

Relations with non-Muslims

— Teachings of the Prophet of Mercy (Sallallahu alaihi wa sallam)

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Published by

Abul Hasanaat Islamic Research Center

Misri Gunj,

Hyderabad. 500 064

Ph No: 040-64534568, 8142447786

www.ziaislamic.com

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- Title** : Relations with non-Muslims and the teachings of the Prophet of Mercy (Sallallahu alaihi wa sallam)
- Author** : Mufti Syed Ziauddin Naqshbandi Qadri Shaykh
Ul Fiqh, Jamia Nizamia
- Translator** : Dept. of Translation, AHIRC
- First edition:** Urdu: 2012 / English 2012
- Copies** : 1000
- Price** : 30
- Publisher** : Abul Hasanaat Islamic Research Center. (Ph. No. 040-24469996)
- Composing** : Abul Barakaat Composing Center

Available from:

- Jamia Nizamia, Shibli Gunj, Hyderabad, AP
Abul Hasanaat Islamic Research Center, Misrigunj, Hyd.
- Deccan Traders, Charminar, Hyd.
Arshi Kitab Ghar, Mir Alam Mandi, Hyd.
Abul Barakaat Atariyaat, Opp. Naqshbandi Chaman, Hyd.
- Maktaba Faizan-e-Abul Hasanaat, Misrigunj, Hyd.
Maktaba Taiba, Moti Masjid, Nayapul, Hyd.
Minhaj Ul Quran, Mughalpura, Hyd.
Arsh Mobiles, Ansari Road, Hyd.
Maktaba Rifah-e-Aam, Gulbarga.
Tasaaneef Hazrat Bandanawaz, Gyarah Seedhi, Gulbarga.
Haashmi Mahboob Kutub Khana, Turk Masjid, Bijapur
Other book sellers in and around the city.

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Translators' note

Nowadays, many opinions abound as to what Islam says about non-Muslims. Most of them are incorrect. However, there is a great eagerness among the non-Muslims themselves to find out what Islam actually says in this regard. This book fulfils this acute need and provides authentic information about the relations of Muslims and non-Muslims. Especially, this book will prove to be a great help for the youth of the Muslim community.

This book has been rendered into English by the Department of Translation, Abul Hasanaat Islamic Research Center and has been uploaded on the bilingual Islamic website www.Ziaislamic.com as well. Apart from this book, other books of the Mufti are present on the website (please see at the end of the book) and are awaiting publication.

We have made all efforts to keep this book as error-free as possible. In spite of all this, if any errors have crept in, they are the sole responsibility of the Dept. of Translation and/or the Dept. of Publication and not of the author himself. Any errors brought to our notice will surely be rectified in future editions.

We are really thankful to Professor Dr. Badiuddin Sabri who read through the whole translation and rewarded us with his suggestions and corrections. May Allah reward him amply for his effort.

May Almighty Allah accept this humble effort.

Almighty Allah is the Lord and sustainer of all people, in all realms and the Holy Prophet (Sallallahu alaihi wa sallam) is the Prophet of Mercy for one and all. Neither is Almighty Allah, the sustainer for any particular nation/s nor is the mercy of the Holy Prophet (Sallallahu alaihi wa sallam) limited to any particular class or sect or nation. India is a democratic country. People of various religions live here. The merciful teachings of Islam benefit all of them.

Wherever Muslims live, be it Europe, Africa, Asia or anywhere else, Islam stresses that regardless of belonging to any country or nation, Muslims should treat other people nicely. Islam negates discrimination based on ethnicity or race and summarily rejects such prejudices. Islam teaches that only on the basis of humanity all people, regardless of their ethnicity, should be respected.

Muslims are living in non-Muslim countries and non-Muslims are taking up residence in Islamic countries. In this context, the question that how Muslims should treat and behave with non-Muslims becomes all the more important, so that our young generation, which is studying in colleges, etc. and is a target of anti-Islamic propaganda should learn the truth about the merciful teachings of Islam.

Islam safeguards human rights

Nowadays human values are being trampled upon. Humanity is being crushed in the name of vengeance. Oppression and harassment of others has become the order of the day. People have fallen from ideal moral and ethical values.

On one hand, we have this sad state. On the other, through its media, the western world reiterates and reinforces the notion that

it (the western world) is the promoter and protector of human rights and that Islam has no recognition of human rights. People who aren't aware of the true Islamic teachings, especially the young generation, are being affected by this false propaganda.

The fact is that the western world has been harping about human rights since about the mid 20th century, but the Holy Prophet (Sallallahu alaihi wa sallam) has granted humanity its rights 1400 years ago and honored it. In that era of discrimination and barbarity, the Holy Prophet (Sallallahu alaihi wa sallam) not only granted rights but safeguarded them as well

Today, decisions are made on the basis of ethnicity and discriminations are made on the basis of race, caste, etc. The Holy Prophet (Sallallahu alaihi wa sallam) didn't permit any such discriminations in His judgments. He revealed the value of basic human values, safeguarded them and turned those people who were on the brink of disaster to beacons of guidance for the ages to come. The Holy Prophet (Sallallahu alaihi wa sallam) didn't declare superiority and excellence among human beings to be a function of one's ethnicity or culture or any such thing. Instead, He said that only piety decides the superiority and excellence of an individual. There is a Hadith:

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ
لِعَرَبِيٍّ عَلَىٰ أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَىٰ عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَىٰ أَسْوَدَ
وَلَا لِأَسْوَدَ عَلَىٰ أَحْمَرَ إِلَّا بِالتَّقْوَىٰ

O people! Be aware that your Lord is One, your father is one (meaning Hadhrat Adam (May peace be upon him)). No Arab is superior to a non-Arab only by virtue of being an Arab. No non-Arab is superior to an Arab only by virtue of being a non-Arab.

No white complexioned person is superior to a black one and no black person is superior to a white-complexioned one, except by piety.¹

The Merciful Lord Almighty

Almighty Allah is most merciful on His creation. In the beginning of the Holy Quran when Almighty Allah introduces Himself, He did so with 3 of His attributes:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . الرَّحْمَنِ الرَّحِيمِ

All praise be to Allah alone, the Sustainer of all the worlds. Most Compassionate, Ever-Merciful,²

Surah Fatiha which is like a foreword to the Holy Quran has a mention of these 3 attributes. All these 3 attributes show the mercy and benevolence of Almighty Allah. All the rules of Islam are but detailed explanations and interpretations of Surah Fatiha and will have the attribute of mercy in them as a predominant factor. Why not? The mercy of Allah is for each and every person, for every strip of land and for every thing in this world as the Merciful Lord says:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy encompasses everything.³

¹ Musnad Imam Ahmed bin Hambal, Hadith No. 24204

² Surah Fatiha (1:1,2)

³ Surah A'araaf (7:156)

The extent of Allah's mercy

There is a Hadith in Sahih Muslim about the mercy of Allah:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِنَّ لِلَّهِ مِائَةَ
رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ
فَبِهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعَطِفُ الْوَحْشُ عَلَى وَلَدِهَا
وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ

Translation: Hadhrat Abu Hurairah (May Allah be well pleased with him) narrates that the Holy Prophet (Sallallahu alaihi wa sallam) said: Indeed, Almighty Allah has 100 mercies. He has distributed 1 mercy (of those 100) among the genies, humankind, animals and insects. It is because of that mercy people are benevolent with each other. Only because of this do they treat each other with grace and kindness and it is only because of this that barbaric animals are compassionate on their young ones. Almighty Allah has postponed His 99 mercies to the Day of Judgment when He will treat His slaves with mercy⁴.

Another Hadith in Sahih Muslim has the following words:

فَمِنْ ذَلِكَ الْجُزْءِ تَتَرَاحَمُ الْخَلَائِقُ حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ
وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ

Translation: It is because of that unit of mercy that the creation treats each other mercifully and affectionately so much that an

⁴ Sahih Muslim, Kitab Ut Tauba, Babun Fi S'iyati Rahmatullahi Ta'ala Wa Innahaa Sabaqat Ghazabahoo, Hadith No. 7150

animal removes its hoof from over its young one lest it should harm the young one⁵.

How merciful should that Lord Almighty be if only one part from His mercy has made love, tenderness and compassion so common in the world!

The Prophet of Mercy (Sallallahu alaihi wa sallam)

The Holy Prophet (Sallallahu alaihi wa sallam) is mercy personified not only for all nations and sections of the society, but for all the realms as well. Almighty Allah says in the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.⁶

The mercy of the Holy Prophet (Sallallahu alaihi wa sallam) is not limited to Muslims alone, but includes non-Muslims as well. The disbelievers of Makkah had crossed all bounds in tormenting and oppressing Muslims. The Companions had to leave their homes and hearths and emigrate to Madina. The Holy Prophet (Sallallahu alaihi wa sallam) also emigrated to Madina. They attacked Madina a number of times. The Holy Prophet (Sallallahu alaihi wa sallam) was requested to curse the non-Muslims, but even then He gave the whole world a message of mercy. There is a Hadith in Sahih Muslim:

⁵ Sahih Muslim, Kitab Ut Tauba, Babun Fi S'iatih Rahmatullahi Ta'ala Wa Innahaa Sabaqat Ghazabahoo, Hadith No. 7148

⁶ Surah Ambiya (21:107)

عَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَيَّ الْمُشْرِكِينَ قَالَ «
إِنِّي لَمْ أُبْعَثْ لِعَانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً

Translation: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him), he says: The Holy Prophet (Sallallahu alaihi wa sallam) was requested: O Prophet of Allah (Sallallahu alaihi wa sallam)! Supplicate against the non-Muslims. The Holy Prophet (Sallallahu alaihi wa sallam) said: I have not been sent as a curser, but the fact I have been sent as mercy⁷.

A similar Hadith is there about the clan of Thaqeef, who were non-Muslims. There is a Hadith in Jame' Tirmidhi:

عَنْ جَابِرٍ قَالَ قَالُوا يَا رَسُولَ اللَّهِ أَخْرَقْتَنَا نِبَالَ تَقِيفٍ فَادْعُ اللَّهَ
عَلَيْهِمْ. قَالَ «اللَّهُمَّ اهْدِ تَقِيفًا

Translation: It is narrated on the authority of Hadhrat Jabir (May Allah be well pleased with him), he says: O Prophet of Allah (Sallallahu alaihi wa sallam)! The arrows of the clan of Thaqeef have destroyed us. You please supplicate against them. The Holy Prophet (Sallallahu alaihi wa sallam) said: O Allah! Guide the clan of Thaqeef!⁸

The world has seen many examples of sworn vengeance. They lead to bloodshed, destruction of life and limb, but even on these

⁷ Sahih Muslim, Kitab Ul Birri Was Silati, Babun Nahi 'An La'anid Dawaabbi Wa Ghairahaa, Hadith No. 6778

⁸ Jame' Tirmidhi, Kitab Ul Manaqib, Babun Fi Thaqeef Wa Bani Haneefata, Hadith No. 4322

occasions, the Holy Prophet (Sallallahu alaihi wa sallam) gave the message of peace instead of vengeance.

