable hadith scholars such as Ibn Abi Hatim and Ibn-Qattan.

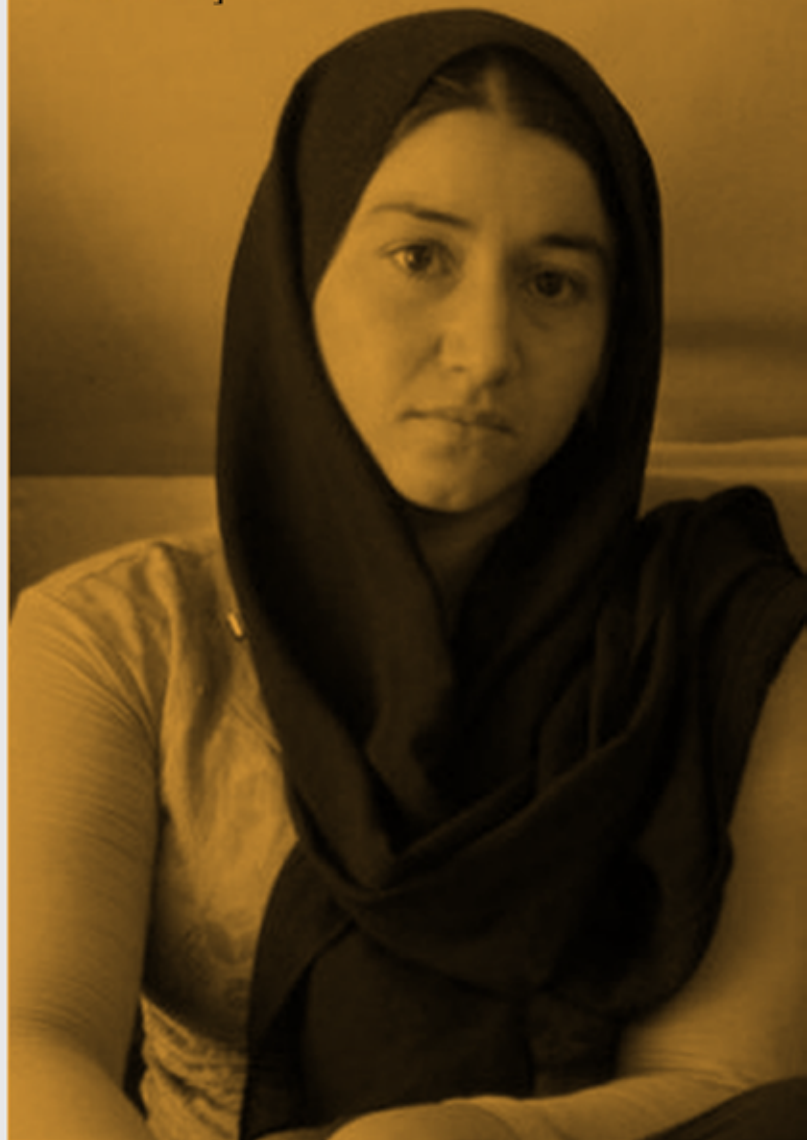
2. The apparent inconsistency of the wording of the hadith, which is significantly characterized in the number of merits that are counted seven in the hadith and not six. Not to mention the infallibility of the Messenger of God (Peace be upon him) from committing such a mistake. In this regard, Imam al-Qurtubi said; "We have six merits in all the narrations included by al-Tirmidhi and Ibn Majjah, while there are seven in the original text of the hadith."

3. This hadith has been transmitted from al-Sham [the Levant] through one of al-Tabi'un [followers] whose name is Makhoul al-Shami in his words and not in the words of the Prophet (Peace be upon him) as mentioned in Musanaf [book of hadith] of Abu Shiba. Moreover, the hadith was transmitted from Makhoul through a number of weak narrators from al-Sham Isma'il Ibn 'A'ish and Buqaiah ibn al-walid who wrongfully and mistakenly attributed this hadith to the Prophet (Peace be upon him).

4. This hadith contradicts the reward of the martyr as mentioned in authentic hadith included in Sahih Muslim no. (1887) on martyrs which says: "Their (martyrs) souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: 'Do you desire

anything?'" They said: 'What could we desire, when we can roam freely wherever we want in Paradise?' The Almighty God did that with them three times, and when they saw that they would not be left without being asked, they said: 'O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.' When He saw that they had no need, they were left alone."

5. The Qur'an does not differentiate between the reward given to the martyr in Paradise and others as God the Almighty says: "And whoever obeys Allah and the Messenger, shall be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." [Sūrat l-nisāa: 69]



# INSIGHT

Magazine