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**The need and importance of inter-faith dialogue
in the light of Sira-e-Taiba**

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The need and importance of inter-faith dialogue in the light of Sira-e-Taiba

Abstract:

Interfaith dialogue has become the need of the hour. Dialogue is the only means through which we can convey the call of our religion to others. Dialogue is the only means by which we can learn about the beliefs of others. Dialogue is a style of preaching through which the preacher can compel an audience to contemplate seriously. Dialogue is a method of communication in which there is direct communication between the speaker and the listener. Through dialogue, the real facts come out.

Relationships can be developed through dialogue with those belonging to different religions of the world. From the Qur'anic teachings and the biography of Rasulullah (S.A.W.W), we get an explanation of the need and importance of dialogue. By following which we can make the world a cradle of peace.

I have highlighted the need and importance of interfaith dialogue in the light of Sira e Tayyaba in my paper.

Keywords: Inter-faith dialogue, Religions, Communication, Qur'anic teachings, Sira e Tayyaba .

Introduction: Islam is the religion chosen by Allah and the religion of nature. It guides humans in every field. If the meaning of the word "human" is considered, then one of the purposes of the creation of humans is that they live together. Immediately after the establishment of the Islamic state in Medina, the Holy Prophet (peace and blessings of Allah be upon him) on the one hand established a bond of brotherhood among the believers, and on the other hand made agreements with them to make different religions part of the Islamic state. He also contacted non-Islamic countries to establish international relations, visited some tribes himself and sent his ambassadors to most countries. On the occasion of the migration to Abyssinia, the Holy Prophet's ambassador, Ja'far bin Abi Talib, delivered a profound sermon in the court of the King of Abyssinia. Thanks to which the conspiracy that the infidels of Mecca had hatched against the Muslims failed miserably and the true teachings of Islam reached the people.

After 9/11, some anti-Islam elements started spreading propaganda against Muslims that Muslims are terrorists. But soon people came to know the real truth. When people come to know the real teachings of Islam, they accept Islam or become supporters and helpers of Muslims. There is a need to establish a tradition of dialogue between people belonging to different religions.

In this era of globalization, the need and importance of inter-faith dialogue has increased greatly. Dialogue is the only means by which a preacher can attract the followers of another religion to his call. Dialogue is a method of preaching through which the preacher can force an addressee to think seriously. It is a method of communication in which there is a direct conversation between the speaker and the listener and the real facts are revealed openly. The teachings of the Quran and the biography of the Prophet (peace and blessings of Allah be upon him) explain the need and importance of dialogue. The group of trained companions of the Prophet (peace and blessings of Allah be upon him) also established relationships with people belonging to different religions through dialogue. The Prophet (pbuh) found the Jews of Medina fasting on the 10th of Muharram, as narrated in a hadith:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ فَقَالَ مَا هَذَا قَالُوا هَذَا يَوْمٌ صَالِحٌ هَذَا يَوْمٌ نَجَّى اللَّهُ نَبِيَّ إِسْرَائِيلَ مِنْ غَدُوهِمْ فَصَامَهُ مُوسَى قَالَ فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ فَصَامَهُ وَأَمَرَ بِصِيَامِهِ

[Sahih Bukhari , Hadith 2004](#)

That is, "It is narrated from Ibn Abbas that he said: When the Prophet (pbuh) came to Medina, he saw the Jews fasting on the day of Ashura. He asked them: What is the status of this fast?" They replied: It is a good day, on that day Allah saved the Children of Israel from their enemy, so Moses (A.S) fasted. The Messenger of Allah (pbuh) said: "I am more related to Moses (A.S) than you are." So he fasted on that day and ordered the people to fast as well."

Sayiduna Umar considered the people of Persia equal to the people of the Book.

[Imam Malik Hadith 616](#)

The steps taken by the companions are a beacon of light for us. By following them, we can make the world a cradle of peace

Basic Principles of Dialogue:

In the Holy Quran, we find many examples of dialogue, such as the dialogue between Allah and the angels, the dialogue between Allah and the devil, the dialogue between Allah and various prophets, the dialogue between prophets and the leaders of their people, etc. One of the basic principles of dialogue that the Holy Quran has outlined for a preacher is to invite in a pleasant manner. When Allah, the Lord of the Worlds, ordered Sayiduna Musa and Sayiduna Harun (peace be upon him) to invite Pharaoh to the truth, He also emphasized the need to speak in a gentle tone, as stated in the Holy Quran:

فَقُولَا لَهُ قَوْلًا لَيْسَ أَعْلَىٰ لَنَا لَعَلَّهُ يُتَذَكَّرُ أَوْ يَخْشَىٰ-

[Al-Quran 20 :44](#)

Speak to him gently, perhaps he will take "heed or fear." Allah, the Lord of the Worlds, says :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ-

[Al-Quran 16:125](#)

"Invite people to your Lord with wisdom and good advice, and argue with them in a kind manner."