There are various examples of this in the canons of Hadith and the biographies of the Holy Prophet (Sallallahu alaihi wa sallam).

Directive to treat others with mercy

The Holy Prophet (Sallallahu alaihi wa sallam) has instructed us to treat others with mercy and benevolence. There is a Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ

Translation: It is narrated on the authority of Hadhrat ‘Abdullah bin ‘Amr (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: The Lord Almighty is Benevolent on those who deal with others with mercy. Be merciful to the dwellers of the earth and the Lord of all worlds will be merciful with you⁹.

There is another Hadith in this regard:

اتقوا الله وارحموا ترحموا ولا تباغضوا

Translation: Fear Allah! Have mercy on the creation and you will be treated with mercy and don't harbor mutual enmity!¹⁰

⁹ Jame' Tirmidhi, Babu Ma Ja'a Fi Rahmatin Muslimeen, Hadith No. 2049; Sunan Abu Dawood, Kitab Ul Adab, Babun Fir Rahmati, Hadith No. 4943

¹⁰ Kanz Ul 'Ummal, Kitab Ul Mawaa'idh Wal Hikam Min Qismil Aqwaali, Al Mawaa'idh Wat Targheebaat, Al Faslul Awwal, Hadith No. 43097

The Holy Prophet (Sallallahu alaihi wa sallam) has exhorted us to be merciful and benevolent with others. There is a Hadith in Mo'jam Kabeer Tabarani:

عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَلْقُ كُلُّهُمْ عِيَالُ اللَّهِ، فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ أَنْفَعُهُمْ لِعِيَالِهِ.

Translation: It is narrated on the authority of Hadhrat ‘Abdullah bin Mas’ud, he says that the Holy Prophet (Sallallahu alaihi wa sallam) said: The whole creation is the family of Allah and the most loved among all human beings is the one who benefits His creation the most.¹¹

Egypt was yet to be conquered, but the Holy Prophet (Sallallahu alaihi wa sallam) instructed the Companions beforehand that they should treat the Egyptians mercifully and benevolently. There is a Hadith in Sahih Muslim:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ الْمَهْرِيِّ قَالَ سَمِعْتُ أَبَا ذَرٍّ يَقُولُ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- «إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذَكَّرُ فِيهَا الْقِرَاطُ فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا

Translation: It is narrated on the authority of Hadhrat ‘Abdur Rahman bin Shumasa Al Mahri (May Allah be well pleased with him) says: I heard Hadhrat Abudhar (May Allah be well pleased with him) say: The Holy Prophet (Sallallahu alaihi wa sallam) said: Very soon you will conquer a place in which the custom of Qeeraat will be followed. So, accept my emphatic advice to treat

¹¹ Mo'jam Kabeer Lit Tabarani, Hadith No. 9891

them nicely as your respecting them and being affectionate with them is their right.¹²

The Holy Prophet (Sallallahu alaihi wa sallam) has ordered Muslims to treat those who live on the earth with mercy, to be merciful with all creation, which includes non-Muslims as well. This shows that the Holy Prophet (Sallallahu alaihi wa sallam) has taught Muslims to treat non-Muslims with mercy and benevolence.

Muslims are mercy personified

Muslims are mercy and peace personified. They are the standard bearers of peace and are a means of benefit for the entire humanity.

From Arabia to Asia, Europe to Africa, Africa to Asia wherever Muslims went, they carried the message of peace and safety, of justice and equity and of kindness and benevolence. They changed the atmosphere of the society which was filled with fear and terror to one of peace and security.

Their impeccable morality, the fairness of their dealings, their equity and integrity, their love and brotherhood, their clemency and warmth cleared the clouds of enmity and prejudice and the flowers of justice and fairness blossomed forth.

Muslims living in non-Muslim countries

Islam absolutely allows Muslims to settle in a non-Muslim country provided the rules of Islam can be followed. Emigration is not necessary for Muslims but is allowed only when the need

¹² Sahih Muslim, Kitabu Fadhlis Sahaabati, Babu Wasiyatini Nabiyyi Bi Ahli Misr, Hadith No. 6657

arises as Prophet Muhammad (Sallallahu alaihi wa sallam) told the Companions in Makkah:

لو خرجتم إلى أرض الحبشة فإن بها ملكا لا يظلم عنده أحد وهي
أرض صدق، حتى يجعل الله تعالى لكم فرجا مما أنتم فيه

Translation: It is good if you go to Abyssinia because the king of that land is such that in his land nobody is oppressed. It is the best land until Almighty Allah opens a better way for you.¹³

In the same way the Holy Prophet Sallallahu alaihi wa sallam ordered the Companions to go to Abyssinia even though the king of that land was non-Muslim and the government was a non-Islamic one.

The travels of the Companions to non-Muslim lands and their settling down in those lands is well established. When Islam permits Muslims to live in non-Muslim lands, the question is how should our relations with them be? The Holy Quran and the Hadith have clear commandments about this. When Muslims go to any non-Muslim land and settle down there, then through the passport and the visa they make a kind of promise to follow the country's laws. To fulfil this promise is necessary. As Almighty Allah says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And always fulfil the promise. No doubt, the promise will be questioned about.¹⁴

¹³ Subul Ul Huda War Rashad, Jima' u Abwaabi Ba'adhil Umooril Kaainati Ba'ada B'ithatihee Sallallahu alaihi wa sallam, Al Babus Saadis, 'Ashara Fil Hijratil Oola Ilal Habsha Vol. 2, Pg. No. 363

¹⁴ Surah Bani Israil (17:34)

Helping weak and needy non-Muslims

Almighty Allah has made the Holy Prophet (Sallallahu alaihi wa sallam) very gentle, affectionate and benevolent. Those laudable attributes of the Holy Prophet (Sallallahu alaihi wa sallam) which were described by Hadhrat Khadija Kubra (May Allah be well pleased with her) are:

إِنَّكَ لَتَصِلُ الرَّحِمَ ، وَتَحْمِلُ الْكَلَّ ، وَتَكْسِبُ الْمَعْدُومَ ، وَتَقْرِي
الضَّيْفَ ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

Translation: You maintain good relations with relatives, i.e. you fulfill the rights of the relatives. You share the burden of the weak i.e. you take the burden of old, handicapped, weak non-Muslims on yourself. You share your income with the needy and the poor. You host guests and help those needy people who are on the path of truth.¹⁵

This is about the time when all those who lived in that society were non-Muslim. The Holy Prophet (Sallallahu alaihi wa sallam) had not yet declared His Prophethood. He treated relatives nicely, financially helped the poor and the needy, hosted guests, helped people in difficulties. Who were all these people? All of them were non-Muslim. This obviates that the Holy Prophet (Sallallahu alaihi wa sallam) treated non-Muslims with affection and helped them in their times of need.

This shows Muslims that they should treat their non-Muslim relatives nicely. They should help those non-Muslims who are in need. They should host non-Muslim guests and should help those non-Muslims who are facing difficulties.

¹⁵ Sahih Bukhari, Babu Badi'l Wahi, Hadith No. 03

Directives to Muslims about non-Muslims

Islam permits social relations, trade dealings like buying, selling, mortgage, bail bonds and other affairs with non-Muslims and has stressed truthfulness and fairness in all dealings and has prohibits from lying, deception, cheating, etc.

Islam stresses high moral in its followers. It instructs them to have purity of character and fine manners. It decrees humility in place of pride and vanity. It prefers mildness and gentleness to belligerence and severity. It instructs patience and forbearance instead of anger. It encourages forgiveness and to answer evil with good. It teaches one and all to refrain from mischief and devilry and to abide by justice and equity. In all these matters, Islam does not distinguish between Muslims and non-Muslims.

Command to be honest and loyal with non-Muslims

Islam lays great stress on fulfilling promises. The Holy Prophet (Sallallahu alaihi wa sallam) asked Hadhrat Hudhaifa and his father to fulfill the promise they had made to the disbelievers even though that promise was a forced one. There is a Hadith in Sahih Muslim:

حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ قَالَ مَا مَنَعَنِي أَنْ أَشْهَدَ بَدْرًا إِلَّا أَنِّي
خَرَجْتُ أَنَا وَأَبِي - حُسَيْلٌ - قَالَ فَأَخَذْنَا كُفَّارُ قُرَيْشٍ قَالُوا إِنَّكُمْ
تُرِيدُونَ مُحَمَّدًا فَقُلْنَا مَا نُرِيدُهُ مَا نُرِيدُ إِلَّا الْمَدِينَةَ. فَأَخَذُوا مِنَّا عَهْدَ
اللَّهِ وَمِيثَاقَهُ لَنَنْصُرِفَنَّ إِلَى الْمَدِينَةِ وَلَا نَقَاتِلُ مَعَهُ فَآتَيْنَا رَسُولَ اللَّهِ

–صلى الله عليه وسلم– فَأَخْبَرَنَاهُ الْخَبَرَ فَقَالَ « انصِرْفَا نَفِي لَهُمْ
بِعَهْدِهِمْ وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ

Translation: It is narrated on the authority of Hadhrat Hudhaifah bin Yamaan (May Allah be pleased with him), he says: Nothing stopped me from participating in the Battle of Badr except that me and my father Husail started (for Madina). He said: The disbelievers of Quraish caught us and asked: Do you desire to meet Hadhrat Muhammad (Sallallahu alaihi wa sallam)? They said: We don't desire to meet Him, we only want to go to Madina. They made us promise that we would surely go to Madina and will not fight against them. We came to the Holy Prophet (Sallallahu alaihi wa sallam) and informed Him of this. (At the Battle of Badr, when we expressed our desire to join the army), the Holy Prophet (Sallallahu alaihi wa sallam) told us: Both of you go back. We will fulfill the promise for them and seek Allah's help against them.¹⁶

The above incident shows us that when a Muslim makes a promise with a non-Muslim compatriot, then Islam declares fulfillment of that promise to be obligatory, provided there is nothing in that promise which goes against the rules of Islam.

