INTRODUCTION

The most valuable gift which a believer has been granted is imaan. It is his duty to maintain and develop this imaan. One of the easiest ways is to remain in the company of the righteous and pious, as this keeps a person's imaan safe and protected. Allaah تَبَارَكَ وَتَعَالَى actually commanded Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "Keep yourself with those who invoke their Sustainer morning and evening, seeking His countenance." (Kahf verse 28)

In the present era, more-so in non-Muslim countries, there is continuous meeting of non-Muslims. Due to this, love for the non-Muslims and their ways have entered the heart. This has led at times to very evil results, including irtidaad (reneging from Islam), intermarriages, mocking the laws of Islam, trying to alter the laws of Islam so that the disbelievers are not upset, participating in their religious functions, wishing them well on such occasions, etc., all of which are major sins. The Qur'aan and ahaadeeth have repeatedly warned the Muslims to desist from having love for them. On the other hand, we are also commanded to fulfil their rights, deal fairly with them, and win them over to Islam with our beautiful character.

Therefore, a need was felt to write very briefly on the different types of relationship between Muslims and non-Muslims, and the Shar'i laws applicable. We ask Allaah تَبَارَكَ وَتَعَالَى to accept this work and make it a means of guidance for all, a means of safeguarding our imaan, and a means for presenting the true picture of Islam to the world.

The following books were mainly used in the preparation of this booklet:

1. Books of Tafaaseer and Ahaadeeth
2. Hayaatul-Muslimeen (Moulana Ashraf Ali Thanwi رَحِمَهُ اللهُ)
3. Ghair Muslim ke saath mukhtalif nau'iyat ke ta'aluqaat (Mufti Abdur Rahman (Darul-Uloom Ar-Rahmaaniyah, Mardaan))
4. Jawaahir Pare (Moulana Naeemud-Deen)
5. Pearls of the Path (Moulana Afzal Ismail)
6. Al-Istinfaar li Ghazwit-tashabbuhi bil-Kuffar (Sheikh Ahmad Ghimaari رَحِمَهُ اللهُ)

IMPORTANCE OF RIGHTEOUS COMPANY

Moulana Ashraf Ali Thanwi رَحِمَهُ ٱللَّهُ writes, "Wonderfully effective for spiritual progress is to join the company of the pious. One should endeavour to sit in the company of pious people so that talks of wisdom and piety as well as virtuous habits are acquired. The life-stories of the pious should be studied. This too serves the same purpose as association with the pious. Virtuous character is acquired by reading and studying the life-stories of the saintly men of Allaah. Allaah تَبَارَكَ وَتَعَالَى has instilled in man the propensity to be influenced by others. Such influence is derived without any concentration and any special endeavour. The life and conditions of others generally influence people greatly. This acceptance of influence applies to both good and bad influence. The company of the pious is therefore extremely beneficial while evil company is extremely harmful. The company of the pious refers to association with such a person who has sufficient knowledge of the necessary laws of the Shariah, and whose beliefs are correct. The one with whom association is struck up should be a person who refrains from bid'ah (innovation) and evil customs and practices. He should be one who is steadfast in Salaat, fastng and the essential acts of Ibaadat. His relationship and affairs with others should be impeccable. He should be a man of humility, piety and abstemious. He must be one who takes precaution in matters pertaining to halaal and haraam. He must be of righteous moral character. He must be man who does not hold the poor and the needy in contempt. Both his external and internal character must be virtuous. The fear and love of Allaah should imbue his heart. He must not be a man of worldly greed. For the sake of the Deen he should care for nothing, neither for wealth nor honour. He should be a man who prefers the life of the Hereafter to the life of this world. He must be a man of sabr and shukr. A man of these capabilities and characteristics is indeed an alchemy for one's spiritual development. These who lack the ability to discern or recognize the ability of a man whether he is a man of piety or not should take the advice of the pious people of the time described as pious will be worthy for company. Furthermore, by being in the company of a pious man a few times, one will discern in oneself an aversion for evil and an inclination towards virtue. A man whose company produces this effect on the heart is indeed a pious man.

Abstain as far as is possible from a man in whom evil qualities are discerned. Unless necessity compels one, do not enter into his company. Evil company

utterly destroys one's Deen. At times evil persons harm not only one's spiritual life, but one's worldly life as well. Such worldly loss could be sustained in a variety of ways, such as in one's wealth, property, honour and life. Then there are such people in whom one cannot discern good or bad qualities. Entertain good opinion about such people but do not cultivate their company. Experience has proven that pious company plays a great and effective role in one's spiritual progress while the company of evil persons weakens the heart and ruins one's spiritual life.

Some verses of the Qur'aan and ahadeeth pertaining to pious and evil company will now be cited.

1. Allaah تَبَارَكَ وَتَعَالَى says, "O people of Imaan! Fear Allaah and join the company of the truthful." (Tawbah verse 119) Joining the company of the truthful is to associate with the pious and follow their ways of rectitude.

2. Allaah تَبَارَكَ وَتَعَالَى says, "When you see those conjecturing (finding fault and jesting) in our Laws then turn away from them until (such time) that they engage in some other talk. And, if Shaitaan caused you to forget (and you remained sitting with them), then do not sit after remembering with an unjust people." (An'aam verse 70) The Qur'aan here very explicitly warns against association with those who jest with the Deen; with those who treat the Deen light-heartedly; with those who show no respect for the Laws of Allaah.

3. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, "Among those with whom we associate, who is the best?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "The one who reminds you of Allah when you look at him; his speech improves your Deen and his acts remind you of the Aakhirah." (Abu Ya'laa no. 2437) Some of the important signs of a pious man are stated in this hadith.

4. Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Luqman said to his son, 'O my son! Associate with the Ulama. Make this an obligation on you. Listen to the talks of the people of wisdom because Allaah livens a dead heart with the light of wisdom in the same way as the dead earth is enlivened by abundant rainfall." (Al-Mu'jamul-Kabeer no. 7810) Wisdom refers to the subtle points of the Deen. Such words of wisdom flow from the lips of truthful saints of Allaah تَبَارَكَ وَتَعَالَى.

5. Muaaz Ibn Jabal رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَى said, 'My love becomes incumbent for such persons who love one another for My Sake, sit with one another for My Sake and who associate for My Sake……" (Maalik no. 3507 and Ibn Habbaan no. 575) The meaning of "for Allah's sake" is for the sake of the Deen or Deeni motives and not worldly motives.

6. Abu Musa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The similitude of a pious companion and an evil companion is as a man standing with musk (this is the similitude of a pious companion), and a man stoking a furnace (this is the similitude of an evil companion). The man with the musk will give you some or (if he does not give) then you will at least gain its fragrance while the stoker of the furnace will burn your clothing (if a spark of fire falls on you) or (if he does not burn you) then at least the smoke of the fire will reach you." (Bukhari no. 5534. Muslim no. 2628) Even if one does not derive the full benefit of the pious company, one will gain to a certain degree, and likewise even if the evil company does not fully harm, one will to a certain extent be affected by the evil.

7. Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "You should befriend none but a believer. And none except a righteous person should eat your food." (Abu Dawood no. 4833, Tirmidhi no. 2395)
There are two possible meanings to this hadith, namely:
a. Do not associate with a disbeliever. b. Associate with only one of perfect Imaan. Do not associate with a man of imperfect Imaan. In the light of this hadith, only a man of perfect Imaan a man who is fully pious is worthy of association.

8. Abu Razeen رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "Should I not inform you of something which is a (great) pivot of this Deen and by means of which you can acquire the success of this world and the hereafter? Adhere to the gatherings of the people of Thikr (those who remember Allaah much); when in solitude, keep your tongue moving with Thikrullah as much as is possible; love for the sake of only Allaah and hate for the sake of only Allaah." (Shua'bul Imaan no. 8608) Experience too has established that pious company is the root or basis of the Deen. Among the various ways of strengthening one's Deen and experiencing the sweetness of Deen, the most efficacious is the company of the pious.

9. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that once he was in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said, "In Jannat are pillars of Ya'qoot (a precious stone of Jannat). On these pillars are erected mansions of zabarjad (a material of Jannat). In these mansions are open doors which glitter like bright stars." The people asked, 'Who will occupy these lofty mansions?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Those who loved one another for the sake of Allah; those who associated with one another for the sake of Allah and those who met one another for the sake of Allah." (Shu'bul Imaan no. 8589)

10. Samurah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not live with the polytheists nor be together with them. Whoever lives with them and associates with them is one of them." (Tirimidh no. 1605)

From these verses and ahaadith it is abundantly clear that association should be with men of piety so that one may gain spiritually and be influenced by the virtue and statements of wisdom and piety of the pious men. The derivation of spiritual benefit from the company of the pious has been amply proven from the above references. (Hayaatul-Muslimeen)[1]

[1] A few additional ahaadeeth with the same subject matter:

1.) A person is on the religion of his friend. You should therefore check who you befriend." (Abu Dawood no. 4833, Tirmidhi no. 2378)

2.) The family of so and so (non-Muslims) are not my friends. My friends are Allaah and the righteous Muslims. However, they are related to me and I will maintain ties of kinship with them. (Bukhari no. 5990, Muslim no. 215)

3.) A woman is married for four reasons: (1) her wealth, (2) her status [and lineage], (3) her beauty, (4) her religiosity. Choose a woman for her religiosity. May your hands be soiled!" (Bukhari no. 5090. Muslim no. 1466) This means that people generally marry a woman on the basis of these four reasons. You should marry a woman who is religious minded since you will be in her company for a long period of time.

4.) There are three qualities which, if found in a person, he will experience the sweetness of imaan: (1) That Allaah and His Messenger are more beloved to him than everything else. (2) That he loves a person solely for the sake of Allaah. (3) That he detests returning to disbelief after Allaah rescued him from it, just as he detests being cast into the fire." (Bukhari no. 16, Muslim no. 43)

Similar benefit is also attainable by studying the life-conditions of the pious, as is mentioned in certain verses and ahadith. The benefit of reading their life stores is that the heart is strengthened and imbued with comfort and contentment. The heart becomes fortified against falsehood just as the pious people were strong and steadfast against falsehood. As a result of such steadfastness, Allaah تَبَارَكَ وَتَعَالَى bestows His Aid. At the same time it is learnt that these pious ones will attain the loftiest states of the Aakhirah, hence one is encouraged to follow in

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5.) There are seven people to whom Allaah will provide shade beneath His shade on a day when there will be no shade except the shade provided by Him. They are: (1) a just leader, (2) a youth who grew up in the worship of Allaah, (3) a person whose heart is attached to the musjids, (4) two people who love each other for the sake of Allaah, they meet for the love of Allaah and part ways for the love of Allaah, (5) a person whom a woman of nobility and beauty tries to seduce, but he says, 'I certainly fear Allaah', (6) a person who gives in charity and conceals this charity of his to such an extent that even his left hand does not know what his right hand spent, (7) a person who engages in the remembrance of Allaah in solitude, and so his eyes shed tears." (Bukhari no. 1423, Muslim no. 1031)

6.) A man went to visit his brother in another town. Allaah sent an angel to lie in wait in his path. When the man reached the spot where the angel was waiting, the angel asked him, 'Where are you going to?' He replied, 'I am going to my brother who is living in this town.' The angel asked, 'Do you owe him any favour which you are going to return to him?' He replied, 'No. The only reason for my going to him is that I love him for the sake of Allaah.' The angel said, 'I am a messenger sent to you by Allaah, [I have come to inform you] that Allaah loves you just as you love your brother.'" (Muslim no. 2567)

7.) Whoever visits a sick person or a brother of his solely for the pleasure of Allaah, a caller [angel] announces to him saying, 'You have done well. May your walking [to meet him] be blessed. And may you receive an abode in Paradise.'" (Tirmidhi no. 2008)

8.) "[On the day of Resurrection], a person shall be with those whom he loved." (Bukhari no. 6169, Muslim no. 2640)

9.) Allaah تَبَارَكَ وَتَعَالَى shall say on the day of Resurrection, 'Where are those who loved each other on account of My majesty? Today I will shade them under My shade – a day on which there is no shade except the shade provided by Me.'" (Muslim no. 2566)

their footsteps thereby also gaining the lofty ranks in the Hereafter. (Abridged from Hayaatul-Muslimeen)

PROHIBITION OF BEFRIENDING THE NON-MUSLIMS

Many verses of the Qur'aan and Ahaadeeth prohibit Muslims from loving and befriending the non-Muslims. Here a few verses will be presented:

لاَ يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ أَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ج وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللهِ فِيْ شَيْءٍ إِلاَّ أَنْ تَتَّقُوْا مِنْهُمْ تُقٰةً ط وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ ط وَإِلَى اللهِ الْمَصِيْرُ

Let not the Muslims take the disbelievers as friends to the exclusion of Muslims - and whoever does this, then he has no connection with Allaah - except in circumstances when you wish to protect [yourselves] from them. Allaah makes you fear Himself, and to Allaah alone you have to return. Say, 'Whether you conceal what is in your hearts or reveal it, Allaah will know it!' And He knows what is in the heavens and what is in the earth. And Allaah is powerful over everything. On the day, when everybody shall find brought before him whatever good he did and whatever evil he did, he will wish that there were a long distance between him and that (day). And Allaah warns you of Himself. And Allaah is compassionate to (His) servants.

Mufti Shafi Saheb رَحِمَهُ اللهُ writes in the commentary of these verses, "In these verses, Muslims have been instructed not to take disbelievers as their friends. Those who act against this instruction have been sternly warned: Those who take them as friends will find that their bond of love and friendship with Allaah has been cut off. Any emotionally involved friendship that comes from the heart is absolutely forbidden (Haram). However, a formal friendship at the level of mutual dealings is, no doubt, permissible; but, that too is not favoured if unnecessary. Verses dealing with this subject have appeared at many places in the Noble Qur'aan with varying shades of meaning. ….In these verses, Muslims have been strongly prevented from indulging in relations based on love and friendship. Looking at these clear instructions, non-Muslims who are not aware of the true intention and application of this rule start thinking that the religion of Muslims does not seem to have any place for toleration or bilateral relations or even common courtesy. On the other hand, there are a large number of verses

from the Holy Qur'an, the words and acts of Rasulullaah ﷺ, the practice of the rightly-guided Khulafaa and other revered Companions, which bring to light injunctions and actual modes of dealing with non-Muslims by way of favour, compassion, generosity, sympathy and concern, which has little or no parallel in world history. A superficial look on these different attitudes may sense a sort of contradiction therein. But, this feeling is a result of only a cursory study of the true teachings of the Qur'aan. If we collect all verses of the Qur'aan, relating to this subject which appear at several different places and study them all together, we shall find nothing which could bother non-Muslims nor should there remain any doubt of contradiction in the text of the Qur'aan and Hadith. With this need in view, given below is a full explanation of this point which will, hopefully, bring forth the distinction between various shades of friendship and the reality behind each of them. In addition to this, we shall also get to know what levels of friendship are permissible or impermissible and also the reasons why a certain level has been disallowed. The truth of the matter is that there are different degrees or steps or levels in relations between two persons or groups.

1.) The first degree of such relations comes from the heart, that of affection and love involving intense emotional commitment. This is called *muwaalaat* or close friendship. This sort of friendship is restricted to true Muslims. A Muslim is not permitted to have this kind of relationship with a non-Muslim.

2.) The second degree is that of *muwaasaat*, which means relationship based on sympathy, kindness and concern. It includes charitable help and support, condolence and consolation and any well-meaning attitude of wishing well. Barring disbelievers who are at war with Muslims, this kind of relationship is permissible with all other non-Muslims. A detailed explanation of this approach has appeared in Surah Mumtahinah, "Allaah does not forbid you from treating those who do not fight you on your faith, nor have they driven you out of your homes, with benevolence and equity."

3.) The third degree is that of *mudaaraat* which means relations based on customary cordiality, courtesy, pleasant and friendly behaviour and mannerly politeness. This too is permissible with all non-Muslims, especially so, when the objective is to present them with some beneficial aspect of the Faith, or when

they are guests, or the purpose is to stay safe from any possible harm coming through them. (unless you guard yourselves against an apprehension from them) appearing in this verse mean this degree of which, in other words, means that friendship with disbelievers is not permissible except when you are in a situation where you want to defend yourself against them.

