

Tawhid-E-Adyan

**Islamic Principles of Peaceful Coexistence
in Pluralistic Societies**



Shahanshah Hazrat Syed Ziaul Huq Maizbhandari (KA.) Trust



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

“(O Messenger) say, ‘O People of the Heavenly Books, come to a word that is equitable between us and you-that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.”

(Surah Aale-Imran : 64)



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Muhammad Nurul Huda

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Dedication

"The 'Charter of Medina' is the mythic foundation of the modern state structure, recognized and esteemed worldwide as a model of a pluralistic society. Rahmatul-lil-Alamin, Prophet Muhammad (PBUH), is the originator of such an ideology for the welfare of humanity. This book is dedicated to his most sacred feet."

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Summary

The creativity and diversity of the Almighty Allah's creation are unimaginable. It is impossible to measure it with intellect and knowledge. Among Allah's natural creations—trees, vines, bushes, flowers, fruits, animals, minerals, celestial and terrestrial beings, and above all, the best creation, human beings—there is diversity in creation, form, essence, and material. For instance, if we consider a 'mango tree,' we will find that although the name is the same, the structure and taste of mangoes from different trees are not identical. If we identify 'flowers' as elements of beauty and fragrance, not all flowers provide the same beauty and scent. Even among roses, there are so many colors. This is called the Creator's creative diversity.

Diversity will always exist. Attempting to eradicate diversity is a mistake and is bound to fail because it is an effort contrary to Allah's will. Recognizing the realities of ethnic diversity, cultural diversity, diversity in thought, expression, and politics, and understanding their philosophical foundation while acquiring the skills to manage society based on this philosophy, is a hallmark of an ideal Islamic society. Religious diversity is the largest and most important. Hence, religious harmony can help keep the world balanced. Conversely, the lack of religious harmony will lead to conflict and problems in the world. Moreover, the absence of religion plunges human morality into darkness.

Therefore, everyone should actively adhere to the morals of their respective religions, meaning they should be conscientious in practicing their own faith. The fundamental commonality among all religions is the belief in the Creator and the belief in the oneness of the Creator. Since every religion believes itself to be the best, it is natural for there to be religious competition in a multi-religious society. This sometimes results in religious disputes or latent tension and injustice, which pollutes the social mindset. This complex human dynamic has been troubling society for hundreds of years, causing social, economic, and cultural upheavals that destabilize society and even lead to larger conflicts.

To avoid such situations and establish a peaceful, balanced society, and to manage it harmoniously, the Quran and Hadith provide a philosophical guideline in the form of applied social science known as 'Tawhid-E-Adyan.' This is not an opportunistic policy where one thing is believed internally, something else is shown externally and then changed for convenience. It is the integral social policy of Islam.

And humans—declared by Allah Himself as the best of all creations—have diversity in size, nature, color, and physical structure. This diversity is known as the manifestation of Allah's multifaceted beauty. Therefore, to give the human race a basic understanding of 'Tawhid-E-Adyan,' this booklet has been written with a brief presentation incorporating the Holy Quran, the practices of the beloved Prophet (PBUH), the lifestyles of the Sahaba, and the practices followed by the Sufi saints. It is hoped that general readers will be able to gain a basic understanding through this booklet.

As-salam



What is Tawhid-E-Adyan?

Before the creation of humans, the angels made a negative comment about humanity. In the words of the Quran, the comment was:

"Will you create someone who creates chaos and sheds blood there?" [Surah Al-Baqarah: 30]¹?

Therefore, Allah, the Lord of all worlds, repeatedly urged in the Holy Quran to live in peace and not to create chaos:

"Do not go around creating chaos in the world as a miscreant."
[Surah Al-Baqarah: 60]².

"Do not kill each other or evict one another from your homes".
[Surah Al-Baqarah: 84]³.

After establishing peace in the world, do not cause havoc in it."
[Surah Al-A'raf: 56]⁴.

"And remember Allah's favor upon you and do not roam about creating chaos in the world"
[Surah Al-A'raf: 74]⁵.

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1. قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
 2. وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ
 3. لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ
 4. وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
 5. فَادْكُرُوا الْآءَ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

“Do not give people less than what is their due, and after establishing peace in the world, do not cause havoc in it.” [Surah Al-A'raf: 85]¹.

“Do not follow the way of the mischief-makers.” [Surah Al-A'raf: 142]².

“Obey Allah and His Messenger, and do not dispute with one another.” [Surah Al-Anfal: 46]³.

“Surely, Allah does not support the work of mischief-makers.” [Surah Yunus: 81]⁴.

“As for those who violate the promise to Allah, after pledging to keep it, and sever what Allah has commanded to be joined, and spread corruption on earth—these, the curse will be upon them, and they will have the Worst Home” [Surah Ar-Ra'd: 25]⁵.

“Do not desire to create havoc on the earth. Allah does not love havoc-makers” [Surah Al-Qasas: 77]⁶.

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1. وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
 2. وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ
 3. وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا
 4. إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ
 5. وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ
 6. وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"Shall I consider those who believe and do righteous deeds equal to those who cause mischief in the world?" [Surat al-Sawad: 28]¹.

"Persecution is a graver crime than murder" [Surah Al-Baqarah: 191]².

The fundamental instruction of Islam and the Quran is that everyone should live together peacefully on earth and perform righteous deeds to ensure salvation in the Hereafter. Regarding this, Allah says:

"Had Allah willed, He could have made you a single nation, but He tests you through what He has given you. So, compete in righteousness." [Surah Al-Ma'idah: verse 48]³.

Looking at the world's social system, it is evident that numerous beliefs, paths, religions, philosophies, and ideals coexist. Among these people of different religions and philosophies, there are variations in religious practices, rituals, ceremonies, and customs. Now, on what basis should interfaith relationships be built amid so many differences? Will the basis of these relationships be harmonious or hostile? In light of the verses of the Holy Quran and the life philosophy and moral teachings of the Prophet Muhammad (PBUH), it must be said that relationships should fundamentally be based on peaceful coexistence.

1. أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي

الْأَرْضِ

2. وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

3. وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
الْخَيْرَاتِ

Because the Holy Quran states:

“As for those who have not fought against you for your religion, nor expelled you from your homes, Allah does not prohibit you from dealing with them kindly and equitably. Allah loves the equitable”. [Surah Al-Mumtahanah: 8]¹.

Since the essence of Islam is to eliminate all disputes, unrest, chaos, and conflicts, and to establish a peaceful society on earth, it is nearly impossible to bring about peace without formulating a set of principles in the global community by finding common grounds despite the differences or inconsistencies among various religions. Therefore, to establish peace, it is crucial to identify the common grounds among different religions and formulate policies of mutual coexistence in those areas, and to be compassionate. This policy of peaceful coexistence does not mean abandoning one's religion to create a new religious doctrine. Rather, it means that everyone will practice their own religion, and in addition, create a field of mutual harmony and cooperation based on the commonalities among different religions. For example, we see alliances like the fourteen-party or four-party coalition among different political parties.

1. لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Forming this unity does not mean abandoning or giving up the rules and principles of one's own party to join another party. Rather, it is merely an effort to unite on specific agreed-upon principles while remaining within one's own party. By uniting on common grounds, mutual compassion also advances. For example, if language is made the basis of unity, then regardless of which country a person belongs to, if their mother tongue is Bengali, we call them Bengali. There is a special kind of sympathy towards them compared to speakers of other languages. If the country is made the basis of unity, then a person feels an extra pull towards their compatriots, regardless of their religion, compared to citizens of another country.

Similarly, if the oneness of Allah, or Tawhid, is taken as the fundamental principle, then believers in monotheism, regardless of their religion, tribe, or country, have a closer mutual stance compared to those who deny the existence of the Creator. Their belief and moral positions are aligned against those who disbelieve in the Creator. The mutual distance among religions that believe in the existence and oneness of the Creator is much less compared to those who disbelieve. Viewing this "comparatively lesser distance" positively, the effort to build a harmonious society on earth by integrating all monotheistic religions is called "Tawhid-e-Adyan." The essence of the Tawhid-e-Adyan concept is to ensure peaceful coexistence among all religions that believe in the oneness of Allah. This is fundamentally an order from the Prophethood of the Prophet (peace be upon him). It is noteworthy that the concept of Tawhid-e-Adyan does not guarantee anyone entry into Paradise. Allah is the one who decides who will go to heaven and who will go to hell.

“They say, ‘None shall ever enter Paradise unless he is a Jew or a Christian.’ Those are their (vain) desires. Say, ‘Produce your proof if you are truthful.’ [Surah Al-Baqarah: 111] ¹.

