

HOW TO LIVE IN A DEMOCRATIC COUNTRY

Advice for Muslims of India and the
East

By

Maulana Samiruddin Qasmi

Translated and Edited by Mufti Amjad M Mohammed

HOW TO LIVE IN A DEMOCRATIC COUNTRY

Advice for Muslims of India and the East

Ḥaḍrat Maulana Samiruddin Qasmi Ṣāḥib *dāmat barkātahum*

A study on how Muslims can integrate and coexist peacefully in non-Muslim lands, especially in India, based on the Qur'an and Hadith.

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Imam Masjid Bandal Beg

Hawz Qazi

Delhi No-110006

India

(0091) 9891213348

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Preface

بسم الله الرحمن الرحيم
نحمده ونصلي علي رسوله الكريم.. أما بعد

Purpose of Book

In the Name of Allah, the Most Merciful the Most Beneficent
We praise Him and send salutations upon His honourable Prophet.

Our respected brother, Yunus Patel Şāhib asked a number of questions which were associated with living in this country that were worthy of attention and research. There is an obvious need for Muslims living in this country to continue living as constructive citizens.

Many of the queries were based on issues which can be practiced in Muslim-majority countries but were difficult to bring about or act upon in this country. As a result I had to research and locate those verses of the Qur'an and hadiths that were appropriate for this country which when acted upon would mean that one is true to one's faith and could continue to co-exist as a citizen in this country. Therefore, I have quoted many hadiths which demonstrate ease and flexibility whilst adopting an accommodating attitude in order to answer questions with the aim of producing a viable and practical solution.

At the time of writing this book I am well aware that in Syria, Iraq, Libya, Yemen, Egypt and Afghanistan, Muslims are fighting each other. They have no mutual respect, nor safeguard each other's rights and nor do they deal with one another in a just and fair way. This aggression has been carried out by the ruling elite, but the one's linked with the religious institutes have not come together to take positive steps. This has resulted in death and destruction and complete countries have been left in ruin. If you were to see these images broadcasted by the media it would bring tears to the eyes.

Apologies

I have used verses of the Qur'an, Hadiths and statements of Companions in order to evidence the issues I discuss, always keeping in mind the ease of the end result application; this approach will benefit all parties.

I am only a human and as a consequence there will be many mistakes in this book. I implore the learned scholars that if they see an error that they notify me. If Allah Wills, I will correct that and be immensely grateful.

I am well aware that due to the subject matter there is a higher possibility of error and that it will not be to everyone's liking. Therefore, if any fellow citizen is offended or the government objects to certain passages then I offer my apology. If you can make me aware of points of objection then I will be extremely grateful and supplicate for your betterment.

Thanks

I would like to thank Ḥaḍrat Mufti Amjad Mohammed Ṣāḥib *dāmat barkātahum* of Bradford who has translated this book into English and is instrumental in attempting to spread this work. Similarly, brother Yunus Patel Ṣāḥib who has been essential in the publishing of this work. I pray Allah the Almighty amply rewards these esteemed individuals in both this world and the Hereafter, Amin O Lord of the Worlds.

One Wish

I only have one wish and that is that we live in peace in this country. Every community coexists with one another and live together happily. With peace and security our country flourishes and continues to progress. It is this wish that was the motivation behind the few sentences I share with you. I pray Allah the Almighty accepts this effort in His Royal Court – Amin O Lord of the Worlds.

Samiruddin Qasmi
Manchester – England
3rd May 2017

Translator's Word

I met Ḥaḍrat Maulana Samiruddin Ṣāḥib *dāmat barkātahum* for the very first time in Leicester in the early Spring of 2017, obviously, his reputation had preceded him and I was well aware of his works on key Hanafi fiqh texts. He was looking for me as he had a text which he thought I would be interested in getting involved in. The text was the original Urdu of the book you have in your hands. Since that time, we have had lengthy discussions on the phone both about this topic and many, many more; including a continuous six-hour discussion on various Islamic sciences in his humble abode. I would count him as my friend now as we have warmed to each other very quickly due to our similar humorous attitude. We have discussed many topics for the future so you could possibly see more texts, if Allah Wills.

Those of you who are aware of my research interests will understand that this topic was very appealing to me. It is an addition in an area which requires much effort in order to provide direction and leadership to the Muslim community. It is for this reason that although I have an extremely busy schedule, I dedicated time to both make additions, translate and edit this work.

Maulana Samiruddin Ṣāḥib is an absolute gem and as younger students of Islam we need to engage with our elders in order to benefit from as many as possible. I feel honoured and privileged to assist in bringing his research to the English-speaking audience and at the same time serve one of UK's leading scholars.

May Allah make us sincere and accept our efforts and overlook our shortcomings and errors.

Amjad M Mohammed
Bradford – England
17th Sha'bān 1438/14th May 2017

Chapter 1

In what manner should we live in a Democracy?

بسم الله الرحمن الرحيم

نحمده ونصلي علي رسوله الكريم.. أما بعد

In the Name of Allah, the Most Merciful the Most Beneficent
We praise Him and send salutations upon His honourable Prophet.

We live in India and we have been its citizens for a long time. In this country, the majority of the citizens are Hindus with Muslims as a minority. The country is based on democratic principles so the political party that gets the most votes will form the government; there is no difference in the process with regard to the faith of the individual. Due to the relatively low number of Muslims and the lack of cooperation amongst their leaders there is little representation of Muslims in parliament. However, every citizen has the right to stand for election as every group of individuals has to establish their own political party and becoming a parliamentarian after a successful campaign.

Employment

Employers will offer a job to those who meet the requirements for the vacancy; we see many examples of Muslims and non-Muslims working together. The fact that there are many job seekers in relation to opportunities is a separate issue.

Religious Tolerance

The legal system of this country is that each community has the ability to practice its own faith. Therefore, one can build a masjid or madrasa in order to worship and teach one's faith with no restrictions. It is this very reason why we have many masjids and madrasas and in

fact many of the madrasas are leading examples for the rest of the world.

The condition is obviously that these religious institutes cause no harm to the neighbours or the local community; nor are they any health and safety concerns. Everyone is considered equal in the eyes of the law and so this equally applies to Muslims as well as non-Muslims.

Nationality

Every resident of India is given full citizenship rights which includes an Indian passport and everyone is treated equally. It is noted that when individuals migrate to India then the citizenship process is relatively slow due to the huge number of citizens already residing in India.

As I am not fully acquainted with the situation in India then there is the possibility that I may have not adequately described the situation however, it is most likely the correct understanding. Having said that, I ask that any unfair views are overlooked and pardoned.

Questions posed by Yunus Ahmad Patel

Muslims work for non-Muslim employers in all forms of employment, socialise together and live in neighbourhoods together. Non-Muslims attend Muslim weddings and funerals, wish them well and attend their religious celebrations like Īd and even assist in Muslim religious projects. They feel this is being courteous and kind which they hold in high regard. They extend this courtesy further on a daily basis by offering a 'Good Morning' and some even use the Islamic religious greeting.

In these circumstances if Muslims do not attend their weddings or funerals then they are deeply offended and view Muslims badly. Therefore, this view of Muslims not interacting is seen as a negative

aspect of their religion. They will feel that Muslims are an uncultured arrogant people as they will attend a Muslim friend's wedding but the Muslim will not attend theirs; they will attend a Muslim friend's relative's funeral but the Muslim will not attend theirs and even if they do attend then they will remain far from the actual activities taking place. Due to our behaviour, our Hindu brethren may think that Islam is an intolerant, uncultured religion that they cannot even assist their non-Muslim neighbours or friends at the time of their need.

It must be said that these activities will have religious acts of our Hindu brethren and will contain practices which entails either the denial of Allah (Kufr) or associating others with Him (Shirk). There will also be the consumption of alcohol and food which is not permissible for a Muslim; there would also be behaviour which would go against what is termed Islamic morals. So in these types of situations are Muslims permitted to attend these functions or nor? If they can attend these functions then to what extent and what must they avoid?

Can you also inform what should a Muslim's response be to 'Parnām'?

In addition to this there some of our Hindu brethren converting to Islam whose parents, relatives and friends are still non-Muslim. They are invited to their festivals, have to attend funerals and partake in other activities which are not found in Islam. To what extent can these new Muslims retain their relationships from their lives before they converted to Islam?

Please respond to all these questions through the guiding light of the Qur'an and Hadith and highlight those opportunities for ease that are present in Islam.

Response

Islam is a religion of mercy for both the Muslim and non-Muslim. The legal system of Islam is a great means to ensure the following for a Muslim and non-Muslim;

Protection of life,
Protection of wealth,
Protection of offspring,
Protection of honour and
Protection of beliefs.

This religion is a means to bring about peace and security to all and prevent by all means possible death and destruction.

To kill an innocent individual would be as though he has destroyed the whole of mankind and will bear the sin as though he has killed all humans.

As we witness now when innocent civilians are attacked, injured or killed then those who claim to do it in the name of Islam are wrong as this is not from the teachings of Islam. This is without doubt terrorism. The perpetrator of these acts who dies in the process is not a martyr but rather died as a sinner.

Islam also emphasises that live with courtesy and kindness with people of other faith or none; also that one should respect them. It is behavior of this nature which will draw people towards Muslims and Islam.

Chapter 2

Integrative Ideology – Minority Status

Islam emphasises on a number of points with respect to adopting an integrative attitude when living as a minority. It is highly recommended that Muslims behave in the manner detailed below. The reason is because Islam is a religion of mercy so it instructs its adherents to co-exist respectfully and to be courteous and kind to people of other faiths or none. The following are a means to achieving that.

Meeting Non-Muslims with a Smile

Muslims should meet non-Muslims with a smile as they are well-wishers and should be seen as such. Do you not see how generally non-Muslims greet us with a smile and happily assist us in our daily activities? As Muslims we should maintain high morals as we have been taught by Prophet Muhammad ﷺ to meet and greet people with a smile. This a highly-rewarded act. We see an example in the following hadith.

يقول خالد ابن وليد...فاطلعت عليه، فما زال يتبسم إليّ حتى وقفت عليه، فسلمت عليه بالنبوة،
فرد عليّ السلام بوجه طلق، فقلت: إني أشهد أن لا إله إلا الله، وأنت رسول الله

Sayyidunā Khāild ibn Walīd ؓ mentions that he came close to the Prophet ﷺ who continued smiling until I was in front of him. I gave him the greeting of prophethood and he responded to my greeting with a beaming smile. So I said, “I bear witness that there is no diety worthy of worship except Allah and that you are the Messenger of Allah.”¹

¹ Dalāil al-Nabuwah of Imam Bayhaqī, Chapter discussing the Conversion of Khālid ibn Walīd, Vol. 4, p. 351

In this hadith we see the Prophet ﷺ smiling to Sayyidunā Khālīd ibn Walīd رضي الله عنه who at that time was a non-Muslim. So the cheerful manner in which the Prophet ﷺ greeted him should be the way we greet those around us who are not Muslims.

عن أبي ذر قال قال رسول الله لا يحقرن أحدكم شيئاً من المعروف، وإن لم يجد فليلق أخاه بوجه طليق، وإذا اشتريت لحماً أو طبخت قِدراً فأكثر مرقةً واغرف لجارِكَ منه

Sayyidunā Abū Dharr رضي الله عنه narrated that the Messenger of Allah ﷺ said, “Do not belittle any kind gesture. So if you do not have anything then meet your brother with a smiling face; and if you purchase meat or cook some dish then increase the broth and send some to your neighbour.”²

We can see from this hadith that one should meet friends with a cheery face and in the least send some soup to our neighbours. This is not limited to Muslim neighbours so one should send gifts occasionally to non-Muslims.