4.) The fourth degree is that of *mu'aamalaat* or dealings. It means dealings and transactions in business or employment, etc. These too are permissible with non-Muslims, except when such dealings harm the general body of Muslims. The continued practice of Rasulullaah ﷺ, the rightly-guided Khulafa and other Companions prove it so. It is on this basis that Muslim jurists have prohibited the sale of arms to disbelievers who are at war with Muslims. However, trade and activities allied to it have been permitted. Also allowed is having them as employees or being employed in their plants and institutions. To sum up, as for the four degrees of relations with non-Muslims, we now know that friendship which binds a Muslim in very close ties with non-Muslims is not permissible under any condition. Relations based on benevolence, humane interest and concern are permitted with all but those harming the Muslims. Similarly, politeness and friendly treatment is also permissible when the purpose is to entertain a guest, convey Islamic teachings to non-Muslims or to stay safe against being hurt or harmed by them.

Now, let us look at what our noble Nabi ﷺ who graced this world as the universal mercy, did for non-Muslims. He demonstrated such compassion, generosity and politeness while dealing with them that it would be difficult to find its example in the world history. When Makkah was in the grip of famine, he personally went out to help his enemies who had made him leave his home town. Then, came the conquest of Makkah. All these enemies fell under his power and control. He set all of them free, saying, 'Not only that you are being given amnesty this day, we are not censuring you at all for your past tyranny against us either.' When non-Muslim prisoners of war were presented before him, he treated them with such tenderness which many cannot claim to have done even in respect of their children. The disbelievers inflicted on him all sorts of injuries and pain but he never raised his hand in revenge. He did not even wish ill of them. A delegation from the tribe of Banu Thaqif who had not embraced Islam until

that time came to visit him. They were given the honour of staying in the Masjidun-Nabawi, a place regarded by Muslims as most honourable. Umar رَضِيَ اللَّهُ عَنْهُ gave stipends and allowances to needy non-Muslim living in the Islamic state, an elegant conduct the examples of which are spread all over in the accounts of dealings credited to the rightly-guided Khulafaa and the noble Companions. Let us bear in mind that all these were in one or the other form of mudaaraat (concern) or muwaasaat (cordiality) or mu'aamalaat (dealings). It had nothing to do with mawaddat or close and intimate friendship which had been forbidden. The aforesaid explanations clarify two things: firstly, Islam teaches its adherents all possible tolerance, decency and benevolence while dealing with non-Muslims; secondly, the superficial contradiction sensed with regard to the verse forbidding friendship with non-Muslims stands removed. However, there is a possible question which still remains unanswered. The question is: 'Why has the Qur'aan chosen to so strongly block close friendship with disbelievers, so much so that it has not allowed it in favour of any disbeliever under any condition? What is the wisdom behind it? One of the reasons, a particular one, is that Islam does not see man existing in this world like common animals or jungle trees and blades of grass which sprout, grow, flourish and die and that is the end of it. Instead of that, man's life in this world is a purposeful life. All stages and phases of his life, that is, his eating, drinking, standing, sitting, sleeping, waking, even his living and dying, all revolve around a central purpose. As long as what he does conforms to this purpose, all he does is correct and sound. If these are against that purpose, then, they are all wrong. Moulana Rumi رَحِمَهُ اللَّهُ said it so well,

The purpose of life is to remember the Creator and serve Him well.
Life without that devotion is nothing but shame.

In his view and in the view of all right-minded people, when man abandons this purpose, he does not remain the human being he was created to be. He is just the shell of man.

The Noble Qur'aan has made human beings declare this purpose as their creed in the following words, "My prayer and my sacrifice and my life and my death are all for Allaah, the Lord of the Worlds." (An'aam verse 162)

Now, when it stands established that the purpose of man's life is to obey and worship Allah, the Lord of the worlds, everything else including all affairs of life

in this world -- business, government, politics, personal and social relations -- must invariably follow this purpose. It follows, therefore, that those who are against this purpose are the worst enemies of man. Since Shaitaan is the foremost in this enmity, the Noble Qur'aan states, "Surely, Shaitaan is your enemy, so take him as enemy. (Faatir verse 6). Thus, those who follow the alluring dictates of the Shaitaan and oppose the injunctions of Allaah brought by the Ambiyaa can hardly be the kind of people to deserve deep love and friendship based on close ties and any degree of intimacy. It is just not possible for a person who has a definite purpose in life, and who has all his friendships and enmities, agreements and disagreements subservient to this central purpose, to do something like this. The same subject has been stated in a hadeeth in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "Whoever loves for the sake of Allaah and hates for the sake of Allaah alone has perfected his imaan." (Abu Dawood no. 4681, Tirmidhi no. 2521). From here we know that imaan or faith remains incomplete unless man subordinates his love and friendship and his hatred and enmity to Allaah تَبَارَكَ وَتَعَالَى. Therefore, any deep emotional commitment by a true Muslim in the known forms of love and friendship has to be exclusively for one who is with him all the way in the pursuit of this noble purpose and certainly obedient to what his Lord has commanded him to do. This is why the Noble Qur'aan has, in verses cited at the beginning of the commentary, said that the one who maintains relations based on deep love and friendship with disbelievers is one of them. The last verse (30) says that 'Allaah warns you of Himself lest you should indulge in friendship with disbelievers for the sake of fleeting interests and objectives and thus invite the anger of Allah. And since close friendship (Mawaddat) relates to the heart and the affairs of the heart are known to none but Allaah, it is possible that a person may actually be intensely in love with the disbelievers, but may deny it verbally. Therefore, the earlier verse has already covered it by saying, "Whether you conceal what is in your hearts, or disclose it, Allaah shall know it." No denial or false claim is acceptable before Him. (Ma'ariful-Qur'aan vol. 2 page 61)

Allamah Shabbir Uthmani رَحِمَهُ ٱللَّهُ has written, "When government and kingdom, status and honour, and the reins of all types of changes and regulations are in the hands of Allaah alone, it does not behove the Muslims, who have conviction in this in the true sense of the word, to abstain from sufficing with the

brotherhood and friendship of their fellow Muslim brothers and to unnecessarily seek to befriend the enemies of Allaah. The enemies of Allaah and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ can never be the friends of Muslims. The one who falls into this foolishness should understand well that he has no concern for the love and friendship of Allaah and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. All the hopes and fears of a Muslim should be connected to Allaah تَبَارَكَ وَتَعَالَى alone. Only those who have a similar relationship with Allâh deserve His confidence, love and assistance.

Obviously, on the strategical and organizational level, if it is extremely necessary to guard and protect oneself from the serious danger that is posed by the disbelievers, then this would be considered to be an exception to the rule of abstaining from befriending the unbelievers provided this friendship is opted for on a reasonable level in accordance with the rules laid down by the Shari'ah.

"Except in circumstances when you wish to protect [yourselves] from them" is not considered to be befriending them in reality. This should be considered to be superficial friendship. This is known as *mudaaraat* - circumvention or toleration.

The actual fear that a believer should have in his heart ought to be that of Allaah تَبَارَكَ وَتَعَالَى. He should not do anything that would cause His displeasure, e.g. leaving the community of Muslims and unnecessarily befriending the unbelievers either superficially or in reality, or, befriending them at a time of necessity in a manner which causes one to transgress the limits of the Shari'ah, or, he begins to consider imaginary and insignificant dangers to be definite and of extreme importance, and he makes such exceptions or Shar'i concessions a means of following his desires. Such a person should remember that he will have to present himself before the high court of Allaah - no false strategies and tricks will be presented there. A strong believer should possess the quality of turning away from concessions of the Shari'ah, acting strictly according to the decisive injunctions of the Shari'ah, and fearing Allaah more than fearing the creation." (Tafseer Uthmaani)

هَاَنْتُمْ أُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَإِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۖ وَإِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ۭ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۭ إِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ

Listen! You love them and they do not love you, and you believe in all the Books. When they meet you, they say, "We are Muslims." But when they are alone, they bite their fingers in rage against you. Say, "Die in your rage! Allaah knows well the secrets of the hearts."

يَأَيُّهَا الَّذِيْنَ أَمَنُوْا لاَ تَتَّخِذُوا الْيَهُوْدَ وَالنَّصرى أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ط وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ ط إِنَّ اللهَ لاَ يَهْدِي الْقَوْمَ الظّلِمِيْنَ

O believers! Do not take the Jews and Christians as friends. They are friends to each other. Whoever among you befriends them, then he is one of them. Allaah does not guide transgressing people.

The word أولياء is the plural of ولي. A ولي refers to a friend, a close associate, a helper and an assistant as well. The Muslims should not establish friendly relations with the Jews and Christians, in fact with all the disbelievers as has been explicitly mentioned in Surah Nisaa. At this point it should be borne in mind that friendship, politeness, good relationships, peace, tolerance, justice and equity are all different aspects. If the Muslims deem it expedient to enter into a peace agreement or covenant with any disbeliever, they can do so in the manner specified by the Shari'ah. Allaah تَبَارَكَ وَتَعَالَى says, "But if they incline towards peace, you also incline towards it and place your trust in Allaah." (Anfaal verse 61) The orders concerning justice and equity as mentioned in the previous verses are applicable to a Muslim, a disbeliever and every member of the human race. Kindness, good relations and tolerance can be practiced with those disbelievers who do not demonstrate any enmity and hatred towards the Muslims - as mentioned in Surah al-Mumtahinah. As for friendship, i.e. having friendly trust and engaging in brotherly help and assistance - no Muslim has the right to establish such a relationship with any non-Muslim. However, a superficial friendship which falls under the purview of the verse "except in circumstances when you wish to protect [yourselves] from them" (Aal Imraan, verse 28) and a general co-operation which will not have a detrimental effect on the position of Islam and Muslims is permitted.

They are friends to each other. - Despite their religious differences and internal hatred and enmity, they maintain friendly relationships with each other. A Jew can be a friend of another Jew, a Christian can be a friend of another Christian,

but when it comes to combating Islam, they all become friends and supporters of one another. “Disbelief is one community.”

Whoever among you befriends them, then he is one of them. In other words, whoever befriends them is included among them [and considered to be part of them]. These verses were revealed in connection with the leader of the hypocrites, Abdullaah ibn Ubayy. He was very friendly with the Jews. He felt that if any mishap befalls the Muslims and they are overpowered, then his association with the Jews will prove advantageous. Reference to this incident is made in the following verse. In reality, the actual reason for the hypocrites’ friendship with the Jews was that the Jews were bitter opponents and enemies of the Muslims. It is obvious that he who befriends the Jews, Christians or any other group of disbelievers on the basis that the latter are enemies of Islam, then there can be no doubt whatsoever as regards his disbelief.

There were also a few persons among the hypocrites who, upon seeing the changing of tables in the battle of Uhud, began saying that they will now establish friendly relations with so and so Jew or so and so Christian, and when the need arises, they will adopt their religion. The explicit reference in the verse “Whoever among you befriends them, then he is one of them” is also clearly applicable to such worthless persons.

As for the Muslims who establish friendly relations with the Jews and Christians without such intentions and ambitions, they can also be included in the verse “then he is one of them” on the basis that there is a strong danger of their being influenced by them because of their association and intermingling with them and gradually adopting their religion. If this does not happen, then at least they will not be averse to the manifestations of disbelief and to polytheistic customs. Reference is made to this aspect in the hadeeth, “A person is considered to be with him whom he loves.” (Tafseer Uthmaani)

فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰى أَنْ تُصِيْبَنَا دَآئِرَةٌ ط فَعَسَى اللهُ أَنْ يَّأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ أَسَرُّوْا فِيْ أَنْفُسِهِمْ نٰدِمِيْنَ

You will see those in whose hearts is a disease hastening to join them, saying, “We fear a misfortune of time afflicting us.” It is likely that Allaah may soon

bring victory or some order from Himself, whereupon they will remain remorseful over that which they had secretly harboured within themselves.

This refers to those people in whose hearts is the disease of doubt and hypocrisy, who do not have conviction in the promises of Allaah and the truthfulness of the Muslims. They therefore hasten and wish to seek refuge in the disbelievers so that they may enjoy the fruits of their alleged victory and remain safeguarded from the pitfalls and calamities that were to befall the Muslims. The import of the words "We fear a misfortune of time afflicting us" was concealed in their hearts. However, when they mentioned these very words ("We fear a misfortune of time afflicting us.") in the presence of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims in order to excuse themselves for maintaining friendly ties with the Jews, they would explain the meaning of the words "misfortune of time" to mean that the Jews are our money-lenders, we take loans from them, when any calamity, drought, etc. befalls us, they will come to our assistance because of our friendly ties with them. An answer to such notions is given here.

The time is approaching when Allaah تَبَارَكَ وَتَعَالَى shall grant Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ conclusive victories and supremacy and also enable him to enter victoriously into Makkah which is the accepted nucleus of all the Arabs. Alternatively, Allaah shall bring other matters to the fore through His power and command which, when witnessed by the hypocrites, shall put an end to all their baseless hopes and which would make clear to them that the consequence of befriending the enemies of Islam is nothing but disgrace and humiliation in this world and a painful punishment in the hereafter. When the consequences of this disgrace and loss will come before them, they will attain nothing by their remorse and regret. "Are you regretting now when it will be of no benefit to you?" Eventually this is exactly what happened. Upon seeing the victory of Islam and the conquest of Makkah and other places, all the enemies of Islam lost their spirit and courage. Many of the Jews were killed while many others were banished. All the hopes of the hypocrites vanished and they were clearly proven to be liars before the Muslims. All their endeavours in befriending the Jews went to waste and the necklace of worldly loss and eternal destruction fell around their necks. This theme is explained in the following verse.

وَيَقُوْلُ الَّذِيْنَ أَمَنُوْآ أَهؤُلآءِ الَّذِيْنَ أَقْسَمُوْا بِاللهِ جَهْدَ أَيْمَانِهِمْ لا إِنَّهُمْ لَمَعَكُمْ ط حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوْا خسِرِيْنَ

The Muslims say, "Are these the very same people who used to take oaths on Allaah in earnestness that they are with you?" Their actions have gone to waste and they were left in loss.

FORECASTING THE ETERNITY AND PROTECTION OF ISLAM

يأَيُّهَا الَّذِيْنَ أَمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهُ لا أَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ أَعِزَّةٍ عَلَى الْكفِرِيْنَ ز يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللهِ وَلاَ يَخَافُوْنَ لَوْمَةَ لآئِمٍ ط ذلِكَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ط وَاللهُ وَاسِعٌ عَلِيْمٌ

O believers! Whoever among you turns away from his religion, Allaah shall soon bring a people whom Allaah loves, and they love Him - soft-hearted to the Muslims, stern towards the disbelievers. They fight in the path of Allaah and do not fear being censured by anyone. This is the bounty of Allaah - He shall give it to whomever He wills. And Allaah is bountiful, knowing.

This verse makes an awesome forecast of the eternal existence and protection of Islam. The previous verses had prohibited us from befriending the disbelievers. It is possible that a certain person or nation may, in the process of befriending the disbelievers, completely turn away from Islam as has been warned in the words "Whoever among you befriends them, then he is one of them." (Surah al-Maa'idah verse 51) The Qur'aan very forcefully and explicitly apprises us that by these people turning away from Islam, they will harm no one but themselves. They cannot harm Islam in any way. In place of these renegades or in order to combat them, Allah shall bring such a people who love Allaah and whom Allaah loves. They will be lenient and kind towards the Muslims, while stern and powerful against the enemies of Islam. Through the power and might of Allaah, this forecast has been fulfilled in every century. The greatest movement of apostasy spread immediately after the demise of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during the era of Abu Bakr رَضِيَ اللهُ عَنْهُ. Various types of apostates made their appearance against Islam. However, through the courage of Abu Bakr رَضِيَ اللهُ عَنْهُ, his great statesmanship and the valiant and gallant services of devoted Muslims, Islam extinguished this fire, united all the Arabs and once again made them tread the path of devotion and imaan. We witness this today as well that when a few

ignorant and over ambitious persons begin coming out of the circle of Islam, Islam attracts more and better educated non-Muslims through its natural magnetism. In order to reproach the apostates, Allaah produces such loyal and devoted Muslims who do not bother about the condemnation, criticism and abuse of anyone.