It turns out that the message of Allah should be conveyed to people through wisdom and good advice, and one should argue with them in a kind manner.

Regarding the good character of the Messenger of Allah (pbuh) he said

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ-

[Al-Quran 3: 159](#)

By the mercy of Allah, you have “become soft-hearted towards them. If you had been harsh and hard-hearted, these

people would have distanced themselves from you.” Justice Pir Muhammad Karam Shah Al-Azhari (may Allah be pleased with him) has stated under the above verse, “The Prophet (peace and blessings of Allah be upon him)’s kindness and love was merely a manifestation of the mercy of Allah Almighty with which He bestowed His beloved. If the Prophet (peace and blessings of Allah be upon him) had not been so generous, his mercy so general, and his forgiveness and tolerance so boundless, how could there have been such a large gathering of seekers of truth? If people had made a mistake, some would have run away out of shame and some out of fear of punishment.

[Peer Karam shah1995](#)

The examples of Sayyiduna Umar, Habbar bin Aswad, Hind and Abu Sufyan are before us, how they accepted Islam and the Holy Prophet took them into his embrace of mercy.

Criteria for giving an invitation:

The invitation should be filled with wisdom. On the occasion of the migration to Abyssinia, Jafar Tayyar (may Allah be pleased with him) chose Surah Maryam for the recitation of the Quran in the court of Negus. Talking about this, Maulana Jafar Raza Phulwari (may Allah be pleased with him) says:

Many parts of the Holy Quran had been “revealed in those five years. But Jafar chose such verses from them which are proof of his timing and perfection of eloquence. Keep in mind that Jafar is questioning and answering in front of a Christian ruler. His mind naturally loved the mention of Christ and Mary. Mr. Jafar recited the initial verses of Surah Maryam in front of him, which by coincidence had been revealed in the recent past.

[Jafar Raza 1995](#)

In the present era, evil elements want to create misunderstandings between different religions, especially Christians and Muslims, so that unity cannot be established between them and peace cannot be established in the world. The people of faith should present the true teachings of the Holy Quran to their Christian brothers. As the Holy Quran says regarding our Christian brothers:

وَلَجَدْنَاهُمْ أَفْرَافَهُمْ مَّوَدَّةَ لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا تَصَرَّيْ ذَلِكَ بِأَنَّ مِنْهُمْ قَتِيلِينَ
وَرُفْهَانَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ -

Al-Quran 5: 82

And you will find the closest in "friendship to the believers those who call themselves Christians, because among them are scholars and those who sit in seclusion for worship, and because they .are not arrogant."

Remember that the truthfulness of the words of Allah, the Lord of the Worlds, cannot be doubted. Arrogance does not allow a person to remain a human being, but rather turns him into an animal. In the world, friendship is made with peace-loving people. There is war with seditionists and extremists, and there is fighting with them. Also keep in mind that Christians fought countless wars with Muslims. When this was considered, the truth came to light that the wars fought by Christians were for geographical possession, the element of religion was secondary in their power. See the next verse under this heading:

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ -

Al-Quran 5: 83

And when they hear what is revealed to "the Messenger, you see their eyes overflowing with tears. Because they have recognized the truth, they say: "Our Lord! We have believed, so write us down with those who testify." The Holy Quran has

told its followers how to invite people to the religion and that gentleness is essential for the invitation and the propagation of the message. And that those who believed in the previous revelations are believers and our older brothers. Regarding them, Allah, the Lord of the Worlds, has said:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا
لِيَسْتَتِيقَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا
الْكِتَابَ وَالْمُؤْمِنُونَ ۚ

Al-Quran 74: 56

And We have made angels guardians of " the Fire. And We have made their number a trial for the disbelievers, so that those who were given the Book may believe and those who believe may increase in their faith, and that neither the People of the Book nor the believers may be in doubt." Maulana Amin Ahsan Islahi quotes the above verse: "Those among the People of the Book who truly believed in their books had no room for them to mock such things in the Quran. Such things existed in their own scriptures, and they were supported by the Quran, which strengthened their belief. These are the People of the Book who later believed in the Quran.