That is, the Jews claimed that only they would enter Paradise, and the Christians claimed that only they would enter Paradise. But in this regard, Allah's decision is that their assumption is not true. Similarly, if the followers of the Ummah of Muhammad also hope that “no one other than us will enter Paradise,” it would be a mistaken belief just like that of the Jews and Christians, as indicated by this verse. Therefore, the concept of Tawhid-e-Adyan is merely a policy for establishing peace in society by not turning interfaith differences into conflicts. The foundation of this concept is rooted in the teachings and philosophies of the Holy Quran, Hadith, the esteemed Sahabah, and the Sufi saints.



1. وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا تِلْكَ آمَانِيهِمْ فَلَنْ هَآتُوا بِرَهَانِكُمْ إِنْ كُنْتُمْ صَادِقِينَ



Tawhid-E-Adyan is essentially a command of the Prophethood

Tawhid-e-Adyan is "The Social policy of peaceful coexistence on earth from the perspective of Islam." In this policy, the common belief content of all religions, i.e., Tawhid or the oneness of Allah, is considered the basis of unity. A question may arise: does this policy disregard the Prophethood? No! The Prophethood is not disregarded here. Rather, we have received this Islamic policy of peaceful coexistence with followers of different religions through the Prophethood. It is through the Prophet (peace be upon him) that the Holy Quran has reached us. In Surah Al-Imran, verse 64, Allah the Lord of all worlds instructs how to establish a relationship of unity with people of different religions:

"(O Messenger) say, 'O People of the Heavenly Books, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah."¹

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

Similarly, the Treaty of Hdaybiyyah, which the Prophet (peace be upon him) made to secure the peace of Medina, was also established based on Tawhid. The historic policy of the Charter of Medina, which laid the foundation for the unity, peace, and dignified coexistence among different religions and communities in Medina, was also formulated based on Tawhid and the Lordship of Allah. This makes it clear that 'Tawhid-E-Adyan' is a command of the Prophethood, which serves as a guiding principle for establishing peaceful coexistence among people of different religions in a pluralistic society.





The purpose of Tawhid-E-Adyan is not to merge all religions into one

Tawhid-e-Adyan is not a new religious doctrine. Formulating a new religious doctrine by combining all religions is not the purpose of Tawhid-E-Adyan; in fact, it is completely contrary to the principles of Tawhid-E-Adyan. The current world society is known as a 'heterogeneous society.' In this social system, people of various beliefs, paths, religions, and philosophies live together. In such a society, a common principle is needed for everyone to live together in peace. For example, a garland is made up of various flowers. No flower loses its uniqueness; each flower enhances the beauty of the garland with its own color, scent, and shape. And a garland is formed by stringing all the flowers together with a thread. Without the thread, a garland cannot be made.

Similarly, people of various religions, paths, and philosophies live on earth. In such a pluralistic society, everyone must come together on a common thread, i.e., the common point of unity in everyone's belief, to live peacefully. And that is 'Tawhid.' Because in every religion in the world, there is recognition of the oneness of Allah, i.e., Tawhid. Therefore, the thread to create the garland of human unity is Tawhid. And uniting the entire human society with the thread of Tawhid to ensure peaceful coexistence is the essence of 'Tawhid-E-Adyan.'

Just as a flower does not lose its own color, scent, or shape when strung into a garland and does not take on a different form, similarly, if unity and harmony are established among all religions based on Tawhid, no one has to abandon their own religious practices to adopt a new religion. Rather, the essence is that everyone will practice their own religion freely. Since everyone's stance is identical on the question of Tawhid, by emphasizing this commonality, they will maintain a respectful and harmonious relationship with each other.





Fundamental Points Helpful in Understanding Tawhid-E-Adyan

The following fundamental points will help us in understanding the concept of Tawhid-E-Adyan—

True Followers of the Religions Brought by Prophets and Messengers Are All Muslims: All the Prophets and Messengers (peace be upon them) who have come to the world have essentially invited people to Islam. The methods of their invitations were different, but the core message was identical. That is, they called everyone to believe in one Allah, worship Him, and perform righteous deeds on earth. Since the previous Prophets and Messengers invited people to Islam, their true followers were all Muslims. Here are a few verses from the Holy Quran where the followers of Prophet Musa (Moses), Prophet Sulayman (Solomon), and Prophet Isa (Jesus) are referred to as Muslims, and Prophet Yusuf (Joseph) himself also referred to himself as a Muslim:

"Musa said, 'O my people, if you have believed in Allah, then rely upon Him, if you are Muslims.'" [Surah Yunus: 84]¹.

1. وَقَالَ مُوسَىٰ يَقَوْمَ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ

Prophet Yusuf (peace be upon him) prayed to the Almighty Lord, saying:

"O my Lord, You have given me authority and taught me the interpretation of dreams. O Creator of the heavens and the earth, You are my Protector in this world and in the Hereafter. Let me die as a Muslim and join me with the righteous." [Surah Yusuf: 101]¹.

"When she arrived, she was asked, 'Is your throne like this?' She said, 'It is as though it were the very same.' [Sulayman said], 'And we were given knowledge before her, and we have been Muslims.'" [Surah An-Naml: 42]².

"Those who believed in Our verses and were Muslims." [Surah Az-Zukhruf: 69]³.

In light of these verses, it is clear that in the Holy Quran, the followers of previous prophets are also referred to as 'Muslims'.

1. رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

2. فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ

3. الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

Every Prophet's Sharia (Law) is Different: The fundamental beliefs that every Prophet and Messenger called to are completely identical. However, there are differences in external ritualistic matters. That is, the worship practices of the followers of each Prophet are different. In this regard, Allah the Almighty says,

"For every community, We have appointed a way of worship which they follow. So do not let them dispute with you over the matter." [Surah Al-Hajj: 67]¹.

"Each one acts according to his own disposition, but your Lord knows best who is rightly guided. " [Surah Bani Israil: 84]².

From these two verses, it is clear that differences in ritualistic matters are decreed by Allah. Here the underlying purpose is the main consideration.

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1. لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ
 2. قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

The Existence of Different Religions is Essentially According to Allah's Will: The presence of people with various beliefs, paths, and religions in the world is essentially a matter of Allah the Lord of all worlds' will. The purpose of creating people divided into different nations and tribes is so that they may know one another. In this regard, Allah the Almighty says:

"O mankind, We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." [Surah Al-Hujurat: 13]¹.

In light of this verse, wishing for everyone in the world to follow the same ideology or to be the followers of a single Prophet is contrary to the diversity created by Allah. Because Allah the Almighty has mentioned in numerous verses of the Holy Quran that if He had willed, everyone would have belonged to the same religion. For example, the Holy Quran states:

"Mankind was a single community; then they differed. Were it not for a prior decree from your Lord, the matters over which they had disputed would have been settled." [Surah Yunus: 19]².

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1. يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ
 2. وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ

"If your Lord had willed, He could have made all people a single nation, but they will continue to differ." [Surah Hud: 118]¹.

"And if Allah had willed, He could have made them [all] one community; but He admits whom He wills into His mercy." [Surah Ash-Shura: 8]².

"If Allah had willed, He could have made you [all] one nation, but He leaves astray whom He wills and guides whom He wills." [Surah An-Nahl: 93]³.

Therefore, since it is Allah's will that people with diverse beliefs live in the world, it is our duty to maintain harmonious relationships with people of different beliefs while performing our own duties.

No Religion is Fundamentally Corrupt: None of the religions or sharia that have come to the world were corrupt at their inception. Essentially, the followers of previous religions, over time, due to various reasons, either intentionally or unintentionally, deviated from the fundamental principles while interpreting religious matters. That is, some aspects were presented in a distorted manner. In this regard, Allah the Almighty says:

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1. وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ
 2. وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ
 3. وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ

"And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, 'This is from Allah,' but it is not from Allah. And they speak untruth about Allah while they know." [Surah Al-Imran: 78]¹.

Due to the passage of nearly 1400 years, the various sects or doctrines that have emerged among the followers of the Sharia of Muhammad exhibit the same reality. Different interpreters of the same verse of the Holy Quran have provided different interpretations according to their doctrines, often resulting in contradictory positions. Additionally, many people distort the interpretation of Quranic verses to suit their own interests and use it for personal gain. Just as one cannot deem the entire Sharia of Muhammad invalid or declare the Holy Quran ineffective due to the vile actions of specific individuals or groups, similarly, there is no basis to declare the fundamental teachings of previous Sharia and divine scriptures invalid. This is because these too were sent by Allah, the Lord of the Worlds, and contain His words.