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُوْلُهُ وَالَّذِيْنَ أَمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلوةَ وَيُؤْتُوْنَ الزَّكوةَ وَهُمْ رٰكِعُوْنَ

Your only friend is Allaah, and His Messenger, and the believers who are steadfast on salaah, give zakaah, and who are humble.

In the previous verses the Muslims were prohibited from befriending and associating with the Jews and Christians. A natural and obvious question which arises is that with whom should the Muslims have loving relationships and friendly relations? This verse answers this question that the Muslims cannot have any friends other than Allaah, His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and devoted Muslims.

وَمَنْ يَّتَوَلَّ اللهَ وَرَسُوْلَهُ وَالَّذِيْنَ أَمَنُوْا فَإِنَّ حِزْبَ اللهِ هُمُ الْغٰلِبُوْنَ

Whoever befriends Allaah, His Messenger, and the believers, then the party of Allaah - it is they who are triumphant over everyone.

Upon seeing the large numbers of the disbelievers and small numbers of Muslims, it was possible for a weak-hearted and superficial observing Muslim to fall into this doubt that if he had to sever all his relations with the entire world and suffice with the friendship of a few Muslims, then let alone his being able to be victorious, it will be difficult for him to protect his life and his existence from the attacks of the disbelievers. In order to console such people, Allâh says that you should not look at the small number and lack of outward means of the Muslims. You will find that the side on which Allaah, His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the devoted Muslims are, that is the side which will remain triumphant. These verses were specifically revealed with regard to the status of Ubaadah ibn Saamit رَضِيَ اللهُ عَنْهُ. He enjoyed very friendly relations with the Jewish tribe, Banu Qaynuqa'. However, in the face of his friendship with Allaah, His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the believers, he severed all his relations with the Banu Qaynuqaa'.

REASON FOR DISSOCIATING FROM THE DISBELIEVERS

يَأَيُّهَا الَّذِيْنَ أَمَنُوْا لاَ تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ أُوْتُوا الْكِتبَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَآءَ ج وَاتَّقُوا اللّٰهَ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ

O believers! Do not take as friends those who consider your religion to be a joke and a play - those who were given the Book before you and the disbelievers (polytheists). And fear Allaah if you are believers.

The previous verses prohibited the Muslims from befriending the disbelievers. This verse emphasises this prohibition through a very effective theme and creates an aversion to befriending them. In the eyes of a Muslim, nothing can be greater and more honourable than his religion. He has therefore been informed that the Jews, Christians and polytheists mock at and ridicule his religion. They ridicule the salient features of Allaah, e.g. the *adhaan*. Those who remain silent among them also do not express their repugnance towards these abhorrent acts, instead, they are pleased with them. Upon learning of these foolish and wretched actions of the disbelievers, can any single Muslim in whose heart is the slightest amount of fear of Allaah and sense of honour ever be able to bear befriending such people, trying to emulate their ways, or continue in emulating their ways for a single minute? Even if their disbelief, hatred and enmity towards Islam were to be overlooked, their mocking and ridiculing this true religion is sufficient reason to abstain from befriending them.

وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِيِّ وَمَآ أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوْهُمْ أَوْلِيَآءَ وَلٰكِنَّ كَثِيْرًا مِّنْهُمْ فسِقُوْنَ

Had they had conviction in Allaah and in the Nabi and in whatever was revealed to him, they would not have befriended the disbelievers. However, many people from among them are disobedient.

يَأَيُّهَا الَّذِيْنَ أَمَنُوْا لاَ تَتَّخِذُوْآ اٰبَآءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَآءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الإِيْمَانِ ط وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَأُولٰئِكَ هُمُ الظّٰلِمُوْنَ

O believers! Do not take your fathers and brothers as close friends if they consider disbelief to be dearer than imaan. Whoever among you befriends them, it is they who are sinners.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللّهِ مِن شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

There is an excellent example for you in Ibrahim and those who were with him. When they said to their people, "We are free from you and from whatever you worship apart from Allaah. We reject you. (You reject Allaah تَبَارَكَ وَتَعَالَى and do not bother about His injunctions. We therefore reject your ways and do not bother about you in the least.) Enmity and hatred has come to the open between us and you to last till a time that you believe in Allaah alone." (This enmity and hatred can only end when you abandon your polytheism and become the servants of this one master [Allaah تَبَارَكَ وَتَعَالَى just as we are.) Except the saying of Ibrahim to his father, "I will seek forgiveness for you although I do not have the power to benefit you in any way from Allaah." "O our Sustainer! We have (left everyone and) placed our trust in You. Towards You have we turned. And towards You alone is the final return."

Shah Sahib رَحِمَهُ ٱللَّهُ writes, "Ibrahim عَلَيْهِ ٱلسَّلَامُ emigrated and then did not bother about his [disbelieving] people. You should also do the same. Ibrahim عَلَيْهِ ٱلسَّلَامُ had wanted to supplicate for his father when he did not know [that he died as a disbeliever]. But you know. You should therefore not seek forgiveness for the disbelievers." (Tafseer Uthmani)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّهُ عَلَيْهِمْ

O believers! Do not befriend those with whom Allaah is angry.

It does not behove a believer to befriend someone with whom Allaah تَبَارَكَ وَتَعَالَى is displeased. When Allaah تَبَارَكَ وَتَعَالَى is angry with someone, the friends of Allaah should also be angry with the same person.

SPECIAL BOUNTIES FOR THOSE WHO DO NOT BEFRIEND THE DISBELIEVERS

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللّهِ أَلَا إِنَّ حِزْبَ اللّهِ هُمُ الْمُفْلِحُونَ

<u>You will not find</u> (In other words, it is not possible to find) a people who believe in Allaah and in the Last Day befriending those who oppose Allaah and His Messenger even though they may be their fathers, their sons, their brothers or their family members. Allaah has inscribed imaan in their hearts (In other words, Allaah تَبَارَكَ وَتَعَالَى firmly embedded imaan in their hearts and made it as hard as a rock) and helped them by His hidden inspiration. (Allaah تَبَارَكَ وَتَعَالَى provided them with unseen light with which the heart receives a special type of supernatural life. Or, this could mean that they receive the help of Jibreel عَلَيْهِ السَّلَامُ.) He shall admit them into gardens beneath which rivers flow, abiding therein forever. Allaah is pleased with them and they are pleased with Him. (These people became displeased with everyone else for the sake of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى therefore became pleased with them. When Allaah تَبَارَكَ وَتَعَالَى is pleased with someone, what else can he ask for?) They are the party of Allaah. Listen! Those who are the party of Allaah – they are the ones who have achieved their goal.

Shah Sahib رَحِمَهُ اللَّهُ writes, "The true believers are those who do not befriend the enemies of Allaah تَبَارَكَ وَتَعَالَى even though they may be their parents and offspring. They shall receive these ranks."

This was the trait of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that when it came to Allaah تَبَارَكَ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they did not worry about anything or anyone. It was in the same spirit that Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ had killed his father. In the battle of Uhud, Abu Bakr رَضِيَ اللَّهُ عَنْهُ had set forth to do battle with his son, Abdur Rahmaan. Mus'ab ibn 'Umayr رَضِيَ اللَّهُ عَنْهُ killed his brother Ubayd ibn Umayr. 'Umar ibn al-Khattaab رَضِيَ اللَّهُ عَنْهُ killed his uncle Aas ibn Hisham. Ali ibn Abi Taalib, Hamzah and Ubaydah ibn al-Haarith رَضِيَ اللَّهُ عَنْهُمْ killed their relatives Utbah, Shaybah and Walid ibn Utbah respectively. Abdullah ibn Abdullah رَضِيَ اللَّهُ عَنْهُ who was a sincere Muslim and the son of Abdullah ibn Ubayy, who was the leader of the hypocrites, said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "If you order me, I will chop off my father's head and present it to you." But Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stopped him from doing so. May Allaah تَبَارَكَ وَتَعَالَى be pleased with all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and they be pleased with Him. May He bless us with love for them and the ability to emulate them, and may He cause us to die in this way. Aameen.

LOVE FOR THE DISBELIEVERS

To possess love for the disbelievers is forbidden. If the basis of this love is that one regards their false belief or religion to be better, then this is open kufr (disbelief). If the love is not based on any religious grounds, but due to some worldly perfection or some favour, then this is disbelief, but is prohibited in the Shariah.

The reason for this is that love and close connections with people of disbelief will take a person towards kufr and the signs of disbelief. If a person does not fall into kufr, the feeling of the evil of kufr and the practices of kufr will become weak. Love for anything makes a person blind and deaf to the harms of that evil. The result of this is detrimental.
For this reason, the ulama state that love for the disbelievers is not permissible, even if not based on religious grounds.
Imam Razi has written regarding this: Love for the disbelievers can be one of three reasons:
1.) A person is happy with his disbelief and befriends him because of this. This is forbidden, since whoever does so is showing him that he is correct in his deen. To show kufr to be correct is kufr, and to be pleased with kufr is kufr. It is impossible to remain a believer whilst having this quality.
2.) Dealing in a good manner with them. This is not forbidden.
3.) In between the two. This is to love the disbelievers either due to family ties or some other cause of love with this view that his beliefs are wrong. This does not cause a person to fall into kufr but is prohibited, since this type of love leads a person to loving their ways and to eventually be pleased with their deen. This will then take him out of the fold of Islam. For this reason, Allaah تَبَارَكَ وَتَعَالَى severely warns us from doing so. (Tafseer Kabeer Surah Aal-Imraan verse 29)

RELIGIOUS RELATIONSHIP WITH NON-MUSLIMS

With the rise of Islam, all past religions were abrogated. Even though they were originally heavenly religions, they were confined for a certain era. With the coming of Islam, the only way to reach Allaah تَبَارَكَ وَتَعَالَى is through this path. All other roads are closed. Those who accept Islam with heart and soul will attain

salvation in the Hereafter, whist those who do not accept it will be unsuccessful and doomed to the Fire. Allaah تَبَارَكَ وَتَعَالَى states, “Whoever seeks a deen besides Islam, it will never be accepted from him. And he will be from the losers in the Hereafter.” (Aal-mraan verse 85)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I have brought to you a clear way…. By Him in whose control my life lies, if Moosa عَلَيْهِ السَّلَامُ was alive, he would have no option but to follow me.” (Musnad Ahmad no. 15156)

Therefore, it is necessary to realize that the disbelievers are misguided and in severe error. If they have to pass away in this condition, they are worthy of the Fire. After the message of Islam has reached them, it is necessary for them to accept it, or else they cannot gain salvation in the Hereafter. All the actions of a disbeliever, no matter how good they may outwardly appear, is similar to a body without a soul. It will be of no benefit in the Hereafter.

The following is mentioned in Al-Fiqhul-Absat of Imam Abu Hanifah رَحِمَهُ اللَّهُ,

قلت إِن قَالَ قَائِل لَا اعرف الْكَافِر كَافِرًا قَالَ هُوَ مثله قلت فَإِن قَالَ لَا أَدْرِي ايْنَ مصير الْكَافِر قَالَ هُوَ جَاحد لكتاب الله تَعَالَى وَهُوَ كَافِر

I asked, “If a person says, ‘I do not regard a kaafir to be a kaafir,’ (then what is the ruling?) He replied,

“He is a kaafir like him.” I then asked, “If he says that he does not know where the final result of the disbelievers will be.” He replied, “This person has denied the Book of Allaah” and he is a disbeliever. (Al-Fiqhul-Absat vol. 1 page 113)

A few pages later, Imam Abu Hanifah رَحِمَهُ اللَّهُ quotes Saeed ibnul Musayyab رَحِمَهُ اللَّهُ;

بَلغنِي عَن سعيد بن الْمسيب أَنه قَالَ من لم ينزل الْكفَّار منزلهم من النَّار فَهُوَ مثلهم

Those who do not place the disbelievers in their rightful place (regard them as inhabitants of the Fire) are like them (the disbelievers). (Al-Fiqhul-Absat vol. 1 page 128)

THE UNIFICATION OF RELIGIONS (INTERFAITH)

In the eighteenth century, the philosophy of interfaith was created by the Jews. The basic fundamental was that Islam, Christianity, Judaism and Hinduism are all the truth and all are worthy of being followed. Therefore, no person should be forced to accept any particular religion. A person can choose whichever religion

he wants. People like Shaikh Jamaluddeen Afghani and others made an effort to promote this philosophy. Whoever regarded his religion only as the truth was branded with titles like fanatic, narrow-minded and bigoted.
In reality, this is a very misleading and idiotic ideology, in the name of justice and impartiality. The Jews have created and promoted this ideology, not as a means to promote justice and kindness. How can one ever hope for such a thing from those enemies of mankind who have always been filled with jealousy and malice? It is these people who:
a.) After the raising of Isa عَلَيْهِ ٱلسَّلَامُ to the heavens, distorted his teachings completely by placing one of their men "Paul" as one of the sincere followers of Isa عَلَيْهِ ٱلسَّلَامُ, who then established a whole new religion in the name of Christianity.
b.) In the era of Uthman رَضِيَ ٱللَّهُ عَنْهُ, they placed forward Abdullah Ibn Saba who attempted who destroy Islam. Due to his evil, thousands of people have been deprived of Islam, and have fallen into misguidance.

Remember that after the rising of Islam and after the message of Islam reaching one, if any person regards any other religion as the truth and a means for salvation in the hereafter, then this is kufr. It is necessary to save oneself from even going near to such a belief.[2]

PARTICIPATION IN THE RELIGIOUS FESTIVITIES OF THE DISBELIEVERS

Every nationality and religion have different cultures and different celebrations. Different events are enacted based on political, social, economic and religious grounds. Some have only to do with worldly matters, whilst the roots of others are firmly connected to religion.

As for those festivals based on religious grounds, it is a severe sin for a Muslim to participate in any way whatsoever, since these festivals are regarded as specialities and distinguishing features of that religion. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made it very clear that in Islam there are two festivals or holidays. These are the

[2] For more details in this regard, one can refer to the book of Abdullah Abu Zaid: Al-Ibtaal Li Nazriyyatil-Khalat bayna Deenil-Islam wa Ghairihi minal-Adyaan

Eid festivals. Adopting the distinguishing factors of any other religion is completely forbidden.

a.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever imitates a nation, then he is from amongst them." (Abu Dawood no. 4031)

b.) Ibn Masood عَلَيْهِ السَّلَامُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever increases the number of a nation, then he is from amongst them. Whoever is pleased with the action of a group of people, then he is a partner in their action." (Musnad Abu Ya'la)

c.) Umar ibn al-Khattab said, "Do not learn the lingo of the foreigners and do not enter the polytheists' churches on the days of their holidays for (Allaah's) anger descends upon them." (As-Sunanul-Kubra of Bayhaqi no. 18893, Musannaf ibn Abi Shaybah no. 26281)

d.) Umar رَضِيَ اللَّهُ عَنْهُ said, "Stay away from the enemies of Allaah during their religious festivals." (As-Sunanul-Kubra of Bayhaqi no. 18894) In Shuabul-Imaan (no. 8940), the narration reads, "Stay away from the enemies of Allaah, the Jews and Christians in their festivities, the day when they gather together, because the anger of Allaah descends on them. I fear that it may afflict you."

e.) Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ stated, "Whoever stays in the lands of the foreigners and celebrates their New Year's Days (the festivals of the disbelievers) and behaves like them until he dies, he shall be resurrected with them on the Day of Resurrection." (As-Sunanul-Kubra of Bayhaqi no. 18895)

If a person does not merely take part, but:

a.) regards these actions to be meritorious, or even permissible.

b.) perpetrates any action of kufr or shirk

c.) regards the emphasised and clear warnings in the Shariah to be unjust and unreasonable;

then his participation is not merely a sin, but leads a person to disbelief.