There is a Hadith in this regard in Sunan Abu Dawood:

عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ أَنَّ أَبَا رَافِعٍ أَخْبَرَهُ قَالَ بَعَثَنِي
قُرَيْشٌ إِلَى رَسُولِ اللَّهِ –صلى الله عليه وسلم– فَلَمَّا رَأَيْتُ رَسُولَ
اللَّهِ –صلى الله عليه وسلم– أُلْقِيَ فِي قَلْبِي الْإِسْلَامُ فَقُلْتُ يَا

¹⁶ Sahih Muslim, Kitab Ul Jihaadi Was Siyar, Babul Wafaai Bil 'Ahd, Hadith No. 4740

رَسُولَ اللَّهِ إِنِّي وَاللَّهِ لَا أَرْجِعُ إِلَيْهِمْ أَبَدًا فَقَالَ رَسُولُ اللَّهِ -صلى
الله عليه وسلم- « إِنِّي لَا أَخِيسُ بِالْعَهْدِ وَلَا أَحْبِسُ الْبُرْدَ وَلَكِنْ
ارْجِعْ فَإِنْ كَانَ فِي نَفْسِكَ الَّذِي فِي نَفْسِكَ الْآنَ فَارْجِعْ

Translation: It is narrated on the authority of Hadhrat Hasan bin ‘Ali bin Abu Rafe’ (May Allah be well pleased with them) that Hadhrat ‘Abu Rafe’ (May Allah be well pleased with him)said: I was made an envoy by the Quraish and sent to the Holy Prophet (Sallallahu alaihi wa sallam). He relates: When I was had the honor of seeing the Holy Prophet (Sallallahu alaihi wa sallam), Islam was poured into my heart. I told the Holy Prophet (Sallallahu alaihi wa sallam): I will never return to the non-Muslims. The Holy Prophet (Sallallahu alaihi wa sallam) said: No. I do not break promises and I will not restrain a messenger from going back. You go back. If you still find in your heart what is present now, you may return¹⁷.

Treating non-Muslim parents nicely

Maintaining good relations with non-Muslims relatives, treating them with beneficence and helping and sympathizing with them has been stressed extraordinarily. Almighty Allah says in the Holy Quran:

وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

(Even if parents are non-Muslim), treat them nicely.¹⁸

¹⁷ Sunan Abu Dawood, Kitab Ul Jihaad, Babun Fil Imaami Yustajannu Bihee
Fil ‘Uhood, Hadith No. 2760

¹⁸ Surah Luqman (31:15)

There is a Hadith in Sahih Bukhari in this regard:

حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي أَخْبَرَنِي أَسْمَاءُ ابْنَةُ أَبِي بَكْرٍ -
رَضِيَ اللَّهُ عَنْهُمَا - قَالَتْ أَتَنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ - صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ - فَسَأَلْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - آصِلُهَا
قَالَ « نَعَمْ » . قَالَ ابْنُ عُيَيْنَةَ فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا . لَا يَنْهَاكُمْ اللَّهُ
عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ
تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

Translation: Hadhrat Hishaam bin ‘Urwa (May Allah be well pleased with him) narrates on the authority of his father that Hadhrat Asma bint Abu Bakr told him: In the era of the Holy Prophet (Sallallahu alaihi wa sallam), my mother came to me in the hope that I will take care of her. I asked the Holy Prophet (Sallallahu alaihi wa sallam): Can I treat her nicely? He said: Yes. Hadhrat Sufyan bin ‘Uyainah (May Allah be well pleased with him) says that this verse of the Holy Quran was revealed about this: Allah does not forbid you to be good to them and treat them with equity and justice who did not fight against you on (the question of) Din (Religion), nor did they drive you out of your homes (i.e., homeland). Surely, Allah likes those who conduct themselves with equity and justice (Surah Mumtahina-08) ¹⁹

Even when non-Muslim parents force one towards apostasy and disbelief, they must be treated with kindness. It is not permitted

¹⁹ Sahih Bukhari, Kitab Ul Adab, Babu Silatil Walidil Mushriki, Hadith No. 5978; Sahih Muslim, Kitab Ul Zakaat, Babu Fadhlil Nafaqati Was Sadaqati ‘Alal Aqrabeena Waz Zauji Wal Aulaadi Wal Walidaini Wa Lau Kanu Mushrikeen, Hadith No. 2372

to mistreat them because of their apostasy, even though this order of theirs will not be obeyed.

If the non-Muslim parents are needy, they should be treated with kindness through money as much as possible. They should be spoken with gently and they should be invited towards Islam affectionately and softly.

Visiting sick non-Muslims

Muslims should maintain cordial relations with non-Muslim compatriots. They should share their sorrows, help them in their crises and call upon them when they are ill. There is a Hadith in Sahih Bukhari in this regard:

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَمَرِضَ ، فَأَتَاهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - يَعُودُهُ ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ « أَسْلِمَ » . فَنَظَرَ إِلَى
أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ أَطَعُ أَبَا الْقَاسِمِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
. فَأَسْلَمَ ، فَخَرَجَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ يَقُولُ «
الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ

Translation: It is narrated on the authority of Hadhrat Anas (May Allah be well pleased with him) that a boy who served the Holy Prophet (Sallallahu alaihi wa sallam) fell sick. The Holy Prophet (Sallallahu alaihi wa sallam) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked askance at his father who was sitting there. He said: Obey Hadhrat Abul Qasim (Sallallahu alaihi wa sallam). Thus the boy embraced

Islam. The Prophet (Sallallahu alaihi wa sallam) came out saying: Praise be to Allah Who saved the boy from the fire of hell.²⁰

There is another Hadith about visiting sick non-Muslims:

ثنا سعيد بن مسيرة قال سمعت أنس بن مالك رضي الله عنه يقول
كان رسول الله إذا عاد رجلا على غير دين الإسلام لم يجلس عنده
وقال كيف أنت يا يهودي يا نصراني

Translation: Hadhrat Sa'eed bin Maisarah (May Allah be well pleased with him) says: I heard Hadhrat Anas bin Malik (May Allah be well pleased with him) say: Whenever the Holy Prophet (Sallallahu alaihi wa sallam) would call upon any sick non-Muslim, he would not take a seat there unless He would inquire about the condition of the sick person and would ask: O Jew/O Christian! How are you?²¹

In the same way, if a non-Muslim relative dies the Muslim guardian is allowed to perform the final rites and bury the non-Muslim. As mentioned in Kanz Ud Daqaaiq, Babul Janaaiz:

يُغَسَّلُ وَلِيُّ مُسْلِمٍ الْكَافِرَ وَيَكْفِنُهُ وَيَدْفِنُهُ

²⁰ Sahih Bukhari, Kitab Ul Janaaiz, Babu Idha Aslamas Sabiyyu Famaata Hal Yusalla 'Alaih, Hadith No. 1356

²¹ Ahkaamu Ahlidh Dhimmati Libnil Qayyim Al Jauziyya, Faslun Fi 'Iyadati Ahlil Kitaab

Social and economic rights of non-Muslims

With regard to business, the Holy Prophet (Sallallahu alaihi wa sallam) has given glad tidings of mercy for the man who deals out generously. There is a Hadith in this regard:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ ،
وَإِذَا اشْتَرَى ، وَإِذَا اقْتَضَى

Translation: It is narrated on the authority of Hadhrat Jabir bin ‘Abdullah (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: May Allah have mercy on the gentle businessman who when he sells, buys and demands, does so gently.²²

Through this Hadith, the Holy Prophet (Sallallahu alaihi wa sallam) has given glad tidings of dealing gently with non-Muslims as well.

In an Islamic government, non-Muslims have the right to board along with Muslims and to do business with them, as Imam Abu Yusuf (May Allah shower His mercy on him) has written in Kitab Ul Kharaaj:

ويتركون يسكنون في أمصار المسلمين وأسواقهم يبيعون ويشترون

²² Sahih Bukhari, Kitab Ul Buyu’, Babus Suchoolati Was Samahati Fish Shira’i Wal Ba’iee, Hadith No. 2076

Translation: They will have the right to stay in the cities of Muslims and the right to do business in Muslims' markets.²³

Giving a gift to a non-Muslim

The way gifts can be exchanged between Muslims, in the same way, Islam permits exchange of gifts between Muslims and non-Muslims as well. There is a Hadith in Jame' Tirmidhi about this:

عَنْ عَلِيٍّ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ كِسْرَى أهدى إِلَيْهِ
فَقَبِلَ مِنْهُ وَأَنَّ الْمُلُوكَ أَهدَوْا إِلَيْهِ فَقَبِلَ مِنْهُمْ.

Translation: It has been narrated on the authority of Hadhrat 'Ali (May Allah be well pleased with him) that the emperor of Iran sent a gift to the Holy Prophet (Sallallahu alaihi wa sallam) and He accepted it. Similarly other kings also sent their gifts. The Holy Prophet (Sallallahu alaihi wa sallam) accepted them.²⁴

There is another similar Hadith in Jame' Tirmidhi:

أَنَّهُ كَانَ يَقْبَلُ مِنَ الْمُشْرِكِينَ هَدَايَاهُمْ

Translation: It has been narrated that the Holy Prophet (Sallallahu alaihi wa sallam) accepted gifts from non-Muslims.²⁵

²³ Kitab Ul Kharaaji Li Abi Yusuf, Faslun Fi Libaasi Ahlidh Dhimma Wa Ziyjihim

²⁴ Jame' Tirmidhi, Abwab Us Siyar, Babu Ma Ja'a Fi Qubooli Hadayal Mushrikeen, Hadith No. 1671

²⁵ Jame' Tirmidhi, Abwab Us Siyar, Babu Ma Ja'a Fi Karahiyati Hadayal Mushrikeen, Hadith No. 1672

Similarly accepting invitations of non-Muslims and inviting them to Muslims' functions, etc. is also permitted in the Shariah, provided there is nothing there which goes against the Shariah. As mentioned in this Hadith of Musnad Imam Ahmed bin Hambal:

أَنَّ يَهُودِيًّا دَعَا رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِلَى خُبْزِ شَعِيرٍ
وَإِهَالَةِ سَنَخَةٍ فَأَجَابَهُ

Translation: A Jew invited the Holy Prophet (Sallallahu alaihi wa sallam) to a "feast" of barley bread and stinking fat and the Holy Prophet (Sallallahu alaihi wa sallam) accepted it.²⁶

It is given in the Holy Quran in this regard:

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ

And the sacrificed animal of those given the (Revealed) Book is (also) lawful for you, whilst your sacrificed animal is lawful for them.²⁷

However, animals sacrificed in the name of anyone else except Allah are forbidden.