Islahi Ameen Ahsan 1983

See the next verse of this article:

لَكِنَّ الرَّاغِبِينَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ
قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

Al-Quran 4: 162

But those of them who are firmly " established in knowledge and have faith. They believe in what has been revealed to you and what was revealed before you, and establish prayer and give zakat and believe in Allah and the Last Day. Those are the ones to whom We will soon grant a great reward." Dr. Hafiz Muhammad Shakeel Auj (may Allah be pleased with :him) has written the following verse In this verse, some Jews and Christians " are described as "firmly established in

knowledge" and "believers". It is as if they have already been declared true believers in their religion and have believed in the Quran. This shows that there are certainly true and good people in every religion and they are believers in their religion.

Therefore, to drive away the followers of any religion with a stick is against the Quran itself. A good person of any religion is still good and a bad person of any sect and ideology is still bad. This is a very important point and there is a great need to understand it in this era.

Muhammad Shakeel 2013

In its beginning, the Holy Quran, along with describing its own characteristics, also describes the characteristics of the people of faith, as it says:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ

Al-Quran 2: 4

And they believe in what has been " revealed to you (Muhammad) and what " was revealed to those before you

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي
قَالَ لَا يَتَّبِعُ الْغَيْبَ عَلَيْهِ السَّلَامُ

Al-Quran 2: 124

It turns out that true believers are those who, along with believing in the Holy Quran, believe in the previous books, the Holy Torah, the Holy Gospel, and whatever books were revealed to the previous prophets. Whether that book was revealed in Iran or India, Egypt or Nepal, wherever it was revealed in the world, they believe in it, whether it is revealed or not.

Imams of the Divine Religions:

Sayidna Abraham (peace be upon him) is the relative and lineage of some of those belonging to the divine religions of Judaism, Christianity, and Islam, and the spiritual father and Imam of most of them. As Allah, the Lord of the Worlds, said regarding Sayidna Abraham (peace be :upon him)

"And (remember) when Abraham was tested by his Lord with certain things, and he fulfilled them. He said: I will make you an Imam for the people." He said: And from my offspring? He said: My covenant does not extend to those who are wrongdoers."

It is known that Jews, Christians, Muslims or anyone else consider Abraham as their Imam, that is, the father of Sayiduna Abraham (peace be upon him), Moses (peace be upon him), Jesus (peace be upon him) and Muhammad (peace be upon him). If we study the history of Afghans, it is known that they belong to different tribes of the Children of Israel. Similarly, even if someone is not a descendant of Abraham (peace be upon him), he is still a human being. Are they followers of some prophet or another?

Belief in the Prophets:

Regarding believing in the Prophets, it was said:

لَا تَقْرَأُ بَيْنَ أَخْبَرٍ مِنْ رُسُلِهِ -

Al-Quran 2: 285

"We make no distinction between any of the messengers (in believing)."

The followers of all religions should know that the people of faith (Muhammad) believe in all the prophets, respect and honor them. They do not insult any prophet or reformer, knowingly or unknowingly, nor can they allow anyone to do this dirty and shameless thing. Islam has not forbidden anyone from speaking ill of their gods, nor has it allowed anyone to abuse their parents.

The second basic belief of Islam is to believe in the prophets. A few of these prophets are mentioned in the Holy Quran, not the majority, but it is necessary for a Muslim to believe in all the prophets because they were the ones who called to the truth in their respective times.

:Regarding the beliefs, it has been said

قُلْ أَمَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى الْإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالتَّائِبُونَ مِنْ رَبِّهِمْ لَا تَقْرَأُ بَيْنَ أَحَدٍ مِنْهُمْ وَتَحْنُ لَهُ مُنْجِلُونَ -

Al-Quran 3: 84

Say: We believe in Allah and what has " been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus and the prophets. We make no distinction between any of them, and to Him we submit." The verses of the Quran prove that it is necessary to believe in all the prophets, otherwise faith will not be complete.

Respect for places of worship:

Allah, the Lord of the Worlds, said

:regarding the various places of worship

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ يَبْغِضُ لَهَدِمَتْ صُومَعُ وَيَبِيعُ وَصَلَوَاتُ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا -

Al-Quran 229: 40

"And if Allah had not caused some to be separated from others, the monasteries, churches, houses of worship and mosques, in which the name of Allah is mentioned much, would have been demolished."

All religions and their places of worship and their gods are worthy of respect. Everyone has the right to perform religious rituals in their own religious centers.