The Prophet Muhammad (peace be upon him) and the Holy Quran as Confirmers of Previous Scriptures: In the Holy Quran, the Prophet Muhammad (peace be upon him) is repeatedly declared as a confirmer of the previous prophets. In this regard, Allah the Almighty says:

1. وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

"Remember when Allah took the covenant of the prophets, saying, 'Whatever I give you of the Scripture and wisdom, and then there comes to you a messenger verifying what is with you, you must believe in him and support him'." [Surah Aale-Imran: 81]¹.

In numerous verses of the Holy Quran, it is mentioned as a confirmer of the previous divine scriptures. For instance:

"Believe in what I have revealed, confirming that which is with you." [Surah Al-Baqarah: 41]².

"When it is said to them, 'Believe in what Allah has revealed,' they say, 'We believe in what was revealed to us.' And they reject anything beyond that, although it is the truth that confirms what they have." [Surah Al-Baqarah: 91]³.

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1. وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ
 2. وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ
 3. وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ

"He has sent down upon you the Book in truth, confirming what came before it." [Surah Aale-Imran: 3]¹.

"O People of the Scripture, believe in what We have sent down confirming what is with you." [Surah An-Nisa: 47]².

"And We revealed to you the Book in truth, with truth, confirming the Scripture that preceded it, and superseding it." [Surah Al-Ma'idah: 48]³.

"And what We have revealed to you of the Book is the truth, confirming what preceded it." [Surah Fatir: 31]⁴.

Freedom of accepting religion: Through the verse "La ikraha fid-din"⁵. (There is no compulsion in religion), Allah has strictly warned against forcing others to convert to Islam. Additionally, in many verses, Allah instructed the Prophet Muhammad (PBUH) to merely convey the message and refrain from any compulsion. For instance:

"The duty of the Messenger is only to convey the message." [Surah Al-Ma'idah: 99]⁶.

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1. نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
 2. يَأَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ
 3. وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا
 4. وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
 5. لَا إِكْرَاهَ فِي الدِّينِ
 6. مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

"Your duty is only to convey the message" [Surah Ar-Ra'd: 40]¹.

"Had your Lord willed, everyone on earth would have believed. So, will you compel people to become believers?" [Surah Yunus: 99]².

Similarly, through the declarations "Lakum Deenukum Walia Deen"³. that is "For you is your religion, and for me is my religion", and "Lana a'maluma walakum a'malukum"⁴. that is "We have our deeds, and you have your deeds;" etc. have also kept the issue of freedom of accepting religion open.

Allah is the ultimate judge of matters of disagreement: All issues related to interfaith differences are to be judged by Allah. Allah will decide who is right and who is wrong, whose worship is accepted and whose is not, who will go to heaven, and who will go to hell. This responsibility of judgment has not been given to humans. Allah says in the Holy Qur'an:

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1. فَإِنَّمَا عَلَيْكَ الْبَلْغُ
 2. وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ
 3. لَكُمْ دِينُكُمْ وَ لِيَ دِينِ
 4. لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ

The Jews say, "The Christians are not based on anything;" and the Christians say, "The Jews are not based on anything." Yet they both read the Scripture. Similarly, the ignorant said the same thing. Allah will judge between them on the Day of Resurrection regarding their differences." [Surah Al-Baqarah: 113]¹.

"Surely, those who have believed, and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who associate others with Allah - Allah will judge between them on the Day of Resurrection." [Surah Al-Hajj: 17]².

"Whatever matter you differ about, its judgment rests with Allah." [Surah Ash-Shura: 10]³.

"O you who have believed, obey Allah and the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best [way] and best in result." [Surah An-Nisa: 59]⁴.

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1. وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
 2. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
 3. يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
 - 4.

"He will inform you regarding that over which you used to differ." [Surah Al-Ma'idah: 48]¹.

"If there is a group among you that has believed in that with which I have been sent, and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges." [Surah Al-A'raf: 87]².

"O my people, work according to your position; indeed, I am working. You will come to know to whom will come a torment disgracing him and who is a liar." [Surah Hud: 93]³.

"Say to those who do not believe, 'Continue to work according to your position; indeed, we are working. And wait, we are also waiting.'" [Surah Hud: 121-122]⁴.

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1. فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ
 2. وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ
 3. وَيَقُومِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ
 4. وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ - وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ

"The matters over which they differed, your Lord will judge between them on the Day of Resurrection." [Surah An-Nahl: 124]¹.

"Allah will judge between you on the Day of Resurrection concerning that over which you used to differ." [Surah Al-Hajj: 69]².

"Your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ." [Surah As-Sajdah: 25]³.

"Say, 'O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they used to differ.'" [Surah Az-Zumar: 46]⁴.

In light of these verses, since Allah Himself is the judge of good and evil, it is not appropriate to directly attack others by labeling them as false. Instead, people should focus on their own actions and refrain from engaging in unethical disputes with those of opposing views.

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1. وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
 2. اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ
 3. إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
 4. قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

Adherence to one's own religious practices is a commandment of the Holy Quran: Allah has made the deeds of each nation appealing, adorned, and attractive to them. In this regard, Allah says:

"Thus We have made pleasing to each community their deeds." [Surah Al-An'am: 108]¹.

Additionally, Allah commands all followers of different religions to conduct their affairs according to their respective religious laws and commands. Allah's words on this matter are:

"But how is it that they come to you for judgment while they have the Torah, in which is the judgment of Allah?" [Surah Al-Ma'idah: 43]².

"Let the people of the Gospel judge by what Allah has revealed therein. And those who do not judge by what Allah has revealed are the defiantly disobedient." [Surah Al-Ma'idah: 47]³.

"Say, 'O People of the Scripture, you are on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord.'" [Surah Al-Ma'idah: 68]⁴.

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1. كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ
 2. وَكَيفَ يُحْكَمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ
 3. وَلِيُحْكَمْ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ
 4. قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ

"If they had upheld the Torah, the Gospel, and what was revealed to them from their Lord, they would have consumed provision from above them and from beneath their feet." [Surah Al-Ma'idah: 66]¹.

There are devout worshipers among followers of other religions: Among the followers of other revealed scriptures, there are devout, pious, God-fearing, and righteous individuals. They fear Allah, perform righteous deeds, practice justice, and prostrate in worship of Allah during the deep hours of the night. In this regard, Allah says:

"They are not all the same; among the People of the Scripture is a community steadfast [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they advocate righteousness and forbid evil, and hasten to good deeds. And those are among the righteous. Whatever good they do – never will it be removed from them. And Allah Knows of the righteous." [Surah Aale-Imran: 113, 114, 115]².

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1. وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ
 2. لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنْاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٦٦﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿٦٧﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

"Among the People of the Book, there are some who, if entrusted with a great amount of wealth, will return it faithfully. Yet, there are others who, if entrusted with a single dinar, will not return it unless you persistently demand it from them. This is because they say, "We have no obligation towards the unlettered." Thus, they knowingly speak lies about Allah. Yes, indeed, whoever fulfill their pledge and adopt piety, then surely Allah loves the righteous [those who are conscious of Him]." [Surah Aale-Imran: 75-76]¹.

"Among them (the Christians) are priests and monks, and they do not behave arrogantly." [Surah Al-Ma'idah: 82]².

"There is a group among the people of Moses who guide with truth and establish justice thereby." [Surah Al-A'raf: 159]³.

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1. وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِفِنطَارٍ يُؤَدَّةَ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدَّةَ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٥٦﴾ بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
 2. مِنْهُمْ قَسِيصَيْنَ وَرُهْبَانًا وَ أَنَّهُمْ لَا يَسْتَكْبِرُونَ
 3. وَمِنْ قَوْمٍ مُّؤَسَّى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

The name of Allah is remembered in religious places of worship:

Among all the religions in the world and their centers of worship, primarily the name of Allah is remembered. The methods of remembrance vary, and the modes of address are different, but the One being referred to is the same Creator, Sustainer, Evolver, and Protector of all creations, the Almighty Allah. In this regard, Allah says:

"Had Allah not repelled some people by others, monasteries, churches, synagogues, and mosques, in which the name of Allah is much mentioned, would have been destroyed." [Surah Al-Hajj: 40]¹.

1. وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

Every righteous believer in the Creator is a member of Paradise:

All righteous believers in the oneness of the Creator are entitled to Paradise. This right is granted by Allah Himself and is proclaimed in numerous verses of the Holy Quran. For example:

"Those who say, 'Our Lord is Allah,' and then remain steadfast, they will have no fear, nor will they grieve. They are the inhabitants of Paradise, abiding therein as a reward for what they used to do." [Surah Al-Ahqaf: 13-14]¹.

"Whoever brings a good deed will receive better than it, and they will be safe from the terror of that Day." [Surah An-Naml: 89]².