Assisting Non-Muslims in Need

Generally speaking, Muslims naturally assist Muslims however that is not how the sharī'a has stipulated the matter, rather it has enjoined helping all human beings which obviously includes non-Muslims. This will have a positive impact on them and they will see Muslims in a positive light and as a result be prepared to support Muslims. If Muslims would take a similar approach, then you would also see a positive impact on their view of Islam.

² Tirmidhī, Book of Food, Chapter on increasing the broth, p. 432, Hadith No. 1833

The following verses substantiates this view;

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ [سورة الممتحنة] الآية 8

Allah does not prohibit you from being gracious and just to those [non-Muslims] who do not fight a religious war against you nor exile you from your homes; for indeed Allah loves those who are just. [Sūrah al-Mumtaḥinah 8:60]

This verse discusses how we would should engage with kindness and fairness with those non-Muslims who are not aggressive or hostile. In fact He demands that Muslims should engage in this way and try their utmost to assist them.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا [سورة النور] الآية 22

The virtuous wealthy from amongst you should not swear that they will not to give to relatives, the poor and those who emigrated in the Path of Allah, but rather pardon and excuse. [Sūrah al-Nūr 24:22]

This verse dictates that the wealthy should spend on their relatives and the poor.

عن أسماء بنت أبي بكر قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ ، فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قُلْتُ : إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ ، أَفَأَصِلُ أُمِّي ؟ قَالَ : (نَعَمْ ، صِلِي أُمَّكَ) .

Sayyidatunā Asmā bint Abī Bakr ؓ mentions that during the era of the Messenger of Allah ﷺ my mother, who was a polytheist, came to visit me. So I asked the Messenger of Allah ﷺ that my mother is here to see me and she has no interest in Islam, should I maintain family

ties with her? He replied, “Yes, maintain your family tie with your mother.”³

It can be observed from this hadith that non-Muslim relatives should be given charity and they should be cared for and looked after.

عن عبد الله بن سلام... وكان أوَّل شيءٍ تكلم به أن قال أئِئها الناسُ أفشوا السلامَ، وأطعموا الطعامَ، وصلُّوا والناسُ نيامٌ، تدخلوا الجنةَ بسلامٍ

Sayyidunā ‘Abdullāh ibn Salām رضي الله عنه narrates that the Messenger of Allah ﷺ used to open his conversations with, “O People, spread Salām, feed people and pray whilst people sleep then you will as a result enter Heaven in Peace.”⁴

This hadith mentions that one should spread the religious greeting and feed people which will result entering into Heaven. We should feed our fellow citizens and obtain Jannah in exchange.

Dealing with Non-Muslims with Justice

The following verse discusses this point:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ [سورة النحل] الآية 90

Indeed Allah orders you to be just, good and to give to the relative.
[Sūrah al-Naḥl 16:90]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
[سورة المائدة] الآية 8

³ Bukhārī, Book of Gifting, Chapter on Gifting Polytheists, p. 424, Hadith No. 2620; Muslim, Book on Zakat, Chapter on the Excellence of Spending upon Family and Charity, p. 406, Hadith Nos. 1003 and 2324.

⁴ Tirmidhī, Book on the Description of the Day of Judgement, Chapter on Spreading Salām, p. 566, Hadith No. 2485.

O Believers! Be those who stand firm for Allah as witnesses of justice and do not let the hatred of a people compel you upon injustice. Be just! That is closer to piety. [Sūrah al-Mā'idah 5:8]

The two verses are clear in instructing justice even with those groups one has enmity with. If you were to review the global situation you will see in those areas in the world where there is destruction and death then you will find that the people and the government have abandoned justice. It is for this reason there is oppression and war. If they were just with one another then this situation would never have unfolded.

Dealing with Non-Muslims with Tolerance

A Muslim should not deal with others in a manner in which the other party feels they are belittling them. In some countries unrest occurs, which eventually leads to violence, when different groups think low of one another and ridicule one another's faith and practices. One has to always bear in mind the result of what we think about others and how we interact with them. Some argue that in order for us to retain our identity we must ridicule the alternative but these individuals are short-sighted and are not considering the impact and effects of their stance.

The following verse emphasises the point:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ [سورة الحجرات] الآية 11

O Believers! Do not let a people ridicule another people, perhaps they could be better than them; nor let [a group of] women ridicule [other] women, perhaps they may be better than them. Do not insult one another and do not call each other by [offensive] names/identifiers.

Transgression after faith is an evil. As for those that do not repent then they are the oppressing ones. [Sūrah al-Hujurāt 49:11]

This verse states the impermissibility of belittling or ridiculing anyone. This will cause hatred which subsequently spreads amongst the masses.

Dealing with Non-Muslims with Equity and Fairness

عن أبي هريرة عن النبي صلى الله عليه وسلم قال ألا من قَتَلَ نفسًا مُعَاهَدَةً له ذمُّه الله وذمُّه رسوله ، فقد أَحَقَّرَ بذمة الله ، فلا يَرِخُ رائحة الجنة

Sayyidunā Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said, “That Muslim who kills a non-Muslim with agreed citizenship rights he made with Allah and His Messenger ﷺ then he has broken his agreement with Allah and will not even smell Heaven.”⁵

This hadith is specifically referring to a non-Muslim who has taken up residency in a Muslim-majority country but can be applied generally. The seriousness of killing such a person can be measured by the fact that it causes the Muslim to break his agreement with Allah and is not blessed with even the smell of Jannah.

رَأَيْتُ عَمَرَ بْنَ الْخَطَّابِ قَالَ... وَأَوْصِيَهُ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، أَنْ يُؤْفِيَهُمْ بِعَهْدِهِمْ ، وَأَنْ يُقَاتِلَ مِنْ وَرَاءِهِمْ ، وَأَنْ لَا يُكَلِّفُوهُمَ فَوْقَ طَاقَتِهِمْ

Sayyidunā ‘Umar رضي الله عنه advised regarding the responsibility of Allah and His Messenger ﷺ that any individuals who have agreed citizenship rights should have their rights fulfilled. Furthermore, fight in order to

⁵ Tirmidhī, Book of Indemnities, Chapter Regarding One Who Kills a Non-Muslim with Agreed Citizenship Rights, p. 340, Hadith No. 1403.

defend them and to not place responsibilities upon them which they cannot bear.⁶

This hadith discusses the situation regarding a non-Muslim citizen in a Muslim-majority country whose rights have to be protected even if the state has to go to war to defend them and the agreed terms between the parties has to be fulfilled. Therefore, Muslims in a minority situation should be even more so considerate.

Dealing with Non-Muslims with Clarity

In Britain, we see that in the majority of situations when we are involved in the purchase of items then businesses deal with us in a very transparent way. They do not give us the incorrect item due to haste but rather the item which is for sale is very well described and its price is clearly labelled. There is no bartering on the price and every customer receives a receipt after a sale. Even if you buy a single egg, you receive a receipt so you can return the item in exchange for your money. These practices existed in Islam in a time gone by, they have been adopted in many parts of Europe and would be a step forward here in India.

Due to this Muslims must reciprocate this behaviour towards their fellow citizens by also engaging in a clear and transparent way. They should not deceive but rather give the correct item and give a receipt for every sale.

The point about not deceiving can be understood from the following hadith:

⁶ Bukhārī, Book of Funerals, Chapter on the Grave of the Prophet ﷺ, Sayyidunā Abū Bakr and ʿUmar, p. 224, Hadith No. 1392.

عن أبي هريرة أنَّ رسولَ الله صلى الله عليه وسلم ، مر برجل يبيع طعاما ، فسأله : كيف تبيع ؟ فأخبره ، فأوحى إليه : أن أدخل يدك فيه ، فأدخل يده فيه ، فإذا هو مبلول ؛ فقال رسول الله صلى الله عليه وسلم : ليس منا من غش

Sayyidunā Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ walked past a man who was selling food. He asked him what price was he selling at and the man informed him. The Prophet ﷺ received revelation in which he was informed that he should place his hand in the pile of food. When he placed his hand inside it returned wet so he said, “The one who deceives is not from us.”⁷

The hadith makes it quite clear that a person who deceives others is not one of us; in other words is not considered a Muslim.

Dealing with Non-Muslims in Goodwill

Britain opened its doors to the original Muslim migrants and offered the same rights to those migrants as it offered to its own citizens. This further substantiates the point that Muslims should show goodwill and generosity in Islam as is evident in the following verse:

وَأَحْسِنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ [سورة البقرة] الآية 195

Practice goodwill, for indeed Allah loves those who practice goodwill.
[Sūrah al-Baqarah, 2:195]

Abiding by the Laws in Non-Muslim Lands

Those laws which do not contravene the sharī'a and in order to live there one has agreed to abide by them, then it is necessary to not break these laws. The following verses emphasise the point:

⁷ Abū Dā'ūd, Book of Transactions, Chapter on the Prohibition of Deception, p. 500, Hadith No. 3452.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا [سورة النحل] الآية 91

Fulfil the covenant of Allah when you have taken it and do not break oaths after you their confirmation when you make Allah a witness over you. [Sūrah al-Naḥl, 16:91]

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ [سورة الرعد] الآية 20

Those who fulfil the covenant of Allah and they do not break the agreement. [Sūrah al-R'ad 13:20]

عن براء ابن عاذب قال صالح النبي صلى الله عليه وسلم المشركين يوم الحديبية على ثلاثة أشياء: على من أتاه من المشركين رده إليهم، ومن أتاهم من المسلمين لم يردوه، وعلى أن يدخلها من قابل، ويقيم بها ثلاثة أيام، ولا يدخلها إلا بجلبان السلاح: السيف والقوس ونحوه. فجاء أبو جندل يحجل في قيوده فرده إليهم

Sayyidunā Barā'i ibn Ādhib رضي الله عنه narrates that the Prophet ﷺ made a treaty with the Polytheists on the day of Hudaibiyah upon three issues; that whoever from the polytheists come to join him then he must be returned to them; whoever from the Muslims come to join them then they will not return him; and that they may come for pilgrimage to Makkah next year and stay for three days but they will not enter except that all weapons must be sheathed. Abū Jandal came hopping in his shackles from Makkah and he was returned to them.⁸

There are two points to draw from this hadith; one that in a situation of need treaties can be established, and second whatever the treaty was agreed upon must be fulfilled.

⁸ Bukhārī, Book on Treaties, Chapter of the Treaty with the Polytheists, p. 441, Hadith No. 2700.

One agreement in non-Muslim countries is one should not deliver such a speech which will stir hatred that could escalate into violence. One needs to ensure that they themselves are avoiding these sorts of speeches and also ensure the younger members of the community adhere to it likewise.

The Illegality of Conspiring Against the Non-Muslim Government

We have managed to build large masjids and madrasas in which we teach our religion and worship day and night. The state does not trouble these establishments nor attempt to close them down. Instead, they say with great pride that religious minorities are free to practice their faiths and they promote this tolerance and respect of other faiths. Therefore, if we continue to be contributing citizens then there are no grounds for the state to get involved in our religious affairs. However, if you attempt to conspire against the state, or challenge a law or policy in an undemocratic way then naturally the state can consider you as problematic and endeavour to legally challenge your behaviour and actions.

Sometimes, groups of politically-motivated youngsters can become a concern for the state because of their behaviour. Even though they have their own agenda they will utilise religious slogans in order to agitate the masses. They speak of the many benefits that will be achieved and how they will fight for people's rights; they manage to get the unaware scholars involved and stand up against the government therefore using the greed of benefit, they cause problems for the whole community.