The author of Majmaul-Anhur writes under the section explaining those matters which cause a person to fall into kufr (disbelief):

"A person will fall into kufr by emerging for the festival of Nayroz of the Magians, by joining them in the actions which they do that day; buying things on that day which one does not normally buy out of honour for that day – not for eating and drinking-, giving a present on that day to the polytheists, even if it is an egg, out

of respect for that day. He will not become a disbeliever by accepting the invitation of a Magian….. According to the saheeh view, he will fall into kufr by wearing the hat of the Magians, unless it is to free some prisoners or to remove heat or cold, according to the view of some ulama. It has been stated, "If he intends similarity, then he will become a disbeliever. Similar is the case if one ties a zunnar (distinctive belt of non-muslims) on his waist." (Majmaul-Anhur fi Sharhi Multaqal-Abhur vol.1 page 698, the first paragraph is also in Al-Bahrur-Raaiq vol. 5 page 133)

"There are a number of points that must be considered when discussing (the non-Muslims') festivals and holidays. First, festivals and holidays are from the wide range of laws, ways, and rites that Allaah تَبَارَكَ وَتَعَالَىٰ describes in the verse, 'For every nation We have established rites that they follow,' such as facing the Qiblah, salaah and fasting. There is no difference between joining them in their festivals and joining them in their other rites. Agreeing to their holiday is agreeing to Kufr, and agreeing to some minor aspects (of their religion) is like agreeing to a branch of kufr. In fact, the holidays and festivals are one of the major items that distinguishes their customs and laws, and are one of the most obvious of their rites. Agreeing to it is agreeing to one of the most specific of the acts of infidelity and one of the most blazon of their rituals. There is no doubt that agreeing to or being in accord with something of that nature can only lead to apostasy, in general, given its conditions." (Iqtidhaa as-Sirat al-Mustaqeem (vol.1 page 470)

It is not allowed for Muslims to congratulate the non-Muslims on their holidays or festivals.

"Giving congratulations on the special events that are specific to the disbelievers, such as congratulating them on their holidays by saying, "Blessed holiday for you," or other similar greetings, is considered forbidden by the agreement of the scholars. Even if the one who states it is free from any aspect of apostasy, it is still a forbidden act and it is the same as congratulating them upon their prostrations to the crucifix. In fact, that is one of the greatest sins in Allaah's sight. That is a greater sin than congratulating them for drinking wine, having illegal sexual intercourse and so on. Many of them who are not very religious do such things and they do not know how evil what they are doing really is. Whoever congratulates another human for any sin, heresy, or act of apostasy has exposed

himself to the punishment and anger of Allaah تَبَارَكَ وَتَعَالَى. The pious people from the early scholars would avoid congratulating the oppressors when they received positions of authority or the ignorant when they were given judicial or teaching positions in order to avoid the punishment of Allaah تَبَارَكَ وَتَعَالَى and falling from His Grace. If a person would be compelled to go to such people to repel any evil that he expected from him, only to speak well to him and to ask Allaah تَبَارَكَ وَتَعَالَى to guide him, there is nothing wrong with that." (Ahkaam Ahlidh-Dhimma (vol. 1, page 205)

Our fuqahaa have issued strict rulings against adopting and imitating the practices of the Kuffaar on such occasions. The fuqahaa state that if one participates in the celebration of the Kuffaar out of respect for their holy days and celebrations, he will become a kaafir.

If one participates in a celebration without respecting and honouring their celebration, he will not become a kaafir. However, this action will be makrooh-e-tahreemi and impermissible. The great jurist, Abu Hafs al-Kabeer رَحِمَهُ ٱللَّهُ, said, "The one who after worshipping Allaah تَبَارَكَ وَتَعَالَى for fifty years gifted an egg to a disbeliever, in reverence for the Kuffaar celebration, will become a kaafir and lose the reward of all his righteous deeds." (Ad-Durrul-Mukhtaar vol. 6 page 754, Qaadhikhan vol. 3 page 362)[3]

"If a Muslim says, 'May you have a happy occasion', he will have committed Kufr." (Bazzaaziyah vol. 6 page 333)[4]

"Joining the Nairooz (religious Eid) of the Jews and imitating any of the actions that they carry out on that day is an act of Kufr."

A FEW COMMON RELIGIOUS FESTIVALS

Christmas: The present-day Christians celebrate the 25th December, regarding it to be the birth of Isa عَلَيْهِ ٱلسَّلَامُ. How far this is correct logically, historically and

[3] والإعطاء باسم النيروز والمهرجان لا يجوز) أي الهدايا باسم هذين اليومين حرام (وإن قصد تعظيمه) كما يعظمه المشركون (يكفر) قال أبو حفص الكبير لو أن رجلا عبد الله خمسين سنة ثم أهدى لمشرك يوم النيروز بيضة يريد تعظيم اليوم فقد كفر وحبط عمله ا هـ(الدر المختار ٦/٧٥٤ (

[4] اجتمع المجوس يوم النيروز فقال مسلم خوب سيرت نهاوند يكفر

religiously is a different matter altogether. However, since it is regarded as a religious holiday, participation therein, celebrating this day, congratulating others, cutting Christmas cakes, giving Christmas presents, etc. are completely impermissible and a severe sin. In fact, if one is not cautious, there is a fear of kufr in these actions as was mentioned in the text above.

Easter: According to Christians, Isa عَلَيْهِ ٱلسَّلَامُ was crucified on Friday and on Sunday, he was resurrected. This is completely contrary to Islamic belief and teachings.

New Years: The celebration of New Year's began in ancient Babylonia in Mesopotamia. It was a pagan custom of ancient sun-worship 2000 years before the birth of Isa عَلَيْهِ ٱلسَّلَامُ.

Diwali: Diwali is called the Festival of Lights and is celebrated to honour Rama-chandra, the seventh avatar (incarnation of the god Vishnu). It is believed that on this day Rama returned to his people after 14 years of exile during which he fought and won a battle against the demons and the demon king, Ravana. According to others, Diwali is a festival of wealth and auspicious time. Therefore, on this day the goddess Lakshmi and Lord Ganesh are worshiped to get the wealth and prosperity in the society and country by people.

Valentine's Day: Originating as a Western **Christian** feast day honouring one or two early saints named Valentinus, Valentine's Day is recognized as a significant cultural, **religious**, and commercial celebration of romance and romantic love in many regions around the world. Cupid—that winged baby boy often seen on Valentine's Day cards and paraphernalia—is a symbol of this holiday, and it's easy to understand why. In Roman mythology, Cupid was the son of Venus, goddess of love and beauty. He was known for shooting arrows at both gods and humans, causing them to fall instantly in love with one another.

Halloween: Halloween is a holiday celebrated each year on October 31. The tradition originated with the ancient Celtic festival of Samhain, when people would light bonfires and wear costumes to ward off ghosts.

A few rulings:

a.) It is impermissible to celebrate Easter, Christmas, New Years, Diwali, etc.

b.) Food that is served as a celebration feast should not be eaten and not even accepted

c.) It is impermissible to buy, sell, or eat things connected to these days: e.g. Easter eggs and hot cross buns etc., Christmas trees.

d.) It is impermissible for Muslims to donate money towards purchasing Christmas gifts to be distributed on the occasion of Christmas.
e.) It is impermissible to congratulate non-Muslims at the time of their religious festivals by saying "Merry Christmas", "Happy Easter", "Happy diwali" or Happy New Year's Day as one will be wishing them upon the kufr and shirk practices that they are involved in. It is not permissible for a believer to ask anyone whether they had enjoyed their Christmas as this results in one expressing happiness and pleasure upon the kufr practices of the kuffaar and their religious celebrations. If one had uttered such a word, then one should sincerely repent to Allaah تَبَارَكَ وَتَعَالَى for committing this sin and make a firm resolve that one will not repeat this in the future.

HONOURING AND RESPECTING NON-MUSLIMS

One effect of love is honouring and respecting the beloved. If the love of the disbelievers enter the heart of a Muslim, then automatically respect and honour for them increase in one. Therefore, it is not permissible to honour them unnecessarily.
Allamah ibn Nujaim رَحِمَهُ ٱللَّهُ writes, One should not initiate salaam to a dhimmi (non-Muslim citizen), unless there is a need. The reply should not be more than, "Wa'alaik." It is makrooh to shake hands with him. It is haram to honour him." Allamah Hamawi رَحِمَهُ ٱللَّهُ writes in the footnotes, "It is stated in Dhakeerah, "If a Muslim stands up for him, due to respect for him or because of his wealth, then it is makrooh. If it is due to having hope in him accepting Islam, then there is no harm. (This will be regarded as mudaaraat)" Tarsoosi clearly states that if he stands up in honour of his being and the condition in which he is in, then he will become a disbeliever. (Ghamzu-Uyoonil-Basaair vol. 3 page 401)

TASHABBUH BIL KUFFAAR (IMITATING THE DISBELIEVERS)

The Qur'aan, Sunnah and ijmaa' (scholarly consensus) all indicate that we must differ from the kuffaar in all aspects and not imitate them, because imitating them on the outside will make us imitate them in their bad deeds and habits, and even in beliefs, which will result in befriending them in our hearts, just as loving

them in our hearts will lead to imitating them on the outside. Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever imitates a nation, then he is from amongst them." (Abu Dawood no. 4031) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ brought us a complete way of life. Hereunder are a few examples which portray the abhorrence Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ possessed for the ways of the disbelievers in every facet of life:

Tahaarat: Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ says, "When the woman from amongst the Jews would get their menses, they would not eat with them and not even sleep with them in the house. When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the verse regarding menses was revealed. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Everything is permitted besides intercourse." This news reached the Jews. They remarked, "This man does not want to leave any matter of ours, except that he wants to oppose us." (Muslim no. 302, Tirmidhi no. 2977, Abu Dawood no. 258)

Adhaan: When Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to Madînah Munawwarah, the Muslims were discussing how to call the people for Salaah. Some gave the opinion of utilizing the fire or the bell. However other Sahaabah disagreed, stating that it was the way of the Jews and Christians. Finally, the adhaan was inspired to some of the Sahaabah. (Bukhari no. 604, Muslim no. 377)

Qiblah: When Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to Madinah Munawwarah, he faced Baitul-Muqaddas in the beginning, which pleased the Jews. Then he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was commanded by Allaah تَبَارَكَ وَتَعَالَى to change to the direction of the Ka'bah. (Bukhari no. 399, Muslim no. 527)

Day of worship: The special day of worship for the Christians is Sunday and for the Jews is Saturday. We were granted the day of Jumu'ah, in opposition to the other groups. (Bukhari no. 786, Muslim no. 855)

Salaah: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "My followers will remain firm on deen as long as they do not do three things: a.) they do not delay Maghrib waiting for darkness, copying the Jews b.) they do not delay Fajr until the stars have disappeared, imitating the Christians c.) they do not hand over the Janaazah to its family members (i.e. they do not assist in burial)." (Musnad Ahmad no. 19067, Al-Mu'jamul-Kabeer no. 3264/7418)

We have been prohibited from performing salaah at sunrise, midday and sunset. (Muslim no. 831) One narration mentions, “It is the time of the salaah of the disbelievers.” (Nasai no. 572)

Nabi ﷺ prohibited a person leaning on his left hand whilst sitting in salaah. He ﷺ said, “It is the salaah of the Jews.” (Mustadrak no. 1007)

Nabi ﷺ prohibited people from performing salaah with their hands on their sides. (Muslim no. 545) Aaishah رضي الله عنها disliked that a person place his hand on his side. She said that the Jews used to do it. (Bukhaari no. 3458)

Ataa رحمه الله states, “It has reached me that the Muslims used to speak in salaah as the Jews and Christians speak until the following verse was revealed, “When the Qur’aan is recited, then listen to it and keep quiet.” (Musannaf Abdur-Razzaaq no. 4044)

Janaaiz: When following a janaazah, Rasulullaah ﷺ would not sit until it was placed in the hole. Once a rabbi mentioned to him, “O Muhammad, we do likewise.” Rasulullaah ﷺ then sat down and said, “Oppose them.” (Abu Dawood no. 3176, Tirmidhi no. 1041)

Rasulullaah ﷺ prohibited us from the *shiqq* grave because it was the way of the Jews and Christians. He ﷺ said, “The *lahd* is for us and the *shiqq* is for the Ahl-Kitaab.” (Musnad Ahmad 19213)

Rasulullaah ﷺ prohibited us from making the graves of the ambiyaa as a direction of worship, since the Jews and Christians had done so. (Bukhari 1330)

Fasting: Rasulullaah ﷺ said, “The difference between or fast and the fast of the Ahl-Kitaab is the eating of sehri.” (Muslim no. 1096)

Rasulullaah ﷺ said, “Deen will remain apparent as long as people hasten to break the fast, because the Jews and Christians delay.” (Abu Dawood no. 2353)

Regarding Aashora, Rasulullaah ﷺ said, “Fast on Aashoora, and oppose the Jews. Fast one day before or one day after as well.” (Ibn Khuzaimah no. 2095)

Hajj: Rasulullaah ﷺ gave a khutbah at Arafah and said, “The polytheists and idol-worshippers leave from here before the sun sets when the sun on the mountain tops are like the turbans on the heads of people. Our way is to oppose their way. They leave from Muzdalifah when the sun rises on the mountain tops

like the turbans on the heads of people. Our way is to oppose their way. (Mustadrak of Haakim 3097)

Quraan: Rasulullaah ﷺ, "Recite the Quraan in the Arabic style and tone (i.e. correct and with simplicity) and refrain from the style and tone of the people of the Book (Jews and Christians) and the sinners." (Shuabul-Imaan no. 2406)

Jihaad: Rasulullaah ﷺ followed the army (towards Khaibar) whilst holding a bow. He passed by a man carrying a Persian bow. He ﷺ said, "Throw it down, because it is cursed and cursed is the one who carries it. Hold firm onto the spear and Arabian bow. By them, Allaah تَبَارَكَ وَتَعَالَىٰ will grant honour to your deen and conquer lands." (Al-Ahaadeethul-Mukhtaarah no.97)
When Rasulullaah ﷺ went out to Hunain, he passed a tree that the idolaters called *Dhaat Anwaat* upon which they hung their weapons. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, "O Messenger of Allaah! Make a *Dhaat Anwaat* for us as they have a *Dhaat Anwaat*.' Rasulullaah ﷺ said, "Subhaan Allah! This is like what Moosa عَلَيْهِ السَّلَامُ's people said, 'Make for us a god like their gods. By the One in Whose control is my soul! You are going to follow the way of those who were before you.'" (Tirmdhi no. 2180)

Slaughtering: Rafi ibn Khadeej رَضِيَ اللَّهُ عَنْهُ said to Rasulullaah ﷺ, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allaah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of the Ethiopians." (Bukhari no. 5543)
Eating: Rasulullaah ﷺ said, "Do not eat meat with a knife, for it is a practice of foreigners, but bite it, for it is more beneficial and wholesome." (Abu Dawood no. 3778)
Rasulullaah ﷺ said, "Do not wear silk and brocade. Do not drink in gold and silver utensils. Do not eat in gold and silver plates. It is for them (the disbelievers) in this world and for us in the Hereafter." (Bukhari no. 5426)
Rasulullaah ﷺ said, "Fill up the utensils, and go against the Majoos (fire-worshippers.)" (Shuabul-Imaan no. 5434) Nabi ﷺ commanded the Sahaabah not to raise the utensil in which people washed their hands until it was

filled. The non-Muslims used to empty it after every person washed his hands, due to pride, so that no other person's water be mixed with another.