²⁶ Musnad Imam Ahmed bin Hambal, Musnad Imam Anas bin Malik, Hadith No. 14213

²⁷ Surah Maida (5:5)

Hadhrat ‘Umar (May Allah be well pleased with him) gave gifts to non-Muslims

The Companions of the Holy Prophet (Sallallahu alaihi wa sallam) also gave gifts to non-Muslims. There is a Hadith in Sahih Bukhari in this regard:

عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ سَمِعْتُ ابْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ رَأَى عُمَرَ حُلَّةَ سِيرَاءٍ تُبَاعُ فَقَالَ يَا رَسُولَ اللَّهِ ابْتَعْ هَذِهِ ، وَالْبَسْهَا يَوْمَ الْجُمُعَةِ ، وَإِذَا جَاءَكَ الْوُفُودُ . قَالَ « إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ » . فَأَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْهَا بِحُلٍّ ، فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ فَقَالَ كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ قَالَ « إِنِّي لَمْ أُعْطِهَا لِتَلْبَسُهَا ، وَلَكِنْ تَبِيعُهَا أَوْ تَكْسُوَهَا » . فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخِي لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسَلِمَ .

Translation: Hadhrat ‘Abdullah bin Deenaar (May Allah be well pleased with him) said: I heard Hadhrat ‘Abdullah bin ‘Umar (May Allah be well pleased with him) say that Hadhrat ‘Umar (May Allah be well pleased with him) saw a red silk garment being sold and requested the Holy Prophet (Sallallahu alaihi wa sallam): O Prophet of Allah (Sallallahu alaihi wa sallam)! You please buy this and wear it on Friday or when receiving delegations. The Holy Prophet (Sallallahu alaihi wa sallam) said: Only that person wears it who has nothing to gain in the hereafter. Later, some garments of this type were presented to the Holy Prophet (Sallallahu alaihi wa sallam). He sent one of them to Hadhrat ‘Umar (May Allah be well pleased with him). Hadhrat ‘Umar (May Allah be well pleased with him) entreated: How can

I wear this when you have opined in that manner about it? He was told: I didn't give it to you for wearing it. You may sell it or clothe somebody else (a non-Muslims) with it. Thus, Hadhrat 'Umar (May Allah be well pleased with him) sent it to his brother in Makkah who had not yet embraced Islam. (He gifted it to a non-Muslim)²⁸

Gifting the Holy Quran to a non-Muslim

If one is sure that the non-Muslim will respect the Holy Quran and not disrespect it in any way, then the Holy Quran can be gifted to them. At the same time, they should be informed that they should read it after bathing and purifying themselves.

As given in Fatawa A'alamgiri:

قَالَ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى : أَعْلَمُ النَّصْرَانِيَّ الْفَقْهَ وَالْقُرْآنَ
لَعَلَّهُ يَهْتَدِي ، وَلَا يَمَسُّ الْمُصْحَفَ ، وَإِنْ اغْتَسَلَ ثُمَّ مَسَّ لَا بَأْسَ ،
كَذَا فِي الْمُتَقَطِّ

Translation: Imam Abu Hanifa (May Allah shower His mercy on him) said: I consider teaching the Holy Quran to Christians and Jews as permissible. It may be that they accept the guidance. However they shouldn't touch the Holy Quran. If they touch it after bathing, then there is no problem.²⁹

From this we know that it is permissible to teach the Holy Quran to non-Muslims and if there is a danger of disrespect of the Holy Quran, then a copy of the Holy Quran shouldn't be gifted to them

²⁸ Sahih Bukhari, Kitab Ul Adab, Babu Silatil Akhil Mushrik, Hadith No. 5981

²⁹ Fatawa A'alamgiri, Vol. 5, Kitab Ul Karahiyya

as the respect of the Holy Quran should be maintained at all times.

Using the vessels and utensils of non-Muslims

The Holy Prophet (Sallallahu alaihi wa sallam) has ordered Muslims to use the utensils of the non-Muslims after washing them. As mentioned in this Hadith of Musnad Imam Ahmed bin Hambal:

عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ كِتَابٍ
أَفْطَبُخُ فِي قُدُورِهِمْ وَنَشْرَبُ فِي آنِيَتِهِمْ فَقَالَ رَسُولُ اللَّهِ -صلى
الله عليه وسلم- « إِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ
وَاطْبُخُوا فِيهَا

Translation: It is narrated on the authority of Hadhrat Abu Tha'alaba Khushani (May Allah be well pleased with him), he asked: O Prophet of Allah (Sallallahu alaihi wa sallam)! We live in the area of the People of the Book (i.e. Christians and Jews). Can we use their utensils for cooking and drink from their vessels? The Holy Prophet (Sallallahu alaihi wa sallam) said: If you don't have other utensils/vessels, wash them thoroughly with water and cook in them.³⁰

Apparently, the utensils of non-Muslims can be used only when other utensils are not available. That too after washing. But the Jurists and the interpreters have explained that this is only for those utensils which are used for wine, pork etc. Because even after washing them there is a feeling of undesirability about those

³⁰ Musnad Imam Ahmed bin Hambal, Hadithu Abi Tha'alabatal Khushani, Hadith No. 18223

utensils. For this, the Holy Prophet (Sallallahu alaihi wa sallam) said: When you don't have utensils, then wash the utensils of the non-Muslims and use them. However, use of other utensils of non-Muslims is permitted even when other utensils are available. Accordingly, there is a Hadith in Jame' Tirmidhi:

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ قَالَ سَأَلَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- عَنْ قُدُورِ الْمَجُوسِ فَقَالَ « أَنْتَقُوها غَسَلًا وَاطْبُخُوا فِيهَا

Translation: It is narrated on the authority of Hadhrat Abu Tha'alaba Khushani (May Allah be well pleased with him), he says: The Holy Prophet (Sallallahu alaihi wa sallam) was asked about using the vessels of the Zoroastrians and He said: Clean them by washing and cook in them.³¹

These Hadith show that invitations of non-Muslims can be accepted and one can eat and drink from their vessels.

Hosting non-Muslims

Hosting non-Muslim guests is mentioned in the Hadith, as mentioned in this Hadith of Jame' Tirmidhi:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ضَافَهُ ضَيْفٌ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بِشَاةٍ فَحَلَبَتْ فَشَرِبَ ثُمَّ أُخْرِي فَشَرِبَهُ ثُمَّ أُخْرِي فَشَرِبَهُ حَتَّى شَرِبَ

³¹ Jame' Tirmidhi, Abwab Us Siyar 'An Rasoolillahi Sallallahu alaihi wa sallam Babu Ma Ja'a Fil Intifaa'i Bi Aaniyatil Mushrikeen, Hadith No. 1650

حَلَابَ سَعِ شِيَاهِ ثُمَّ أَصْبَحَ مِنَ الْغَدِ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ -
 صلى الله عليه وسلم- بِشَاةٍ فَحَلَبَتْ فَشَرِبَ حَلَابَهَا ثُمَّ أَمَرَ لَهُ
 بِأُخْرَى فَلَمْ يَسْتَتْمَهَا فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- «
 الْمُؤْمِنُ يَشْرَبُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ

Translation: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that a non-Muslim guest came to the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) ordered a goat to be milked for him. He drank it all. Then the Holy Prophet (Sallallahu alaihi wa sallam) ordered another goat to be milked. He drank that also. A third goat's milk was ordered. He drank that too. And so on. The guest drank away the milk of 7 goats. When the next day dawned, the guest embraced Islam. Then the Holy Prophet (Sallallahu alaihi wa sallam) ordered a goat to be milked for him. He (May Allah be pleased with him) drank it off. Then the Holy Prophet (Sallallahu alaihi wa sallam) ordered another goat to be milked. The guest (May Allah be pleased with him) could barely finished this serving. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: A disbeliever fills 7 intestines (with food) and a Muslim fills only one.³²

This Hadith shows the grand manner in which the Holy Prophet (Sallallahu alaihi wa sallam) hosted His non-Muslim guest, so much so that He (Sallallahu alaihi wa sallam) ordered 7 goats to be milked for him one after the other.

³² Jame' Tirmidhi, Abwab Ul At'ima Babu Ma Ja'a Annal Mu'mina Ya'kulu Fi Mi'an Wahidin, Hadith No. 1932

Relations with non-Muslim neighbors

Exhortations to support and help neighbors and to treat them with kindness and consideration are of a general nature. There is no discrimination between Muslim and non-Muslim neighbors in this regard. Almighty Allah says:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي
الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ

And treat the parents with moral excellence and (do good to) relatives, orphans, the needy, the close as well as unacquainted neighbours.³³

In the exegesis of this verse, ‘Allama Abu ‘Abdullah Muhammad bin Ahmed Qurtubi (May Allah shower His mercy on him) is of the opinion that neighbors here means non-Muslims.

وقال نوف الشامي: (الجار ذي القربى) المسلم (والجار الجنب)
اليهودي والنصراني قلت: وعلى هذا فالوصاة بالجار مأمور بها
مندوب إليها مسلما كان أو كافرا، وهو الصحيح.³⁴

There is a Hadith in Jame’ Tirmidhi about treatment of non-Muslim neighbors:

³³ Surah Nisa (4:36)

³⁴ Tafseer Qurtubi, Surah Nisa-36

عَنْ مُجَاهِدٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو ذُبِحَتْ لَهُ شَاةٌ فِي أَهْلِهِ فَلَمَّا جَاءَ
 قَالَ أَهْدَيْتُمْ لَجَارِنَا الْيَهُودِيَّ أَهْدَيْتُمْ لَجَارِنَا الْيَهُودِيَّ سَمِعْتُ رَسُولَ
 اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ « مَا زَالَ جِبْرِيلُ يُوصِينِي
 بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ

Translation: It is narrated on the authority of Hadhrat Imam Mujahid (May Allah be well pleased with him) that a goat was slaughtered in the house of Hadhrat ‘Abdullah bin ‘Aar (May Allah be well pleased with them). When he arrived, he asked: Did you send anything as a gift to my Jewish neighbour (He said it twice)? I have heard the Holy Prophet (Sallallahu alaihi wa sallam) saying: Jibreel kept on bringing exhortations about treatment of neighbors, so much so that I thought he would declare the neighbor as a heir.³⁵

Imam Qurtubi says: The scholars have said: The Hadith about honoring neighbors don't have any restrictions of any kind. Non-Muslims are also included.