As we can see in Syria, Daesh used religious slogans and promised the people the application of sharī'a and many worldly benefits. Based on this desire some unaware individuals joined them. However, the state did not accept this attitude and behaviour and we have seen the consequences of that.

It is for this reason that Muslims living in Dār al-Aman should live respectfully and not conspire against the state nor join with those who conspire.

The following verse states that one should stay away from conspirers:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَارَ جُرْمِهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ [سورة الأنعام] الآية 123

Therefore, we have placed in every city the greatest of its criminals to conspire in it, however they do not conspire except against themselves but they do not realise. [Sūrah al-An‘ām, 6:123]

This verse informs us that Allah’s Way is such that every residency has some sort of conspirers who wear the garb of religion and conspire. The other residents should stay away from them.

سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ [سورة الأنعام] الآية 124
Soon debasement and a severe punishment in the presence of Allah will be afflicted upon them because they used to conspire. [Sūrah al-An‘ām, 6:124]

Both verses detail the gravity of conspiring and state that this behaviour affects those who initiated it. Hence in Dār al-Aman, Muslims must avoid this with every effort as this approach is a huge error of judgement.

Opening Mosques/Madrasas to Official Visits

Due to the number of terrorist attacks in Europe the whole continent has become extremely vigilant and as it has been found that Muslims have been involved in a number of cases, the Muslim community has come under greater scrutiny as is expected. The state apparatus has a responsibility to maintain order and protect its cities and citizens. This scrutiny has made its way into Islamic establishments. Therefore the state is keen to ensure that no Masjid Imam or Madrasa teacher is

conspiring against the state or its citizens; or that they are planting seeds of a hate ideology into the minds of the young or masses in general. The reason is that if left unchecked and subsequently allowed to grow then the same situation of civil unrest and anarchy we find in Syria, Egypt, Iraq, Yemen, Libya and Afghanistan we will find on our lands.

It is not beyond the imagination that a radicalised individual or group starts to spread hatred which leads to civil unrest and pits Muslim communities against non-Muslim communities. It is for this reason the state wants to ensure that religious institutes are not used to spread this hatred which will jeopardise the safety and security for the Muslim community and the other citizens. Not only that, it is the state's right as well as its responsibility which has been agreed by the citizens of the country through a democratic process. In addition it also benefits the Muslim community as they are safe from the very extremists who may label them as 'lesser' Muslims.

It is for this reason that I make a heartfelt request to you that you should regularly hold open days at your institutes so that MPs, local Council members, senior figures within the public sector and local members of the community have an opportunity to see for themselves and get a better understanding and appreciation of Islam. Let them see what we teach and our aims and objectives and make them aware that we adhere to all policies as long as they are not explicitly against the shari'a.

Once that trust has grown between the average citizen, the apparatus of the state and the Muslim community, then you will receive a clean bill of health to continue teaching, learning and worshipping as you were with no real state intervention.

Let us not forget that the Muslim community have had absolute freedom in establishing Madrasas, Makatibs and Masjids to such an extent that large number of churches have been converted for that very use. What more could the migrating Muslim community ask from the state?

My heartfelt supplication is, for those who assisted the Muslim community to settle and who continue to raise their voices in support

of the Muslim community, that they are given in full in exchange of their efforts – Amin, O Lord of the Worlds.

Based on this I believe that the Muslim community will be supported in the future by both citizen and state as long as they are content that our aims are solely philanthropic and in no way conspiring against the state. Therefore, I advise that any Imam should not give a lecture that would contravene Human Rights, or teach material against Human Rights. In fact one should model one's behaviour with Human Rights in mind. The basis for this is that currently the whole world accepts Human Rights and Islam itself was the pioneer of Human Rights. I am confident that our practices are in sync to a great extent with Human Rights; the state needs to believe and see that. They need to determine that for themselves; the relevant verse is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ
نَادِمِينَ [سورة الحجرات] الآية 6

O Believers! If a transgressor comes to you with news then carry out a thorough investigation so that you avoid inflicting harm on a people as you did not have the full details and then because of what you have done you become regretful. [Sūrah al-Hujurāt 49:6]

This verse states that when some news reaches you about a people then carry out thorough research in order to determine its accuracy so that you avoid an erroneous decision not based on fact, but rather speculation.

When the Companions ﷺ went to King Negus, who was a Christian at the time, then he carried out a full investigation and they responded to everything that was asked of them until the authorities were content with them and then they offered them security in their lands. Similarly, the UK were in no doubt towards the Muslim community at first, however recent events has brought about suspicions. It is for this reason that the state, similar to King Negus want to carry out detailed investigations and have systems in place for safeguarding purposes.

The hadith is here:

عن ابن مسعود قال بعثنا رسول الله صلى الله عليه وسلم إلى النجاشي ونحن نحوًا من ثمانين رجلًا...مرحبًا بكم وبمن جئتم من عنده...انزلوا حيث شئتم

In this lengthy hadith⁹ we find that Sayyidunā Negus ﷺ carried out a thorough investigation and the Companions ﷺ were more than willing to fully contribute in the process and we should likewise disclose what is required from us so the state we live in is content with our aims and intentions.

Supporting the State on Beneficial Laws

If the state brings in a law which benefits the masses or establishes an institute which does likewise and both do not go blatantly against the sharī'a then it should be supported and should not be opposed for the sake of it.

It is observed on occasions that no matter how good the law is that the state brings in there's always somebody who stands to oppose it. It could be because he was not consulted, or his organisation was not offered the contract; so due to his personal loss he finds faults in the new initiative and causes problems for the masses.

His opposition then draws the attention of the state who find his constant opposition an annoyance and wish to remove him from their path or weaken him in some way. As his activities are bringing about discord between the state and its citizens and preventing the country from pulling in one direction in order to be more prosperous and affluent. As for those who emigrated here seeking a peaceful and secure country, they can easily be removed or have their citizenship revoked. Therefore, this has to be avoided and we must find ways to work with the government as there is a benefit for us and the following verse encourages so:

⁹ Musnad Aḥmad, Chapter Musnad 'Abdullāh ibn Mas'ūd, Vol. 2, pg. 48, Hadith no. 4386

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ [سورة المائدة] الآية 2

Assist one another in goodness and piety and do not assist one another in sin and aggression [Sūrah al-Mā'idah 5:2]

The Illegality of Hate Speeches

Every country wishes that its country does not become a place of anti-social behaviour, that communities get along and do not despise one another. As this is a means for fighting, destruction and anarchy. The state will spend millions of public money in order to maintain order as damaged relations have a bigger impact. If we look at Syria we can see that from a place of anti-social behaviour it has reached to the point that complete cities have been destroyed and not a single house is standing. Due to this complete destruction millions have emigrated but have now reached the point that countries are refusing to take anymore.

Muslim scholars should be mindful of this and bearing their responsibilities should avoid any speech which can be construed as hate speech nor should Masjids/Madrasas give opportunity to individuals of that nature.

There is a hadith relevant to this point:

سمعت عرفة قال سمعت رسول الله صلى الله عليه وسلم يقول أنه ستكون بعدي هناتٌ و هناتٌ و هناتٌ ، فمن أراد أن يفرق أئمة المسلمين و هم جميع فاضربوه بالسيف كائناً من كان

The Messenger of Allah ﷺ said, “Soon there will be many differences and disagreements, so whoever attempts to cause dissension in this Ummah when it is together then strike him, whoever he is, with the sword.”¹⁰

¹⁰ Muslim, Book of Leadership, Chapter on Him Who Causes Dissension Amongst the Muslim Ranks when it is together, p. 832, Hadith Nos. 1852/4796)

This hadith mentioned that when people are working and cooperating together and someone comes to cause dissension and differences amongst them then he should be physically attacked. Of course, we are not suggesting violence or condoning it as this was from the perspective of a state and detailing state punishment through a legal process, but rather using this hadith to demonstrate that this type of individual should not be given a platform so he may spread his hatred.

We see a similar discussion in the following hadith:

عرفجة قال سمعت رسول الله صلى الله عليه وسلم يقول من أتاكم ، وأمركم جميعاً ، على رجل واحد ، يريد أن يشق عصاكم ، أو يفرق جماعتكم ، فاقتلوه

The Messenger of Allah ﷺ said, “If someone comes to you whilst you are in agreement following one leader and sets about causing dissension and disagreement then fight him.”¹¹

Again, as before the hadith is used to advise that those that divide communities should not be given a platform to be able to poison minds with their hatred.

Peaceful Public Marches

Some public marches are seen to change from peaceful marches to eventually aggression and then challenging the Police who are there to preserve the peace. Then when the Police are left with no choice but to step in and arrest individuals then they claim police brutality yet they forget the damage and destruction they have caused. The following verse explains the approach that should be taken, one of wisdom and in a gentle manner:

¹¹ Muslim, Book of Leadership, Chapter on Him Who Causes Dissension Amongst the Muslim Ranks when it is together, p. 832, Hadith Nos. 1852/4798)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ [سورة النحل] الآية 125

Call to the way of your Lord with wisdom and a gentle manner and argue with them in the best manner. For indeed your Lord knows best who has deviated from His Path and He knows best who are guided. [Sūrah al-Naḥl 16:125]

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى [سورة طه] الآية 44

So speak in a gentle manner in order that he may be reminded or fear [Allah]. [Sūrah Ṭāhā 20:44]

This verse advises of speaking in a calm and gentle manner, so why are we approaching things in a harsh way? We should also present our case to the state in a gentle way especially if we are migrants or refugees. In fact, in all our mannerisms, speech and action we should be a calming influence on society so it may reflect on what it observes and as a result adopts a similar approach. There is an even greater need for this when we want communities and public bodies to appreciate our genuine concerns and react positively to our needs.

No Hate Slogans in Public Marches

It is observed on occasions that some marches have such posters that have slogans on them which ridicule other communities and obviously cause offence. This then becomes a means for various communities to fight, at the very least cause hatred between communities which makes living together in this country extremely difficult. Therefore, one must exercise caution that no building or vehicle is attacked and that no slogans, oral or written, which go against a community are used; also, those individuals that attempt to do so in the march are prevented. If there is a genuine fear that this may occur then the public march should not go ahead.

One should avoid joining any public march that involves any of the above. We are all co-citizens of this country; what will you achieve by expressing enmity to another community, in fact it will have a direct impact on your country and life.

Paying Taxes

The state has a major objective of collecting all taxes due to it from its citizens in order for it to function effectively. We see that this was also an aim for the Muslim state from its non-Muslim citizens, as zakah was already being collected from Muslims.

Under the following subtitle:

وَمَا جَاءَ فِي أَخْذِ الْجِزْيَةِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالْعَجَمِ

The hadiths which discuss the taking of jizyah from the Jewish, Christian, Magian and non-Muslim citizens, we find the hadith;

بعث عمر الناس في أفناء الأمصار... فأمرنا نبينا، رسول ربنا صلى الله عليه وسلم : أن نقاتلكم حتى تعبدوا الله وحده أو تؤدوا الجزية

Sayyidunā ‘Umar رضي الله عنه sent his soldiers to various cities and mentioned that our Lord’s Prophet has ordered us that we wage war until you worship Allah alone or you pay the jizyah.

In this way Muslim citizens of a non-Muslim country should make a contribution so that the government can function effectively, giving benefits to those citizens that require it; schools can run, medical support can be provided and the state can defend the country. All this is achieved through paying taxes. Therefore, if someone objected to paying taxes how would the state function? Those who are involved in tax fraud are committing a major sin according to the shari’a and they are violating their contract of citizenship.

