

## PROF. TAHIR'S SPEECH – CLIP ONE

The companions came and they asked, Ya RasulAllah ﷺ, allow us to serve them, why are you performing this service? He said: No, *innahum kānū li aṣ-ḥābinā mukrimin* – when my people came to...went to Habashah, their king, Najāshī, himself served them, so I want to repay for that. I will serve with my own hands, these are my guests. This was the stance and position of the non-Muslims in the eyes of the Prophet of Islam.

Then a delegate of 14 Christians came from Najrān, Holy Prophet ﷺ allowed them again to stay in the mosque. This happened between the battle of Badr and the battle of Uhud, maybe in the 2nd year of the Hijrah. 14 Christians delegate, consisting, delegate came, Holy Prophet allowed them to stay in mosque of Madi..., the Holy Prophet's mosque, and then the time of their worship arrived, they asked: Can we worship according to our own religion? Holy Prophet ﷺ said: Yes, you are allowed to worship according to your own religion in my mosque, al-Masjid-un-Nabawi. And they performed their worship according to their religion facing towards East, opposite side of Kābah. And this was performed in al-Masjid-un-Nabawi by the permission of Holy Prophet ﷺ. Such level of religious freedom was granted to non-Muslims in the days of Holy Prophet.

I would like to take you to the day of conquest of Makka, come with me and see. Holy Prophet ﷺ, who was forced to emigrate to Madina, who was forced by the Meccans, because of their violence, because of their cruelty, because of their tyranny, because of their bad behaviour, because of their terrorism, because hundreds of swords, they had encircled holy Prophet with their swords, they wanted to kill him collectively, and then at this event he was forced to leave his beloved city of birth. He left with the heavy heart, spent 10 years in Madina and every year the Meccans used to attack on Madina. Those who say that Islam spreaded by sword or those who say that Islam is in favour of war, they should concentrate on the history, that all wars which took place during the 10 years of Madina, were, which were the places of the occurrence of wars? In battle of Badr, it was a attack of Meccans on Madina which holy Prophet defended 80 miles out of the city of Madina. The battle of Uhud was not fought on the borders of Makkah, it was fought on the borders of the city of Madīnah, attacked by the non-Muslims and holy Prophet ﷺ he fought just a war of defence. Where the war of trench – Ghazwat-ul-Ahzab – where this war was fought? On the border of Madīnah, where holy Prophet ordered the companions to make a trench. All these main wars occurred on the border of Madīnah and holy Prophet ﷺ spent his life just to defend the city of Madina, he never, he was never an aggressive, he never allowed his community to be aggressive, to be violent and to be tyrant.

The eyes of the human history has never seen a person peaceful like Prophet Muhammad ﷺ and the eyes of mankind has never seen a religion peaceful like the religion of Prophet Muhammad, al-Islam. So in these conditions when holy Prophet enters in Makkah as a conquerer, in the conquest of Makkah, he was a conquerer today, and the Meccans had already surrender in front of him, there were 10,000 military people with him, 10,000, and there was a complete surrender without any bloodshed, Makkah was taken over, was captured.

Now, the Meccan non-Muslims, they were shivering, trembling, they had a fear that each, every person of them would be killed, will be slaughtered, will be murdered as a revenge of that day when Prophet Muḥammad was pushed out from the city of Makka. Holy Prophet ﷺ, let our life be sacrificed on the personality of Prophet Muḥammad ﷺ, O Ya RasūlAllāh! He stood in front of the gate of the Kābah and he delivered his lecture and he said, asked: O People of Makkah! What do you expect, what kind of behaviour do you expect from me today? Everybody was silent, they were

feeling no courage to say single word, and they were thinking, one of the companions stood up and said: ***al yawma yamu'l malhamah***.<sup>1</sup> This day is the day of killing, we want to take revenge from each and every individual who have been committing violence on Prophet Muhammad and our families. Holy Prophet ﷺ became angry when he answered with loud voice, he said, “no, ***al yawma yawmu'l marhamah***, this day is the day of mercy and forgiveness.” This is the day of mercy and forgiveness. Look at the great character of Prophet Muhammad, look at the great model of perfection given by the merciful behaviour of Prophet Muhammad, give and look at the peaceful behaviour of Prophet Muhammad, look at the peaceful message of Prophet Muhammad, look at the loving message of Islam.