"Whoever brings a virtue will receive better than it. But whoever brings evil—the evildoers will be rewarded only according to what they used to do." [Surah Al-Qasas: 84]³.

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1. إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ
 2. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ
 3. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ
عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ

"Indeed, those who believe, those who are Jews, Christians, or Sabians—whoever believes in Allah and the Last Day and does righteous deeds—will have their reward with their Lord. And there will be no fear for them, nor will they grieve." [Surah Al-Baqarah: 62]¹.

"Whoever does righteous deeds, while being a believer, their efforts will not be rejected. Indeed, We record it for them." [Surah Al-Anbiya: 94]².

It is relevant to mention that in Surah Al-Baqarah verse 62 and Surah Al-Ma'idah verse 69, Allah says:

"Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve." [Surah Al-Baqarah: 62].

The matter of the reward of the people of the Book who believe in God and do good deeds as described in these two verses is often tried to be covered with the cloak of nasekh-mansukh. However, these two verses are not called Mansukh in the list provided by other commentators (Mufasssir) including the list of Nasekh-Mansukh researched by Allama Jalaluddin Suyuti (RA). Furthermore, some interpret these verses to mean that the People of the Book will be rewarded for their good deeds in this world only and will have no reward in the Hereafter. Yet, this

1. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

2. فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَنُزُورٌ

interpretation does not align with the spirit of these verses, as Allah also mentions the believers in these two verses. This means that among the Jews, Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous deeds will have their reward with their Lord.

If we consider the reward to be worldly, then does that mean believers will only receive rewards in this world? Moreover, the phrase "the reward kept with Allah" clearly indicates that this reward will be given in the Hereafter. The expression "they will have no fear, nor will they grieve" makes it abundantly clear that they will be among those who are saved in the Hereafter.

Regarding Waraqah ibn Nawfal, who was the cousin of Ummul Mu'minin Khadijah (RA) and a follower of the previous scriptures, the Prophet Muhammad (PBUH) spoke of him. A narration from Aisha (RA) reports that the Messenger of Allah (PBUH) said:

"Do not speak ill of Waraqah, for I have seen that he has been given one or two gardens in Paradise" [Hakim al-Mustadrak]. He states that this hadith meets the criteria of Sahih according to Bukhari and Muslim.¹

In another hadith narrated by Ummul Mu'minin Aisha Siddiqa (RA), Ummul Mu'minin Khadijah (RA) asked the Prophet Muhammad (PBUH) about Waraqah ibn Nawfal. The Prophet (PBUH) replied:

"I saw him in a dream, and he was wearing white garments. If he were among the people of Hell, he would not have been wearing white garments" [Ibn Kathir - Al-Sirat al-Nabawiyah].²

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1. لا تسبوا ورقة فإني رأيت له جنة أو جنتين
 2. قد رأيت فرأيت عليه ثياب بياض فأحسبه لو كان من أهل النار لم يكن عليه ثياب بياض

Similarly, regarding As'ad Tubba from the People of the Book, the Prophet (PBUH) said:

"Do not revile Tubba, for he had embraced Islam"¹.

even though As'ad Tubba passed away before the Prophet (PBUH) came to this world" [Source: Al-Bidaya wa'n-Nihaya].

Furthermore, what does the prediction by the Christian monk Bahira and the person of the Book, Waraqah ibn Nawfal, that the Prophet Muhammad (PBUH) is the promised prophet foretold by Allah, indicate to us? If they did not possess divine enlightenment, would it have been possible for them to recognize the Prophet (PBUH)?

Regarding Abu Talib and Emperor Najashi: the Prophet's (PBUH) uncle Abu Talib did not openly embrace the Sharia of Muhammad (PBUH). However, until his last moment, he protected the Prophet (PBUH) from the attacks and oppression of the Meccan disbelievers and provided him with shelter, even enduring severe hardship with the Muslims during the three-year blockade in the Shi'b of Abu Talib. How should we view Abu Talib's immense sacrifice, endurance, and love for the Prophet (PBUH) and the Muslims?

Similarly, it is well known that although Emperor Najashi is believed to have embraced Islam, he did not publicly practice Islamic rites and continued to live according to Christian customs until his death. That is, considering his environment and circumstances, he acknowledged Islam in his heart ('tasdeeq bil qalb') but did not verbally declare his acceptance ('iqrar bil lisan'). Yet, the Prophet (PBUH) referred to him as a brother of the Muslims and, along with the Sahabah, performed his funeral prayer.

1. لا تسبوا تبعاً فانه قد كان اسلم

In Sahih Bukhari, it is mentioned:

"One day, the Prophet Muhammad (PBUH) said, 'A righteous man from the inhabitants of Abyssinia has died. Prepare yourselves to offer the funeral prayer for your brother Ashamah (Najashi)'" [Sahih Bukhari, Dar Al-Tauq Al-Najat, Vol. 5, Page 51, Hadith: 3877]¹.

In another Hadith in Sahih Bukhari, it is narrated:

"Hazrat Abu Hurairah (RA) reported that the Prophet Muhammad (PBUH) informed the Companions of the death of Najashi and led them in the funeral prayer. The Companions formed rows behind him, and the Prophet (PBUH) pronounced four Takbirs" [Sahih Bukhari, Dar Al-Tauq Al-Najat, Vol. 2, Page 86, Hadith: 1318]².

What messages do these events convey to us? Furthermore, in light of the correct perspective and meaning of these events, how should we view those in today's world who show love and affection towards the Sharia of Muhammad (PBUH) and maintain cooperation and harmony in various ways? These events will help us in determining the inherent validity of the concept of Tawhid al-Adyan.

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1. عن جابر رضي الله عنه قال النبي ﷺ حين مات النجاشي مات اليوم رجل صالح فقوموا فصلوا على أخيكم أصحمة
 2. عن أبي هريرة رضي الله عنه قال نعى النبي ﷺ إلى أصحابه النجاشي ثم تقدم فصفوا خلفه فكبر أربعاً

Among the People of the Book, only those who disbelieve are subject to punishment: In the Holy Quran, not all followers of the previous divine books are generally referred to as disbelievers (kafirs). Whenever the term "kafir" is mentioned, it is specified as "Indeed, those who disbelieve among the People of the Book" (innal-lajhina kafaru min ahl il-kitab), meaning only those among the People of the Book who disbelieved. Therefore, it is clear that not all of them are disbelievers; rather, only a portion of them are. And it is these disbelievers who are primarily the guilty ones deserving punishment in the Hereafter. In this regard, Allah says:

"Indeed, those who disbelieve among the People of the Book and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures" [Surah Al-Bayyina: 6]¹.

From the above ideas, it is evident that although the Sharia (laws) of each prophet may differ, their fundamental call was essentially the same, and the ritualistic differences in religion are by Allah's will. Since each religion was revealed by Allah, there is a core truth based on a single source of belief within each religion. Thus, it is natural to find followers of the truth within every religion. Therefore, our task is to live harmoniously with everyone on earth and lead our lives through righteous deeds. And when we consider people of other religions with these ideas in mind, hatred towards different religions will be eliminated, and a sense of respect for everyone will emerge. This will also expedite the path to world peace.



1. إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ



Quranic Basis of Tawhid-E-Adyan

"(O Messenger) Say, 'O People of the Book, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.'" [Surah Aale-Imran: 64]¹.

In Surah Al-Imran, verse 64, the Lord of the Worlds, through the Messenger (PBUH), calls for the believers in monotheism to unite. Moreover, all people of different religions are creations of Allah, the Creator of all, and the return of all adherents of different religions is to Allah. Therefore, maintaining unity in the belief that "Allah is One" without engaging in any disputes, Allah commands:

"Allah is our Lord and your Lord. For us are our deeds, and for you are your deeds. There is no contention between us and you. Allah will bring us together, and to Him is the final return." [Surah Ash-Shura: 15]².

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1. قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ
 2. اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

"Say, 'Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds.'" [Surah Al-Baqarah: 139]¹.



1. قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ



The Practice of Tawhid-E-Adyan in the Life of the Prophet (PBUH)

The practiced model of the concept of Tawhid-E-Adyan includes the Charter of Medina, the Treaty of Hudaibiyyah, the speech after the Conquest of Mecca, and the Farewell Hajj Sermon. These were all accomplished by the Prophet Muhammad (PBUH) during his sacred lifetime.

In the Charter of Medina, he referred to Jews, Christians, pagans, and Muslims as "Ummah Wahida" (one community) and established a peaceful pluralist society, granting each religious group the freedom to practice their own religious rituals.