The Illegality of Seeking the Ḥudūd (Corporal Punishments) in Non-Muslim Lands

The laws in Europe are based on Human Rights so as a result the death penalty and in fact any corporal punishment is illegal. This is at the state level so even more so if members of the public took matters into their own hands. So even if an individual commits a crime which would bring about corporal punishment in a sharī'a-legislated country it is not valid in a European country. Furthermore, even in an Islamic country which is applying sharī'a one cannot act in a vigilante fashion but must allow the due judicial process which involves a Qāḍī's decision in a law court. But first, European countries are not Dār al-Islām and second, there is no Islamic legal apparatus culminating in a Qāḍī's ruling. Therefore, to seek ḥudūd punishments from the state is absolutely incorrect.

A companion's statement justifies this position;

عَنْ رَجُلٍ، أَنَّهُ سَمِعَ أَبَا بَكْرٍ الْهَذَلِيَّ، أَنَّهُ سَمِعَ الْحَسَنَ قَالَ: سَرَقَ رَجُلٌ مِنَ الْمُسْلِمِينَ فَرَسًا فَدَخَلَ
أَرْضَ الرُّومِ، فَرَجَعَ مَعَ الْمُسْلِمِينَ هَا فَأَرَادُوا قَطْعَهُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ لَا تَقْطَعُوا حَتَّى يَخْرُجَ مِنْ
أَرْضِ الرُّومِ

A Muslim stole a horse and he passed the border into Byzantium, then he met and joined the Muslims. So they intended to carry out the ḥadd punishment of amputating his hand so Sayyidunā 'Alī عليه السلام said, "Do not carry out the ḥadd punishment until he [and you] are outside of Byzantium."¹²

We can see from the statement of the Companion that ḥadd punishment cannot be carried out in Dār al-Ḥarb.¹³

¹² Muṣannaf 'Abd al-Razzāq, Book of Jihad, Chapter Should the Ḥadd punishment be carried out on a Muslim in the Land of the Enemies? p. 134, Hadith No. 9436.

¹³ The Muslims were at war with Byzantium.

The Illegality of Attacking Public Places

We have witnessed on some occasions where Muslims have been given refuge yet some individuals on their own behest have attacked pubs, cinemas and even schools under the false doctrine that they are serving Islam. Those who die or are arrested are out of the way but their actions have an impact on all Muslims and make life increasingly difficult.

Islam does not permit this type of behaviour; in fact even on the battlefield there are several types of people which are impermissible to kill so how could it be permitted to indiscriminately kill in populated areas?

The following verse states that:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ [سورة البقرة] الآية 190

Fight in the Path of Allah those who fight you, but do not transgress for indeed Allah despises the transgressors. [Sūrah al-Baqarah 2:190]

This verse is discussing the point that when you are fighting the enemy then only fight those that are fighting against you not anybody else.

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ [سورة البقرة] الآية 194

However, if they transgress against you then you transgress against them equal in manner to their transgression and fear Allah. [Sūrah al-Baqarah 2:194]

This verse does state that if they transgress against you then you are permitted to transgress against in exactly equal measure, but not more. However, the general public have not done anything so how can it be justified to kill them? This is absolute wrongdoing. This behaviour also has repercussions on other Muslims who reside in that country and it makes their life difficult.

The Illegality of Killing a Single Innocent Human

Killing a person is such a major sin that to kill one innocent person is as though one has killed the whole of mankind. This applies equally to Muslims and non-Muslims; so one needs to think very carefully about this.

Those who attack public places like schools and public spaces like buses and attack the average person or abduct children – explain to me what have these innocent people done to deserve this? This is an extremely invalid ideology and practice. This is not serving Islam, but rather it is besmirching Islam. These activities brings the sin of destroying the whole of mankind.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا [سورة المائدة] الآية 32

Whoever kills someone, without due legal process due to murder or highway robbery, it is as though they have killed all of mankind. Yet he who saves someone's life is as though he has saved the whole of mankind. [Sūrah al-Mā'idah 5:32]

This verse is not qualifying the individual being killed as Muslim, therefore the sin of killing the whole of mankind will apply if one kills an innocent non-Muslim.

The Illegality of Verbally Abusing Other Religions or their Religious Leaders

If one takes a disrespectful and disdain attitude towards the religions and religious leaders of other faiths and resort to ridiculing, using abusive terms and disrespect then there is every possibility that they will take the same attitude towards that which you treasure and cherish in your religion. As a result community relations break down and the country becomes disunited.

The following verse explains:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ [سورة الأنعام] الآية 108

Do not speak ill of those that they worship other than Allah otherwise they may speak ill of Allah out of anger and vengeance without knowing. [Sūrah al-An‘ām 6:108]

When you are informing someone then do it in a moderate, kind way with wisdom. Those who explain in an aggressive way then this exacerbates the situation building more division and hatred and they become defensive which results in them not being responsive to the advice.

The following verse clarifies that:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ [سورة النحل] الآية 125

Call to the way of your Lord with wisdom and gentle manner and argue with them in the best manner. [Sūrah al-Naḥl 16:125]

Nowadays you witness many people who half hear what someone is saying and are quick to pass judgement and subsequently demonise them. This is not good practice even more so in a minority context. Due to this constant arguing and debating it gives the impression to others that Muslims are not very cooperative and are either on the back foot and defensive or on the front foot and on the offensive. This is not appropriate behaviour.

I am very happy in the ideas which my honourable teachers inculcated in me;

Respect every Prophet

Respect every Messenger

Respect every Companion

Respect every Imam

Respect every Saint

Respect every Heavenly Revealed Book

In fact they would go as far as to say that do not speak ill of the prominent religious figures of the past from Hinduism. There is a good chance that some of them may have been saints and then subsequent generations attributed other behaviours and characteristics upon them. During my days in Madrasa I never heard a single sentence of disrespect aimed at a member of any religion. Now when I look at the world, I make heartfelt supplications for this advice of my teachers.

Dealing with Non-Muslim Family Members with Respect

The expectation of family members is that when a person becomes religious and becomes a Muslim then that has a positive impact on the way they treat others, especially loved ones.

One can see that discussed in this verse;

وَالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا [سورة البقرة] الآية 83

Be good to your parents, relatives, orphans and the poor and speak goodly and kindly to the people. [Sūrah al-Baqarah 2:83]

In fact, there is extra motivation to serve one's parents, relatives or neighbours so they witness first-hand the beauty of your new religion and observe more respect, care and kindness in your behaviour. Furthermore, if you did not be kind and caring to them they may equate this with your new religion and think that Islam does not improve one's behaviour but actually makes it worse.

Dealing with Non-Muslim Friends and/or Neighbours with Respect

وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ

[سورة النساء] الآية 36

Be good to your parents, relatives, orphans, the poor, immediate neighbours, distant neighbours, person at your side and the traveller. [Sūrah al-Nisā 4:36]

This verse elaborates further and mentions the near and far neighbours and the one at your side to be treated kindly and well. This verse is inclusive and applies to both Muslims and non-Muslims.

Avoiding Non-Muslims Festivals, Celebrations and Bereavements

The reason is due to the many practices which will take place at these events which are against the sharī'a, this will be discussed in Chapter 4. Having said that in certain extreme situations one is permitted to attend however only if shirk and islamically immoral behaviour can be avoided. This is case-by-case when refusing attending these functions can cause more harm and give an impression of no compromise from Muslims. It is best to seek advice from a reputable scholar with expertise in this field.

Visiting the ill Non-Muslim

The relevant hadith is as follows

عن أنس بن مالك قال إنَّ غلامًا يهوديًّا، كان يخدم النبيَّ صَلَّى اللهُ عليه وسلَّمَ، فمرضَ فأتاه النبيُّ صَلَّى اللهُ عليه وسلَّمَ يعوده، فقال: (أسلم) . فأسلمَ . وقال سعيدُ بنُ المسيَّبِ، عن أبيه : لما حَضَرَ أبو طالبٍ جاءه النبيُّ صَلَّى اللهُ عليه وسلَّمَ .

A young Jewish boy who would serve the Prophet ﷺ became ill so the Prophet ﷺ went to visit him. He said to the boy, “Accept Islam.” The

boy accepted Islam. He had likewise visited Abū Tālib when he was dying.¹⁴

This hadith clearly exemplifies the visiting of the Prophet ﷺ to a Jewish boy whilst he was ill and for the benefit of the child offered Islam to him.

The following verse emphasises this caring attitude:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
[سورة النساء] الآية 36

Be good to your parents, relatives, orphans, the poor, immediate neighbours, distant neighbours, person at your side and the traveller.
[Sūrah al-Nisā 4:36]

We have already discussed this verse about how one should have a caring attitude towards others whether close or far.

Scope of Permissibility of Attending Non-Muslim Funerals

Like Muslim funerals, non-Muslim funerals have rituals and practices which will include acts which either constitute disbelief in Allah or to associate partners with Him. It is for these reasons that Muslims cannot attend these funerals. If however it is a close relative or a long-time friend then there is some scope of permissibility on the condition that he does not witness or get involved in any acts of the nature described earlier.

The following hadith supports this position:

عن علي بن أبي طالب لما مات أبو طالب أتيت رسول الله صَلَّى الله عليه وسلم ، قلت: يا رسول الله ! مات الشيخ الضال ، فقال رسول الله صَلَّى الله عليه وسلم: اذهب فاغسله وكفنه ، فقلت: يا رسول الله ! أنا ؟ فقال: ومن أحق

¹⁴ Bukhārī, Book of Funerals, Chapter When a Child Accepts Islam and then Dies, p. 217, Hadith No. 1356.

بذلك منك ، اذهب فاغسله وكفنه وجننه ، ولا تحدثن شيئا حتى تأتيني ، فانطلق ففعلت ، قال: فلما أتيته قال:
اذهب فاغتسل غسل الجنابة

Sayyidunā ‘Alī عليه السلام said that when Abū Tālib died I came to the Prophet ﷺ and said, “O’ Messenger of Allah ﷺ, the misguided old man has died.” The Messenger of Allah responded, “Go and bathe him and shroud him.” So I retorted, “O’ Messenger of Allah ﷺ, me?” So he said, “And who has more right than you in this matter? Go wash, shroud and bury him.”¹⁵

In this hadith the Prophet ﷺ instructs Sayyidunā ‘Alī عليه السلام to wash, shroud and bury his non-Muslim father and also informs him that none has more right than him in this task.

Respecting the Funerals of Jews and Christians

The hadith is as follows:

عن جابر بن عبد الله قال مَرَّتْ بنا جنازةٌ ، فقام لها النبيُّ صَلَّى اللهُ عليه وسلَّمَ وقُمْنَا لَهُ ، فقلنا يا رسولَ اللهِ ، إنا جنازةٌ يهوديٌّ ؟ قال : إذا رأيتمُ الجنازةَ فقوموا

Sayyidunā Jābir mentions that a funeral passed by so the Prophet ﷺ stood up for it. So we questioned, “But it is the funeral of a Jew?” He responded, “When you see a funeral passing then stand up [out of respect].”¹⁶

This hadith shows the Prophet ﷺ standing for the Jewish funeral so based on this one can stand to show respect for a non-Muslim funeral as long as he avoids any acts which demonstrate disbelief in Allah or ascribe partners with him or Islamic immorality.

¹⁵ Sunan al-Bayhaqī, Vol. 1 Chapter on Washing the Dead, p. 456, Hadith No. 1456; Musnad Aḥmad, Chapter Musannad ‘Alī ibn Abī Tālib, Vol. 2, p. 186, Hadith No. 807.

