

Q - 1: Assalamua'laikum Warahmatullah, I would like to know why Allah s.w.t. called Himself "We" in Quran verses ?

A: Wa`alaykum Assalam Warahmatullah Wa Barakatuhu

Well, in Arabic there are many pronouns referring to individuals and positions and ranks. When a king or a queen speaks to his/her family and loved ones for instance he/she will be saying: "I love you" but when he/she speaks to the people for instance he will be using what we call "THE ROYAL WE" in which he/she will say: "We the King/the Queen"

Same thing, when Almighty Allah speaks to His prophets and loved servants in situations of love and close relation, He uses 'I' just like when He spoke to Moses: " Lo! I, even I, am Allah. There is no God save Me. serve Me and establish worship for My remembrance." (Ta-Ha: 14)

But when he speaks to people in a position of command or emphasizing greatness, it will be more fitting to the decorum to use the Royal WE which is used in places like: " Lo! We, even We, reveal the Reminder, and lo! We verily are it's Guardian." (Al-Hijr: 9)

I hope this is satisfying!

Q – 2 : Does Islam obligate women to have separate premises inside the main prayer hall? Why do Muslims in the West insist on doing so?

There is not a single incident in the life of the Prophet in which women were commanded to stand behind a barrier in Salah. It is totally the opposite; many hadiths have been narrated speaking about normal and responsible interactions between men and women in the society. What is happening in the West in some mosque is in fact a culture; rather than a religious thing.

Some people think it is a religious matter which I totally do not believe. Others might be doing this because of the lack of space. However, normally in our camps and other activities brothers and sisters will be praying in the same place or same hall with no such a barrier. We as Muslims should separate what is cultural from what is religious.

Q – 3 : Is Islam a preaching religion? Does it intend to convert others to its realm?

You have asked two different questions. If you mean by 'preaching' introducing Islam to people and letting them know its truths and great teachings, then the answer is yes, Islam should be introduced to others and people need to learn about it because ignorance is the most dangerous enemy of man.

However, it is not our aim as Muslims to convert people and practice any pressure on them to change their religion. If they, by their choice, want to embrace Islam fine, if not it is still fine because our job is delivering a message and introducing it nicely. Almighty Allah says: " Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve." (Al-Kahf: 29)

Q – 4 : I've seen in many, many places where Muslims are asked to pray for (hopefully, not to) Muhammad.

Why would Muslims be praying for Muhammad if he is dead?

This isn't to be rude. It's simply that when he died, great emphasis was taken to make sure that Muhammad was dead but Allah was alive.

It seems that reverence for Muhammad can often border on worship; it might be argued that in some extreme cases, Muslims pray to Muhammad for intercession on the Day of Judgment. An answer:

Thanks a lot for your question! In fact, there is a big difference in the concept of the word 'pray' in the Muslim mind and in the non-Muslim mind. In the Muslim mind, the word 'Salah', sometimes translated as 'prayer' refers to the technical meaning of "certain actions that start with saying Allahu akbar and ending with salam.

When a non-Muslim is praying, it may mean 'exact worship that includes prostration and bowing down and similar actions' and it might also mean 'invoking or supplication'.

With tacking the two concepts in mind, none of them is practiced with Prophet Muhammad (peace be upon him). In fact, Islamic texts affirm the fact that he was not more than a normal human being who has been chosen to deliver a message to people. In the Qur'an, we read: " Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things." (Al-Ahzab: 40)

In the hadith, the Prophet forbid anyone from glorifying him or exalting him to the extent of deifying him. He said: "Do not exalt me as Christians have exalted Jesus son of Mary for I am no more than the servant of Allah and His Messenger." (Al-Bukhari and Ahmed).

Therefore, no Muslim with a sound understanding of his religion could be found worshipping the Prophet or his grave. What happened after the death of the Prophet is that some people loved him to the extent that they thought he would not die and the close Companions to the Prophet corrected this understanding and reminded these people of the fact the Muhammad (PBUH) was a normal man with a mission and his term on earth was over but his teachings are meant to remain just like the teachings of all great men.