During the Treaty of Hudaibiyyah with the disbelievers of Mecca, when they objected to the mention of the Prophet's (PBUH) messengership in the opening phrase praising Allah, the Prophet (PBUH) personally erased "Messenger of Allah" and replaced it with "Muhammad, son of Abdullah." He even agreed to forego the Hajj for that year, despite it being a fundamental pillar of Islam. The Prophet (PBUH) made these concessions to advance mutual peace, recognizing monotheism as common ground.

This great lesson from the Prophet's life is fundamentally the essence of Tawhid-E-Adyan. In his Farewell Sermon, the Merciful Prophet (PBUH) said:

"O people, your Creator is one, and your forefather Adam is one. There should be no compulsion in religion."

Additionally, in the letters he sent to various kings, the Prophet (PBUH) invited them to unite on the common ground of "Allah is one" based on verse 64 of Surah Al-Imran.

These actions and teachings of the Prophet (PBUH) exemplify the foundation of Tawhid-E-Adyan, promoting unity and mutual respect among different religions.





The Practice of Tawhid-E-Adyan in the Lives of the Sahabah

Tawhid-E-Adyan is the Islamic social principle of peaceful coexistence on earth. Not depriving anyone of basic rights due to differences in ritualism is a characteristic of an ideal Islamic society, which is beautifully reflected in the life of the Sahaba. For example:

The Incident with Hazrat Umar (RA.): When he was the Caliph of the Muslims, he once saw an elderly Jewish man begging from door to door at the mosque. Noticing him, Hazrat Umar (RA.) said,

"We have not done justice to you if we took jizya (tax) from you in your youth and now abandon you in your old age." He then arranged for the man to receive a pension from the public treasury (Baitul Mal) [Kitab al-Amwal, Ibn Zanjawaih, 1/143, Hadith 179].

The Incident with Hazrat Abdullah ibn Amr (RA): One day, a goat was slaughtered at his house. When the food was prepared, he asked his servant, "Have you given some of this food to our Jewish neighbor?" He then said, "I heard the Prophet Muhammad (PBUH) say, 'Jibreel kept advising me about the neighbor so much that I thought he would make them heirs'" [Jami' at-Tirmidhi, Hadith: 1943].





The practice of Tawhid-E-Adyan in the Lives of the Sufi Saints

The khanqahs and shrines of the revered Sufis have been open to people of all religions, races, and social classes for centuries. These places have welcomed individuals from various religious backgrounds, providing an environment of peaceful coexistence and spiritual harmony. The visit of people of all religions to the shrines of prominent saints such as Ghaus-ul-Azam Sheikh Syed Abdul Qadir Jilani (RA), Hazrat Khwaja Moinuddin Chishti (RA), and Hazrat Sheikh Nizamuddin Auliya (RA) was well-known to all persons. This unrestricted access to Sufi shrines exemplifies the Islamic social principles of peaceful coexistence with people of different religions. Sufi scholars have referred to this principle as Tawhid-E-Adyan or Wahdat al-Adyan. Below are quotes, incidents, and positions of various Sufi saints in following this Islamic social principle of peaceful coexistence, known as Tawhid-E-Adyan:

Ghaus-ul-Azam Hazrat Syed Abdul Qadir Jilani (RA): The imam of the Qadiriyya Sufi order, Ghaus-ul-Azam Hazrat Syed Abdul Qadir Jilani (RA), had many Jews and Christians attending his gatherings [Source: Bahjat al-Asrar]. This is a prime example of the practice of Tawhid-E-Adyan. In the book "Fath al-Rabbani," on pages 505/506, Ghaus-ul-Azam Hazrat Syed Abdul Qadir Jilani (RA) says:

"Accept the company of God's friends. On whomsoever they fix their attention or courage, the spiritual or subtle life has to begin. Even if that person is a Jew, a Nasara, a Magus. And if he is a Muslim, then faith becomes stronger."¹

Hazrat Khwaja Sulaiman Taunsvi (RA): Many of the disciples of the famous Chishtiyya Sufi Sheikh Hazrat Khwaja Sulaiman Taunsvi (RA) in Pakistan were of different religious backgrounds. In the biography of Hazrat Khwaja Sulaiman Taunsvi (RA) titled "Tazkiraye Hazrat Khwaja Sulaiman Taunsvi," an incident is mentioned on page 371, which is noteworthy:

"One day, the author, Hazrat Qibla (Khwaja Sulaiman Taunsvi RA), was sitting in his service when a Hindu came and expressed his desire at the feet of Hazrat Qibla. He said, 'I had a strong desire in my heart to have your audience.' Upon this, Hazrat Qibla said that 'In Chishtiya Tariqah, there is permission to maintain good and peaceful relations with Muslims and Hindus.' Then he recited a line from the poetry of Hafez Siraji, 'O Hafez, desire good relations between ordinary and special people; with Muslims say Allah Allah, with Brahmins say Ram Ram.'²

1. وقال رضى الله تعالى عنه ماكنت اقعد مع احد ثم ان قعدت كنت اقعد مع اثنين او ثلاثة من الموافقين لى اصحب القوم فان من صفاتهم انهم اذا نظروا الى شخص وجعلوا همته اليه احيوه وان كان ذلك المنظور اليه يهوديا او نصرانيا او مجوسيا وان كان مسلما از داد ايماننا و يقينا وتشبنا

2. ایک ہندو نے آکر حضرت قبلہؒ کی خدمت میں عرض کیا کہ آپ کی زیارت کا مجھے بہت ہی شوق تھا حضرت قبلہ قدس سرہ نے فرمایا کہ ہمارے طریقہ میں یہ بات داخل ہے کہ مسلمانوں اور ہندوؤں کے ساتھ صلح رکھی جائے اور یہ بیت بطور شہادت کے پڑھا ہے

حافظ کرو صل خواہی صلح کن با خاص وعام

بامسلمان اللہ اللہ بابر ہمن رام رام

Hazrat Maruf Karkhi (RA):

Hazrat Maruf Karkhi (RA) is mentioned in the famous book "Tajkeratul Auliya" written by Hazrat Sheikh Farid Uddin Attar (RA).

"After his death, people of every religion claimed him as their guru and wanted to carry his body and bury him according to their own customs. Rivalry and bickering arose among Jews, Christians, and Muslims; A servant of Maharshi said, "He has bequeathed to me long ago that the people of Madhhab will be able to lift my body from the ground, that Madhhab is mine and the people of that Madhhab will complete my burial (last rites)." According to him, the Jewish community was the first to come and raise it; But failed. Even the active Christians tried and failed. Immediately the Muslims advanced and caught the body, it rose. Finally, they performed the funeral and buried the body. It is said that people who went to his grave intending to pray to God, God would fulfill his heart's desire.¹

What is clear from this incident is - that Hazrat Maruf Karkhi (RA) maintained such harmonious relations with people of every religion that everyone thought he was a follower of their religion.

1. وفات کرد از غایت خلق و تواضع او بود که همه ادیان در وی دعوی کردند جهودان و ترسایان و مؤمنان هر یک گروه گفتند که وی از ما است خادم گفت که او گفته است که هر که جنازه مرا از زمین بر تواند داشت من از آن قوم ام ترسایان نتوانستند جهودان نتوانستند برداشت، اهل اسلام بیامند و برداشتند و نماز کردند و باز هم آنجا اورا بجا کردند

Hazrat Khwaja Kamaluddin (RA):

In the article "Khalifatullahi Alal Ardv" published in the 1927 issue of "Esha'atul Islam" magazine published by Hazrat Khwaja Kamaluddin (RA), it is mentioned-

"Mankind is seen busy trying to search for the same specific place. Although the methods of endeavor differ, all agree on the practice of self-restraint."¹

Description of the book Tarikh Tasawwuf Islami:

There is also a chapter called 'Tawheed-E-Adiyan' in the book "Tarikh Tasawwuf Islami" written by Dr. Mustafa Helmi, professor of Egypt's Fuad (Cairo) University, and translated by Raesh Ahmad Jafri of Pakistan. The said section mentions-

"Tawhid-e-Adyan". This was also a viewpoint of Mansur Al-Hallaj. Mansur believed that all religions ultimately lead to one truth. Despite differences in branches, the relationship with the root remains the same. The purpose (center) and origin (source) of each religion is God. Every religion is for Allah. Among all religions, there is some sect or lineage, not by their own will, but by the will of the powerful entity (Allah). If someone nullifies any Mazhab (belief), declaring, 'he himself has chosen this belief by himself,' then such words according to Hallaj fall under the jurisdiction of the Qadariyah doctrine and come closer. Among this Ummah, all the people of Majus are said to be Qadariyah. Mansur believed that Judaism and Christian names and titles (Laqab) are different.