The places of worship of all religions are equal to the mosques of Muslims. The place of worship of Muslims is the same as the place of worship of other religions.

Professor Dr. Muhammad Shakeel Ojh states under the above verse: "Even in the wars of the time of the Companions, the sanctity of temples was kept in mind so that no monk's monastery or place of worship was damaged. In addition, according to some agreements, the protection of churches and their architectural maintenance were also the responsibility of the Islamic government. It is only the specialty of Islam that it not only considered the origin of all religions

as revealed by God, but also included the protection of their temples among the duties of the Muslim state."

Muhammad Shakeel 2013

Dr. Muhammad Shakeel highlights:

"Not only this, but" Muhammad bin Ishaq has written in his Seerah that a delegation of Christians from Najran, consisting of sixty people, came to the Prophet (peace be upon him). He made them stay in the Prophet's Mosque, and when the time for their prayer came, they prayed in the mosque facing east. This incident shows the Prophet's (peace be upon him) generosity, enlightenment, and moderation. Can this generosity be seen in any religious leader ?

Call for Unity: Allah, the Lord of the Worlds, says

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا آرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ -

Al-Quran 3: 64

"Say: O People of the Book! Come to a word that is common between us and you: that we will worship none but Allah, and that we will not associate anything with Him, and that we will not take one another as lords besides Allah. But if they turn away, say: Bear witness that we are of the submissive."

Islam calls upon people of all religions to unite. If there is one thing in common between them, it directs them to gather on that point. It wants groups of people to unite and agree on some matter or the other. And the world remains a cradle of peace and security, and there is no corruption in it. Whatever is on earth is for the benefit of man. If men make wrong decisions due to disagreement, then dangerous consequences will result and the world will be destroyed.

Allah, the Lord of the Worlds, addressing mankind said :

إِنَّ الدِّينَ أَمْنٌ وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -

Al-Quran 2: 62

Indeed, those who believe and those who " are Jews and Christians and Sabians, whoever believes in Allah and the Last Day and does good deeds, they will have their reward from their Lord, and there will be no fear on them, nor will they grieve." Mufti Muhammad Shafi writes under the above verse that "The result of the law is clear that there is no preference for anyone in our court. Whoever adopts complete obedience in belief and deeds, regardless of what he was before, is accepted by us and his service is grateful."

Muhammad Shafi 2016

Freedom of religion:

Allah, the Lord of the Worlds, has given every human being the freedom to choose a religion, so that he can choose whatever religion he wants. As He said:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ -

Al-Quran 18: 29

"And say, 'This (Quran) is the truth from your Lord. So whoever wills, let him believe, and whoever wills, let him disbelieve.'"

And He said:

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيْرُونَ وَمَا أَعْمَلُ وَأَنَا بَرِيْرٌ وَمَا تَعْمَلُونَ -

Al-Quran 10: 41

"And if they deny you, then say: For me is my deed and for you is your deed. You are innocent of my deed and I am innocent of your deed." And he said :

لَكُمْ دِينُكُمْ وَلِيَ دِينِ -

Al-Quran 6 : 109

"For you, your religion, and for me, my religion." And he said:

لَا إِكْرَاهَ فِي الدِّينِ

Al-Quran 2: 256

"There is no compulsion in religion."

The above Quranic arguments prove that there is no compulsion in religion. Every person can adopt any religion he wants. He can follow any path he wants, he can establish any system he wants, no one can be forced to change his religion. Those who say that Islam spread by the sword are not right in their words. Islam has allowed the use of the sword only to maintain peace and order, not to change the religion of people.

Benefactor of Humanity:

Mr. Muhammad, the Messenger of Allah, belonged to a benefactor of humanity family that always served humanity without distinction of color or race and raised its voice for the achievement and protection of human rights. Muhammad (S.A.W.W) has been written about your great ancestor, the respected Hashim, that "Hashim visited different tribes and made an agreement with the tribes that they would not harm the trading caravans of Quraish. In return for which the caravans of Quraish would take the things they needed to these tribes and buy and sell from them. This was the reason that despite the general looting in Arabia, the trading caravans of Quraish were always safe. Once there was a famine in Mecca. Hashim, in this famine, crushed bread into soup and fed the people. Since then, his name has become famous. In Arabic, to crush is called Hashim, whose active noun is Hashim. “[Nomani 1985](#)

Khalid Masood writes about the respected Hashim: "He was an extremely generous and generous man.”

