

## Ruling concerning reading Gospel and Torah

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** What is the ruling about reading the Gospel and the Torah and what about the authenticity of the suspicion attributed to Shaykh al-Islaam that he used to read them?

**Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee** (*May Allaah the Most High preserve him*): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

It is not permissible to read the books in which truth and falsehood are mingled in order to avoid any evil which could be resulted from reading them and which can affect the faith of the Muslims. People seeking the truth will find it in the two trusty and sure references which are: the Book and the Sunnah, as truth cannot be out of these.

Besides, the Prophet (*May the peace and blessings of Allaah be upon him*) warned against the books of People of the Book (The Jews and the Christians) as in the story of `Umar Ibn Al-Khattaab (*May Allaah the Most High be pleased with them both*) who came to the Prophet (*May the peace and blessings of Allaah be upon him*) with a book he brought from some People of the Book, so the Prophet (*May the peace and blessings of Allaah be upon him*) got angry and said:

**“Are you in doubt of it, O Ibn Al-Khattaab? By the One in Whose Hand is my soul, I have brought to you that which is white and pure. Do not ask People of the Book, lest they inform you about something true but that you will deny or something false that you will believe. By the One in Whose Hand is my soul, if Moosaa (*Peace be upon him*) (Moses) were alive, he would have definitely followed me”<sup>1</sup>**

Besides, if someone has knowledge of the Book and the Sunnah and needs to make the religion triumphant and make the Word (Islaam) of Allaah to be superior by studying deeply the books of deviant and innovator people who follow their desires and the scholastics with the aim of criticising them, unwrapping their errors and showing their contradictions; in

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<sup>1</sup> Reported by Ahmad (hadeeth 15546), Ad-Darimi (1/115) from the hadeeth of Jaabir (*May Allaah the Most High be pleased with him*). This hadeeth is judged Hassan (good) by Al-Albaanee in “Dhilaal al-Jana” (1/27), he said: “The chain’s narrators are trustworthy except Mujaalid who is Ibn Sa`eed, his hadeeth is considered weak but this hadeeth is judged Hassan (good) when considering its various ways which I mentioned in “Al-Mishkaat” then I reported some of them in “Al-Irwaah” (hadeeth 1589)”.

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such case, this is permissible for the erudite scholar as Shaykh al-Islaam Ibn Taymeeyah (*May Allaah have mercy on him*) did, by refuting the books of logicians and philosophers, he also studied the books of the Rafidites (Ar-Raafida) of the Shiite sect and criticised them in his book: “Minhaaj as-Sunnah an-Nabaweeyya”. Moreover, Ibn Taymeeyah (*May Allaah have mercy on him*) showed the contradictions of the different Gospels and the deviance of Christians as regards their creed.

The perfect knowledge belongs to Allaah. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet (*May the peace and blessings of Allaah be upon him*), his Family, his Companions and Brothers till the Day of Resurrection.

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