Social relations with non-Muslims

Irrespective of whom the relationship is with, a Muslim must always remember that he/she is a Muslim. They should make sure that no one is hurt by their talk or deeds as Islam has stressed social and moral relations with non-Muslims. Almighty Allah says in the Holy Quran:

³⁵ Jame' Tirmidhi, Abwabul Birri Was Sila, Babu Ma Ja'a Fi Haqqil Jiwaar, Hadith No. 2069

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

Allah does not forbid you to be good to them and treat them with equity and justice who did not fight against you on (the question of) Din (Religion), nor did they drive you out of your homes (i.e., homeland). Surely, Allah likes those who conduct themselves with equity and justice.³⁶

This verse explicitly orders that non-Muslims also should be treated fairly and benevolently.

The fact is that whether it is an Islamic country or a democratic one, Muslims spread the message of love wherever they are. Through talk and deeds, they are standard-bearers of peace. The very existence of Muslims is to improve humankind. As given in this verse of the Holy Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best community brought forth for (the guidance of) mankind: you enjoin righteousness, forbid evil and believe in Allah.³⁷

There is a Hadith in Kanz Ul ‘Ummal in this regard:

خير الناس أنفعهم للناس

³⁶ Surah Mumtahina (60:08)

³⁷ Surah Aal Imran (3:110)

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) says:
The best person is the one who benefits all human beings.³⁸

Exhortation to have pleasing manners

The way a Muslim is an embodiment of peace and security for another Muslim, in the same way, he/she is an embodiment of peace for a non-Muslim as well. Let alone swords, arrows and other weapons a Muslim doesn't hurt anyone with his/her tongue. A real Muslim's talk is sweet and pleasing. Almighty Allah says in the Holy Quran:

وَقُولُوا لِلنَّاسِ حُسْنًا

Speak politely and in a pleasant manner.³⁹

To treat others in a pleasing and courteous manner, Islam has not discriminated between Muslims and non-Muslims, but this command is for one and all.

Non-Muslims also should be spoken to sweetly and courteously. The Holy Prophet (Sallallahu alaihi wa sallam) has said:

وَخَالِقِ النَّاسَ بِخُلُقِ حَسَنٍ

Translation: Behave with everyone with good manners.⁴⁰

³⁸ Kanz Ul 'Ummal, Kitab Ul Ma'eeshati Wal A'adaat, Hadith No. 43065

³⁹ Surah Baqarah (2:83)

⁴⁰ Jame' Tirmidhi, Babu Ma Ja'a Fi Ma'asharatin Naas, Hadith No. 2115

Being gentle with non-Muslims

Islam has stressed gentle and affectionate treatment of everyone. This command of gentleness is not only for mutual relations between Muslims but also for relations with non-Muslims. There are numerous examples of this in the lives of the Companions of the Holy Prophet (Sallallahu alaihi wa sallam). ‘Allama Ibn Qayyim Al Jauzi has recorded a narration in “Al Ahkaam Ahli Dhimma”

رجل من آل أبي المهاجر قال استعمل علي بن أبي طالب رجلا على
عكبراء... لا تبيعن لهم في خراجهم حمارا ولا بقرة ولا كسوة
شتاء ولا صيف وارفق بهم وافعل بهم وافعل بهم

Translation: One of the family members of Hadhrat Abu Muhajir narrates: Hadhrat ‘Ali (May Allah be well pleased with him) sent a person as a tax-collector to a place called “Ukbara”..... He advised him in these words: You should never sell off their donkeys, cows and their seasonal clothes to collect tax. Be gentle with them. Treat them nicely in such and such a manner.⁴¹

The peace-loving nature of Muslims

The Quraish did not prevent anyone from pilgrimage i.e. from Hajj and ‘Umrah, not even their avowed enemies. But when the Muslims came with the intention of ‘Umrah, they were stopped. Permission was not given. Muslims’ sentiments were hurt and they were greatly distressed. Being humans, the desire of vengeance might have been ignited. Muslims could have retaliated. But Almighty Allah commanded them to treat even such people with kindness.

⁴¹ Ahkaamu Ahlidh Dhimmati Li Ibnil Qayyim Al Jauziyya

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ
تَعْتَدُوْا

And never let the enmity of a people incite you to aggression (against them) since they barred you from the Sacred House (i.e., visiting the Ka'aba).⁴²

In matters of justice, Islam has not discriminated between friends and foes. Islam declares justice and fairness as obligatory even when dealing with sworn enemies, so that a joyful society is built on these lines. Almighty Allah says:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى

And let not (even) the extreme hostility against a people provoke you into abstaining from justice (in their case). Always do justice, (for) it is closer to piety.⁴³

Monetary help to non-Muslims

It is a special characteristic of Muslims to spend on non-Muslims and to sympathize with them in periods of crises and difficulties. The Holy Prophet (Sallallahu alaihi wa sallam) has Himself set an example in this regard:

⁴² Surah Maida (5:02)

⁴³ Surah Maida (5:08)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ خَمْسَمِائَةَ دِينَارٍ إِلَى مَكَّةَ حِينَ قَحَطُوا وَأَمَرَ بِدَفْعِهَا إِلَى أَبِي سُفْيَانَ بْنِ حَرْبٍ وَصَفْوَانَ بْنِ أُمَيَّةَ لِيُفَرِّقَا عَلَى فُقَرَاءِ أَهْلِ مَكَّةَ

Translation: A year when the people of Makkah were in the clutches of a famine, the Holy Prophet Sallallahu alaihi wa sallam sent 500 Dirhams to Abu Sufyan bin Harb and to Safwan bin Umayya to distribute them among the poor and destitute of Makkah.⁴⁴

Can there be a greater example than this of humanity and brotherhood? The Holy Prophet (Sallallahu alaihi wa sallam) is helping those people who left no stone unturned in torturing and tormenting Muslims to the extent that the Holy Prophet (Sallallahu alaihi wa sallam) and His Companions had to leave their ancestral homes, wealth and property and emigrate to Madina.

The honesty of Muslims runs the world – A confession by the Jews

Non-Muslims also accept the honesty and sense of justice of the Muslims. After the conquest of Khaibar, the Holy Prophet (Sallallahu alaihi wa sallam) had an agricultural partnership with the Jews. They would work on the lands and give half of their produce to the Muslims. Every year at harvest time, the Prophet (Sallallahu alaihi wa sallam) would send Hadhrat ‘Abdullah bin Rawaha (May Allah be well pleased with him) to estimate the produce:

⁴⁴ Radd Ul Muhtaar, Kitab Ul Zakaat, Babu Masrafiz Zakaat Wal ‘Ushr, Vol. 2, Pg. No. 92

عَنْ عُرْوَةَ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَيَخْرُصُ النَّخْلَ

Translation: Hadhrat ‘Urwah narrates on the authority of Hadhrat ‘Aisha Siddiqua (May Allah be well pleased with her), he said: The Holy Prophet (Sallallahu alaihi wa sallam) would send Hadhrat ‘Abdullah bin Rawaha to estimate the produce.⁴⁵

Hadhrat ‘Abdullah bin Rawaha (May Allah be well pleased with him) would divide the produce into two portions and would tell the Jews to select one of their choice. Seeing this justice, the Jews would exclaim:

بِهَذَا قَامَتِ السَّمَوَاتُ وَالْأَرْضُ

The world runs because of the honesty of Muslims.⁴⁶

Just have a look at the words uttered by Hadhrat ‘Abdullah bin Rawaha on this occasion:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ { أَفَاءَ اللَّهِ خَيْرٌ... فَبَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَخَرَصَهَا عَلَيْهِمْ ثُمَّ قَالَ يَا مَعْشَرَ الْيَهُودِ ، أَنْتُمْ أَبْغَضُ الْخَلْقِ إِلَيَّ ، قَتَلْتُمْ أَنْبِيَاءَ اللَّهِ ، وَكَذَبْتُمْ عَلَى اللَّهِ ، وَلَيْسَ يَحْمِلُنِي بُغْضِي إِيَّاكُمْ أَنْ أَحِيفَ عَلَيْكُمْ

⁴⁵ Sunan Abu Dawood, Kitab Ul Buyu’, Babu Fil Khars, Hadith No. 3415

⁴⁶ Muwatta Imam Malik, Babu Ma Ja’a Fil Masaqaat, Hadith No. 1392

Translation: It is narrated on the authority of Hadhrat Jabir (May Allah be well pleased with him), he says: Almighty Allah granted us the conquest of Khaibar. The Holy Prophet (Sallallahu alaihi wa sallam) would send Hadhrat ‘Abdullah bin Rawaha (May Allah be well pleased with him) to estimate the produce. He would divide the produce and say: O Jews! Among all the creation of Allah, you are the most hateful to me. You killed Prophets (May peace be upon them) and you slandered Allah Most High, but your hate cannot force me to oppress you in any way.⁴⁷

This shows how fairly Muslims have been dealing with non-Muslims that there is not even a trace of oppression and excessiveness.

Fair treatment of non-Muslim prisoners of war

Muslims have made history by fairly treating even prisoners of war, although prisoners are considered criminals. They are treated in a very abominable manner. The past few decades have provided us various examples of this. But Islam has set an example about treating them kindly.

The prisoners of the Battle of Badr who had held nothing back in troubling and torturing Muslims, the Holy Prophet (Sallallahu alaihi wa sallam) distributed them among the Companions and gave instructions that they should be treated with kindness.