Marriage: Rasulullaah ﷺ said, "Marry, so that my ummah can be the largest on the Day of Judgement, and do not be like the Christian monks." (As-Sunanul-Kubra of Bayhaqi no. 13586)
Abdullaah ibn Qurt Thumaali رضي الله عنه was appointed governor by Umar رضي الله عنه. He was patrolling the streets of Hims one night when he passed by a bride in front of whom people were lighting several fires. Abdullaah رضي الله عنه started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allaah, he said, "When Abu Jandalah married Umaamah, he prepared some handfuls of food (as a Walimah) for (his marriage to) her. May Allaah shower His compassion on Abu Jandalah and may He shower His special mercies on Umaamah. May Allaah however curse your wedding of last night! The people were lighting fires and imitating the disbelievers whereas Allaah has extinguished their light!" (Isaabah vol.4 page 38)

Clothing: Rasulullaah ﷺ said, "Abstain from the clothing of the monks. Whoever becomes a monk or imitates them is not of me." (Al-Mu'jamul-Awsat no. 3909)
Abdullaah ibn Amr ibn Aas رضي الله عنه narrates that he once had on him two garments which were dyed a saffron colour. Rasulullaah ﷺ commented, "These are among the attire of the disbelievers. Do not wear these." (Muslim no. 2077)
Rasulullaah ﷺ said, "The difference between us and the polytheists is the turban on top of the topis." (Abu Dawood no. 4078, Tirmidhi no. 1784)

Hairstyle: Hajjaj ibn Hassaan رضي الله عنه narrates, "We went to meet Anas رضي الله عنه. My sister Mugheera told me that at that time, I was a little kid and I had two plaits on my head. Anas رضي الله عنه rubbed his hand over my head, made du'aa for barkat and said, "Cut off these plaits because this is the style of the Jews." (Abu Dawood no. 4197)

Beards and moustaches: Rasulullaah ﷺ said, "Oppose the polytheists. Remove the moustaches and lengthen the beards." (Bukhari no. 5892)

Dye: Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sad, “The Jews and Christians do not dye. Therefore, oppose them.” (Bukhari no. 3275, Muslim no. 2103)

Homes: Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Maintain clean the area in front of your houses and do not imitate the Jews.” (Tirmidhi no. 2799)

Calender: When Umar رَضِيَٱللَّهُعَنْهُ decided to establish a calendar, he decided to make a new one based on the hijrah, despite the fact that other calendars were in vogue. When someone proposed that the inception of the calendar be from Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ’s birth, Umar رَضِيَٱللَّهُعَنْهُ was averse to this view as it bore a resemblance to the Christian calendar which began from the birth of Isa عَلَيْهِٱلسَّلَامُ. (Seerat Mustapha)

Maalik ibn Dinaar رَحِمَهُٱللَّهُ said, “Allaah sent revelation to a certain Nabi, ‘Say to your people that they should not enter the entrances of My enemies, they should not wear the dress of My enemies, they should not ride the animals that are ridden by My enemies, and that they should not eat the food of my enemies. If not, they will become My enemies just as those are My enemies.” (Hilyatul-Awliya vol. 2 page 371)

UMAR رَضِيَٱللَّهُعَنْهُ WARNS THE MUSLIMS FROM EMULATING THE DISBELIEVERS

When the Islamic victories and conquests increased during the caliphate of Umar رَضِيَٱللَّهُعَنْهُ, he became concerned over the fact that Islamic peculiarities should not become affected by intermingling with the non-Arabs. On the one hand he stressed on the Muslims to abstain from emulating the non-Muslims and from adopting their appearance and way of dress. On the other hand, he stressed on the disbelievers to maintain their ways and appearance so that they may remain distinct from the Muslims. This he did so that there may be no confusion and that the door of mixing and intermingling may remain shut. Abu Uthmaan Nahdi reports that they were in Azerbaijan under the command of Utba bin Farqad when a letter from Umar رَضِيَٱللَّهُعَنْهُ arrived. The letter read, “Ensure that you wear your loincloths, shawls and shoes and throw away your socks and trousers. Make sure that you adopt the attire of your forefather Ismaa'eel عَلَيْهِٱلسَّلَامُ and stay away from lives of luxury and the attire of the non-Arabs. Remain in the sun because

it is the bath of the Arab. Dress simply like Ma'd bin Adnaan, live tough lives, wear old clothes, mount your animals without stirrups, do target practice and jump directly onto your horses (from the ground)." (Ibn Hibbaan no. 5454)

MASAAIL

1. Imitating the disbelievers in beliefs and acts of worship is kufr.
2. Imitating the disbelievers in religious customs it is haraam. For example, wearing a cross around the neck like Christians, wearing a *zunnaar* (a sacred thread) like the Hindus or placing a dot on the forehead like the Hindus. Tashabbuh of this nature is absolutely haraam and there is a possibility of kufr. The reason for this is that to openly opt for the salient features of kufr is an indication of the heart being pleased to do this.
3. Imitation in social habits, customs and national peculiarities are all makrooh tahrimi, e.g. wearing a special dress of a particular nation that is specifically attributed to that nation. For example, wearing hats that are worn by Christians, the loin-cloth (dhoti) that is worn by Hindus, the shoes that are worn by jogis are all prohibited and included as tashabbuh. This is more so when it is worn out of pride or with the intention of emulating the English. This will entail a greater sin. The ruling that applies to adopting the dress and appearance of jogis and pundits (Hindu priests) also applies to adopting the dress and appearance of the English. Based on this, to adopt the language, style of speaking and tone of the disbelievers with the intention that we will also be like the English and included among them, then this is certainly prohibited. Yes, if the English language is learnt without the intention of emulating the English people, and the purpose is to become aware of them, to be able to engage in business dealings with them, to be able to communicate with them, then there is no harm in learning the English language.
4. As for inventions, weapons, war machinery, etc. it is permitted to adopt these from other nations. For example, bombs, guns, aeroplanes, motor vehicles, machine guns, etc. In reality, this is not even tashabbuh. The Islamic Shariah did not teach the ways of inventing. Inventions, crafts, occupations, etc. have been left to the intelligence and experience of people and their requirements. However, the Shariah has laid down what kinds of crafts and occupations are lawful, to what extent they are lawful, and in what way is it lawful to use them.

Islam teaches the purposes and objectives. A doctor does not teach you how to make a shoe. Yes, he will tell you that do not make a shoe in such a way that nails stick out and thereby injure your feet. In like manner, Islam does not teach inventions. But it will tell you that the invention should not be such that it causes a disadvantage to your religion or it poses a danger to your life. This refers to inventions for which Muslims do not have an alternative. However, if an invention is such that Muslims have an alternative for it, then tashabbuh therein will be makrooh. For example, it is related in the hadeeth that Rasulullaah ﷺ prohibited the Muslims from using the Persian bow because the Muslims had an alternative for it, the Arabian bow. Moreover, the benefit of both was the same. There was only a difference in the construction of both. There is no fanaticism in Islam: there is self-respect. Therefore, if the Muslims have something which the disbelievers also have and there is only a difference in the appearance and form of that thing, then in such a situation, Islam prohibits imitating the disbelievers. This is in the sense that apart from it being a sin, it smacks of lack of self-respect because you are unnecessarily making yourself subservient to other nations and demonstrating that you are relying on them. However, the Muslims of today no longer have this self-respect. They have completely neglected their own house, in fact, set a fire to their own house and began following the ways and habits of others.

Yes, the new inventions and new weapons for which the Muslims do not have an alternative, it will be permissible for them to use these in order to fulfil their needs, for their comfort and for the removal of harm. However, the condition is that using them should not be with the intention of emulating the unbelievers. Using new weapons and new inventions solely for one's own benefit is permitted by the Shari'ah. However, the Shari'ah does not permit using them with the intention of imitating the disbelievers.

If the Muslims start drinking milk in the manner in which alcohol and wines are drunk by the unbelievers, the Sharî'ah will prohibit it. Consuming milk in a manner that is similar to the disbelievers' consumption of wines is proof of the fact that there is a special desire and love in the depth of this person's heart to consume wine. In like manner, if any lawful item is used with the intention of emulating the unbelievers and the enemies of Islam, it is a proof that this

person's heart has a special affinity with the disbelievers and a special inclination towards them. (Seerate-Mustapha vol. 3)

PRAISING A NON-MUSLIM

Praising a person is one form of honouring him. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Do not refer to a hypocrite as Sayyid (leader). If he is regarded as a Sayyid, then you have angered your Sustainer." (Abu Dawood no. 4977) Allamah Mazhari writes under this hadeeth, "because you have honoured a disbeliever. Honouring a disbeliever is contrary to the pleasure and command of Allaah." (Al-Mafaateeh vol. 5 page 157)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When a sinner is praised, Allaah becomes angry, and the Arsh shakes." (Shuabul-Imaan no. 4544)
Allamah Teebi رَحِمَهُ اللهُ explains this hadeeth, "The shaking of the throne shows that a very severe matter has occurred, because a person is pleased with that in which is the anger and wrath of Allaah تَبَارَكَ وَتَعَالَى. In fact, it is close to kufr, because many times, it leads a person to regard as halaal that which Allaah تَبَارَكَ وَتَعَالَى has forbidden. This is an incurable sickness which has afflicted many ulama, poets, qurra and show-offs in this era." (Teebi vol. 10 page 3130)
If a person praises a non-Muslim to save himself or other Muslims from his kufr or oppression, or for purposes of inviting him to Islam, there is no harm in this on condition that one does not praise unduly, but merely mention the good qualities actually found in the person and one does not praise those qualities which are not permissible or which are a cause of his disbelief – as regarding these qualities as good will cause a person to himself land into kufr. (Ghair Muslim ke saath mukhtalif nau'iyat ke ta'alluqaat page 39)

As for the one who praises the Christians and says that they are people of justice or that they love justice, and often speaks highly of them in gatherings and speaks ill of the sultan (Muslim ruler) and the Muslims, and attributes justice to the disbelievers and says that they are free of injustice or oppression, the ruling on the one who praises them in this manner is that he is an evildoer who is disobeying Allaah and committing a major sin, from which he has to repent and

regret it, if he praises the disbelievers themselves regardless of the kufr (disbelief) that they follow. But if he praises them because they are disbelievers, then he is also a disbeliever because he has praised the kufr that they are following.

Imam Nawawi رَحِمَهُ ٱللَّهُ said, discussing the phrases that constitute apostasy: If a teacher of boys says, "The Jews are much better than the Muslims, because they give the one who teaches their boys all his rights," he has become a disbeliever thereby. (Rawdat at-Taalibeen vol. 10 page 69)

If, along with reviling the Muslims and praising the dsbelievers, he also wishes that he was one of them, then he is a disbeliever who has gone beyond the pale of Islaam. He should be asked to repent and he should be taught his religion; if he repents (all well and good), otherwise he is to be executed as an apostate by the ruler.

SAYING "MY BROTHER" TO A NON-MUSLIM

If a non-Muslim is one's biological brother, then there is no harm in referring to him as such. Similarly, to refer to a non-Muslim as ones brother due to being a human being or living in one area is also correct. Many verses of the Qur'aan point to this. However, Islamic teaching is that the actual foundation of brotherhood is based on Deen. Allaah تَبَارَكَ وَتَعَالَىٰ states, "Only the believers are brothers." (Hujuraat verse 10) This teaching is given in many ahaadeeth. This is the true brotherhood which is not bound by any physical boundaries, but transcends all colour and language barriers.

MARRYING NON-MUSLIMS

1. A Muslim female cannot marry any non-Muslim.
2. A Muslim male cannot marry any polytheist, idol worshipper, atheist, etc.
3. If a Muslim man marries a Jew or Christian (who have the beliefs of their religion and have not become atheists), the marriage will take place. However despite this permission, due to many harms and evils which arise due to such marriages, many Sahaabah and other pious predecessors encouraged those

associated with them to abstain from such marriages. Umar رَضِيَ اللَّهُ عَنْهُ wrote a letter in this regard to other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that they should divorce such women. The reason is obvious. After marriage, one will have natural love for his wife and her relatives. Most people are not strong enough to control themselves. They eventually fall into sin and other evils. When a child is born, then if the father is not strong-willed, the child may be inclined towards disbelief.

EATING THE MEAT SLAUGHTERED BY NON-MUSLIMS

The meat slaughtered by polytheists, renegades, Qadiyanis, etc. are haram.
As for meat slaughtered by Jews and Christians, it will be halal on two conditions:
1.) They are Christians and Jews in reality, and not only in name.
2.) They slaughter in accordance to the rules prescribed by their religion.
Those experienced in this field are aware that many so-called Christians and Jews do not follow their teachings when it comes to these matters. Therefore, a person should abstain from their meat unless he ascertains that the people slaughtering are real Christians and Jews (not only in name) and they are slaughtering in the prescribed manner.

SOCIAL RELATIONSHIPS

DISPLAYING GOOD CHARACTER AND COURTESY TO NON-MUSLIMS

A person should not possess love in his heart for disbelievers. However, he should display good character to them, and he can even honour them to a certain extent. The disbeliever, due to his disbelief, does not deserve any form of honour and respect. However, if it is done for some religious benefit, or to save oneself from worldly or religious harm, then there is permission. Similarly, if a person has some family relationship with them, then it is correct to deal with them decently according to necessity.
In Surah Aal-Imraan, Allaah تَبَارَكَ وَتَعَالَى has given permission with the condition "except in circumstances when you wish to protect [yourselves] from them" If a Muslim has any fear from the disbelievers regarding his life, wealth and honour, then outwardly it is permissible to respect and honour them.

However since this courtesy is done due to some necessity, it must be kept to the level of necessity. There is then no need to exceed the limits. Therefore, if some harm can be removed by keeping quiet, there is no need to unnecessarily praise them. (See Ahkamul-Qur'aan of Jassaas vol. 2 page 290)

FAMILY TIES

Amongst these acts of courtesy is joining of family ties. If a Muslim has non-Muslim family members, then it is not permissible to have excessive love for them. Yes, upholding the family relations is not only permissible, but even better. The command in the Shariah to preserve family ties is general. There is no difference between a Muslim and non-Muslim. Therefore, these ties should be upheld. When upholding of family ties is permissible, then all those matters connected to it will also be permissible i.e. visiting them, finding out their condition, assisting them in times of difficulty and sharing in their grief, etc.

Doing these actions is part of courtesy, and is permitted in the Shariah.
Imam Muhammad رَحِمَهُ ٱللَّهُ has a special chapter in As-Siyarul-Kabeer in which he mentions:
Chapter on upholding ties with polytheists:
Abu Marwaan Khuzaai said, "I asked Mujahid, "A polytheist is my family member. He owes me money. Can I overlook this debt?" he answered, "Yes, and uphold family ties."
This is our view. We say, "There is no harm if a Muslim uphold family ties with polytheists, whether they are close family members or distant, a person living in Darul-Harb or a dhimmi (living in safety in a Muslim country,) based on the hadeeth of Salmah ibn Akwa' رَضِيَ ٱللَّهُ عَنْهُ, "I performed Fajr salaah with Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Then I felt someone touching me between my shoulders. I turned and saw that it was Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, who said to me, "Will you give me as a gift the daughter of Umme- Qirfah?" I replied n the affirmative and gifted her to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then sent her to his maternal uncle, Huzn ibn Abi Wahb, who was a polytheist. She too was a polytheist.
Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent five hundred dinars (gold coins) to Makkah Mukarramah when there were droughts. He instructed that the money be handed over to Abu Sufyan ibn Harb and Safwan ibn Umayyah so that they could

distribute it to the poor people of Makkah. Abu Sufyan accepted it, but Safwan refused to do so. He said, “Muhammad only intends to deceive our youngsters by doing this.”

Joining of family ties is praiseworthy according to every intelligent person and in every religion. Giving gifts to others is part of noble character. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I was sent to complete beautiful character.” From this we can understand that maintaining family ties is noble for Muslims and polytheists. (Sharh Siyarul-Kabeer vol. 1 page 96)

Whilst being courteous and upholding family ties, it is compulsory that a person does not commit any act of transgression in the Shariah or sin e.g. praising the incorrect beliefs of the disbelievers, expressing happiness and unity with them in these matters, participating in their religious functions, etc.

MUWAASAAT
(ASSISTING AND AIDING THE DISBELIEVERS)

It is permissible to assist and aid the disbelievers subject to three conditions:

1.) The disbeliever must not be a harbi (one fighting against the Muslims and causing harm to them.) as mentioned in verse 9 of Surah Mumtahinah.

2.) No harm must be caused to the Muslims and Islam.

ومن هاهنا يظهران المنهي عنه انما هو موالاة اهل الحرب دون مبرتهم يشرط ان لا يضر بالمومنين

(Tafseer Mazhari vol. 9 page 262)

Remember that Muslims should be given preference in aid. It is inappropriate to leave aside poor Muslims and to aid non-Muslims.