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1. میں مانتا ہوں کہ ہر ایک مذہب انسان کی مساعی کے لئے ایک ہی منزل مقصود تجویز کرتا ہے۔
گوان راہوں میں جو اس منزل تک پہنچتی ہیں۔ سب کا اختلاف ہے مگر خواہشات نفسانی کی
قربانی کے اصول کے سب موافق ہیں

Even among signs and nature, there is diversity and conflict. However, there is no difference in the main purpose; it is the same.¹

In the chapter "Allah's Will" of the same book, it is mentioned that-

"Among other words, Hallaj's purpose was that only Allah manifests His will upon His servants. And this happens divinely. He decides among His servants that one person will be Jewish, another will follow the Christian religion, and another will be born into a Muslim household. Therefore, there should be neither conflict among people nor disputes over any religion. Because all religions belong to God, and whichever religion a person adopts, it is with God's satisfaction and will. The differences observed among various religions are not fundamental or real disagreements. Rather, they are external disagreements. The truth is that the differences among religions exist because of their names.

1. توحید ادیان

یہ بھی منصور حلاج کا ایک نظریہ تھا

حلاج کا خیال تھا کہ تمام ادیان اپنی حقیقت کے اعتبار سے ایک ہیں۔ ان کا فروعات میں اختلاف ہے لیکن اصل کا جہاں تک تعلق ہے وہ ایک ہی ہے۔ تمام ادیان کا مرکز اور منبع خدا ہے۔ تمام ادیان خدا کے لیے ہیں، ہر دین سے کوئی نہ کوئی گروہ وابستہ ہے۔ اپنی مرضی سے نہیں بلکہ کسی بالادست قوت کی مرضی سے جو شخص کسی مذہب کا بطلان کرتا ہے وہ گویا حکم لگاتا ہے کہ فلاں مذہب اس نے خود اختیار کیا، اور یہ بات حلاج کی رائے میں مسلک قدریہ کے ذیل میں آتی ہے اور اس کے نزدیک اس امت کے مجوس جو لوگ کہلا سکتے ہیں، وہ قدریہ ہیں۔ حلاج کا یہ خیال بھی تھا یہودیت اور مسیحیت اور اسلام اور دوسرے مذاہب کے نام اور القاب جدا جدا ہیں۔ علامات و آثار میں بھی اختلاف اور تغائر ہے لیکن جو مقصود اصلی ہے اس میں کوئی اختلاف نہیں، وہ ایک ہی ہے۔

In reality, they are the same. This diversity is external, but the essence is the same. Just as Mansur Hallaj's perspective on the unity of Muhammad's reality was later accepted by others, similarly, Mansur Hallaj's perspective on Wahdat al-Adyan (Unity of Religions) was also supported and followed by subsequent prominent figures. For instance, figures like Muhyiddin Ibn Arabi, Umar Ibn al-Farid, Jalaluddin Rumi, Abdul Karim Jili, and many other high-ranking elite Sufis, scholars, Ulama, and poets have praised this concept in their poetry and writings, acknowledged its validity, and supported it. This concept had a deep and lasting impact on the history of spiritual life in Islam.¹

1. اللہ کی مشیت

دوسرے الفاظ میں حلاج کا مطلب یہ تھا کہ وہ صرف اللہ ہے جو اپنے بندوں پر اپنی مشیت نافذ کرتا ہے اور وہ صرف خدا ہی ہے جو اپنے بندوں کے بارے میں فیصلہ کرتا ہے کہ فلاں آدمی یہودی ہو، فلاں نصرانی مذہب اختیار کرے اور فلاں مسلمان کے گھر میں پیدا ہو لہذا نہ کسی پر معترض ہونا چاہئے، نہ کسی سے دین کے بارے میں مناظرہ کرنی چاہئے کہ دین سب خدا کے ہیں اور جو شخص جس دین کو اختیار کرتا ہے اس میں بھی خدا کی مرضی اور مشیت شامل ہوتی ہے اور یہ جو اختلاف مختلف ادیان میں نظر آتا ہے یہ اصلی اور جوہری اختلاف نہیں ہے یہ صرف اسم اور مظہر کا اختلاف ہے ورنہ سچی بات یہ ہے کہ تمام ادیان نام کے اعتبار سے متعدد ہیں۔ حقیقت کے اعتبار سے ایک ہیں، مسمیٰ ایک ہے، اسم جدا جدا ہیں۔ یہ متغائر مظاہر ایک ہی حقیقت ہے ہیں۔ جس طرح حقیقت محمدیہ کے سلسلہ میں حلاج کا نظریہ بعد کو دوسرے لوگوں نے قبول کیا اسی طرح وحدت ادیان کے معاملہ میں بھی منصور حلاج کے نظریہ کی تائید و تقلید بعد کے دوسرے اکابر مثلاً محی الدین ابن عربی، اور عمر بن الفارض اور جلال الدین رومی اور عبدالکریم الجیلی اور دوسرے بہت سے سربرآوردہ اور سرآمد روزگار صوفیاء اور علمائے کی۔ شعراء نے اپنے اشعار میں، اور مصنفین نے اپنی تصنیفات میں اس نظریہ کو سراہا اور اسے تسلیم کر کے اس کی توثیق اور تائید کی۔ اس نظریہ نے اسلام کی حیات روحیہ کی تاریخ پر گہرا اور دیر پا اثر ڈالا۔

Hazrat Abu Sa'id Abu'l-Khayr (R.):

In the book *Asrar al-Tawhid fi Maqamat al-Sheikh Abu Sa'id*, it is mentioned that

Hazrat Abu Sa'id Abu'l-Khayr (R.) said, "All heavenly religions acknowledge that the worshipped deity is one, without any partners. He is the Necessary Being and the supreme object of devotion. Although there appears to be diversity from an external viewpoint, in essence, He is fundamentally singular in every aspect. Duality and plurality are impossible with Allah the Exalted. There are many travelers on the path of divine knowledge and understanding, and their methods and approaches are varied. However, when they reach the ultimate stage, the differences and distinctions among them will narrow and diminish, as their aim is the same. Pluralism ultimately leads to monotheism. The common desired goal is to attain knowledge of Allah, the Glorious and Exalted. It is the human distinctiveness that causes differences among people. During their journey, travelers exhibit different states and undergo various changes. But ultimately, they converge upon the same desired goal they seek and aspire to. At that point, perceived differences vanish, and unity becomes manifest instead of disparity. In essence, everyone's goal is the same, and they all strive towards that singular objective."¹

1. يقول ابو سعيد: كل الأديان السماوية تعترف أن المعبود إله واحد لا شريك له، وهو الهدف الأعلى الواجب الوجود. فهو الأحد من جميع الوجوه ومن مختلف وجهات النظر. فالتثنية والتعددية مستحيلة لله تعالى فمهما كان المسافرين كثيرين، وطرائقهم عديدة للوصول إلى معرفة الله سبحانه ؛ فإن الفروق والاختلافات

Ali bin Wafa:

Ali bin Wafa said, "Every seeker is essentially searching for the ultimate truth, Allah. If the seeker finds the truth, he directly worships the ultimate truth, Allah. But if the seeker is misguided, then he worships the veil (something between truth and delusion). However, in reality, no worshiper worships anyone other than Allah." [Source: At-Tabaqat al-Kubra by Ash-Sha'rani]¹

Hazrat Waris Ali Shah: Among the notable disciples of the renowned Hazrat Waris Ali Shah of India, many were followers of different religions. For example, Thakur Pancham Singh, Raja Uday Narayan Singh, Babu Mati Nisar, Thakur Guru Mahan Singh, and Zamindar D.T. Mainpuri, among many others. Similarly, many of the disciples of Hazrat Fariduddin Gabi (R.) were also of different religions.