¹⁶ Bukhārī, Book of Funerals, Chapter on Who Stands for a Jewish Funeral, p. 210, Hadith No. 1311.

Responding to a Non-Muslim's Religious Greeting

If a non-Muslim greets a Muslim with the religious greeting of 'al-Salāmu 'alaykum' then due to the prohibition of the hadith one cannot respond with 'wa 'alaykum al-Salām'. In reply one should respond with only 'wa 'alaykum' or 'al-Salām 'alā man tabi'a'l-Hudā' so as not to go against the Prophet's ﷺ instruction and not to cause offence to the individual.

There are a number of hadiths which make this point.

عن انس بن مالك ان رسول الله قال إذا سلم عليكم أهل الكتاب فقولوا وعليكم

Sayyidunā Anas ibn Mālik رضي الله عنه reports that the Messenger of Allah ﷺ said, "When the People of the Book greet you with the religious greeting then respond with 'and upon you.'¹⁷"

This hadith implies and from others it is explicit that in normal situation one should not initiate the religious greeting. However one can respond to the religious greeting by wishing the same even if not explicitly saying so.

Having said that if one does wish to initiate it then he may do so with, 'al-Salām 'alā man tabi'a'l-Hudā'. We have the statement of a Follower in support of this position.

عن قتادة قال السلام على أهل الكتاب إذا دخلت عليهم بيوتهم السلام على من اتبع الهدى

Sayyidunā Qatādah رضي الله عنه says, "The religious greeting upon the People of the Book when he visits them in their houses is, 'al-Salām 'alā man tabi'a'l-Hudā' [al-Salām upon those who follow the Guidance]."¹⁸

¹⁷ Muslim, Book of Religious Greeting, Chapter on the Prohibition of Initiating the Religious Greeting with the People of the Book and the Manner in Which One Responds, p. 963, Hadith Nos. 2163/5652

¹⁸ Muṣannaf 'Abdurrazzāq, Book al-Jāmi', Chapter on the Religious Greeting on Polytheists and Supplicating for them, Vol. 10, p. 13, Hadith No. 19628

In the West though we find Muslims living, working and relaxing together so as a result there is some permissibility to occasionally initiate and use the actual religious greeting. We have the following statements of Companions ﷺ in support of that position.

عن ابن عباس انه كتب الي رجل من اهل الكتاب السلام عليك

When Sayyidunā ‘Abdullah ibn ‘Abbas ﷺ used to write to anyone from the People of the Book he would start with, ‘al-Salām ‘alayka.’¹⁹

عن ابن عباس قال من سلم عليكم من خلق الله فردوا عليهم ان كان يهوديا او نصرانيا او مجوسا

Sayyidunā ‘Abdullah ibn ‘Abbas ﷺ said, “Whichever person says ‘al-Salāmu ‘alaykum’ then respond to them, whether he be a Jew, Christian or Magian.”²⁰

عن أبي أمامة: أنه كان لا يمر بمسلم، ولا يهودي، ولا نصراني، إلا بدأه بالسلام.

Sayyidunā Abū Umāmah ﷺ would not walk past a Muslim, Jew or Christian except that he would greet first with ‘al-Salām’.²¹

We can see from this action of a Companion ﷺ that the People of the Book can be greeted with the religious greeting.

Occasional Greeting of ‘Parnām’

Parnām can be loosely translated as Ḥayāk Allah, may Allah keep you alive and its usage has been found in a statement of a Follower.

عن إبراهيم قال إذا قلت حياك الله فقل بالسلام

¹⁹ Muṣannaf Ibn Abī Shaybah, Hadith No. 25739

²⁰ Muṣannaf Ibn Abī Shaybah, Hadith No. 25756

²¹ Muṣannaf Ibn Abī Shaybah, Book of Manners, Chapter Regarding the Initiating of ‘al-Salām’ to the Non-Muslims, Vol. 5, p. 250, Hadith No. 25742

It is reported from Sayyidunā Ibrāhīm that when you say, ‘Ḥayāk Allah’ then you should also say, ‘al-Salām.’²²

From this action of a Follower we can see that greeting with Ḥayāk Allah to a non-Muslim is like wishing them a ‘Good Morning’. Having said that in the hadith we alluded to earlier one should not say ‘al-Salām’ as this covers all forms of safety, security and protection which is not permitted when addressing a non-Muslim due to their denial of Allah.

Worldly Supplication for a Non-Muslim

The Prophet supplicated for a Jew to be handsome when he helped him, therefore when a non-Muslim helps you then you can supplicate for their guidance or some worldly matter.

The hadith is as follows:

عن قتادة قال حلب يهودي للنبي نعيجة فقال اللهم جملة فسود شعره حتي صار أشد سواد من كذا وكذا قال معمر وسمعت غير قتادة يذكر انه عاش نحوا من سبعين سنة لم يشب

Sayyidunā Qatādah رضي الله عنه narrates that a Jew milked a goat for the Prophet ﷺ so in response he supplicated, “O’ Allah, beautify him.” So his hair became extremely black. Ma‘mar said that he heard from a narrator other than Qatādah رضي الله عنه who recalls that the man lived for around seventy years and he did not age.²³

This hadith clearly shows any non-Muslim who supports or assists you then you supplicate for a worldly matter.

²² Muṣannaf Ibn Abī Shaybah, Book of Manners, Chapter Regarding a Person who says, ‘Ḥayak Allah’, Vol. 5, p. 252, Hadith No. 25760

²³ Muṣannaf ‘Abdurrazzāq, Book al-Jāmi‘, Chapter on the Religious Greeting on Polytheists and Supplicating for them, Vol. 10, p. 13, Hadith No. 19631

Non-Muslim Visitor to the Masjid

If any non-Muslim parties or school students and teachers wish to visit the Masjid then one should make every effort to meet their requests. One issue to bear in mind is for visitors to be in a state of purity as Muslims are aware of the requirements for entering a masjid, once the party lead has been informed then one should leave it at that.

As for the permissibility of non-Muslims visiting the Masjid one can observe that in the following hadith.

عن الحسن ان وفد ثقيف قدموا علي النبي وهو في المسجد في قبة له فقبل لرسول الله يا رسول الله انهم مشركون فقال ان الارض لا ينجسها شيء

Sayyidunā Ḥasan  reports that a delegation from the Tribe of Thaḳīf arrived to visit the Prophet who was in the Masjid at the time in a small tent which had been erected for him. It was said to him, “O’ Messenger of Allah they are Polytheists.” So he replied, “Nothing impurifies the earth.”²⁴

Giving Charity to Non-Muslims

When it comes to zakah our scholars make it clear that it cannot be given to a non-Muslim as it is a religious charity, but as for general charity and gifting then that is permissible to give to a non-Muslim. In fact due to living in non-Muslim majority countries it is advisable to give charity in those lands we live in.

عن سعيد بن جبیر قال قال رسول الله لا تصدقوا الا على أهل دينكم فانزل الله تعالى {ليس عليكم هداهم} الي قوله {وما تُنْفِقُوا من خير يُؤف إليكم} قال قال رسول الله تصدقوا علي أهل الأديان

²⁴ Muṣannaf Ibn Abī Shaybah, Chapter Regarding Non-Muslim entering the Masjid, Vol. 2, p. 261, Hadith No. 8775

Sayyidunā Saʿīd ibn Jubayr رضي الله عنه said that the Messenger of Allah ﷺ said, “Do not give charity except to your coreligionists.” As a result Allah the Almighty revealed the verse starting from {The responsibility of their guidance is not upon you...} until {...that which you spend in any good, its reward will be given to you in full²⁵}. He said that the Prophet then said, “Spend on people of all faiths.”²⁶

This hadith highlights the Prophet’s ﷺ original position of advising against giving charity to non-Muslims but when he was informed via revelation that he should not be advising so, he then advised his Companions to give charity to non-Muslims.

Accepting Gifts from Non-Muslims

There is a clear precedent from this hadith:

عن علي بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أن كسرى أهدى له فقيل وأن الملوك أهدوا إليه فقيل منهم
Sayyidunā ‘Alī رضي الله عنه reports from the Messenger of Allah ﷺ that Kusrā gifted him and he accepted it and other leaders gifted him and he accepted.²⁷

Eating from Contaminated Utensils

In some restaurants and eating establishments halal and haram food is served. There is a possibility that cross contamination may occur via the use of the same utensils. It is advisable to eat from those places which are either halal caterers or have checks and balances in place to avoid cross contamination. If however one is in a circumstance when that is not available then the following hadith offers some advice.

²⁵ Sūrah Baqarah 2:272

²⁶ Muṣannaf Ibn Abī Shaybah, Chapter about what is said Regarding Charity to non-Muslims, Vol. 2, p. 401, Hadith No. 10398

²⁷ Tirmidhī, Book of Foreign Affairs, Chapter on Accepting Gifts from Polytheists, p. 383, Hadith No. 1576

عن أبي ثعلبة الخشني أنه قال يا رسول الله ! إِنَّا بِأَرْضِ أَهْلِ الْكِتَابِ ، فنَطْبُخُ فِي قُدُورِهِمْ ، ونَشْرَبُ فِي أَنْيَتِهِمْ ؟ فقال رسولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : إِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ .

Sayyidunā Abū Tha'labah رضي الله عنه reports that he said questioningly, “O Messenger of Allah ﷺ! We travel in the lands of the People of the Book and we cook in their pots and we drink in their vessels.” So he responded, “If you cannot find other vessels, then wash them with water [and use them].²⁸”

This hadith mentions in the absence of ‘clean’, in other words non-contaminated vessels, one can use vessels in which haram foods have been served in as long as they are hygienically washed, which is the normal case in quality eateries.

Muslims Living Peacefully Amongst Themselves

The current global situation seems to be Muslims fighting Muslims and destroying complete countries. We see this in Iraq, Syria, Libya, Yemen, Egypt and Afghanistan where Muslims fighting one another has destroyed their countries. Yet we look into Europe based on a secular approach and we see no fighting but peace. Even if there is an outbreak of violence then the European countries all meet to discuss in order to cease violence and quickly reinstate the peaceful situation of old. It is an extraordinary situation that we see the Muslim world in the situation it is in and then we see quite the opposite in Europe; in fact trying to resolve differences is not even on the agenda. I have read in books that one group of Muslims only partially hear another group of Muslims and interpret what they say according to the way they wish then they label them as non-Muslim or one who renegades from the faith; and they go as far as saying that those who do not consider them to be non-Muslim have also become non-

²⁸ Tirmidhī, Book of Dining, Chapter Regarding Eating in Non-Muslim Vessels, p. 425, Hadith No. 1796

Muslim. Then they say you cannot pray behind these people or marry into them and spread such hurtful assertions that fighting breaks out between them. We have seen both scholar and lay-person alike then being killed in the 100s, if not 1000s. Yet when you investigate the beliefs of this group then you find that it corresponds with Qur'an and hadith so all they have done is cause chaos and destruction. My heartfelt request to my fellow Muslims living as a minority in non-Muslim lands is not to issue fatwas of disbelief on fellow Muslims. Coexist in peace, as these countries are based on Human Rights and they will not tolerate this type of behaviour.

Avoid Infighting

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [سورة الأنفال]
الآية 46

Obey Allah and His Messenger and do not dispute amongst one another otherwise you will lose courage and strength. Be patient, verily Allah is with those who are patient. [Sūrah al-Anfāl 8:46]

This verse clearly states that if you dispute and argue with one another then you will suffer the consequences and will become weak. What kind of intelligence is this that on every issue one is quick to issue fatwa of kufr and bring about enmity amongst the Muslims?