قال أبو عزيز... فكانوا إذا قدموا غذاءهم وعشاءهم خصوني
بالخبز وأكلوا التمر، لوصية رسول الله صلى الله عليه وسلم إياهم

⁴⁷ Sharh Ma’ani Ul Aathaar, Vol. 1, Pg. No. 316, Kitab Uz Zakaat, Babul Khars

بنا، ما تقع في يد رجل منهم كسرة خبز إلا نفحني بها، قال:

فأستحيي

Translation: Abu ‘Aziz bin ‘Umair who was the standard-bearer of the Makkan army relates: I was given to an Ansari (i.e. Madinite) Companion. He was so meticulous in this that he gave me bread to eat while he himself subsisted on dates. If his family managed to lay their hands even on one piece of bread, they would not eat it but hand it over to me. This kindness embarrassed me.⁴⁸

The incident of Saffana bint Hatim

When the prisoners from the clan of Tayy were brought to Muslims, among them was the daughter of Hatim Taai, Saffana. The treatment of this lady is a lesson for all heads of state. ‘Allama Ibn Katheer (May Allah shower His mercy on him) writes in Al Bidayah Wan Nihayah:

فجعلت ابنة حاتم في حظيرة باب المسجد كانت السبايا تحبس بها
فمر بها رسول الله صلى الله عليه وسلم فقامت اليه وكانت امرأة
جزلة فقالت يا رسول الله هلك الوالد وغاب الوافد فامنن علي
من الله عليك قال ومن وافدك قالت عدي بن حاتم قال الفار من
الله ورسوله قالت ثم مضى وتركني حتى إذا كان الغد مررت فقلت

⁴⁸ Subul Ul Huda War Rashad, Jima’u Abwaabil Maghaazi, Al Babus Sabe’ Fi Bayaani Ghazwati Badril Kubra, Vol. 4, Pg. No. 66

له مثل ذلك وقال لي مثل ما قال بالامس قالت حتى اذا كان بعد
الغد مر بي وقد يئست فاشار إلي رجل خلفه أن قومي فكلميه
قالت فقمتم اليه فقلت يا رسول الله هلك الوالد وغاب الوافد
فامنن علي من الله عليك فقال صلى الله عليه و سلم قد فعلت فلا
تعجلي بخروج حتى تجدي من قومك من يكون لك ثقة حتى يبلغك
إلى بلادك ثم آذني ف سألت عن الرجل الذي اشار إلي أن كلميه
ف قيل لي علي بن ابي طالب قالت فقمتم حتى قدم من بلي أو
قضاة قالت وإنما أريد أن آتي أخي بالشام فجت فقلت يا رسول
الله قد قدم رهط من قومي لي فيهم ثقة وبلاغ قالت فكساني
وحملني وأعطاني نفقة فخرجت معهم حتى قدمت الشام

Translation: The daughter of Hatim Taai was kept in the room adjacent to the door of the Masjid as prisoners were kept there. The Holy Prophet (Sallallahu alaihi wa sallam) passed by her. She stood up. She was a very eloquent woman. She said: O Prophet of Allah (Sallallahu alaihi wa sallam)! My father has passed away. The one who had to come has vanished. Please treat me with benevolence. Allah has granted you many bounties..... (The Holy Prophet (Sallallahu alaihi wa sallam) replied to her and went away). She says the next day, the Holy Prophet (Sallallahu alaihi wa sallam) again passed by her and she again appealed to Him and He gave her the previous reply. The third day, again the Holy Prophet (Sallallahu alaihi wa sallam) passed by me. I had despaired. A man gestured to me to stand up and entreat the Holy Prophet (Sallallahu alaihi wa

sallam). She says: I stood before the Holy Prophet (Sallallahu alaihi wa sallam) and entreated: O Prophet of Allah (Sallallahu alaihi wa sallam)! My father has passed away and the one who had to come has vanished. Please honor me with benevolence! Allah has granted you many bounties.

The Holy Prophet (Sallallahu alaihi wa sallam) said: I am benevolent with you. Don't be hasty in leaving unless you find reliable people of your community who will escort you to your place. Then you inform me. I asked about that man who had gestured me to talk to the Holy Prophet (Sallallahu alaihi wa sallam). I was told: He is Hadhrat 'Ali bin Abi Talib (May Allah be well pleased with him). She says: I got ready (for this). Eventually men from the clan of Balayy or the clan of Quza'a came. She says: I wanted to go to Syria to my brother. I went to the Holy Prophet (Sallallahu alaihi wa sallam) and said: Some people from my community have come. I consider them reliable and they will escort me there. She says: The Holy Prophet (Sallallahu alaihi wa sallam) arranged for my clothing, granted me a mount, gave me the expenses and I reached Syria along with them.⁴⁹

In those times, the law was that the prisoners of war were that they would be tortured and they would be kept as slaves for their whole life. But the Holy Prophet (Sallallahu alaihi wa sallam) not only freed her but arranged for complete protection of the prisoner. With this kindness and benevolence of the Holy Prophet (Sallallahu alaihi wa sallam) she embraced Islam.

Muslims benefit the non-Islamic country in which they live

The very existence of Muslims in any non-Islamic country is to benefit that country. The natives of that country don't face any

⁴⁹ Al Bidayah Wan Nihayah, Vol. 5, Sanata Tis'in Minal Hijrah, Qissah 'Adi Ibn Hatim At Taai

hurt or harm because of Muslims. Muslims neither create nor support any mischief in the country. This is because Almighty Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best community brought forth for (the guidance of) mankind: you enjoin righteousness, forbid evil and believe in Allah.⁵⁰

There is no discrimination between Muslims and non-Muslims here. This verse of the Holy Quran shows that non-Muslims receive much benefit from Muslims.

Prohibition of oppressing non-Muslims

The Holy Prophet (Sallallahu alaihi wa sallam) has given severe warnings for Muslims who murder a non-Muslim with whom the Muslims had an agreement of peace. There is a Hadith in Sahih Bukhari:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ - صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ ،
وَإِنْ رِيحَهَا تَوَجَّدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Translation: It is narrated on the authority of Hadhrat ‘Abdullah bin ‘Amr narrates from the Holy Prophet (Sallallahu alaihi wa sallam): The person who murders a non-Muslim with whom there was an agreement of peace will not even smell the fragrance

⁵⁰ Surah Aal Imran (3:110)

of paradise although its fragrance can be smelt from a distance of 40 years.⁵¹

Whether it is an Islamic country or a democratic one, Islam prohibits merely inconveniencing non-Muslims let alone killing them. The severe warning given by the Holy Prophet (Sallallahu alaihi wa sallam) on killing a non-Muslim with whom there was an agreement of peace can be seen in the following Hadith:

Hadhrat Safwan bin Sulaim (May Allah be well pleased with him) narrates on the authority of a group of sons of the Companions of the Holy Prophet (Sallallahu alaihi wa sallam) who narrate on the authority of their fathers who narrate from the Holy Prophet (Sallallahu alaihi wa sallam):

قَالَ « أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بغيرِ طيبِ نَفْسٍ فَأَنَا حَجِيجُهُ يَوْمَ الْقِيَامَةِ

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) said: Beware! The person who wrongs any non-Muslim with whom there was an agreement of peace, snatches his (or her) rights, taxes him beyond his capacity or takes anything from him without his express wish, then on the Day of Judgment, I will present a case against the aggressor.⁵²

In an Islamic country, non-Muslims are not called upon to defend the country. If there is any foreign attack or if the non-Muslims are harassed in the country then the Muslims are the protectors of their lives, wealth and properties and their rights. In lieu of this,

⁵¹ Sahih Bukhari, Kitab Ul Jizya, Babu Ithmi Man Qatala Mu'ahadan Bi Ghairi Jurmin, Hadith No. 3166

⁵² Sunan Abu Dawood, Babu Fee Ta'asheeri Ahlidh Dhimma Idhakhtalafu Bit Tijaraat, Hadith No. 3054

Jizya is taken from non-Muslims. Women, children, handicapped people are exempt from Jizya. As given in Ahkaam Ul Quran:

ولذلك قال أصحابنا إن من لم يكن من أهل القتال فلا جزية عليه
فقالوا من كان أعمى أو زمنا أو مفلوجا أو شيخا كبيرا فانيا.....

Translation: For this reason, our Hanafi jurists have clarified that Jizya is not compulsory (Wajib) on the person who can't participate in a war. The Jurists have said that there is no Jizya on those who are blind, handicapped in any way, paralyzed and on those who are too old.⁵³

It is mentioned in Musannaf Ibn Abi Shaiba:

عن أسلم مولى عمر أن عمر كتب إلى عماله : لا تضربوا الجزية
على النساء والصبيان ، ولا تضربوها إلى على من جرت عليه
الموسى

Translation: It is narrated on the authority of Hadhrat Aslam, the slave of Hadhrat 'Umar (May Allah be well pleased with them), that Hadhrat 'Umar (May Allah be well pleased with him) wrote to the governors: Don't make Jizya compulsory for women and children. Impose it only on those men who are adults.⁵⁴

It is mentioned in "Kitab Ul Kharaaj" of Imam Abu Yusuf (May Allah shower His mercy on him) that Hadhrat 'Umar (May Allah be well pleased with him) passed by a house where a beggar was

⁵³ Al Ahkaam Ul Quran Lil Jassaas, Vol. 3, Pg. No. 125, Suratul Baraa'ati Babu Man Tu'khadhu Minhul Jizya

⁵⁴ Musannaf Ibn Abi Shaiba, Kitab Us Siyar, Hadith No. 32640

seeking alms. He was very old and blind. Hadhrat ‘Umar (May Allah be well pleased with him) held him by the arm and asked:

فما أجأك إلى ما أرى ؟ قال : أسأل الجزية والحاجة والسن . قال : فأخذ عمر بيده وذهب به إلى منزله فرضخ له بشيء من المنزل . ثم أرسل إلى خازن بيت المال فقال : انظر هذا وضرباه ، فوالله ما أنصفناه أن أكلنا شبيبته ثم نخذله عند الهرم

Translation: What has brought you to this condition that I see you in? He said: Jizya is compulsory on me. I am needy and have become old. Hadhrat ‘Umar (May Allah be well pleased with him) led him by his hand to his own house and gave him something. Then he sent a message to the treasurer of the public treasury to take care of this and such old people. If we take Jizya from them in their youth and abandon them helpless in their old age, then by Allah, we haven’t been just. (Then Hadhrat ‘Umar exempted this man and other such old (non-Muslim) men from Jizya)⁵⁵

Jizya is taken from non-Muslims in lieu of their lives, wealth and honor. Thus, whenever Muslims felt that they couldn’t fulfill this responsibility, they returned the amount of Jizya to the non-Muslims.

In the Battle of Yarmouk, when the commander of the Islamic army, Hadhrat Abu ‘Ubaidah (May Allah be well pleased with him) had to leave the city of Homs for strategic reasons, he returned the whole amount of Jizya to the non-Muslims and said: We had taken the responsibility of protecting you. In lieu of that

⁵⁵ Kitab Ul Kharaaj Li Abi Yusuf, Faslu Fi Man Tajibu ‘Alaihil Jizya

you had given us Jizya. Now we are unable to fulfill this responsibility. Thus, we are returning the amount to you.