He said, this day is the day of mercy and forgiveness. Then he said: ***la tathriba alaykumu'l yawm idh'habū fa antumu't tulaqā*** – all of you, Oh Makkans! Today there is no revenge on you, all of you are liberated. You are free. You are free. At that time the biggest enemy of Prophet Muhammad ﷺ, at that time, was Abu Sufyan and his two sons. Holy Prophet ﷺ declared the house of the biggest enemy, Abu Sufyan and two sons, house of *amn*.<sup>2</sup> He said: whosoever will enter his house, he will also get *amn* and security. This was his generosity, this was his kindness. Then the sons of Abu Lahab, the greatest enemies of holy Prophet, who had been torturing him throughout, torturing him, the whole family, his two sons, under the fear of being killed, they run, they ran away and they were hiding under the covering of Kábah. Under the curtains of Kábah, covering of Kábah and they were fearing as if they would be killed. Holy Prophet ﷺ saw them, he went to them, he took the curtain up, he hol...he held both of them, brought them out and he smiled and he said: today you have been forgiven, go away. There is no revenge from any enemy.

This was the conduct given by holy Prophet ﷺ. In the same way, there are hundreds of Ahadith, reported by Sayyadina Ali, he said: ***idhā qatala'l muslimu an-naşraniyyah qutila bihi***. If a Muslim kills a Christian, the Muslim will be killed in retaliation. The blood of both is equal. Imam Abū Hānīfah, he says: ***diyatu'l yahudiy wa'n našraniy wa'l majūsiy mislu diyyatu hurri'l muslim***. It is reported by Imam Shaybani in *Kitabu'l Hujjah*, Ibn Abi Shayba in *Al-Musannaf*: Imam e Aázam Abū Hānīfah says: that the *diyah*, blood money, of a Muslim and of a Jew and of a Christian and Majusi, all blood money, each and every person is equal, there is no difference between them.

Hazrat Ámr bin al-Áās, he was governor of Egypt, he gave a...an illegal punishment to a non-Muslim, illegal punishment to a non-Muslim, the case was referred to the Khalifa...

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<sup>1</sup> Thus it is said in the clip.

<sup>2</sup> Sic. *amn* = peace, safety.

## PROF. TAHIR'S SPEECH – CLIP TWO

**Questioner: The second question concerns an incident which took place at the peace for humanity conference recently...**

Tahir: At Wembley Arena, yeh...

**Questioner: In Wembley, in the United Kingdom. And part of the programme involved a...representatives of different faiths who came on stage and were doing dhikr. So there is a question from several people who want to know an explanation for this, InShaAllah.**

Tahir: Alhamdulillah [after sipping his drink]. This was peace for humanity conference and very important item in this conference was, the event was, collective peace prayer. The interfaith collective peace prayer. All people belonging to all faiths and religions, they were invited and they were asked to pray for world peace according to their own religious tradition. And ask your Go...and ask God in your supplication so that He may provide the whole mankind and the whole world with peace and security, as your own religious tradition allows.

So it was allowed to everyone and finally the Muslims did the same and then after that there was zikr of **la ilāha illAllāh** in the end and all people standing there, including all people of all faith, then finally we ended up on **la ilāha illAllāh** and Allāh Allāh and Qasidah Burdah.

This was a collective peace prayer. The question arises that the people belonging to other faith, they came there and they supplicated and there...it was not worship item, it was just praying item for peace. So they supplicated or they prayed for peace for mankind but in their own traditional way according to their own religion. And they raised the name of their own God as they used to say.