The following verse mentions that disputes do arise amongst Muslims and when they do they should approach the Qur'an and hadith and decide accordingly.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا [سورة النساء] الآية 59

So if you dispute amongst one another about a matter then refer it to Allah and the Messenger if you truly believe in Allah and the Last Day; that is better and the best understanding. [Sūrah al-Nisā 4:59]

The government of this country accepts all different groups of Islam to be Muslims. Therefore if we dispute amongst ourselves we will have no position and when we request a matter from the government it will lack weight due to our individual approaches, which will result in us becoming unsuccessful. If we take Syria as an example, then we have seen that differences have escalated into a full-scale war which has meant no party has gained anything. This also has an effect on non-Muslims view on Islam and see it as unattractive way of life.

Avoid Thinking Wrong of One Another

Sitting in gatherings and backbiting about other groups or speaking ill without having carried out any research is to think bad of others and is evidently backbiting. Therefore, one should avoid these types of behaviour especially in non-Muslim lands. This does not mean that if after research one finds another group's position to be incorrect that they cannot engage – they should but it should be done amicably and with respect.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا
أُيْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ [سورة الحجرات]

الآية 12

O Believers! Avoid many assumptions, for some assumption is sin. Do not spy and do not speak behind the backs of each other. Would you like to eat the dead flesh of your brother? You would detest it. So fear Allah. Indeed Allah is accepting of repentance and Merciful. [Sūrah al-Hujurāt 49:12]

This verse explains the gravity of speaking behind the backs of others and assimilates it to eating the flesh off the back of one's dead brother.

عن ابي هريرة أنه قيل يا رسول الله ! ما الغيبة ؟ قال : ذكرك أخاك بما يكره . قيل : أفرأيت إن كان في أخي ما أقول ؟ قال : إن كان فيه ما تقول فقد اغتبته ، وإن لم يكن فيه ما تقول فقد بهته

Sayyidunā Abū Hurayrah رضي الله عنه narrates that it was asked, “O Messenger of Allah ﷺ! What is Ghībah?” He replied, “To mention your brother in a way that he would dislike.” The questioner added, “But what if I see the quality I spoke of in my brother?” He responded, “If he possesses the quality you spoke of then you have done his backbiting and if what you have said is not in him then you have slandered him.”

This hadith states that mentioning a matter which the person if he were to hear it would dislike even though it is true, is considered as backbiting, which is haram. However, if he does not possess this quality but you still say it then this is slander which is more severe than backbiting. Now reflect over your gatherings; how much do we say about these other groups yet we consider it as a service to Islam?

Pardon One Another Where Possible

The Qur'an is replete with advice to overlook, to pardon and to forgive whereas we argue about anything and everything; we make huge issues out of small matters. Where will that leave us as a religious group in this country?

وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [سورة التغابن] الآية 14

But if you pardon, overlook and forgive then indeed Allah is Forgiving and Merciful [Sūrah al-Taḥqābun 64:14]

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ [سورة النور] الآية 22

And pardon and overlook; would you not want Allah to forgive you? Allah is the Forgiving and Merciful. [Sūrah al-Nūr 24:22]

These verses mention that if one forgives others then Allah will forgive you. In countries where Muslims are a minority then Muslim groups should forgive one another so some togetherness remains amongst Muslims. The Muslims should meet and discuss points of

disagreements and hear each other out and then they can live in ease and peace. These points should be taken into consideration.

Two Dangerous Hatreds

There are two hatreds if become widespread in a country and they catch fire then the whole country can be devastated and life can become unbearable for the citizens of that country.

Political Hatred

When the political leaders, in whose hands are the reigns of the country, and their political parties clash to such an extent where bloodshed takes place then know that the country is in turmoil. No party will gain anything; in fact, instead the country will fall into chaos.

I have heard regarding other countries that the prime minister and/or president have been executed by the other political party or have been exiled. They have done this as the governing party is corrupt and executing or imprisoning political opponents. It seems initially that this party will be successful and now the country will pull in one direction and be lead in a just and fair way. However, after a short while this very party resumes the same practices of the party it deposes! Then both parties have damaged their reputations to such an extent that they can no longer fit to stand for parliament.

It is for this reason that political parties should respect one another and should fulfil each other's permissible rights and not be a nuisance nor a constant critic. Furthermore, it should not escalate so that individuals are exiled rather the two parties should come together on issues of a national interest.

Religious Hatred

The second is religious hatred. Every religious person worships in their own dedicated building and discusses religious matters with their religious leaders. It is for this reason that places of worship have been built as well as schools and madrasas to impart the necessary knowledge. But it is an extremely bad practice for one who under the pretext of religion speaks publicly in an inappropriate way against other religions or spies against them, or to trouble them so much that it causes individuals to resort to violence; in conclusion, the seeds of hatred are planted. Then members of each religion stand up and make hate speeches against one another. This fire of hate then spreads until it engulfs the whole country. Also, as they are religious leaders who make these speeches then it is difficult to counteract them.

I have observed in some countries that this starts upon an issue of religious difference and the argument then spreads until at least a few hundred religious leaders of each faith are killed and countless members of the public. To this day there is no peace in those countries and one fears to step out of one's home.

It is for this reason that religious people should not speak ill or offend people of religion and their faiths in public. If this situation was to arise then members of both faiths should sit down to discuss how to deescalate the situation and return to peace as swiftly as possible. This will result in the country progressing and both groups of people will live in peace together.

Concluding Meetings with the Objective of Peace

The purpose of meetings and consultations is that the two parties that meet should endeavour to agree on such points that are beneficial for the masses and the country. Therefore, political parties and religious groups should support one another and make joint decisions as long as the issues discussed do not go against the sharī'a. Even before the meetings are initiated the objective of seeking reconciliation and mutual benefit should be at the fore; if one takes this attitude then by the Will of Allah the parties will reach the correct decision and it will benefit all parties.

However, it is observed that every party has set out with the view that our demands must be met and once all their demands are met then all the jobs in the various ministerial offices are given to their party members and the other party is completely excluded. This obviously has a negative impact on the other party who are angered and then are not keen to agree on any decisions. As a result, most meetings are tense and hostile so meetings are not concluded well. This poisonous environment then spills out into the country and affects the masses and then neither party has achieved the country's aims.

Similarly, religious groups should come together and decide upon matters collectively or support one another's specific objectives, as long as they do not go against the sharī'a. This will benefit the masses and the people will trust their religious leadership.

Of course, if the policies are against the sharī'a or it serves no benefit for the masses then its every citizen's right to not agree or to object.

This verse stresses greatly upon seeking reconciliation and mutual benefits

وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ [سورة الأنفال] الآية 1

Reconcile and seek mutual benefits amongst yourselves. [Sūrah al-Anfāl 8:1]

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَعْوَابِكُمْ [سورة الحجرات] الآية 10

Indeed, the believers are a brotherhood so reconcile and seek mutual benefits amongst your brothers. [Sūrah al-Ḥujurāt 49:10]

وَالصُّلْحُ خَيْرٌ [سورة النساء] الآية 128

Reconciliation and mutual benefits are better. [Sūrah al-Nisā 4:128]

In the above verses we see that reconciliation and seeking mutual benefits is stressed therefore whenever we sit down for a meeting or discussion then our objective must be that if it benefits the masses and does not go against the sharī'a then we should make all efforts to agree and move forward.

Europe is a fine example that when differences arise then meetings are convened in which differences are discussed and their objective is always to reconcile and return to the original peaceful state.

Chapter 3

Integrative Ideology – Majority Status

Protecting Religious Minorities in Muslim-Majority Countries

The sharī'a stipulates that any minorities who choose to live in a country ruled by Islamic law have to be protected by the state in a number of ways;

It is necessary to protect their religious rights

It is necessary to protect their property and wealth

It is necessary to protect their life

It is necessary to protect their honour

It is necessary to protect their places of worship

In certain occasions in order to protect the above an Islamic government may have to use force.

This by extension also applies to Muslims who have chosen by free will to live in non-Muslim lands. In this situation, it is even more pertinent that they safeguard the lives properties, honour and faith of the majority non-Muslims. In either circumstance, if one does not do so then according to the sharī'a one is a deceiver and sinful.

With respect to the Muslim-majority situation we find an example when the Messenger of Allah ﷺ made a contractual agreement with the Christian community from Najrān and he had written;

هَذَا مَا كَتَبَ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ نَجْرَانَ -إِذْ كَانَ عَلَيْهِمْ حُكْمُهُ-... وَلَنَجْرَانَ
وَحَاشِيَتِهَا جَوَارُ اللَّهِ وَذِمَّةُ مُحَمَّدٍ النَّبِيِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَرْضِهِمْ
وَمِلَّتِهِمْ وَغَائِبِهِمْ وَشَاهِدِهِمْ وَعَشِيرَتِهِمْ وَبَيْعِهِمْ وَكُلِّ مَا تَحْتَ أَيْدِيهِمْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ، لَا يُعَيَّرُ أُسْخَفٌ
مِنْ أَسِيقَفِيَّتِهِ وَلَا رَاهِبٌ مِنْ رَهْبَانِيَّتِهِ وَلَا كَاهِنٌ مِنْ كَهْنَتِهِ وَلَيْسَ عَلَيْهِ ذَنْبُهُ. وَلَا دَمَ جَاهِلِيَّةٍ وَلَا

يَخْسَرُونَ وَلَا يَعْبُرُونَ وَلَا يَطْأُ أَرْضَهُمْ جَيْشٌ. وَمَنْ سَأَلَ مِنْهُمْ حَقًّا فَبَيْنَهُمُ النَّصْفُ غَيْرَ ظَالِمِينَ وَلَا مَظْلُومِينَ... وَعَلَى مَا فِي هَذَا الْكِتَابِ جَوَازُ اللَّهِ وَذِمَّةُ مُحَمَّدٍ النَّبِيِّ رَسُولِ اللَّهِ أَبَدًا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ

This is that letter which was written by Prophet Muhammad ﷺ to the People of Najrān when there is civil authority over them then...for Najrān and its surrounding areas that accept Najrān's rule are under the protection of Allah and under the responsibility of Prophet Muhammad, Messenger of Allah ﷺ, for their wealth, themselves, lands, religion, including those who are absent and present, families, churches, and whatever is under their authority whether small or large. No bishop can change this from the bishops, no monk from the monks and no priest from the priests. They are under no compulsion to give blood money nor payments for any killings in the Jāhilliyah. They will not be belittled nor ridiculed and neither will an army step foot on their lands. Whomsoever from amongst them asks for their rights then they will be given half; they will not oppress nor will they be oppressed...Upon this what is in the letter is under the protection of Allah and under the responsibility of His Messenger Muhammad ﷺ forever until Allah brings the world to an end.²⁹

This discussion on the hadith shows that the Christians of Najrān were protected in terms of their lives, property, and faith. In fact this went further that they would not be harmed in anyway or humiliated. This protection was sealed in such a way that no future bishop or priest could change it and it would stand until the end of days.

Preventing Destruction to Churches in Muslim-Majority Countries

In a Muslim-majority country churches, synagogues and temples are protected from destruction by the state as the sharī'a has placed the responsibility on the government to protect them. One can then see

²⁹ Book on Kharāj of Imam Abū Yusuf, Story of Najrān and its People, p. 72

how this is even more so in a minority situation that Muslim citizens of these countries must not harm religious buildings. To attack those in a religious building clearly violates this and is without doubt haram. This obviously extends to ensuring no harm reaches our Hindu brethren's temples. The following action of a Companion ﷺ provides proof.