3.) This assistance should not lead one to commit any Shari’ prohibition. For example, saying or doing such an action which promotes their false belief, joining their religious functions, giving them so much of religious freedom in an Islamic state that it has an effect on the deen and imaan of the general Muslims, giving them key posts in government, etc.

Keeping in mind these conditions, it is permissible to assist them as well as show sympathy to them. If a person does so with the intention of winning them over to Islam, then this will not only be permissible, but a means of gaining rewards.

VISITING SICK DISBELIEVERS AND CONSOLING THEM ON THE DEMISE OF A FAMILY MEMBER

Both these acts are permissible as they are part of compassion and sympathy for fellow humans. Allamah Shaami رَحِمَهُ ٱللَّهُ has written,
"It is permissible for a Muslim to visit a sick Christian or Jew, since this is a type of goodness to them, and we have not been prohibited from that. It is soundly established that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ visited his sick Jewish neighbour. It is written in Nawaadir, "A person has a Jewish or Fire-worshipping neighbour[5]. His son or close family member passes away. It is appropriate that he consoles him by saying, "May Allaah make your matters correct and grant you better in return," meaning that may Allaah تَبَارَكَ وَتَعَالَى make your matters correct by guiding you to Islam and may He grant you a Muslim child in place of the child who passed away." (Ar-Raddul-Muhtaar vol. 6 page 388)

However it is not permissible to make duaa of forgiveness for a disbeliever who has passed away. Therefore, one should be cautious whilst consoling the family members. Allaah تَبَارَكَ وَتَعَالَى states,

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ

It is not proper for the Nabi and the Muslims to seek pardon for the polytheists even though they be relatives, after it has been made clear to them that they are the inmates of hell. (Tawbah verse 113)

DERIVING ASSISTANCE FROM THE DISBELIEVERS

It is not necessary for one to receive help only from a Muslim. One can receive aid from a non-Muslim as well. It is narrated on several occasions the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ received assistance from non-Muslims as well as gifts, etc. However, this help should not be to attain some impermissible object. Similarly by receiving gifts, the Muslims should not become so weak that the disbelievers can affect

[5] وَيُعْلَمُ مِنْ عِبَارَةِ الْجَامِعِ الصَّغِيرِ أَنَّ تَقْيِيدَ الْمُصَنِّفِ بِالْجَارِ اتِّفَاقِيٌّ لَا احْتِرَازِيٌّ (Ghamzu Uyoonil Basaair vol. 3 page 402)

their religious and communal matters or it can open a door to impermissible dealings and connections.

Imam Tahawi and Imam Jassas رَحِمَهُ ٱللَّهُ have stated,

Abu Ja'far said, "It is not appropriate for Muslims to take assistance from non-Muslims when fighting against other non-Muslims, unless the power of Islam is dominant. If this is the case, and there is a need for them, there is no harm in this." Imam Jassaas رَحِمَهُ ٱللَّهُ comments, "If the rule of the non-Muslims is dominant, then when there is victory, the non-Muslim rule will become dominant. So the fighting will be to make apparent the rule of disbelief. It is not permissible for a Muslim to fight so that the rule of disbelief becomes apparent. It is only permissible for Muslims to fight so that the Deen of Islam becomes apparent and the Word of Allaah is elevated. Therefore, it is not permissible to fight with the non-believers in this case. If Muslim rulership is dominant, then it will be permissible to seek their assistance." After mentioning proofs to support this, Abu Ja'far mentions the hadeeth of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ where we are not allowed to take assistance from the polytheist and says, "It is possible that this was in the case when the Muslims were few in number and were not safe from their deception and secret plannings." (Sharh Mukhtasarut-Tahaawi vol. 7 page 192)

This means that one is prohibited from taking their assistance if there is any fear of harm being caused to Muslims. Note that although this refers to participation in jihaad, a principle can be extracted that assistance from non-Muslims can be taken in permissible matters, when they are not leaders, but subservient to the Muslims, and there is no fear of harm being caused to the Muslims. If any of these factors are absent, then it will not be permissible to take help from them.

Help offered by NGO's is not to alleviate poverty as is commonly claimed by them. Generally, their objective is to convey their false beliefs and misguide Muslims and to entrench the Western lifestyle of immorality and immodesty into Muslim societies. By means of beautiful slogans of aid and social welfare work, they destroy Muslims of weak imaan. Therefore, wherever these dangers are definite or established by reliable sources, then it is not permissible to work for these NGOs or to accept any aid from them.

HOSTING NON-MUSLIMS AND EATING THEIR FOOD

It is permissible to invite a non-Muslim for meals.

وَذَكَرَ الْقَاضِي الْإِمَامُ رُكْنُ الْإِسْلَامِ عَلِيٌّ السُّغْدِيُّ أَنَّ الْمَجُوسِيَّ إذَا كَانَ لَا يُزَمْزِمُ فَلَا بَأْسَ بِالْأَكْلِ مَعَهُ وَإِنْ كَانَ يُزَمْزِمُ فَلَا يَأْكُلُ مَعَهُ لِأَنَّهُ يُظْهِرُ الْكُفْرَ وَالشِّرْكَ وَلَا يَأْكُلُ مَعَهُ حَالَ مَا يُظْهِرُ الْكُفْرَ وَالشِّرْكَ وَلَا بَأْسَ بِضِيَافَةِ الذِّمِّيِّ وَإِنْ لَمْ يَكُنْ بَيْنَهُمَا إلَّا مَعْرِفَةٌ كَذَا فِي الْمُلْتَقَطِ.

وَفِي التَّفَارِيقِ لَا بَأْسَ بِأَنْ يُضِيفَ كَافِرًا لِقَرَابَةٍ أَوْ لِحَاجَةٍ كَذَا فِي التُّمُرْتَاشِيِّ . (الهندية)

If a Muslim is invited by a non-Muslim, then it is permissible for him to accept, keeping in mind the following three factors:

1.) The food must be halaal. If meat is served, it must have been slaughtered in the correct manner.

ولا بأس بطعام المجوس كله إلا الذبيحة، فإن ذبيحتهم حرام، قال عليه السلام: «سنوا بالمجوس سنة أهل الكتاب غير ناكحي نسائهم، ولا آكلي ذبائحهم» (المحيط البرهاني)

2.) The invite should be for some necessity or for some permissible objective like upholding family ties, etc. It should be done occasionally. By making it a habit, there is a fear that this can lead to such love between the parties which is prohibited in the Shariah and which can lead to many other evils.

ولم يذكر محمد رحمه الله الأكل مع المجوسي ومع غيره من أهل الشرك أنه هل يحل أم لا، وحكي عن الحاكم عبد الرحمن الكاتب أنه إن ابتلي به المسلم مرة أو مرتين فلا بأس به، فأما الدوام عليه يكره؛ لأنا نهينا عن مخالطتهم وموالاتهم وتكثير سوادهم، وذلك لا يتحقق في الأكل مرة أو مرتين، إنما يتحقق بالدوام عليه. (المحيط البرهاني)

Moulana Ashraf Ali Thanwi رَحِمَهُ ٱللَّهُ was asked the following question:

Question: Can a person eat with a Christian or not? What is the ruling if they eat from one plate? Is such an association prohibited?

Answer: Unnecessary socialising and mixing with the non-believers is prohibited. Eating with them is unnecessary socialising. (Imdaadul-Fataawa vol. 4 page 271)

Mufti Kifayatullah رَحِمَهُ ٱللَّهُ writes regarding the Jews and Christians:

"To unnecessarily mingle with them and to always eat with them is not correct as there is a fear that harm can be caused to ones Deen. If co-incidentally, they eat together, then there is no harm." (Kifaayatul-Mufti vol. 13 page 125)

Haarith ibn Muawiyah رَحِمَهُ ٱللَّهُ went to Umar رَضِيَ ٱللَّهُ عَنْهُ who asked him, "How did you leave the people of Sham?" He explained to Umar رَضِيَ ٱللَّهُ عَنْهُ their condition, who

then praised Allaah and asked him, “Do you (Muslims) sit with the polytheists?” When he replied in the negative, Umar رَضِيَ اللَّهُ عَنْهُ said, “If you sit with them, you will eat and drink with them. Remember, you will remain in goodness as long as you do not do so.” (Shuabul-Imaan no. 8934)

Saeed ibn Jubair رَحِمَهُ اللَّهُ said, “Four actions are regarded as hardheartedness: a.) entering the masjid and performing salaah in the back, and not going forward b.) walking in front of a person performing salaah c.) a person wiping his forehead before completing his salaah d.) a man eating with a person not on his religion.” (Shuabul-Imaan no. 8935)

3.) There should be no Shari prohibitions in the meal. If the host or the guest will be forced to engage in any prohibited actions, and he is aware of this from before, then it is not permissible to invite or accept such an invitation. Examples of this are:
Attending a meal on the occasion of some religious event
Attending a meal where sins are openly committed e.g. music, photography
Attending a meal where men and women are sitting together
Attending a meal where there will be discussions to execute wrong agendas.

IMPORTANCE OF PROTECTING THE LIVES AND WEALTH OF NON-MUSLIMS

Mention was made of laws that prohibit Muslims loving the disbelievers. This in no way means that Islam encourages one to oppress any non-Muslim or be unjust to them in any way whatsoever.
If a non-Muslim is living in any Muslim state, obeying the laws, then his life and wealth as well as his honour must be protected. It is the responsibility of the state to ensure that he be regarded as a normal citizen like other Muslims, and he be granted all rights. Similarly, every Muslim in the Islamic state is bound to treat them justly and fairly.
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوِ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيبِ نَفْسٍ، فَأَنَا حَجِيجُهُ يَوْمَ الْقِيَامَةِ

Behold! Whoever oppresses a non-Muslim who has entered into a treaty with the Muslims, dishonoured him, placed a burden more than he can bear or taken

anything away from him without his consent, then I will fight on his behalf on the Day of Judgement.
(Abu Dawood no. 3052)

Another narration adds further:

أَلَا وَمَنْ قَتَلَ مُعَاهَدًا لَهُ ذِمَّةُ اللهِ وَذِمَّةُ رَسُولِهِ حَرَّمَ اللهُ عَلَيْهِ رِيحَ الْجَنَّةِ , وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا

Behold! Whoever kills a non-Muslim who has entered into a treaty with the Muslims, who has the protection of Allaah and His Rasul, Allaah تَبَارَكَ وَتَعَالَى will make forbidden for him the fragrance of Jannah, even though its fragrance can be smelt at a distance of seventy years. (As-Sunanul-Kubra of Bayhaqi no. 18731)

In one hadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned us of the curse of the oppressed person, even if it is a disbeliever:

اتَّقُوا دَعْوَةَ الْمَظْلُومِ وَإِنْ كَانَ كَافِرًا فَإِنَّهُ لَيْسَ دُونَهُ حِجَابٌ

Beware of the curse of the oppressed, even if it is a disbeliever, since there is no veil between him and Allaah. (Al-Mukhtaarah no. 2748)

Based on such narrations, the jurists have stated that to cause harm to any non-Muslim without reason is a sin and not permissible. If he is hurt by one calling him 'kaafir' then it is sinful to do so.

)شَتَمَ مُسْلِمٌ ذِمِّيًّا عُزِّرَ) لِأَنَّهُ ارْتَكَبَ مَعْصِيَةً، وَتَقْيِيدُ مَسَائِلِ الشَّتْمِ بِالْمُسْلِمِ اتِّفَاقِيٌّ فَتْحٌ. وَفِي الْقُنْيَةِ: قَالَ لِيَهُودِيٍّ أَوْ مَجُوسِيٍّ يَا كَافِرُ يَأْثَمُ إنْ شَقَّ عَلَيْهِ، وَمُقْتَضَاهُ أَنَّهُ يُعَزَّرُ لِارْتِكَابِهِ الْإِثْمَ بَحْرٌ وَأَقَرَّهُ الْمُصَنِّفُ (الدر المختار)

One amazing point: Allaamah Birkawi رَحِمَهُ اللَّهُ has mentioned in his book "Jilaaul-Quloob" that it is necessary that a person should take extra precaution to save himself from oppressing animals and non-Muslims, since there is a possibility that on the Day of Judgement, Allaah تَبَارَكَ وَتَعَالَى will grant oppressed Muslims some bounty from His side thus pleasing him, or the righteous actions of the oppressor will be given to the oppressed and he will then forgive his oppressor. However righteous deeds will be of no benefit to the animals and disbelievers, and neither can the disbelievers gain any bounties there. Therefore, their matter is severe which can lead to great loss and harm to a person. (Jilaaul-Quloob)

BUSINESS RELATIONSHIPS

There is no difference between Muslim and non-Muslim in matters of monetary dealings. Whatever dealing is correct with a Muslim is correct with a non-Muslim. In the books of ahaadeeth, we find that Rasulullaah ﷺ and the Sahaabah رضي الله عنهم conducted all different forms of dealings with the Jews of Madeenah Munawwarah.

However, the following points should be kept in mind:
a.) These dealings should not lead to close friendships and love relationships between the partners.

b.) No harm should be caused to other Muslims worldly and religious life. For example, if a leader in a community has to deal with them, and there is fear that the difference between kufr and Islam will come out of the hearts of the general Muslim populace by seeing this, or they will begin to do these transactions without keeping the limits in view, then one should abstain from such transactions if the fear is definite or most likely felt. Similar is the case if one feels that a disbeliever or his company will now find it easy to fulfil their religious or impermissible agenda within the Muslims.

يُكْرَهُ لِلْمَشْهُورِ الْمُقْتَدَى بِهِ الِاخْتِلَاطُ إلَى رَجُلٍ مِنْ أَهْلِ الْبَاطِلِ وَالشَّرِّ إلَّا بِقَدْرِ الضَّرُورَةِ لِأَنَّهُ يَعْظُمُ أَمْرُهُ بَيْنَ أَيْدِي النَّاسِ وَلَوْ كَانَ رَجُلًا لَا يُعْرَفُ يُدَارِيهِ لِيَدْفَعَ الظُّلْمَ عَنْ نَفْسِهِ مِنْ غَيْرِ إثْمٍ فَلَا بَأْسَ بِهِ كَذَا فِي الْمُلْتَقَطِ

(الهندية ج ٥ ص ٣٤٦)

The fuqaha have stated that it is makrooh to take castrated people for service as this will lead others to castrate themselves, whereas this is haraam. (Hidaayah, Ikhtiyaar)
From here, we learn that even though some actions may be permissible, but it will lead other Muslims to sin, then due to this danger, permissible actions will become makrooh.

c.) In these dealings, one should not be helping the non-Muslims in non-permissible matters. For example, it is not correct to sell weapons to non-Muslims engaged in fighting Muslims, since one will be assisting them against the Muslims in one aspect.

-وَلَا بَأْسَ بِأَنْ يَبِيعَ الْمُسْلِمُونَ مِنْ الْمُشْرِكِينَ مَا بَدَا لَهُمْ مِنْ الطَّعَامِ وَالثِّيَابِ وَغَيْرِ ذَلِكَ، إلَّا السِّلَاحُ وَالْكُرَاعُ، وَالسَّبْيُ سَوَاءٌ دَخَلُوا إلَيْهِمْ بِأَمَانٍ أَوْ بِغَيْرِ أَمَانٍ (شرح السير الكبير ج ١ ص ١٢٤٢)

d.) The dealing should not include any haraam elements.

