



الأمر بالمعروف والنهي عن المنكر

Ihyaad-Deen

An Effort to Revive Deen in Totality

Part 12

Can a Muslim Participate in Interfaith Gatherings?

The battle between haq and baatil (truth and falsehood) commenced from the very inception of the creation of man. The moment Allah تَبَارَكَ وَتَعَالَى created Nabi Aadam عَلَيْهِ السَّلَامُ, his arch enemy, Iblees, began plotting and planning to misguide him and lead him astray.

After Nabi Aadam and Hazrat Hawwaa عَلَيْهِمَا السَّلَامُ entered the world, this battle between haq and baatil continued to progress, and in every era of human history, the armies of Allah تَبَارَكَ وَتَعَالَى combated the armies of shaitaan. The armies of Allah Ta'ala were the Ambiyaa عَلَيْهِمُ السَّلَامُ and their followers, and the armies of shaitaan were the disbelievers.

In the era of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when the kuffaar saw that Islam was progressing by the day, they looked for different methods and ways to curb the spread of Islam.

Among the methods they adopted was that they came to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and presented various proposals to him.

The Proposals of the Kuffaar to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The kuffaar said to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “O Muhammed! We shall give you abundant wealth and make you the richest man in Makkah Mukarramah, we shall get you married to whichever woman you desire, and we shall make you our undisputed leader – on condition that you do not speak ill of our gods (idols).

“If you do not agree to this, then we propose that you worship our gods for one year, and we shall worship your Allah for the next year. In this way, we will be able to reconcile our differences, and if the religion which you are inviting us towards contains goodness, then we will have a share in it, and if the religion which we are inviting you towards contains goodness, then you will have a share in it.”

In some reports, it is mentioned that they also said, “You should at least pass your hand over our idols to show some type of consideration to our religion. If you do so, then we will follow you.”

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ responded to them saying, “I will wait for Allah تَبَارَكَ وَتَعَالَى to decide between us in this matter.” It was then that Surah Kaafiroon was revealed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Say, “O disbelievers, I do not worship that (idols) which you worship, nor do you worship the One whom I worship (Allah تَبَارَكَ وَتَعَالَى). And neither am I going to worship that (idols) which you worship, and nor will you worship the One whom I worship (Allah تَبَارَكَ وَتَعَالَى). For you is your religion and for me is my religion.”

The Open Declaration of this Surah

In this surah, Allah تَبَارَكَ وَتَعَالَى forbade Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from accepting any of the proposals of the kuffaar, and commanded him to declare pure tauheed – the oneness of Allah تَبَارَكَ وَتَعَالَى – and to remain firm upon the pure and pristine religion of Islam without compromising in any way.

The reason for Allah تَبَارَكَ وَتَعَالَى prohibiting Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the ummah from accepting the proposals of the kuffaar is that the deen of Islam is a pure, perfect, complete and comprehensive deen that is based on the principles of tawheed (oneness of Allah تَبَارَكَ وَتَعَالَى) and obedience to the command of Allah تَبَارَكَ وَتَعَالَى alone.

Hence, this deen can never be joined with any other religion, as every other religion besides Islam is based on kufr, shirk and following a path against the obedience of Allah تَبَارَكَ وَتَعَالَى, whereas the deen of Islam is based on purity, tawheed (the oneness of Allah تَبَارَكَ وَتَعَالَى) and complete obedience to Allah تَبَارَكَ وَتَعَالَى alone.

In essence, when this surah is an open declaration that Islam cannot be joined or mixed with the religion of the kuffaar in any way, then it is not permissible for a believer to participate in interfaith gatherings wherein shirk and kufr practices take place, shirk and kufr prayers are held, and each participant speaks highly of his religion and promotes shirk and kufr.

The Command of Allah تَبَارَكَ وَتَعَالَى in the Qur’aan Majeed

Through one participating in an interfaith gathering which is a gathering on kufr and shirk, one will be going against the command of Allah تَبَارَكَ وَتَعَالَى in the Qur’aan Majeed.

In the Qur’aan Majeed, Allah تَبَارَكَ وَتَعَالَى commands the believers:

إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مِثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

“When you hear the verses of Allah being rejected and ridiculed, then you should not sit with such people, unless they enter into some other discourse. (If you sit with them, then) you, in that case, will be like them. Surely, Allah will gather all the hypocrites and disbelievers together in Jahannam.” (Surah Nisaa v. 140)

It is obvious that in an interfaith gathering, when the pastor, pundit, etc. will speak highly about their religion or engage in prayer to their idols, etc., they will be committing shirk and kufr and opposing Islam.

Through showing consideration to the kuffaar and being tolerant at that time by participating in the gathering, one will be breaking the command of Allah تَبَارَكَ وَتَعَالَى mentioned in this verse. The Fuqahaa mention that there is great danger and fear of such a person losing his imaan through participating in these gatherings.



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