بينهم ستضيّق وتتضاءل حتى تتلاشى نهائياً ؛ لأن الهدف لهم جميعاً واحداً فالتعددية تؤول بالضرورة إلى الوحدة، لدى وصولهم إلى معرفة الهدف المشترك المنشود جلا وعلا إن الخلافات بينهم ناتجة عن صفاتهم الإنسانية المتميزة، وخلال الرحلة تحصل تغيرات على كل المسافرين وتبدل حالهم من حال. ولكن حالما يصلون إلى الهدف المشترك، الذي يبحث عنه ويرغبه كل منهم لا تلبث الفروق في الرؤية أن تزول، وتصبح الوحدة بديلاً للاختلاف، والكل واحد والواحد هو الكل

1. ويقول علي ابن وفا: لم يطلب كل طالب إلا الحق، لكن تارة يظفر به حقاً فيعبده عن مكاشفة، وتارة يظفر به وهمياً فيعبده على حجاب، فما عبد عابد في الحقيقة إلا الله

Sheikh Saadi (Rahimahullah):

"Humans are the children of Adam, the offspring of the same lineage. The transformation in the lineage of Adam has occurred by the gracious will of the Supreme Lord of the worlds. This transformation of the human lineage has brought diversity in religion, race, language, and culture, leading to differences in various aspects of life. Hence, according to the core principle, the Qur'an declares regarding people of different religions, races, and languages: 'Who created you from a single person' [Surah An-Nisa: 1]. Therefore, there is no way to deviate from the singular point of creation. For this reason, the great poet Hazrat Muslihuddin Sheikh Saadi (Rahimatullah) mentioned in the book 'Gulistan':

‘Bani Adam aza-e yek digarand
Ke dar afarinish ze yek gowharand’

Meaning, that the children of Adam are like the limbs of a body. Since their creation originates from the same essence. When one limb is in pain, the other limbs cannot remain in comfort. If you remain indifferent to the suffering of others, then you are not worthy of being called human."

The above-mentioned statement of Allama Sheikh Saadi (Rahmatullah) regarding human unity and solidarity is considered supportive of the concept of Tawhide Adyan. It resonates with the unity of humanity and the essence of humanity, which is recognized as the essence of Islam and the Qur'an.

Persian Poet Malik al-Sho'ara Bahar:

Many modern poets have been disheartened and pained by the division, discord, disunity, hatred, and bloodshed among the people of the world. Persian poet Malik al-Sho'ara Bahar is one of them. He has been deeply distressed by the disunity, internal strife, conflicts, and bloodshed among Muslims, as well as incidents forcing people to leave their homeland. The conflicts and doctrinal differences that arose after Khulafay Rashedin within the Islamic religion, doctrinal differences, and the form of madhhab conflicts led to such a widening of fork-fitna that only pitch darkness is being observed.

He called the Ummah to Advance Towards the Path of Light - in Poetic Language: He wrote, "We are composed of four elements: wealth, kingship, dignity, and religion. Wealth and governance have created religious differences among us. The differences in doctrines within Islam have darkened our days like politics. Our honor is intertwined with two things: firstly, unity, and then ideology. These are the first steps of valor. The message of unity and equality is embedded in this."

Reflecting on the Above Poetic Appeal:

The sole focal point of unity for the Muslim Ummah is maintaining firm faith in the Great Creator, Allah, and His last Prophet, Muhammad (Peace Be Upon Him). The concept of Tawhid al-Adyan, aimed at fostering unity and empathy within humanity, is fundamentally encapsulated in the poetry of these two world-renowned poets as depicted in the book "Wilayat-e-Moutlaka."

Names of some Sufi philosophers following Tawheed Adyan principle:

Name	Birth & Death	Birth place	Witten Books
Hazrat Mansoor Hallaj	856-922	Iran	Tawasin, Dewane Hallaj
Shaykh Muhiuddin Ibn Arabi	1165-1240	Andalusia(Spain)	Fusulul Hikam, Fatuhate Makkiya
Abdul Karim Jili	1365-1824	Iraq	Insane Kamel
Mawlana Jalaluddin Rumi	1207-1273	Kaniya, Türkiye	Masnabi, Diwane Shams Tiberiz
Sheikh Farid Uddin Attar	1145-1221	Iran	Mantikul Ta'iyar
Omar Ibnul Fareed	1181-1235	Egypt	Diwane Ibnul Fared
Bayezid Bostami	804-874	Iran	
Abul Hasan Shushtari	1212-1269	Egypt	Diwane Shushtari
Afif Al-Deen Talmesani	1216-1291	Damascus	Sharhe Asmaul Husna
Abdul Haque Sabeen	1217-1271	Spain	Rasaileh Ibn Sabeen
Sadr al-Din Qawnabi	1207-1274	Türkiye	Ijazil Bayana Fee Taphasir Um'mul Qura'ana
Sadar Uddin Shirazi	1572-1641	Iran	Shawahidur Rabubiyyat
Abdul Gani Nablusi	1641-1731	Damascus, Syria	Al Ma'areful Gaybiyah Sharahe Ainiyyah
Ahmad Ibn Uzaiba	1747-1809	Morocco	Ikazul Himam Fee Sharhil Hikam
Ahmad Al Tijani	1737-1815	Algeria	
Hazrat Abu Saeed Abul Khair	967-1049	Iran	Diwane Abu Saeed
Amir Abdul Quader Ibn Mohiuddin Al Jazaeri	1808-1883	Algeria	Al Mawakifur Ruhiyyah Wal Fuyujatis Subuhiyyah
Mustafa Mahmud	1921-2009	Egypt	Al-Qur'anul Muhablati Lifahmi Asri
Muhiuddin Tomi			Fanaye Lawhe Wall Kalam Fee Sharehe Fususul Hikam

Researcher's Perspective on Tawhid-E-Adyan:

In the article "Qur'ani Istilah 'Kalima-e-Sewa' ki Hakiki Tottobik"- Dr. Sajjad Ali Raeesi, Director of the Institute of Islamic Studies at Shah Abdul Latif University (Pakistan), mentions:

"Wahdat al-Adyan is a term derived from the essence of Quranic sciences. The Qur'an calls the People of the Book to unite on a single point (belief in Tawhid). This term is named in the context of unity and concord."¹

"The general meaning of Wahdat al-Adyan is the agreement and unity of the People of the Book and the Muslim Ummah in the belief in Tawhid. Allah explicitly invites the People of the Book towards this. '(O Messenger) say: O People of the Book, come to a word that is common between us and you, that we worship none but Allah, that we associate no partners with Him, and that none of us shall take others as lords besides Allah. If they turn away, then say: Bear witness that we are Muslims.' [Surah Aal-e-Imran: 64]

There is a need for deep discussion and exploration to understand who exactly is meant by the People of the Book. However, all Mufasssirs (Qur'anic commentators) and scholars agree that alongside Islam, Judaism, and Christianity are included among the People of the Book. According to the Qur'anic call, if the followers of these three religions agree on their commonalities (especially belief in Tawhid) derived from their divine teachings, it will pave the way for peace and harmony in the world."

1. وحدت الادیان علوم القرآن کی اصطلاح ہے چوں کہ قرآن نے اہل کتاب کو ایک نقطے (عقیدہ توحید) پر متحد ہونے کی دعوت دی ہے۔ اس وحدت اور اتحاد کے تناظر میں اس اصطلاح کو معنون کیا گیا ہے۔

1. وحدت الادیان سے عمومی مراد اہل کتاب اور امت مسلمہ کو عقیدہ توحید میں متفق اور مجتمع ہونا ہے۔ اللہ تعالیٰ نے اہل کتاب کو واضح الفاظ میں اس طرف دعوت دی ہے۔
 قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ . کہیے : اے اہل کتاب ! آؤ ایسی بات کی طرف جو ہمارے اور تمہارے درمیان مشترک ہے کہ سوائے خدائے یگانہ کے کسی کی عبادت نہ کریں اور کسی چیز کو اُس کا شریک قرار نہ دیں اور ہم میں سے بعض خدا کو چھوڑ کر بعض دوسروں کو خدا کے طور پر قبول نہ کریں۔ جب (وہ اس دعوت سے) سے روگردانی کریں تو کہیے : گواہ رہو کہ ہم تو مسلمان ہیں۔

اہل کتاب سے کون مراد ہیں اس پر عمیق بحث اور تفحص کی ضرورت ہے لیکن اس حد تک تمام مفسرین اور علماء کلام متفق ہیں کہ اسلام کے ساتھ ساتھ یہودیت و عیسائیت بھی اہل کتاب میں سے ہیں۔ قرآنی دعوت کے مطابق یہ تینوں مذاہب کے ماننے والے اپنے مشترکات (الہامی تعلیمات) بالخصوص عقیدہ توحید پر متفق ہو جائے تو دنیا میں امن و آشتی کے لیے راہیں ہموار ہو سکتی ہیں۔





The Need to Establish a Society Based on Tawhid-E-Adyan in Contemporary Times

There was a time when communication systems were not advanced, and people knew very little about the world. Ordinary people were familiar only with the society and culture around them, but not with the diverse societies, cultures, religions, beliefs, and lifestyles of the entire world. However, in today's era of science, technology, and advanced civilization, we all live in a global village. It is as if we are all living in one village. The whole world is now compared to a single village. Just as every person in a village is connected to each other, similarly, every person in the world is somehow connected to everyone else. We instantly learn about events happening in any part of the world. Moreover, these events evoke various reactions among people.