So what is the position according to the Shariah of this act? So this act which we have done, and I allowed and I arranged it in London, this is not a *bidāh ḥasanah*, this is Sunnah. This is not related to the scope of silent, Quran and Sunnah is not silent on it, rather there is holy Prophet ﷺ own practice on it which establishes that this is permissible through the Sunnah of holy Prophet.

There is a hadith and a very famous event of the history that a very big delegation of the Christians from Najran, 60 people, a delegate of 60 leaders, religious leaders, Christian religious leaders, arrived in Madina from Najran. And they were asked, companions asked holy Prophet ﷺ where they should be allowed to stay. Holy Prophet ﷺ allowed them to stay in al-Masjid an-Nabawi. His own mosque of Madina, al-Masjid-un-Nabawi al-Sharif. Al-Haram, he allowed them to stay in his mosque. So the 60 Christian leaders were allowed to stay there, they stayed there. After that and it did not happen once, other time, a very big Christian delegate came from Ethiopia, Abyssinia, and holy Prophet ﷺ allowed them also to stay in the mosque of Madina, al-Masjid al-Nabawi al-Sharif. And they were served the food and all services there. So during their stay, the delegate of Najran, they asked that their time of worship arrived. They wanted to worship according to their own religion. Companions again came to holy Prophet ﷺ to ask, Ya RasulAllah, now they want to worship, knowingly and everybody should know, that there is no new development in their aqida, in their faith, after the raising, after the time of holy Prophet ﷺ. Whatever they believe in now, this was their faith in time of holy prophet, the time of the revelation of holy Quran.

Because they believed in trinity at that time. They believed in God concept of being as God and son of God because these things were rebutted and refuted in holy Quran. **la taqūlū thalathah**. The verses were revealed in rebuttal of this aqida, everthing was there in their áqidah.

So they asked, where should we allow them to worship because they would worship according to their own religion and their own religious tradition that is not according to tawhid. Holy Prophet although they believed, they say we believe in one God, but their interpretation according to us is not correct, they say one in three and three in one, this is trinity and unity, we don't accept this definition or this interpretation.

So companions asked holy Prophet and holy Prophet ﷺ answered, they are allowed to worship according to their own religion in my mosque of Madina.

*[Slogan of takbir and risala from the crowd].*

So holy Prophet ﷺ allowed them to worship according to their Christian faith and Christian tradition in al-Masjid al-Nabawi al-Sharif. So they prayed there as they used to pray in their own churches. So I think the Wembley Arena and my gathering was never more sacred than Masjid al-Nabawi al-Sharif of holy Prophet Muhammad ﷺ. Holy Prophet ﷺ allowed them to worship according to their own religion and tradition in the Masjid al-Nabawi so why we as inter-faith harmony and showing our solidarity with all faiths of mankind, why we would not allow them to say peace prayer according to their own religious tradition? So this is the Sunnah of holy Prophet ﷺ.

Now your third question.

We should keep our hearts, our minds, our lives open without compromising on our basic principles of faith. Without compromising on our principles of faith. but when you get together, so people belonging to any faith and any denomination and any culture, they have to practice their own way and they have to pray in their own tradition. So this is the collectivity of Islam and this is the beauty of Islam in diversity and this has been practiced by holy Prophet ﷺ.

That's why in Madina when holy Prophet wrote the document, the constitution of Madina, he wrote down in article 28, he wrote down, ***inna yahuda wa'l awf ummatun máa'l mu'minîn***. The Jews of Bani Awf today, along with the Muslims, comprise and constitute a single ummah and nation. But they would be practicing their religion and we would practice our religion. Everybody is free to practice his own religion, we can't stop, ***lā ikraha fi'd dîn***, when you get together, this is the demonstration of freedom of religion and expression given by Almighty God and Prophet ﷺ.