[Khalid Masood 2014](#)

After the death of his grandfather, Abdul Muttalib, he became his guardian and he was brought up under the shadow of his uncle, Zubair bin Abdul Muttalib, and adopted good manners. According to Allama Shibli Nomani: "He (PBUH) had

already undertaken some business trips in his childhood. From which he had gained all kinds of experience.”

In the last battle of Fajr, the Prophet (peace be upon him) was accompanied by his uncle Zubair. Allama Shibli writes regarding the battle of Fajr that "The standard-bearer of the Hashim clan was Zubair bin Abdul Muttalib, and the Messenger of Allah (peace be upon him) was also in the same line. “[Nomani 1985](#) Then there is this uncle, Zubair bin Abdul Muttalib (a.s.), who raised his voice for the rights of the oppressed people and thanks to his struggle, the Halaf al-Fudul was fulfilled.

It is narrated from the companion Abdur Rahman bin Auf (a.s.) that:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شَهِدْتُ غَلَامًا مَعَ غُمُومَتِي جَلَفَ الْمُطَّيِّدِينَ
فَمَا أَحْبَبُّ أَنْ لِي خُمْرًا لَتَعْمَ وَ إِنِّي أَنْكَرُهُ -

[Musnad Ahmed 1676](#)

That is, the Messenger of Allah said: "I took part in the oath of the righteous with my uncles when I was still a teenager. I do not like to break this agreement, even if I were given red camels in return.

Your uncles, Zubair, Harith, Abu Talib and Abbas (peace be upon them) also always served humanity. When you started preaching Islam, the Quraish of Mecca came to your uncle Abu Talib for advice. From the time of the migration of the Messenger of Allah until the conquest of Mecca, your uncle Abbas held the position of chief of Banu Hashim and maintained relations with the chiefs of Mecca.

Through their efforts, Mecca was conquered without a fight and other Quraish chieftains accepted Islam. Every student of the life of the Prophet (peace and blessings of Allah be upon him) knows how much patience the thirteen-year period of prophet hood in Mecca was for the believers. The infidels had left no stone unturned to demoralize the believers.

The situation changed and Allah, the Lord of the Worlds, granted the believers who were expelled from Mecca the opportunity to enter Mecca with victory and victory in full glory.

Establishment of the State of Medina:

After the migration of the Prophet Muhammad (peace be upon him), he founded the first Islamic welfare state "Madinah Tayyiba" in Yathrib. This state has the honor of being the first truly democratic, welfare state in the world. In addition to the believers, people of different thoughts and views also lived in this state. The manifesto of this state was written. Which is considered the first written agreement in the world. In the history of Islam, this agreement is known as the "Pact of Medina". Qazi Muhammad Sulaiman Salman Mansoor Puri says: "The Holy Prophet (peace be upon him) thought it appropriate to conclude an agreement with all nations on international principles on the first year of migration, so that the unity of nationality remains intact despite the differences of race and religion, and everyone continues to help and assist each other in civilization and civilization."

[Mansoor Puri 1411 A.H](#)

So, after the treaty was written, all the nations living within the borders of the state signed it. The Messenger of Allah (peace be upon him) wanted all the surrounding tribes to be included in this treaty. With this peaceful intention, he traveled to "Waddan" (which is between Mecca and Medina) in the first year of the migration and included the tribe of Bani Hamza bin Bakr bin Abd Manaf in this treaty. This treaty was signed by Amr bin Farsi Al-Dhamri. With this intention, in the month of Rabi' al-Awwal 2 AH, the Messenger of Allah (peace be upon him) went to Razavi and made the people of "Kuh-e-Bawat" a partner in the treaty. In

the same year, in the month of Jumada al-Akhira, the Messenger of Allah (peace be upon him) went to "Dhu al-Ashrah" and came to Medina with a treaty from Banu Madalaj. If enough time had been given to fulfill this blessed intention, it would have become clear to the world that the Mercy of the worlds did not come to the world to wield the sword, but to make peace and establish peace. [Mansoor Puri 1411 A.H](#) But one war after another was imposed on the believers, and they were forced to respond vigorously in defense and on some occasions even took action to end the sedition. The first and real purpose of this agreement was that the people of the state of Medina and the areas annexed to it should live in peace and harmony as free citizens according to their beliefs and ideologies. The Messenger of Allah, despite all differences, united all the citizens of the state of Medina. He treated all citizens equally and gave them equal rights. In a famous hadith attributed to :him, it is stated

الإمام زاع ومُسْئُولٌ عَنْ رَعِيَّتِهِ "

[Bukhari Hadith 893](#)

The Imam is the guardian and he will be questioned about his subjects.