This behavior of Muslims brought tears to the eyes of the residents of Homs. They started praying: May Allah bring you back safe and sound and give you domination over your enemies. If it were the Romans, they would not have returned even a soiled dime.⁵⁶

Sanctity of the lives of non-Muslims

Islam has declared the life of a human being as sacred. In the Holy Quran, Almighty Allah has prohibited killing anyone without a valid reason. The Holy Prophet (Sallallahu alaihi wa sallam) has declared murdering someone the greatest sin after ascribing partners to Allah and disobeying one's parents.

The way, murder of a Muslim is prohibited, in the same way murder of a non-Muslim is also prohibited. There is a Hadith in Sunan Kubra:

عن عمرو بن الحمق قال : سمعت رسول الله صلى الله عليه وسلم يقول: ايما رجل امن رجلا علي دمه ثم قتله ، فانا برئ من القاتل وان كان المقتول كافرا.

Translation: It is narrated on the authority of Hadhrat ‘Amr bin Al Hamaq (May Allah be well pleased with him), he says: I heard the Holy Prophet (Sallallahu alaihi wa sallam) say: Whoever assures a person about the safety of his (or her) life and then

⁵⁶ Futuh Ul Buldaan, Vol. 1, Pg. No. 162

murders him, then beware, the murderer has no relation with me!
Even if the victim is a non-Muslim.⁵⁷

If a Muslim murders a non-Muslim, then under Islamic Law, that person will also be executed, as Islamic Laws are not discriminatory. There is a Hadith in Sunan Kubra:

عن أبي الجنوب الاسدي قال اتى على بن أبي طالب رضى الله عنه
برجل من المسلمين قتل رجلا من اهل الذمة قال فقامت عليه البينة
فأمر بقتله فجاء اخوه فقال انى قد عفوت قال فلعلهم هددوك
وفرقوك وفزعوك قال لا ولكن قتله لايرد على اخى وعوضونى
فرضيت قال انت اعلم من كان له ذمتنا فدمه كدمنا وديته كديتنا

Translation: Hadhrat Abu Junoob Asadi (May Allah be well pleased with him) says that a Muslim was presented before Hadhrat 'Ali (May Allah be well pleased with him) who had killed a non-Muslim with whom there was an agreement of peace. The narrator says that when evidence was presented that this Muslim had killed the non-Muslim, Hadhrat 'Ali (May Allah be well pleased with him) ordered this Muslim to be executed. Then the victim's brother came and said: Don't kill him! I have forgiven him! On this, Hadhrat 'Ali (May Allah be well pleased with him) said: Maybe that these people have threatened and terrorized you? He said: No. They have murdered my brother. Now, I can't get my brother back. They have offered me blood money and I have accepted it. Then Hadhrat 'Ali (May Allah be well pleased with him) told the non-Muslim: You know very

⁵⁷ Sunan Kubra Lil Baihaqui, Kitab Us Siyar, Babul Aseer, Yu'manu Fa La Yakunu Lahoo An Yaghtaalahum Fi Amwalihim Wa Anfusihim, Hadith No. 18203; Sahih Ibn Hibbaan, Babul Jinayaat, Hadith No. 5982

well that for a person who is under our protection, his life also has the same sanctity that ours has and his blood money is equal to our blood money.⁵⁸

A similar incident had occurred in the caliphate of Hadhrat ‘Umar Farooq (May Allah be well pleased with him) as mentioned in Musannaf ‘Abdur Razzaaq:

عن إبراهيم أن رجلا مسلما قتل رجلا من أهل الذمة من أهل
الحيرة فأقاد منه عمر

Translation: It is narrated on the authority of Hadhrat Ibraheem (May Allah be well pleased with him) that a Muslim murdered a person from the clan of “Heerah” with whom there was agreement of peace. Hadhrat ‘Umar (May Allah be well pleased with him) ordered that person to be executed.⁵⁹

Protection of life, wealth and honor

On the occasion of the Farewell Hajj, the Holy Prophet (Sallallahu alaihi wa sallam) said:

فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ
هَذَا فِي بَلَدِكُمْ هَذَا

⁵⁸ Sunan Kubra Lil Baihaqui, Babu Fi Man La Qisaasa Bainahoo Bikhtilaaf, Hadith No. 16356

⁵⁹ Musannaf ‘Abdur Razzaaq, Kitab Ul ‘Uqool, Babu Qawadil Muslim Bidh Dhimmi, Hadith No. 18515

Translation: Indeed! Your life, wealth and honor are sacred among you the way this day of yours is distinguished and sacred.⁶⁰

Islam has declared every man's life, wealth and honor as sacred. Murdering someone has been declared a great sin so much so that murder of one person has been declared tantamount to killing off all humankind. Almighty Allah says in the Holy Quran:

كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا

We prescribed (this commandment in the Torah sent down) to the Children of Israel that whoever killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land, it would be as if he killed all the people (of society); and whoever (saved him from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society, i.e., he rescued the collective system of human life).⁶¹

The second interpretation is that if a person makes so bold so as to kill a fellow human being, then that person will not hesitate to wipe out all humankind if he/she gets to lay hands on such resources, say like nuclear bombs.

In the same way, saving somebody is akin to saving all humankind.

The Holy Prophet (Sallallahu alaihi wa sallam) has declared:

⁶⁰ Jame' Tirmidhi, Hadith No. 2312

⁶¹ Surah Maida (5:32)

وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

Translation: A believer is one from whom other people are assured of the safety of their lives and wealth.⁶²

The universality of Islam's message

Islam doesn't discriminate between anyone on the basis of religion, nationality or such. Without any discrimination of any kind, basic human rights are common to all.

Islam grants non-Muslims all those rights which are granted to non-Muslims. There is no scope for discrimination or favoritism of any kind in this. In an Islamic country, non-Muslims have the right to practice their religion, economic and social rights. To protect them and to maintain an atmosphere of peace is the responsibility of Muslims. The Holy Prophet (Sallallahu alaihi wa sallam) said:

انا احق من اوفي بدمته

Translation: The safeguarding of the rights of the non-Muslims is my responsibility.⁶³

⁶² Jame' Tirmidhi, Abwaab Ul Imaan, Babu Ma Ja'a Fi Annal Muslima Man Salimal Muslimoona Min Lisanihee Wa Yadihee, Hadith No. 2836; Sunan Nasai, Babu Sifatil Mu'mini Al Imaan Wa Shara'uh, Hadith No. 5012; Sunan Ibn Majah, Kitab Ul Fitah, Babu Hurmati Damil Mu'mini Wa Maalih, Hadith No. 4069; Musnad Imam Ahmed bin Hambal, Musnad Abi Hurairah Raziallahu Anhu, Hadith No. 9166, Musnad Fudhala Bin 'Ubad Al Ansari Raziallahu Anhu, Hadith No. 24694

⁶³ Sunan Kubra Lil Baihaqui, Babu Bayaanidh Dhu'fil Khabr Al Ladhee Ruwiya, Hadith No. 16343

Inviting Muslims to Islam

A basic responsibility of Muslims in their relations to non-Muslims is that they should be made aware of the veracity of the message of Islam. Imam Jalaaluddin Suyuti (May Allah shower His mercy on him) has related in Tafseer Durr Al Manthur:

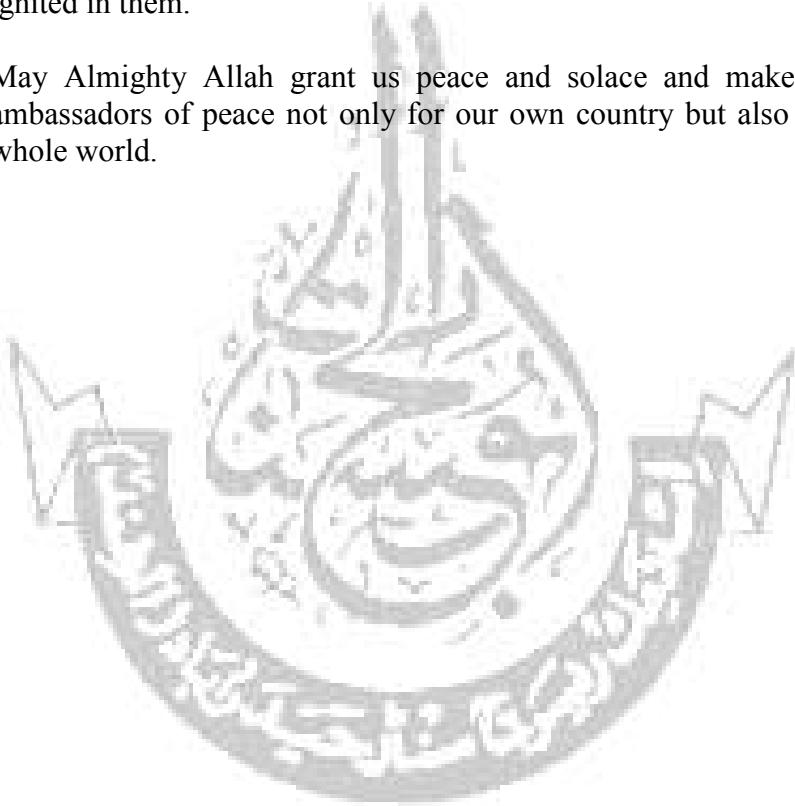
قال : لما نزلت هذه الآية { وأنذر عشيرتك الأقربين } « جمع رسول الله صلى الله عليه وسلم بني عبد المطلب وهم يومئذ أربعون رجلاً ثم دعاهم من الغد على مثل ذلك من الطعام والشراب ، ثم بدرهم بالكلام فقال : يا بني عبد المطلب إني أنا النذير إليكم من الله والبشير ، قد جئتكم بما لم يجيء به أحد . جئتكم بالدنيا والآخرة فاسلموا تسلموا ، وأطيعوا تهتدوا . »

Translation: Imam Ibn Mardwai narrates on the authority of Hadhrat Bara'a bin A'azib (May Allah be well pleased with him) that he said: When that verse was revealed, the Holy Prophet (Sallallahu alaihi wa sallam) gathered all the people of the clan of Abdul Muttalib. At that time there were 40 of them.....Then the next day also the Holy Prophet (Sallallahu alaihi wa sallam) invited them to a feast. Then the Holy Prophet (Sallallahu alaihi wa sallam) started the conversation and said: O progeny of Abdul Muttalib! Verily, on behalf of Allah, I have been sent as an admonisher and a giver of glad tidings to you. Indeed, I have brought such things to you which nobody else has brought. I have brought for you the felicity of this world and the hereafter. You embrace Islam, you will gain security and obey, you will be granted guidance.⁶⁴

⁶⁴ Al Durr Al Manthur Fit Tafseeril Ma'thoor, Surah Sh'uaara-214

The relations between non-Muslims and Muslims shouldn't be just relations but there should be an invitation to Islam in them. By their character, Muslims should present the virtues of Islam to them. They should be treated in such a manner that they are endeared to Islam and the desire to learn more about Islam is ignited in them.