Khulaasatul-Fatawa states:
It is permissible but disliked for a Muslim to hire himself out to serve a non-Muslim. Imam Fadhli states, "It is not permissible to engage in such service in which one is disgraced." (Khulaasatul-Fatawa vol. 3 page 149)

The following is mentioned in Umdatul-Qari:
The people of knowledge have stated that it is makrooh (disliked) to serve the disbelievers, unless there is a necessity, with two conditions: a.) the action must be a permissible one b.) the Muslim should not assist him in any action which is harmful to the Muslims. Ibn Muneer states that all the mazahib are unanimous that it is permissible for craftsman to work in their shops for disbelievers. This is not regarded to be disgraceful. Yes, it is not correct for a Muslim to work for him in his house and under him. (Umdatul-Qari vol. 12 page 94)

APPOINTING DISBELIEVERS TO KEY POSITIONS

It is not permissible to appoint disbelievers to key positions in an Islamic state and to grant them control over Muslim matters. Allaah تَبَارَكَ وَتَعَالَى states,

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لاَ تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لاَ يَاْلُوْنَكُمْ خَبَالاً ط وَدُّوْا مَا عَنِتُّمْ ج قَدْ بَدَتِ الْبَغْضَآءُ مِنْ أَفْوَاهِهِمْ ص وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ط قَدْ بَيَّنَّا لَكُمُ الايتِ إِنْ كُنْتُمْ تَعْقِلُوْنَ

O believers! Do not take anyone as a confidant other than your own [people]. They spare no effort in ruining you. They yearn for you to remain in as much suffering. Enmity emanates from their mouths, and whatever is concealed in their hearts is far greater than that. We have expounded the signs to you, if you have intelligence. (Aal-Imraan verse 118)

Imam Jassaas Raazi رَحِمَهُ اللَّهُ writes under the explanation of this verse:
In this verse, there is an indication that seeking help of the disbelievers in the Muslim matters like administration and being a scribe is not permissible. It is narrated that news reached Umar رَضِيَ اللَّهُ عَنْهُ that Abu Moosa Ashari had appointed

a non-Muslim as his scribe. Umar رَضِيَ اللَّهُ عَنْهُ wrote to him reprimanding him and then wrote the above verse i.e. do not give them honour after Allaah تَبَارَكَ وَتَعَالَى has disgraced them. Abu Duhqaanah said to Umar رَضِيَ اللَّهُ عَنْهُ, "Here there is a man from Heerah. We have not seen anyone who has a better memory than him and who can write as well as him." Do you feel that we can appoint him as a scribe? Umar رَضِيَ اللَّهُ عَنْهُ, "Then you have taken him "as a confidant leaving aside the believers." Wasq Roomi says, "I was a slave of Umar رَضِيَ اللَّهُ عَنْهُ. He used to say to me, "Accept Islam. If you accept Islam, I will take your help in the matters related to Muslims. It is not appropriate that I take help in their matters with a person who is not from them." However I refused to do so. He said, "There is no compulsion in (accepting) the Deen." When he was about to pass away, he freed me and said, "Go wherever you wish." (Ahkaamul-Qur'aan of Jassaas vol. 2 page 324)

Allamah Qurtubi رَحِمَهُ اللَّهُ writes under this verse:
Allaah تَبَارَكَ وَتَعَالَى has prohibited the Muslims by this verse that they take the disbelievers, Jews and people of falsehood as confidants, conferring with them in opinions and relying on them in matters. Abu Moosa Ashari عَلَيْهِ السَّلَامُ came to Umar رَضِيَ اللَّهُ عَنْهُ with his books, who was pleased when saw it. He asked where the scribe was so that he could read what he had written to the people. Abu Moosa رَضِيَ اللَّهُ عَنْهُ said that he does not come to the masjid. Umar رَضِيَ اللَّهُ عَنْهُ asked, "Why! Is he impure?" No, he is a Christian," replied Abu Moosa رَضِيَ اللَّهُ عَنْهُ. Umar رَضِيَ اللَّهُ عَنْهُ reprimanded him, said, "Do not make them close when Allaah has made them distant. Do not honour them when Allaah has dishonoured them. Do not place them on positions of trust when Allaah تَبَارَكَ وَتَعَالَى has not considered them as trustworthy. Umar رَضِيَ اللَّهُ عَنْهُ said, "Do not appoint the people of the Book as governors, because they regard bribery as permissible. Seek assistance in your matters and in matters of those under your rule with those who fear Allaah." It was said to Umar رَضِيَ اللَّهُ عَنْهُ, "There is a person here from amongst the Christians of Heerah. There is none who writes better than him. Can he write on your behalf?" Umar رَضِيَ اللَّهُ عَنْهُ said, "I do not take any confidant from those who are not believers." (Qurtubi vol. 4 page 178)

Some scholars are of the opinion that these verses were revealed in connection with the Jews. This is because some of the Muslims who had established contacts

with them prior to Islam because of their being neighbours to each other, or because of their entering into certain agreements, etc. continued these contacts even after embracing Islam. Based on this friendship, some of the Muslims did not exercise any caution in concealing some of the secrets of the Muslims. Other scholars are of the opinion that these verses were revealed in connection with the hypocrites. This is because the Muslims generally considered them to be Muslims due to their claiming to be Muslims. The Muslims therefore did not exercise complete caution when dealing with them. This could have resulted in great harm to the Muslims.

Allaah تَبَارَكَ وَتَعَالَى explicitly warns the Muslims not to make anyone but their fellow Muslim brothers their confidants. This is because none of these groups - whether they be Jews, Christians, hypocrites or polytheists - are your true well-wishers. Instead, they make continual efforts in trying to fool you and thereby cause you harm and entrap you in material and spiritual difficulties. Their sole desire is that you remain in difficulties and that material and spiritual harm afflicts you in some way or the other. The enmity and malice that is in their hearts is far greater [than what they portray]. However, when they are occasionally overpowered by emotions of enmity and rage, they openly say things which are a clear indication of their deep animosity and hatred. Because of their animosity and jealousy, they are unable to control their tongues. It therefore does not behove an intelligent person to take such internally-wicked enemies as his confidants. Allaah has clearly demonstrated the traits of enemies and friends and the rules of friendship. The one who has been endowed with intellect will pay heed to these rules. (Tafseer Uthmaani)

Even though the reason of revelation may be specified, but the ruling is general. (Ruhul-Ma'ani and Tafseer Kabeer). It is therefore not correct:

to appoint any non-Muslims as leaders of Muslims in matters relating to them.

to grant them key posts in an Islamic state

to appoint them to posts which are purely religious in nature e.g. ifta, qadha, etc.

If one wears the garb of kufr as is the condition of the Qadiyanis and Shias, then the ruling regarding them is more severe than other disbelievers.

WORKING FOR NON-MUSLIMS

If the following three conditions are abided to, it will be permissible for work for non-Muslims, otherwise not.

a.) The object of the work and the manner of doing it must be permissible. If the object of the work is for example to create immorality amongst the Muslims, to create misguidance in beliefs and practise or to spread such things which are contrary to Islam (e.g. wine, gambling, photography), then it is compulsory to abstain from choosing such employments and even assisting them. Therefore, working in such places where one is not allowed to perform his fardh salaah on time or he is forced to remove his beard, then it is not permissible to work at such places.

b.) There must be no disgrace or harm to Islam or the Muslims.

c.) There must not be a strong fear that one will fall in love with any of the disbelievers or any of their ways of disbelief. If such a fear exists, then it is not permissible to adopt such an occupation.

RESIDING IN NON-MUSLIM LANDS

The best for a Muslim is to live in an Islamic state, where he can easily practise on Divine commandments. However, today, there really exists no place in the world where one can worship and be obedient to Allaah تَبَارَكَ وَتَعَالَى as is required. Many ahaadeeth prohibit us from residing by non-Muslims.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I am free from every Muslim who stays amongst the polytheists." The Sahaabah enquired as to what distance they should stay away. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "They must not be able to see the fires of one another."

Thereafter Samurah رَضِيَ اللهُ عَنْهُ narrated that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Do not live with the polytheists and do not gather with them. Whoever lives with them and gathers with them is like them." (Tirmidhi no. 1604)

According to the narration of Haakim, "Do not live with the polytheists and do not gather with them. Whoever lives with them and gathers with them is not from amongst us." (Mustadrak no. 2627)

The narration of Bazzaar reads, "Do not live with the polytheists. Whoever lives with them is counted amongst them." (Musnad Bazaar no. 4569)

These narrations show that it is prohibited to stay independently with them.
According to Islamic teachings, living in their environments leads to many evils and harms. One great harm is that eventually a relationship of love is built with them, which has been prohibited in many texts. This absence of love for them is a fort by which a person's Islam, his religious outlook and thoughts, his temperament and his culture is protected. By staying in Muslim societies and keeping relationships with them, a person's beliefs and actions are kept protected. Therefore, even if one lives in a non-Muslim land, he should try as far as possible to live in areas where there are many Muslims and where a masjid and madrasah is nearby. He should ensure that he and his mature children attends the masjid for five times salaah, the women folk should be punctual with salaah at home, children should attend madrasah and the women folk should be encouraged to attend the ta'leem in the area. Whenever pious ulama and jamaats come, one should make an effort to sit in their programs. Ta'leem should be established at homes. Recital of Quraan Shareef in the homes as well as zikr will increase the level of imaan in the homes and be a barrier to evil entering the homes.

LIVING IN NON-MUSLIM LANDS

A few rulings:
1.) If a person loves and honours the disbelievers, their system or their way of life, and with this feeling goes to live in their lands, then there is no doubt in it being prohibited for him to go and live there. Having such love and giving preference to this over a Muslim system or Islamic social structure is such a crime, after which it becomes difficult for a person to protect his Islam.
2.) Going to non-Muslim lands for the teaching and reformation of the minority Muslim inhabitants is not only permissible, but a means of great reward. The condition is that one must have the capabilities, and there must be no fear of the person himself falling into the evils prevalent there. The journeys to non-Muslim lands which were undertaken by the Sahaabah رَضِيَ اللهُ عَنْهُمْ was normally for this purpose. However, who can ever judge himself with the Sahaabah رَضِيَ اللهُ عَنْهُمْ?
Therefore, without choosing the companionship of the ulama and the pious elders, there is a fear that one may become entrapped in misguidance, even though he started off with a wonderful desire of da'wat and reformation.

3.) A person goes to live in a non-Muslim land out of necessity. A few examples are:

a.) He lives in a Muslim land, but he is being unjustly oppressed. His life, wealth or honour are at stake.

b.) A person is having difficulty in providing for his family. He therefore goes to another country where he is able to earn easily for himself and his family.

In these circumstances, it is permissible to go to non-Muslim lands, but the following conditions should be kept in mind:

1.) The Muslim must be able to freely practise his Deeni activities. There should be no restrictions from the side of the government. Under the rule of 'the lesser of the two evils' one should give preference to reside in those countries in which there is less danger to Muslims.

2.) He must not build up a relationship of love with the disbelievers. Due to being in the minority, *mudaaraat* is permissible, as was explained earlier.

3.) He must never attend their religious functions and gatherings.

4.) He should keep a strong check on his family members and keep the following conditions in mind for them as well.

INCIDENTS

LOVE FOR ANY ASPECT OF THE DISBELIEVERS

1.) Shaikh Dahhaan رَحِمَهُ ٱللَّهُ a prominent religious authority who resided in Makkah, mentioned that an aalim (scholar) once passed away and was accordingly buried. Shortly thereafter, another person passed away and his family wanted to bury him in the aalim's grave. Such a practice of burying more than one person in a grave is common in Makkah. But, when his grave was dug open, the body of a beautiful young girl was found instead. Upon closer inspection, they realised that she was European. People were amazed at the strange occurrence. A person from Europe was also present in the gathering. When he saw the face of the girl, he exclaimed, "I know her! She is from France. She is the daughter of a French Christian and used to come for Urdu lessons to me. She had secretly renverted to Islam and I had also given her a number of lessons in Fiqh. She was ill and had recently passed away. I was quite taken aback with her death and left my work to come here." The people then remarked, "We now understand how she ended

up here. She was a pious Muslim. We now need to find out what has happened to the body of the aalim who was buried here." Some people suggested that it might have been transferred to her grave in France. They requested the traveller, when he returned to France after completing his Ḥajj, to dig open the girl's grave to check if the aalim's body was perchance in her grave. They also sent another person with him who could recognise the aalim's face. When the person returned to France, he met with the girl's parents and explained to them what had happened. They were astonished and could not understand how their daughter had ended up in Makkah. They decided to dig open her grave. The parents and a few others proceeded to the graveyard to investigate the strange phenomenon. When they dug open the grave, their prediction proved to be correct. Instead of the girl's body in the coffin, they found the body of the aalim who had been buried in Makkah. Shaikh Dahhaan explained that the French traveller managed to convey the message back to them in Makkah. After hearing the news, people in Makkah began to ponder over the matter. The fact that she had been moved to Makkah was a sign of her acceptance and the reason for her acceptance was clear enough. But, the question remained: why was the aalim's body moved from Makkah to a place of disbelief in France? Why had he been rejected? They decided to approach the aalim's wife, as a wife is normally the most conversant regarding her husband's affairs. They asked her whether she knew of anything that her husband had done, that was contrary to Islamic teachings. She replied, "Nothing! My husband was a pious man. He used to perform Ṣalaah punctually, recite Qur'aan regularly and was constant with Tahajjud Ṣalaah." Again they requested, "Please think carefully. His body has been transferred from Makkah to France. There must have been something within him that was contrary to Islam." She replied, "Yes. There was one thing which I found quite offensive about him. When he used to fulfil his desires and intended to perform ghusl, he would remark, 'How good is the way of the Christians! Ghusl is not compulsory upon them after marital relations.' " Upon hearing this, they remarked, "This is it! Allaah تَبَارَكَ وَتَعَالَى transferred his body to the land of those people, whose system he had preferred over the system of Islam." (Haḍrat Thanwi Ke Pasandida Waqiʿaat page 177)

Qaadi Iyyaad رَحِمَهُ ٱللَّهُ said, "Hence we regard as a kaafir everyone who follows a religion other than the religion of the Muslims, or who agrees with them, or who has doubts, or who says that their way is correct, even if he appears to be a

Muslim and believes in Islam and that every other way is false, he is a kaafir. (Al-Shifaa bi Tareef Huqooq al-Mustafaa vol. 2 page 1071)

2.) Moulana Thanwi رَحِمَهُ اللَّهُ mentioned, "I remember an incident. A pious person came out on Holi (a religious festival of the Hindus.) He found all the things around him, including the animals, coloured. On the way, he came across a donkey. He began laughing and said, "No one has coloured you." He then placed some colouring of the paan on the donkey. After his demise, some-one saw him in a dream and asked him his condition. He replied that he was commanded to be taken with those people who celebrated the Holi festival. (Ilaajul-Kibr (Lecture of Moulana Ashraf Ali Thanwi رَحِمَهُ اللَّهُ))

LOVE FOR DISBELIEVERS

1.) The following is the transcript of a lecture given by Sheikh Muhammad Abdul Jabbar:

A woman writes: could you explain to me, did my husband die a good death or did he die a bad death? She writes that on one occasion she and her husband were sitting down and watching a football match. We were watching a football match because my husband really loved football and he was a supporter of Alan Shearer. He loved him. On his clothes he had an autograph by Alan Shearer. In his bedroom he had pictures of Alan Shearer. He had cards of Alan Shearer. She says one evening when my husband and I were sitting down, my husband said his back was hurting and his legs have become weak. She says she phoned the ambulance and after about 20 minutes the ambulance arrived. They brought a stretcher in, she says, and they put my husband on it and when they did this my husband grabbed my hand and said, 'Look after the children.' I said to my husband that in 20 minutes you will be in the hospital and you will be back out. They walked towards the ambulance and, she writes, my husband was looking at the house. It was like he was not going to return. The ambulance took them to the hospital. They checked my husband and we were told that he was dying of cancer and the cancer was so severe it had reached his brain. She writes that they put the machines on her husband and they said her husband would only last a couple of days or a few hours, so make the most of it. She sat next to her husband holding his hand and instructed him to say La ila ha illallah. Her husband

looked out the window and all of a sudden started laughing. He started laughing. His laugh was so loud that the nurses and doctors came in. And when the doctors came in, she says her husband's body lifted from the middle. And he started screaming and saying, 'I'm Alan Shearer, I'm Alan Shearer.' The machines turned off. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "You will die the way you lived." If you lived a life of disobedience and a life of sin then you will die the same way and you will be resurrected the way you died. May Allaah تَبَارَكَ وَتَعَالَى save us! (Taken from website of Jamiat KZN)