The human rights that you, as the head of state, have upheld are the rights that all citizens living under the Quranic system enjoy.

The need for Mubahila:

After the migration to Medina, the Prophet Muhammad (PBUH) directly spoke to the Jews living in Medina and invited them to Islam. He also made agreements with them to live in peace and security. Similarly, he also spoke to the Christians of Najran, who reached Mubahila. If ever, after the conversation, the turn for Mubahila comes, then the Holy Quran guides us in this regard, as it is said:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ-

Al-Quran 3:61

"Say: Come, let us call our sons and your sons, our women and your women, our souls and your souls, then let us all supplicate and invoke the curse of Allah upon those who are liars."

Justice Pir Muhammad Karam Shah Al-Azhari (may Allah be pleased with him) has stated under the above verse:

In order to establish a proof against these "opponents, Allah Almighty ordered His Messenger (peace be upon him) to perform Mubahala with them. Mubahala means that the parties should humbly pray to Allah Almighty that the curse of Allah Almighty be upon the one who is a liar among them.

Muhammad Karam shah1995

Syed Maududi writes:

After seeing the life of the Prophet " (pbuh), his teachings and his deeds, most of the members of the delegation had become convinced of his prophet hood in their hearts or at least had been shaken in their denial. Therefore, when they were told, "Well, if you are completely sure of the truth of your belief, then come and pray against us, and may God curse the one who is a liar," none of them was ready for this fight. Thus, it became clear to the Arabs that the leaders and priests of Najrani Christianity, whose holiness is known far and wide, are actually following beliefs in the truth of which they themselves do not have complete confidence". Abul Alla 1991

Allama Javed Ahmad Ghamidi writes under the above verse:

In this way, the challenge to the decision " of truth and falsehood through curses can only be given by someone who is completely sure of the correctness and authenticity of his position. Therefore, this

challenge was given to the Christians by the Prophet (pbuh) with the same acknowledgement, but history has proven that they did not dare to accept it, which made it clear in the final stage that they themselves did not consider their position to be correct, but were simply clinging to it to maintain the tone of their argument and stubbornness." Javed Ahmed 2010

Debate:

We also use the term debate. "Debate" is derived from the word "nazr" which means to wait. Therefore, it means "to wait". In a debate, the debaters wait for each other to finish speaking so that one side can present its arguments and refute the arguments of the other side. The discussion between the two sides to prove the correctness of an issue is called debate.

In ancient times, the people of one religion argued with those of another religion, the Jamaat-ul-Mu'minin with those of different religions, or the people of one sect with those of another sect and sect. The reprehensible act that has been included in it is only to reject the words of the other, not to correct it, and it ends with the defeat of one party and the victory of the other party.

For evidence of the validity of scholarly

:debate, see the Quranic verse

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ لِإِبْرَاهِيمَ رَبِّيَ
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ
مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ.

Al-Quran 2: 258

Have you not seen the man who disputed " with Abraham about his true Lord because Allah had given him the kingdom? When Abraham said to him, "My Lord is He who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah causes the sun to rise from the east, so bring it from the west." Then

the disbeliever was astonished. And Allah
".does not guide the unjust

For evidence of the validity of scientific "
debate, see another Quranic verse:

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْاُنثَيْنِ أَمَّا
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْاُنثَيْنِ ۗ يَتَّبِعُنِي بِعِلْمٍ لَّئِنْ كُنْتُمْ صَادِقِينَ -

Al-Quran 6 : 143

"Eight pairs (of the animals) (Allah
created) - two of the sheep and two of the
goats. Know whether Allah has forbidden
both males and both females or what is in
the wombs of both females. Give me the
proof of that if you are truthful."

Summary:

In conclusion, the Quran considered the
good people of the religions at the time of
its revelation as the best people. In the
present era, it is necessary to remember
this Quranic lesson so that believers
around the world can establish positive
relationships with all human beings. For
this, there is no escape from the need and
importance of dialogue. We must maintain
and perpetuate an atmosphere of dialogue
in society. The biographers of the
Messenger of Allah have shed light in
detail on this prophetic method of inviting
people to Islam. By adopting the style of
dialogue that the Prophet Muhammad
(peace be upon him) had with the Jews and
Christians, dialogue can be held with
people belonging to different religions in
the present era so that the world becomes a
cradle of peace and security. The path to
presenting the call to Islam can be paved
and the religion of Allah can be reached to
.the farthest corners of the world

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