As for asking him for intercession, this is not a form of worship either because none will go and say 'O Prophet! I will worship you so intercede for me.' In fact, we worship Allah through following His teachings as delivered to us and practiced by Prophet Muhammad.

His intercession will be like a witness that we have been doing the right things, just as if you seek the witness of someone who is more known to your boss to give you good credit at his presence to be admitted to a higher position. One final thing remains, we as Muslims are commanded to respect the Prophet and honor him since he is our mentor and the one who made us a great favor by guiding us to Allah and showing us His path. With this great love and respect, no Muslim has ever thought of worshipping him and saying that he is god or son of God.

Q- 5 : Assalamua'laikum Warahmatullah, 1) I would like to know why Prophet Muhammad s.a.w married more than 1 wife and even more than 4 wives ?

Wa`alaykum Assalam Warahmatullah Wa Barakatuh Three main points to be born in mind here:

1- The Prophet (PBUH) married Khadija (may Allah be pleased with her) when he was 25 and remained with her till she died many years later on. When she died, he was almost 50 years old. This means that he spent the bloom of his youth and the most vital part of his life as a monogamist. He did not take any other wife while Khadija was alive although the society at that time would not mind. Yet, he was in pure love with Khadija and marriage for him meant family and care. He was not a man of lust.

2- When Khadija died and the Prophet's mission moved on and on and he became the head of the society in Madinah, he took new positions besides being a Prophet, for he was the leader of the state and the governor. Bearing the situation at this time, he had a commitment towards protecting and serving his state and citizens as well.

When some Muslims were martyred in the battlefield defending Islam, their wives became widowed with no one to look after them specially as the Arab society at that time was in the habit of not recommending anyone to marry a widow. To them, who would love to marry a widow and shoulder the responsibility of looking after children and all that stuff? Being a mentor and a leader, the Prophet set an example to people to start taking care of the families of these people who died while defending Islam. He married Sawdah bint Zam`ah.

Many other purposes led to other marriages including political alliance with other tribes in Arabia which was needed for securing safety to the Muslim society. Another reason leading to another marriage was to invalidate the Arab tradition of adoption and considering an adopted child exactly as a biological one.

3- The Prophet's marriage of more than four was not a privilege because he was allowed to marry these women only and because it was purpose-based marriage, he was not allowed to substitute them or change them or divorce them or anything. He was limited to them and nothing more. For any Muslim who has fulfilled the conditions to marry more than a wife, he can still substitute or change which means in fact he is marrying more than four in the end, but the Prophet's case was totally different and therefore a limitation applied showing that it is not a merit; rather, a responsibility.

Q – 6 : Someone asked me: If you are so sure that your religion is the right religion or the true religion then why are muslims so Bad? What should i tell them? Thanks for your important question!

We should tell anyone that we should not judge the teachings by the actions of its followers or those who claim that they follow it. Just as there is some truth in Christianity, we cannot say that Christianity is bad because Christians are bad.

We cannot even use generalization and say that Christians are bad, simply because there are good Christians and bad Christians just as there are bad Muslims and good Muslims, because Muslims are human beings.

When they become bad, it has no relation with their religion or has no connection with their religion; rather, it is an indication that they have disconnected themselves from their religion. In fact, Islam commands people to be good and teaches them how to be ideal. By separating ourselves from its teachings, we become evil. Thereupon, it is us not Islam that should receive the blame.

Q – 7 : What is the Islamic view regarding attempting to reach a job while demonstrating your potentials. Of course one is not going to cheat but to project himself as a person worthy of the employment? Is there a reference to that in the koran or the sunna? jazaka Allah

There should be no harm on this if the person displaying his true potentials and knows that he is most likely to get the job through this. Yes, there is a reference in the Qur'an when Prophet Yusuf asked the King of Egypt to appoint him as the minister of finance by displaying his potentials and qualifications and saying: " He said: Set me over the storehouses of the land I am a skilled custodian." (Yusuf: 55) In this verse he stated the qualifications that he has got and that qualify him to get the position.