2.) Moulana Thanwi رَحِمَهُ اللهُ narrated the following episode, which he heard from Moulana Muhammad Ya'qub رَحِمَهُ اللهُ: "It happened prior to the 1875 mutiny (i.e. the uprising against the British). A wealthy Pathan resident of the town of Jalalabad, dist. Muzaffarnagar, had supported the Hindus in the construction of their shrine. The wealthy Pathan after sometime became very ill. Molvi Ghulaam Husain Saheb who was a hakeem in Thanabovan, and also among the auliya, went to Jalalabad to attend to another patient. The wealthy man's relatives called the hakeem to attend to him. After feeling his pulse, the hakeem said that there was no longer any hope for the sick man (i.e. the wealthy Pathan). So saying, he stood up to leave, but the sick man grabbed his hand and implored: For Allah's sake don't leave me. Just now two men with a cage of fire appeared in front of me, telling me that they will be taking me away locked in that cage. When you appeared, they moved off saying that they would soon return to take me. If you go they will come. Thereafter the man died. Several people in their dreams were instructed to abstain from all acts of isale-thawab for this man because he had died a kafir. Na-uthubillah!"
Moulana Thanwi رَحِمَهُ اللهُ added, "a.) The barkat of the Ahlullaah (Auliya) is such that the Angels of Punishment withdrew. b.) Some sins while thought to be insignificant are exceptionally grave in the ultimate end. Participation in the customs and festivals of the non-believers is of this kind. (Abna-e-Qadeem website)

3.) Mujaddid Alf Thaani رَحِمَهُ اللهُ had written a lengthy letter to Khwaja Abdullaah and Khwaja Ubaidullaah, the two sons of his Sheikh, Khwaja Baqi Billah, in which the following is mentioned,

“Once this weak one went to visit a sick person, who was on the throes of death. When I turned my spiritual attention to him (tawajjuh), I found that his heart was covered with layers of darkness. I made intention to remove these layers, but there was no benefit. After pondering for some time, I realized that these layers of darkness were created due to the qualities of kufr which were concealed within him. These layers were formed as a result of having love for kufr and keeping friendship with the disbelievers. These layers of darkness could not be removed with spiritual attention (tawajjuh).” (Letter no. 266 of Maktoobaat Imam Rabbani vol. 1 page 483)

4.) Imam Qurtubi رَحِمَهُ ٱللَّهُ mentions an eye-opening incident of a man in Egypt, who would frequent the masjid, give the adhaan and perform Ṣalaah regularly. His life was illuminated with the beauty of worship and obedience to Allaah تَبَارَكَ وَتَعَالَى. One day, he climbed the minarat of the masjid to give the adhaan as was his habit. Just below the minaarat, lived a Christian family. As the mu’adh-dhin cast his glance at the Christian home, his gaze fell upon the Christian man’s daughter. He was overawed by her beauty and left the adhaan. Instead, he descended and entered her home. When she saw him, she asked, “What do you want?” He replied, “I desire you!” She asked, “Why?” He replied, “You have stolen my heart and have taken control of me.” She said to him, “I cannot accept such a sinful invitation from you.” He asked, “Can I then not marry you?” She replied, “You are a Muslim and I am a Christian! My father will never allow me to marry you.” He then asked, “Should I become a Christian?” She answered, “If you so wish.” The man converted to Christianity and remained with her. Later that day, as he was climbing upon the roof of the house, he slipped and fell to his death. He did not succeed in marrying her and lost his faith in the process. May Allaah تَبَارَكَ وَتَعَالَى protect us from an evil death. (At Tadhkirah vol. 1 page 39)

5.) A man by the name of Abdah ibn Abdur Raheem participated in many military campaigns against the Romans. On one particular campaign, when the Mujaahideen had surrounded a Roman city, his gaze fell upon a woman in a fortress. He was infatuated by her beauty and sent her a message, asking how he could reach her. She replied, “When you have conquered the city, you may come up to me in the fortress.” He did as she had advised. From then onwards, he spent

all his time with her, instead of the Muslim army. The Muslims were deeply distressed by this. Eventually, they went up to the fortress and asked him, “What has happened to the Qur’aan you knew? What has happened to your knowledge? What has happened to your fasting? What has happened to your jihaad? What has happened to your Ṣalaah?” He replied, “I have forgotten the entire Qur’aan, except these two verses, ‘‘Often will those who disbelieve wish that they were Muslims. Leave them to eat and enjoy, and let them be preoccupied with false hope. Soon they will come to know!” (Al-Ḥijr verse 2-3) I now also have wealth and children amongst these people.” (Al-Bidaayah Wan-Nihaayah page 640)

6.) It is related that a group of people were once seated in the company of Hasan Basri رَحِمَهُ ٱللَّهُ, when some men passed by, dragging along with them a body of a dead man. When Hasan saw the dead man, a glint of instant recognition could be discerned in his eyes and he fell unconscious from the shock of some memory that had just been rekindled. When he regained consciousness, his companions asked him what was wrong with him. He said, “This man – referring to the dead man being dragged along on the ground – used to be one of the best worshippers and one of the most renowned ascetics in the world (renouncing all the temporary pleasures of this world because he was so busy and devoted to worship). One day he left his home, intending to go to the masjid to pray; but on the way, he saw a beautiful young Christian women who became an immediate temptation to him. When he proposed to her, she refused, saying, “I will not marry you until you become an adherent of my religion (Christianity).” He went on his way, but as time went on, his yearning for her continued to increase. He then succumbed to her wish and exited from the fold of Islaam. After he became a Christian and some time passed, the woman came out to him from behind the curtain and said, “You are a man who is bereft of goodness. You have forsaken your religion, which was important to you for your entire life, simply for the sake of a lust that is of no value. Indeed, I too am forsaking my religion, but not for the same reason. I am doing so in order to achieve a blissful existence that never comes to an end, an eternal existence under the care of the One, the Self-Sufficient.” She then recited the entire Surah Ikhlaas. When the people had heard

about what she had said, they approached her and asked, “All along, you had this surah memorized?”

“No,” she answered. “By Allaah, I had never known it before. But after this man continued to insist upon having me, I saw a dream; I saw Hellfire, and my place in it was shown to me. I became terrified and panic-stricken. Maalik – the gatekeeper of the Hellfire – said to me, ‘Do not be afraid or sad, for Allaah has ransomed (i.e. saved) you with this man (i.e., he will take the place in Hell-fire that you would have taken had not Allaah saved you).’ He then took me by the hand and admitted me into Paradise. Seeing a line written inside of it, I read it; among what was written were these words, “Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfooz).” (Ra’d verse 39) He then recited Surah Ikhlaas to me, and I began to repeat it. Then I woke up and had it (Surah Ikhlaas) memorized.” Hasan Basri رَحِمَهُ ٱللَّهُ then said, “The woman then embraced Islaam, and the man – whose corpse you just saw being dragged away – was killed for having apostatized. And I ask Allaah to make us firm and steadfast upon guidance and to grant us safety and success.” (Bahrud-Dumoo’ of Ibnul-Jawzi page 77)

INCIDENTS OF MUSLIM CHARACTER AND JUSTICE WITH NON MUSLIMS

1.) Samarqand was conquered by Saʿeed ibn Uthman رَحِمَهُ ٱللَّهُ during the Umayyad dynasty by means of a truce with the local inhabitants. Later, in 96 Hijri, during the reign of Waleed ibn Abdul Malik, it was again conquered by Qutaiba ibn Muslim رَحِمَهُ ٱللَّهُ. This second conquest took place against the spirit of Islam, as the existing truce was broken and it was occupied without any warning of an attack. According to the Qur’aan, Muslims are prohibited from waging war against a nation with whom a peace treaty is in place. The inhabitants accepted the conquest reluctantly, fearing retaliation from the Muslims. When ʿUmar ibn ʿAbdul ʿAziz رَحِمَهُ ٱللَّهُ became the Khalifah in the year 99 Hijri, his reputation for justice and dislike for oppression reached the non-Muslims of Samarqand. They sent a delegation to him complaining of the unjust conquest of their city. The Khalifah wrote to Sulaiman ibn Abu Sarḥ, the governor of Samarqand, instructing him to appoint a judge to settle the case.

The judge called for witnesses from the army of Qutaibah ibn Muslim رَحِمَهُ ٱللَّهُ, who testified that the Muslim general had indeed broken the truce and attacked

without warning. His judgement was that the Muslim army, under the command of Qutaiba, had to immediately leave Samarqand. He further instructed all the Muslims, who had entered Samarqand after the conquest, to also leave and commanded a return to the truce that had existed at the time of the first conquest.
The verdict shocked the inhabitants of Samarqand as they had never expected justice of this magnitude. The command of the judge, instructing the Muslims to leave Samarqand after they had established themselves in the area for seven years, displayed the overwhelming justice of Islam. They immediately convened amongst themselves and sent a delegation to the governor, informing him of their pleasant surprise at the verdict in their favour. They waived their right and asked the Muslims to remain in Samarqand, as they were convinced that the Muslims were not a threat to them. This event caused many of the non-Muslim inhabitants of Samarqand to accept Islam. (Futuhul Buldan page 593)

2.) Ali رَضِيَٱللَّهُعَنْهُ was walking in the market place when he saw a shield, which had been stolen from him some time ago, in the possession of a Jew. He confronted the Jew and informed him that the shield belonged to him. The Jew refused to return it and claimed that it was his. ʿAli رَضِيَٱللَّهُعَنْهُ decided to take the matter to court and requested Qadi Shuraih to settle the dispute between them. Qadi Shuraih was the Muslim judge of Kufa at the time and had been appointed by Ali رَضِيَٱللَّهُعَنْهُ himself. The following discussion took place in court:
Shuraih: O Amir al-Mu'mineen, what is your claim?
Ali: This shield belongs to me. It was stolen from me some time ago.
Shuraih: What do you have to say, O Jew?
Jew: The Amir al-Mu'mineen is a grave liar! The shield is mine.
Shuraih: Ali, do you have any witnesses?
Ali: Yes. Ḥasan, my son, and Qunbar, my slave, are my witnesses.
Shuraih: The testimony of your slave is acceptable but your son cannot testify in your favour.
Ali رَضِيَٱللَّهُعَنْهُ lost the case. He turned to the Jew, saying, "You may keep the shield."
Jew: The Amir al-Mu'mineen brought me to a Muslim judge and is pleased with the judgment passed against him! You have spoken the truth, O Ali. The shield

was yours all along. I picked it up one day, after you had dropped it. I declare that there is no god but Allaah and that Muḥammad is his messenger."
Ali رَضِيَ اللَّهُ عَنْهُ gave the shield to him anyway. He, thereafter, remained faithful to Ali رَضِيَ اللَّهُ عَنْهُ until he was killed in the battle of Siffin. (Hayatus Sahabah vol. 1 page 193)

3.) Once during the days of the British rule of India, a dispute arose between the Hindus and Muslims in Muzaffarnagar District, Kandhla, over a piece of land which both of them claimed as their place of worship. They referred the matter to the English ruler of the district. He heard the case and evidence presented by both parties, but could not reach a verdict. He asked the Hindus, "Is there a Muslim in the area whose word you trust."
The Hindus replied, "Yes, we do," and they mentioned the name of a Muslim scholar. The ruler, thereupon, summoned the Muslim scholar to his court. When the messenger came to summon the scholar, he replied, "I cannot come because I have taken an oath never to look at the face of an Englishman."
The ruler was informed of his response and he sent another message, saying, "He need not look at my face, but the gravity of the matter in dispute requires his testimony." The scholar agreed and came to the court. He stood with his back turned towards the ruler and declared, "The Hindus are right. The land in dispute belongs to them."
The ruler decided accordingly. The Muslims lost the case, but truth scored a magnificent victory. A number of Hindus embraced Islam that very day. (Madha Khasiral Aalam Bi Inhitatil Muslimeen page 280)

4.) Qadi ibn Shaddad was the personal advisor of Salahuddin Ayyubi رَحِمَهُ اللَّهُ. They travelled together on a number of expeditions. He explains: "I was riding in the service of Salahuddin in an expedition against the Europeans, when a soldier brought a woman to us. She was crying uncontrollably and repeatedly beating her chest. It was obvious that she was seriously traumatised.
The soldier explained, "This woman has come from the European ranks and asked to be taken to the Sulṭan, so I brought her here." The Sulṭan asked an interpreter to question her regarding her story.
She explained, "Muslim thieves entered my tent last night and stole my baby girl. I have been crying out for help throughout the night. I was advised by my ruler,

‘Approach the Muslim Sultan, who is known to be very merciful. We will permit you to go to him and seek his assistance in finding your child.’ They then directed me to you. I have no hope of finding my child except through you.”
The Sultan was overwhelmed with compassion for her and tears flowed from his eyes. Driven by his sense of generosity, he commanded one of his soldiers to proceed to the market at the army camp and enquire regarding the child. He placed some money in the soldier’s care with the instruction that the child be bought and returned. The case was heard early that morning, and within an hour, the soldier returned on horseback, carrying the little child on his shoulder. When the woman saw her child, she fell to the ground, throwing dust over her face in relief.
The people who saw her, could not help but shed tears over her plight. She then raised her head towards the heavens and uttered some words which we could not understand. Her child was returned to her and she was escorted back to her camp.” (The Life of Saladin page 41; An-Nawaadirus Sultaniyyah)

5.) Hasan Al-Basri رَحِمَهُ ٱللَّهُ had a Christian neighbour who had a toilet on the top of his house. Urine used to seep through from the toilet into the house of Hasan Al-Basr رَحِمَهُ ٱللَّهُ who ordered that a container be placed beneath that area so that the drops would fall therein. At night, he would dispose of the contents. Twenty years passed in this way.
One day, he was ill and his Christian neighbour came to visit him. When he noticed what was going on, he asked, “How long have you been patiently bearing my filth?”
Hasan Al-Basri رَحِمَهُ ٱللَّهُ replied, “Twenty years.”
On hearing this, he removed his traditional Christian garment and immediately accepted Islam. (Al-Imta’ Wal Mu’ānasah vol. 2 page 129)

6.) A fire-worshipper owed a sum of money to Imam Abu Hanifah رَحِمَهُ ٱللَّهُ. One day, Imam Abu Hanifah رَحِمَهُ ٱللَّهُ decided to request for payment, and set out to meet him at his home. As he approached the door, he unknowingly stepped upon some impurity, which stuck to his shoe. In his attempt to shake it off, a portion of it landed up on the wall of the fire-worshipper's home. The Imam now found himself in a dilemma. “If I leave it on the wall, it will result in an unpleasant stain,”

he thought, “and if I scrape it off, the sand will be removed. In either case, the wall will be damaged.”
Still pondering over his predicament, he knocked on the door and a servant opened. The Imam advised her to inform her master that he was waiting at the door. The fire-worshipper arrived and, thinking that the Imam had come to claim his dues, began to make excuses.
Imam Abu Hanifah رَحِمَهُ ٱللَّهُ immediately stopped him and said, “Never mind the debt, a matter of greater importance has developed.” He then explained what had occurred with the wall and asked, “How do we clean it without damaging it further?”
The fire-worshipper was amazed at the Imam's concern for his wellbeing and replied, “Before purifying the wall, I prefer to purify my soul.” With these words he accepted Islam. (Tafseer Kabeer of Razi vol. 1 page 241)
Note: Seeing to the well-being of others often touches the cords of the heart and leads to the triumph of truth and goodness. On the other hand, being oppressive, hurtful or inconsiderate draws the wrath of Allaah تَبَارَكَ وَتَعَالَىٰ and the enmity of man.

7.) During the Khilafah of Umar ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ, a Christian woman from Egypt complained to him that her house was included into the Masjid by Amr ibn Al-Aas despite her reluctance. Amr explained that his action was justified as it would benefit the worshippers who had difficulty performing salaah in the available space. He also offered her in excess of the value of the property, but she refused the offer. When the matter was brought to the attention of Umar رَضِيَ ٱللَّهُ عَنْهُ, he ordered that the land be returned to her. (Ṣafhaat Raa’idah Fi Masiratil Adaalah page 160)

May Allaah تَبَارَكَ وَتَعَالَىٰ grant us true understanding of Deen and practise in accordance to His commands! Aameen

Moosa Kajee
15 Rajab 1441/ 10 March 2020
Darul-Uloom Azaadville