ثُمَّ مَضَى حَتَّى أَتَى إِلَى بِلَادِ قَرْقِيسِيَاءَ...وَأَعْطَاهُمْ مِثْلَ مَا أَعْطَى أَهْلَ عَانَاتٍ عَلَى أَنْ لَا يَهْدِمَ لَهُمْ بَيْعَةً وَلَا كَنِيسَةً، وَعَلَى أَنْ يَضْرِبُوا لَهُمْ نَوَاقِيسَهُمْ إِلَّا فِي أَوْقَاتِ الصَّلَوَاتِ وَيُخْرِجُوا صُلبَهُمْ فِي يَوْمِ عِيدِهِمْ؛ فَأَعْطَاهُمْ ذَلِكَ، وَكَتَبَ بَيْنَهُ وَبَيْنَهُمُ الْكِتَابَ...وَوُثِّقَتْ الْبَيْعُ وَالْكِتَابُ لَمْ تُهْدَمْ لِمَا جَرَى مِنَ الصُّلْحِ بَيْنَ الْمُسْلِمِينَ وَأَهْلِ الذِّمَّةِ.
وَلَمْ يَرُدَّ ذَلِكَ الصُّلْحَ عَلَى خَالِدِ ابْنِ أَبِي بَكْرٍ وَلَا رَدَّهُ بَعْدَ أَبِي بَكْرٍ عُمَرُ وَلَا عُثْمَانُ وَلَا عَلِيٌّ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ أَجْمَعِينَ.

Then the army reached the city of Qarqīsyā...and they gave them the same rights they had given the people of ‘Ānāt in that they would not destroy any church or synagogue. They could also toll their bells except at Salah times and that they may take out their crosses on the Days of Festivals. So, they gave them all these rights and wrote an agreement between them. Therefore, churches and synagogues were left undamaged whilst this agreement remained between the Muslims and the Ahl al-Dhimma.

This agreement by Sayyidunā Khālīd ﷺ was not rejected by Sayyidunā Abū Bakr, nor after his passing by Sayyidunā ‘Umar, Sayyidunā ‘Uthmān or Sayyidunā ‘Ali ﷺ.³⁰

This agreement states the non-destruction of places of worship and that they could carry on using the call to their worship, the tolling of the bells, as long as it did not clash with the Muslim prayer times. We

³⁰ Book on Kharāj of Imam Abū Yusuf, Section on Synagogues, Churches and Crosses, p. 147

also see the agreement between Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Uthmān and Sayyidunā ‘Ali ﷺ on this treaty which will stay in place until the end of days.

Attacking Public Spaces is not Jihad, it is Terrorism

Non-Muslim rights are such that it is not permissible to kill a woman, child, old man, worker, farmer, tradesman in fact any non-combatant even if they are on the battlefield. It is only permissible to fight those relatively young men who have come to wage a war against you on the battlefield. Then how could it be permissible to attack and terrorise non-combatants in streets, cinemas, pubs/bars, restaurants and places of worship? This is clear terrorism. Islam does not permit this. This is not in the name of Islam, in fact it is a ridiculous attempt at giving a bad name to Islam and whoever dies whilst carrying out these attacks is not a martyr, but a terrorist.

Islam is there to protect the lives, property, honour and wealth of all humans.

We mentioned eight types of people in the above discussion; woman, child, old man, worker, farmer, tradesman, priest and layperson of religion. The worker, farmer and tradesman are mentioned specifically as these were the main form of employment in that era. We will now bring supporting evidence from the body of hadith.

Women and Children

Even if women and children are found on the battlefield then it is haram and impermissible to kill them.

عن ابن عمر قال وَجَدَتِ امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

Sayyidunā Ibn ‘Umar ؓ reports that a woman was found killed in one of the battles the Messenger of Allah ﷺ was involved in. The Messenger of Allah ﷺ prohibited the killing of women and children.³¹

The hadith is clear in the prohibition of killing women and children on the battlefield.

Old Men

حدثني أنس بن مالك أن رسول الله قال انطلقوا باسم الله وبالله وعلى ملة رسول الله ولا تقتلوا شيخا فانيا ولا طفلا ولا صغيرا ولا امرأة ولا تغلوا

Sayyidunā Anas ibn Mālik ؓ reports that the Messenger of Allah ﷺ said, “Go in the Name of Allah, with Allah and upon the religion of the Messenger of Allah ﷺ. Do not kill old decrepit men, nor children, nor the young, nor women and do not deceive in the war booty.”³²

This hadith mentions who cannot be killed on the battlefield and includes with women, old men and children.

Worker

عن جده رباح بن ربيع كنا مع رسول الله صلى الله عليه وسلم في غزوة... قل لخالد لا يقتل امرأة ولا عسيفا

Sayyidunā Rabāḥ ibn Rabīʿ ؓ narrates that we were with the Messenger of Allah ﷺ in a battle... “Tell Khālīd not to kill any women or workers.”³³

³¹ Bukhārī, Book of Jihad and Foreign Affairs, Chapter on Killing Women in War, p. 498, Hadith No. 3015

³² Abū Dāwūd, Book of Jihad, Chapter on Calling the Polytheists, p. 378, Hadith No. 2614

³³ Abū Dāwūd, Book of Jihad, Chapter on the Killing of Women, p. 386, Hadith No. 2669

This hadith includes with the women the impermissibility of killing workers.

Farmer

عن عمر قال: اتقوا الله في الفلاحين فلا تقتلوهم إلا أن ينصبوا لكم الحرب

Sayyidunā ‘Umar رضي الله عنه said, “Fear Allah when it comes to farmers. So do not kill them as long as they do not fight against you.”³⁴

The above statement of a Companion رضي الله عنه makes it clear that in normal circumstances it is impermissible to kill a farmer.

Tradesman

عن جابر بن عبد الله قال : كانوا لا يقتلون تجار المشركين .

Sayyidunā Jābir ibn ‘Abdullah رضي الله عنه said, “We did not used to kill the Polytheistic tradesmen.”³⁵

This quote of a Companion رضي الله عنه explains that tradesmen were not killed in war.

Religious Leaders

قال : قام أبو بكر في الناس فحمد الله وأثنى عليه ثم قال : ألا لا يقتل الراهب في الصومعة

Sayyidunā Abū Bakr رضي الله عنه stood up amongst the people and praised and glorified Allah and then said, “Take heed! Do not kill the rabbi in the synagogue.”³⁶

³⁴ Sunan al-Bayhaqī, Chapter on Abandoning Fighting Against those who do not Fight, Vol. 9, p. 155, Hadith No. 18159

³⁵ Muṣannaf Ibn Abī Shaybah, Book on Foreign Affairs, Chapter on who is Forbidden to be Killed in Dār al-Ḥarb, Vol. 6, p. 488, Hadith No. 33120

³⁶ Muṣannaf Ibn Abī Shaybah, Book on Foreign Affairs, Chapter on who is Forbidden to be Killed in Dār al-Ḥarb, Vol. 6, p. 487, Hadith No. 33117

The above mentions that rabbis within the synagogue are also protected from being killed in war. This is extended to individuals of other faiths which includes Pujaris and others within Hindu temples.

Laypeople of Religions

عن ابن عباس أن النبي صلى الله عليه وسلم كان إذا بعث جيوشه قال : لا تقتلوا أصحاب الصوامع

Sayyidunā ‘Abdullah ibn ‘Abbās رضي الله عنه narrates that when the Messenger of Allah ﷺ would send his armies into battle he would say, “Do not kill the people of the churches.”³⁷

This hadith mentions that those individuals who reside in churches whether they are priests or from the laity are forbidden from being killed.

These eight types, namely worker, farmer and tradesman is inclusive of any type of civilian, are protected from being killed on the battlefield.

That now leaves the relatively younger men who are on the battlefield who have come to fight; this can currently be understood as being a member of the armed forces.

Jihad

The categories we have discussed above cannot be fought on the battlefield so obviously even more so when outside the battlefield; therefore, the only ones that can be engaged in battle are the

³⁷ Muṣannaf Ibn Abī Shaybah, Book on Foreign Affairs, Chapter on who is Forbidden to be Killed in Dār al-Ḥarb, Vol. 6, p. 488, Hadith No. 33122

relatively younger men. As before it is easier to refer to this as the armed forces.

As a result all those individuals who attack non-combatants on the streets and spread terror and fear amongst the masses is clearly not permissible. This is not jihad but rather terrorism and the one killed perpetrating these acts is not a martyr.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ [سورة البقرة] الآية 190
Fight in the Path of Allah against those who fight you and do not go beyond for indeed Allah does not love the transgressors. [Sūrah al-Baqarah 2:190]

This verse states that one is only allowed to fight those individuals who are fighting against the Muslims.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا [سورة المائدة] الآية 32

Whoever kills someone, without due legal process due to murder or highway robbery, it is as though they have killed all of mankind. Yet he who saves someone's life is as though he has saved the whole of mankind. [Sūrah al-Mā'idah 5:32]

This verse states that if an individual is killed for no reason then this type of transgression is as though all mankind has been killed; killing an innocent person carries such a major sin. Those who in the name of jihad attack innocent people in streets and markets are committing a major sin.

Attacking Civilians is Terrorism

It has been made very clear from the discussion above that attacking, injuring and killing civilians in public spaces is not Jihad and neither has Islam permitted this type of behaviour. Instead this is terrorism

and Islam does not permit it in any circumstances. This causes the whole country to be fearful and in a state of terror. But as non-Muslims fear to tread out of their houses and go to public spaces so do Muslims; in fact they are twice as scared as they fear Islamophobic repercussions. This builds mistrust and hatred amongst communities and causes harm to the country as a whole. It is for this reason the sharī'a considers it illegal and as a result impermissible.

Protecting Non-Muslim Citizens in Muslim-Majority Countries

When non-Muslims decide to live in Muslim-majority countries under protection then the government is totally responsible to ensure they are kept safe and secure. If this requires the army to get involved whether within the country's borders or outside, then it must. Now by extension if this is the extent which a Muslim government must do to protect its non-Muslim citizens, then how much responsibility does a Muslim have in a non-Muslim country when it comes to ensuring no damage takes place to anybody's life or wealth?

عن عُمَرَ رضي الله عنه قال...وأوصيهِ بِذِمَّةِ اللَّهِ، وَذِمَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يُوفِيَ لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلَا يُكَلَّفُوا إِلَّا طَاقَتَهُمْ

Sayyidunā 'Umar رضي الله عنه, "I enjoin upon you the responsibility of Allah and His Messenger ﷺ that you fulfil their covenants and you fight to protect them and do not burden them beyond what they can bear."³⁸

The hadith mentions that one can go to war to protect the rights of a non-Muslim citizen of a Muslim-majority state.

³⁸ Bukhārī, Book of Funerals, Chapter Regarding the Grave of the Prophet and Abū Bakr, p. 224, Hadith No. 1392

An Unwinnable War

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ [سورة البقرة] الآية 193

Fight them until there is no discord and the religion is for Allah, but if they cease then there is no aggression except against the oppressors. [Sūrah al-Baqarah 2:193]

This verse mentions that the reason why one should fight is to stop discord upon the Earth. So if by fighting one is causing the discord then it should not be conducted in the first place. Currently in the world, fighting is causing more discord so as a result there should be a cease of all hostilities.

The Impermissibility of Taking Non-Muslim's Property

As it is haram to kill an innocent non-Muslim then similarly to take the wealth of such a non-Muslim is also haram. This will include any destruction to crops, trees, and animals.