With the benefit of social media, the lifestyles, societies, cultures, and religious practices and beliefs of people from all corners of the world are now before our eyes. We encounter people of various religions, colors, and ideologies. Along with the rapid pace of technology, social cultures, ceremonies, and religious practices are also transforming quickly. We live in a pluralistic society composed of various natures and diversities. To live in a pluralistic society, we must be as dedicated to our own ideology as we are respectful towards different ideologies.

It is impossible to survive in a pluralistic society by considering one's own understanding as the ultimate truth and engaging in conflict or debate with the truths practiced by others. This is because, in this era of rapid technological advancement, if a minority group is subjected to injustice, extreme behavior, or attacks based on their beliefs in one part of the world, it is almost certain that there will be an adverse effect on a minority group where they are the majority in another part of the world. For example, if a Muslim is subjected to aggression in a predominantly Christian country, there will likely be a negative impact on Christians in a predominantly Muslim country. Similarly, if aggression is shown towards Hindus in a predominantly Muslim country, Muslims in a predominantly Hindu country will likely face repercussions. Recent events have provided concrete examples of this. This creates an environment of conflict and clashes between different ideologies, leading to disorder in society and the destruction of peaceful environments.

When we look at the current world, we see that the root cause of most conflicts around the globe lies in ideological differences. From disputes in village mosque and temple committees to international issues like Palestine and Kashmir, and even the ongoing Russia-Ukraine war, ideological conflicts are present. These conflicts can be resolved when the concept of Tawhid al-Adyan is established in society. Because the essence of Tawhid al-Adyan is to create a harmonious environment based on the commonalities between different religions and ideologies. Therefore, in the current world agitated by ideological conflicts, Tawhid al-Adyan serves as the best formula for bringing about a fountain of peace. This is because this formula is given by the Creator Himself. Using this formula, the Prophet Muhammad (peace be upon him) transformed the chaotic Yathrib into the peaceful city of Madinah.

The usage of this formula has brought clear victory to Muslims and Sufis wherever they have ventured, blowing the breeze of peace. On the contrary, an excessive amount of materialistic thinking and the extremism of some individuals, considering violent behavior as a religious duty, are leading new generations down different paths, and atheism is spreading day by day. This poses a challenge for every religious follower today.

In response to this challenge, it has become an essential demand of the time to provide an integrated platform for all believers to combat ideological conflicts. However, Allah, the Lord of the Worlds, has advised, "Invite to the way of your Lord with wisdom and good instruction" (Quran 16:125). In adherence to this advice, the Sufis of the time, in harmony with the demands of the era, have embraced the same methodology to promote the oneness of Allah. In this continuity, amidst the current jungle of various ideologies, the Islamic doctrine has reached people's minds as a means of rectification, through Tawhid-E-Adyan.

In this context, the realization of the importance and necessity of establishing an interfaith-friendly society has become apparent in recent times in the Middle East. Initiatives taken by various countries, such as:

Religious Freedom: In the recent past, due to various reasons, followers of different religions who resided in the Middle East did not have an environment conducive to practicing their religious discipline and rituals. However, the reality of a pluralistic society dictates that if in one country adherents of different religions are not allowed to practice their own religion freely, it will have adverse effects on other countries as well. Moreover, the policy of the Holy Quran is - "To you be your religion, and to me my religion" (Quran 109:6). Embracing such realities, in recent times, in the Middle East, freedom has been granted to adherents of

various religions to practice their own religious customs and rituals independently, and appropriate arrangements have been made.

Organizing interfaith harmony dialogue programs: Organizing interfaith harmony dialogue programs: To ensure peaceful coexistence among different religions, interfaith harmony dialogue in the presence of religious leaders is very important and effective. This is because, in religious matters, ordinary people are greatly influenced by religious leaders. If religious leaders come together and engage in dialogue for mutual peaceful coexistence, it will influence the ordinary followers of religion as well, and help alleviate the vindictive distance between followers of different religions. As a result, the conflictual situation between different religions will be mitigated. Realizing this reality, Interfaith religious dialogue programs are being organized in different countries of the Middle East starting from the world-famous educational institution 'Jameul Azhar'.





The application of the principle of Tawhid-E-Adyan within the Muslim Ummah, particularly in the intro-religious realm

The previous discussion has detailed how the Tawhid-E-Adyan plays an effective role in maintaining interfaith harmony. At this stage, it is necessary to shed light on how the principle of Tawhid-E-Adyan can ensure peaceful coexistence among different opinions and various sects within the realm of interfaith, particularly in practicing religion within the Muslim Ummah.

There are various sects and factions within Islam, specifically within the Muslim Ummah. These sects and factions have differences and disagreements on certain religious rituals and beliefs. The differences of opinion within the Ummah of Muhammad (SM) have, in the present time, resulted in widespread Fitnah (discord), causing disputes and conflicts among various sects and factions. Therefore, it is impossible to ignore the reality of internal religious disagreements in current times. Rather, acknowledging the reality of disagreements, maintaining mutual harmony based on the shared beliefs of all sects and groups, and ensuring peaceful coexistence are the core principles of the Islamic social tradition. In this regard, there is no conflict concerning obedience to **Almighty Allah**, the Lord of the worlds, in terms of Tawhid (the oneness of God) and sincere

obedience to the **Prophethood of Rasulullah** (peace be upon him). The fundamental beliefs of each group and sect within the religion are genuine and common, which, despite mutual differences, everyone agrees to hold as the basic principle of peaceful coexistence. Allah says in the Holy Quran,

"And if you disagree over anything, refer it to Allah and His Messenger"
[Surah An-Nisa: 59]¹.

In light of the above verse, considering Tawhid (the oneness of God) and Prophethood as the main foundation and leaving other contentious issues to the jurisdiction of Allah and His Messenger, avoiding mutual disputes, and ensuring peaceful coexistence on earth is the practical application of the principle of Tawhid-E-Adyan in the interfaith context.

1. فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ



Dispelling a Misconception

Many people, due to limitations in understanding, perspective errors, or malicious intent, equate the concept of "Tawhid-E-Adyan" with Emperor Akbar's "Din-i Ilahi." However, there is no similarity or resemblance between the two, even by a vast distance. Therefore, to clear up their confusion, the differences between the two are presented below:

A. Emperor Akbar, to fulfill his political purposes, created a completely new religion by incorporating elements from all religions. The Kalema, Ibadat, greeting system of this religion is completely new. However, "Tawhid-E-Adyan" is not a religion. The theory of "Tawhid-E-Adyan" is merely a formula for establishing interrelations among various religions, sects, and communities to promote peace, modeled after the Charter of Medina.

B. Din-i Ilahi was not formulated based on any principles of the Holy Quran. In contrast, the fundamental basis of Tawhid-E-Adyan is the Holy Quran, the life and teachings of the Prophet Muhammad (PBUH), and the teachings of the Sahaba (companions of the Prophet) and the Sufi saints. This has already been proven.

C. Embracing Din-i Ilahi requires an individual to first renounce their own religion. However, in the context of Tawhid-e-Adyan, the question of renouncing one's religious belief does not arise. Instead, everyone will adhere to their own religion. Mutual

understanding and peaceful coexistence among followers of different religions will promote harmony and peaceful coexistence in the world.

D. The new Kalima of the followers of Din-i Ilahi was determined as "La Ilaha Illallah, Akbar Khalifatullah". And since "Tawhid-E-Adyan" is not a religion, so the question of new kalema is absurd in this case. Therefore, in this case, for Muslims, they have and will have Kalima - "La ilaha illallahu, Muhammadur Rasulullah (Sallallahu Alaihi Wasallam)".

E. Din-i Ilahi altered Salam(salutation). Instead of Salam, they would say "Allahu Akbar" and respond with "Jalla-Jalaluhu." On the other hand, according to the theory of Tawhid-E-Adyan, everyone will greet according to their own religious customs. For Muslims, the greeting is "Assalamu Alaikum wa Rahmatullah," with the response being "Wa Alaikum Assalam wa Rahmatullahi wa Barakatuhu."

F. Din-i Ilahi established a new method of worship. However, in the case of Tawhid al-Adyan, there is no such new method. Everyone will worship according to their own religion's practices. This is the essence of Tawhid-E-Adyan. In this regard, Muslims will worship according to the rules and principles of their own religion.

Therefore, I hope that those who, due to their conceptual limitations, equate Tawhid-E-Adyan, which is based on the Quran, Hadith, the lives and teachings of the Sahaba, and the Sufi saints, with Emperor Akbar's Din-i Ilahi, will make an effort to understand the aforementioned differences.





Tawhid-e-Adyan

szhtrust@gmail.com

facebook.com/szhtrust

www.sufimaizbhandari.org.bd



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