



## 148319 - How can we benefit from the books of other religions and invalid sects?

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### the question

Is it permissible to look for evidence in the books of other religions – such as Hinduism – to prove the soundness of some Islamic issues? Some people say that this was not the way of the Prophet when he called people to Allah, but did the Prophet (blessings and peace of Allah be upon him) not use that method at all during his life? Can we call it an innovation (bid`ah) if it is not Sunnah? What about Ibn Taymiyah? Didn't he write a book called *Al-Jawab as-Sahih li man baddala Din al-Masih* (The correct response to those who distorted the religion of the Messiah)?

### Detailed answer

Praise be to Allah.

Firstly:

Islamic issues and beliefs can only be proven on the basis of the Quran and Sunnah, because the religion has been perfected and Allah's favour has been completed. Allah, may He be Exalted, says: {This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion} [Al-Ma'idah 5:3]. There is no issue in Islam that requires proof and evidence from anywhere other than the Quran and Sunnah. Therefore there is no source that could be used to prove any Islamic issue – not even one issue – except the Quran and Sunnah. They are the sources that we are enjoined to follow, and there is no other source. There is a warning against going against the commands that they contain. Allah, may He be Exalted, says:

{O you who have believed, obey Allāh and obey the Messenger}[An-Nisa' 4:59];

{It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys



Allāh and His Messenger has certainly strayed into clear error}[Al-Ahzab 33:36].

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

The basic principle is that we should hold fast to the Book of Allah, which it is obligatory to follow, and we should find our guidance by means of it in everything that people need in terms of their faith. Salvation and wellbeing are found in following it, and doom is found in going against it. Salvation is also to be found in what it tells us about following the Sunnah and the main body of the Muslims (al-jama`ah).(*Majmu` al-Fatawa*, 19/76).

And he (may Allah have mercy on him) said:

Chapter: the Messenger of Allah (blessings and peace of Allah) has explained the entire religion, its fundamental and minor issues, subtle issues and clear issues, knowledge of various teachings of Islam and how to put that knowledge into practice. This is the principle which forms the most fundamental basis for knowledge and faith. The more one adheres to this fundamental principle, the closer he will be to guidance in terms of knowledge and action.(*Majmu` al-Fatawa*, 19/155, 156).

Secondly:

No Muslim doubts that the Torah and Gospel have been subjected to distortion in their words and meanings. They are books that were originally divinely revealed. Because the Muslims have what they need in the Quran and Sunnah, they have no need for the Torah or the Gospel or any other books or religions that came before Islam and the Quran. Allah, may He be Exalted, says: {And is it not sufficient for them that We revealed to you the Book [i.e., the Quran] which is recited to them? Indeed in that is a mercy and reminder for a people who believe} [Al-`Ankaboot 29:51].

The scholars of the Permanent Committee said:

The previous divinely-revealed books have been subjected to a great deal of distortion, and things have been added and subtracted, as Allah has stated. Therefore it is not permissible for the Muslim to read them and study them unless he is well versed in Islamic knowledge and wants to



highlight the distortions and contradictions in those books.

Shaykh `Abd al-`Aziz ibn Baz, Shaykh `Abd ar-Razzaq `Afifi, Shaykh `Abdullah ibn Ghadyan, Shaykh `Abdullah ibn Qa`ud

*Fatawa al-Lajnah ad-Da'imah*, 3/433, 434.

If this is the case with regard to these books, and that is the ruling on reading them or studying them, then how can the Muslim seek benefit by reading the books of earthly religions such as Hinduism?

Thirdly:

There is an important matter with which we will end our response to the question, which is that there is nothing wrong with a scholar studying the books of distorted religions and invalid sects for the following reasons:

1. To highlight the contradictions in their books and refute them.
2. There is also nothing wrong with studying them for the purpose of refuting the beliefs of their followers by quoting their own books and words, and refuting others who oppose Islam so that they will be convinced by such arguments.

Shaykh Ibn Tamiyah's book, *Al-Jawab as-Sahih li man baddala Din al-Masih* (The correct response to those who distorted the religion of the Messiah), contains a refutation of the Trinity, and it highlights the contradictions in the Christian books and proves that they are distorted. Its aim is not to quote from the Christian books to prove issues of Islamic teachings. If it so happened that he saw that some of what they have is in agreement with what we have, he highlighted it by way of establishing proof against them, whilst maintaining the principle that our religion supercedes all others.

His book contains various important issues and a great deal of beneficial knowledge, including the following:



1. Issues having to do with creed, the oneness of divinity (Tawhid al-uluhiyyah) and the divine names and attributes.
2. Refutation of veneration of the dead and a discussion of innovations regarding graves. Affirming that is a refutation of the Rafidis and the grave-worshipping Sufis.
3. Affirmation of prophethood and a discussion of the miracles of the prophets, which are called signs of prophethood.
4. Brief discussions of Quranic exegesis (tafsir), hadith, psychology and sociology, and a discussion of subtle juristic issues.

All of the above – and much more – does not undermine his discussion of the main purpose for which the book was written, which is a refutation of Christianity, highlighting its contradictions and proving that their book has been distorted.

This book, *Al-Jawab as-Sahih li man baddala Din al-Masih* (The correct response to those who distorted the religion of the Messiah), is a beautiful collection of knowledge which makes it important to read and translate this book.

Please see also the answer to question no. [128850](#).

And Allah knows best.