May Almighty Allah grant us peace and solace and make us ambassadors of peace not only for our own country but also the whole world.



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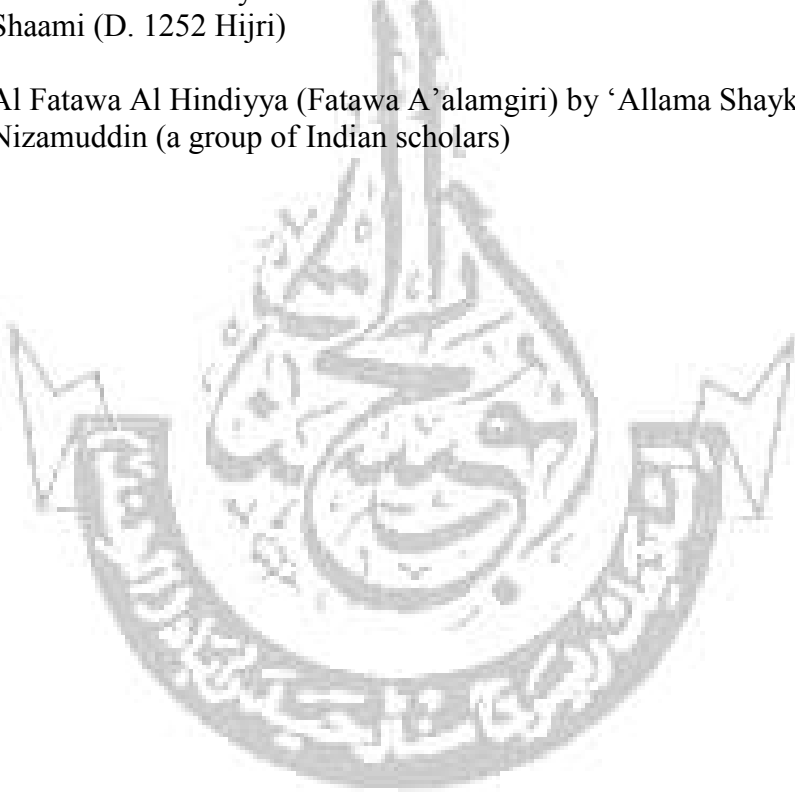
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Introducing Abul Hasanaat Islamic Research Center

This is the era of globalization. The world has turned into a global village. Internet had penetrated every nook and corner of the world. Within a moment, a piece of news can be sent around the whole world. Indecency is spreading in the society along with these modern means of communication. Because of misuse of these means, the young generation is being destroyed. Using these very means, the enemies of Islam are slandering Islam and are presenting it in a very bad light. Sometimes the laws of Islam are attacked and at other times Islamic culture is mocked and some other times, objections are raised to verses of the Holy Quran. In these volatile times, an acute need was felt to use the same means at a universal level to protect Islamic tenets of faith and to promote virtue and high morals and present the true picture of Islam to the world so that the Muslim Ummah is galvanized into reaching and even surpassing its past glory and turns away from falsehood for once and for all.

With these aims in mind, Mufti Syed Ziauddin Naqshbandi Qadri (May Allah protect him) founded Abul Hasanaat Islamic Research Center on 18th Dhul Hijjah, 1428 Hijri, which corresponds to 29 September, 2007. The registration number is 501/2008.

By the grace of Allah, Hadhrat Abul Khair Syed Rahmatullah Shah Naqshbandi Mujaddidi Qadri (May Allah shower His mercy on him), the successor of Hadhrat Muhaddith-e-Deccan (May Allah shower His mercy on him) guided the research center until his demise. Mufakkir-e-Islam Hadhrat Maulana Mufti Khaleel Ahmed, Vice-Chancellor, Jamia Nizamia is the Chief Patron of AHIRC.

The advisory board consists of:

1. Maulana Dr. Hafidh Shaykh Ahmed Mohiuddin Sharafi, founder, Dar Ul Uloom An Nomaniya and Khanqah Rauzatul Huffadh (Chief Advisor)
2. Maulana Qazi Syed Shah Azam Ali Sufi Qadri, Chairman, Kul Hind Jamiatul Mashaaiq.
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12. Maulana Syed Shah Noor Ul Asfia Sufi Ruhi Pasha Chief Qazi, Secunderabad
13. Maulana Muhammad Sultan Ahmed Qadri, Kamil, Jamia Nizamia
14. Maulana Syed Shah Faizuddin Qureshi Qadri Saleem Pasha Sajjada Nasheen Bargah Jamalia Amberpet, Hyderabad

15. Janab Al Haj Zaheeruddin Naqshbandi Qadri, Mutawalli, Masjid Abul Hasanaat, Jahanuma, Hyderabad.
16. Janab Mirza Aslam Baig, prominent businessman.

Under the aegis of AHIRC, publication of Islamic books and CDs/DVDs on topics which are the need of the day is going on. Well researched and well referenced books on beliefs, biographies, jurisprudential issues, current issues, manners and morals, literary and public speaking books are available in Urdu and English. Books are being published in Telugu as well.

Every week a new lecture of Mufti Syed Ziauddin Naqshbandi Qadri is released. More than 200 CDs/DVDs on a wide range of topics are currently available. The weekly lectures of the revered Mufti are live-streamed on the website through which the whole world can benefit.

Under the aegis of AHIRC, the task of D'awah and propagation is being carried at more than 40 places in and around the city. In these sessions, apart from lectures on particular topics, lessons on the Holy Quran, lessons of Sahih Bukhari and sessions of Islamic jurisprudence are held from which hundreds of people are being benefited.

Muslims of our country and those who live abroad are drawing great benefit from the articles, books, speeches and Video Fatawa clips of the revered Mufti. The demand for books and CDs/DVDs from other states, etc. is increasing day by day. Apart from all this, millions of people are drawing benefit online.

Excerpts from Articles, books, Fatawa, lectures, etc. are regularly posted on social networking websites like Facebook and other websites like YouTube and so on. People from various countries receive benefit from this and express their views.

Every year in the summer holidays, short-term Islamic courses are held under the aegis of AHIRC. Apart from this, Spoken Arabic class is also being run which is being attended by college-going students, working people and Madarsa students.

The revered Mufti has launched a bilingual Islamic website www.ziaislamic.com. It is in English and Urdu. It has:

- Well-researched Fatawa in the light of the Holy Quran and the Hadith on Aqaaid (beliefs), Ibadaat (worship), Muamalaat (dealings), Muashirat (social life) and Akhlaaq (Manners and etiquette)
- The lives, beliefs & teachings of the Ahle Bait and the Sahabah.
- The lives, beliefs & teachings of the virtuous people of the Ummah.
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- Interesting audio and video speeches.

There is a special section entitled, “Muhaddith-e-Deccan Page” in which the priceless writings and speeches of Muhaddith-e-Deccan Hadhrat Abul Hasanaat Syed Abdullah Shah Sahab Naqshbandi Mujaddidi Qadri (May Allah shower His mercy on him) are available.

There is another page, entitled “Shaykh Ul Islam Page” in which the writings of Hadhrat Shaykh Ul Islam Imam Muhammad Anwaarullah Farooqui, the founder of Jamia Nizamia, are available. In Ramadhan, a page, “Ramadhan Special” is launched, which has Hadith about the excellence of Ramadhan, various rules and issues of fasting, rules and issues of Salaat Ul Eid, rules of Zakaat and so on.

In the days of Haj, “Haj Special” is launched which has all the rules and issues of Haj.

Apart from this, AHIRC has established various other departments to guide the Ummah in all walks of life. These are:

Department of Research

To provide an opportunity to Islamic scholars to come together and perform research work in Islamic sciences. A few PhD scholars are being guided in their research work.

Department of Education

To guide the students of Islamic sciences to awaken their true potential and to spread the knowledge of Islam among those who are studying in schools/colleges, etc. r working.

Department of Islamic Jurisprudence

To provide intensive training in Islamic jurisprudence to graduates of Islamic seminaries.

Department of Translation

To translate authentic Islamic literature in various languages. Various books have been translated into English, Telugu and Hindi.

Department of Da'wah

To train the speakers/preachers as to the nuances of Da'wah.

Department of Publication

To publish authentic Islamic literature in various languages. This includes typing, editing, composing, etc.

By the grace of Allah Most High, apart from the subcontinent, thousands of visitors from Saudi Arabia, UAE, Qatar, Jordan, Iran, America, Australia, Spain, Brazil, Thailand, New Zealand, Ireland, Netherland,, Canada, Kuwait, Italy, Bangladesh, UK, Japan, Sweden, Malaysia, Mauritius, Russia, Dominican Republic, South Africa, Morocco, Moldova, Germany, Bermuda, Czechoslovakia, China, France, Lebanon, Finland, Argentina, Syria, Columbia, Slovakia, Denmark, Norway, Greece, Israel, Turkey, Mozambique, Belgium, San Marino, Hungary and many other different countries of the world.

In Pune, Maharashtra, on December 22, 2011, after the conference on “Arrival of Islam in India, the facilitators and their methods of propagation” in Jame Masjid Kempe, after the address of the revered Mufti, the Khateeb of the Masjid, Maulana Hafidh Muhammad Ayyub Ashrafi came forward with his proposal and a branch of AHIRC was established in Pune with the Khateeb as the President and Maulana Hafidh Muhammad Ayyub Ashrafi as the Vice-President. To expand the activities of AHIRC, regional branches are being set up in Nizamabad, Bodhan, Kareemnagar,

Adilabad, Yamagnur, Kurnool, Aduni, Guntakal, Vijaywada, Hospet and in other places on the insistence of people.

May Almighty Allah grant progress and success to the activities of AHIRC and may Almighty Allah accept the services for the sake of the Holy Prophet (Sallallahu alaihi wa sallam).