ان خالد بن وليد قال غزوت مع رسول الله صلى الله عليه وسلم خيبر فأتت اليهود فشكوا أن الناس قد أسرعوا إلى حظائرهم فقال رسول الله صلى الله عليه وسلم ألا لا تحل أموال المعاهدين إلا بحقها Sayyidunā Khalid ibn Walīd ؓ said I went with the Messenger of Allah ﷺ to Khaybar for battle. The Jews [of Khaybar] came to complain about the Companions as they had already moved onto the yards of their lands. So the Messenger ﷺ said, "The wealth of those we have a contract with is impermissible except what is due."³⁹

³⁹ Abū Dāwūd, Book of Food, Chapter on the Consumption of Animals of Prey, p. 543, Hadith No. 3806.

This hadith mentions that whomsoever has a contract with them, then their wealth is not permissible to take except what is due when the peace treaty was formed and an agreement was reached.

The Impermissibility of Damaging Non-Muslim's Property

As discussed previously that taking the property of a non-Muslim is illegal then likewise so is destroying it. A statement of a Companion follows which supports this position:

حدثت أن أبا بكرٍ بعث جيوشا إلى الشام فخرج يتبع يزيد بن أبي سفيان فقال : إني أوصيك بعشر : لا تقتلن صبيا ولا امرأة ولا كبيرا هرما ولا تقطعن شجرا مثمرا ولا تخربن عامرا ولا تعقرن شاة ولا بعيرا إلا لماكلة ولا تغرقن نخلا ولا تحرقنه ولا تغلل ولا تجبن

Sayyidunā Abū Bakr رضي الله عنه sent an army to Greater Syria and said, " I advise you of ten matters; Do not kill a child, woman or decrepit old man, do not cut down fruit bearing trees, exile people from populated areas, do not cut the legs of goat or camel except for consumption, do not flood or burn date-palm trees, do not deceive nor show cowardice."⁴⁰

This statement of a Companion رضي الله عنه forbids the killing or destruction of eight things.

We have another narration by Sayyidunā Abū Bakr رضي الله عنه.

أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ بَعَثَ الْجِيُوشَ إِلَى الشَّامِ... وَإِلَيَّ مُوصِيكَ بِعَشْرٍ : لَا تَقْتُلَنَّ امْرَأَةً، وَلَا صَبِيًّا، وَلَا كَبِيرًا، وَلَا تَعْقِرَنَّ نَخْلًا، وَلَا تَحْرِقَنَّهَا، وَلَا تَجْبُنَّ، وَلَا تَغْلُلَ، الَّذِينَ فَحَصُوا عَنْ رُؤُوسِهِمُ الشَّمَامِيسَةَ، وَالَّذِينَ حَبَسُوا أَنْفُسَهُمُ الَّذِينَ فِي الصَّوَامِعِ "

⁴⁰ Muṣannaf Ibn Abī Shaybah, Book on Foreign Affairs, Chapter on who is Forbidden to be Killed in Dār al-Ḥarb, Vol. 6, p. 487, Hadith No. 33110

Sayyidunā Abū Bakr ﷺ sent an army to Greater Syria..."I advise you upon ten matters in absolute clear terms; do not kill a woman, child, nor old person, do not uproot nor burn date palm trees, do not show cowardice or deceive, nor kill the monks, priests or those who barricade themselves in churches.⁴¹"

These above precautions are taken when one is in Dār al-Islām, which is being translated as a Muslim-majority country, or on the battlefield; now if one has taken permanent residency then one should take even more precaution.

Financially Supporting Non-Muslim Citizens

Sayyidunā ‘Umar ﷺ ensured the rights of non-Muslim citizens to such an extent that like Muslims who received benefits from the Treasury they did likewise.

We have his statement as evidence:

قَالَ: مَرَّ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِبَابِ قَوْمٍ وَعَلَيْهِ سَائِلٌ يَسْأَلُ: شَيْخٌ كَبِيرٌ ضَرِيرٌ الْبَصَرِ، فَضَرَبَ عَضُدَهُ مِنْ خَلْفِهِ، وَقَالَ: مِنْ أَيِّ أَهْلِ الْكِتَابِ أَنْتَ؟ فَقَالَ: يَهُودِيٌّ. قَالَ: فَمَا الْجَأُكَ إِلَى مَا أَرَى؟ قَالَ: أَسْأَلُ الْجَزْيَةَ وَالْحَاجَةَ وَالسِّتْنَ. قَالَ: فَأَخَذَ عُمَرُ بِيَدِهِ، وَدَهَبَ بِهِ إِلَى مَنْزِلِهِ فَرَضَخَ لَهُ بِشَيْءٍ مِنَ الْمَنْزِلِ، ثُمَّ أَرْسَلَ إِلَى خَازِنِ بَيْتِ الْمَالِ فَقَالَ: انْظُرْ هَذَا وَضُرْبَاءَهُ؛ فَوَاللَّهِ مَا أَنْصَفْتَاهُ أَنْ أَكَلْنَا شَبِيهَتَهُ ثُمَّ نَحْدُلُهُ عِنْدَ الْهَرَمِ "إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ"، وَالْفُقَرَاءُ هُمُ الْمُسْلِمُونَ وَهَذَا مِنَ الْمَسَاكِينِ مِنْ أَهْلِ الْكِتَابِ، وَوَضَعَ عَنْهُ الْجَزْيَةَ وَعَنْ ضُرْبَائِهِ

Sayyidunā ‘Umar ﷺ went past a door of a family and he found a blind old man begging. So Sayyidunā ‘Umar ﷺ tapped his shoulder from behind and asked him, “Which of the People of the Book are you?” The old man responded, “I am a Jew.” “What led you to the situation I

⁴¹ Muṣannaf ‘Abdurrazzāq, Book of Jihad, Chapter on Destruction of Trees in the Land of the Enemy, p. 136, Hadith No. 9438

find you in?” asked Sayyidunā ‘Umar رضي الله عنه. “I’m begging as I need to give jizyah and I have needs but I am old.” So Sayyidunā ‘Umar رضي الله عنه took him by the hand and led him to his house and gave him something from there. Then he sent him to the Keeper of the Treasury and said, “Watch out for him and his like. It is not justice that we took jizyah from him whilst he was young and abandon him when he is old.” Then he recited {Verily, charity is to be spent on the poor}. He then said, “Al-Fuqarā are the poor of the Muslims and al-Masākīn are the poor of the People of the Book.” He then pardoned the old man and his like from paying jizyah.⁴²

The above details the attitude that a Muslim government must have towards its non-Muslim citizens by supporting them financially. As that same practice is observed in non-Muslim lands, in which the government supports its citizens, which includes Muslims, we should live peacefully and civilly as the situation demands.

⁴² Book on Kharāj of Imam Abū Yusuf, Section Upon Whom Jizya is Compulsory, p. 126

Chapter 4

Assimilative Attitude

There are three key principles which define what a Muslim is and have to be maintained at all times. In other words, if the Muslim was to abandon them then he would have fully assimilated and not be considered as a Muslim.

A Muslim by definition must avoid all beliefs and practices which involve the denying of Allah or associating others as equal to Him or to replace Him with anything else. The Muslim must avoid this explicitly and implicitly and avoid any practices which will involve the support or promotion of these activities.

Islamic morals are the cornerstone to define the behaviour and activity of a Muslim. As a result a Muslim may not partake whether explicitly or implicitly any activity which would be considered immoral by Islamic standards.

Consumption of intoxicants, engaging in gambling, partaking in usurious transactions and any other activity which is explicitly mentioned in the unequivocal texts must be avoided.

I will now elaborate on each point and provide evidence from unequivocal scriptural texts.

The Impermissibility of Denying or Associating Others with Allah

There is no permissibility under any circumstances, whether at a non-Muslim venue or elsewhere, to partake in any activities which even remotely contain kufr (disbelief in Allah) or shirk (holding others equal to Allah). This extends to any activities which may not directly involve these practices but are associated with kufr and shirk.

There are a number of verses from the Qur'an which makes this clear

لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ [سورة لقمان] الآية 13

Do not consider others as equal to Allah, for indeed shirk is a great oppression. [Sūrah Luqmān 31: 13]

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا [سورة النساء] الآية 48

Indeed Allah does not forgive that you consider others as equal to Allah but He may forgive less than that if He Chooses. As whoever commits shirk has fabricated a huge sin. [Sūrah al-Nisā 4:48]

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ [سورة البقرة] الآية 39

Those who disbelieve in Allah and deny our signs they are those who will inhabit Hell and will stay in there forever. [Sūrah al-Baqarah 2:39]

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ [سورة البقرة] الآية 2-161

Indeed those who disbelieve in Allah and they die in that state then the curses of Allah, the Angels and the rest of mankind are upon them. They will stay in this state for eternity; the punishment will not be lessened for them nor will they be given respite. [Sūrah al-Baqarah 2:161-2]

Based on the above it is clear that a person who disbelieves in Allah will stay in Hell for eternity. It is for this reason that a Muslim cannot be in those situations where kufr or shirk takes place. A Muslim is no longer considered a Muslim and becomes a kafir or mushrik. These situations have to be avoided at all costs.

The Impermissibility of Immoral Behaviour as Deemed by Islam

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ [سورة النحل] الآية 90

Indeed Allah orders you to be just, fair and beneficial to others, to fulfil the rights of relatives; he prohibits you from lewdness, evil, and oppression. He exhorts you in order that you may remember.
[Sūrah al-Naḥl 16:90]

It is clear from this verse that Allah forbids lewdness and shamelessness.

The Impermissibility of the Alcoholic Beverages, Gambling and Usury Industries

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ [سورة المائدة] الآية 90

O Believers! Indeed alcoholic beverages, gambling, [sacrificing] on stone alters [to other gods] and divining arrows are an abomination from the work of Satan. So avoid him in order that you may become successful. [Sūrah al-Mā'idah 3:90]

This verse clearly shows one must avoid any involvement in these practices as they have been described as satanic practices.

Chapter 5

Eight Requirements of Every Sovereign State

There are certain rights which citizens demand from their state but in return there are certain responsibilities which are placed on the citizens for the greater good of the state and its citizens. The eight key ones are quoted below.

1. To pay all taxes to the state as it is only through taxes that the government can perform effectively.
2. To work hard and effectively so you may prosper and thus the country prospers. One should not be a burden on the state but rather be independent and instead pay taxes to the state in order for it to support others.
3. To not be involved in any activities which involve hate, violent behaviour, vandalism or destruction. As these are the causes of removing the peace amongst the masses and cause unnecessary harm.
4. To follow all the laws of the land as by that the state prospers.
5. To not spy or plot against the state.
6. To interact with all citizens in a tolerant and respectful way which allows people to live peacefully together.
7. To support non-Muslims as when you support one another this will at least gain their respect towards you and can lead to productive relationships. An example of this was how the Muslims helped non-Muslims at the time of the floods and the reaction was of relief, happiness and gratitude.
8. To make requests without commotion or trouble but rather in a civilised, legal way. As a result, there will be a higher probability of a successful outcome.

If as citizens, Muslims applied the above eight points in their day to day lives, then no government would ever wish to ask for their

withdrawal rather they would welcome them with open arms and try to make them its citizens. However, on the other hand, if one was to act contrary to these points then one would see the difficulties the individual would face.

Chapter 6

Concluding Remarks

Our aim has been to demonstrate that Muslims can retain their Islamic identity and live as contributing citizens within a liberal democracy. We have used verses of the Qur'an and hadiths rather than books of fiqh. The reason for this is that this a phenomenon which is not described in the books of fiqh as it is unprecedented and has only occurred in the last century. We have been able to demonstrate answering the specific questions put to us of how Muslims should live in a land which offers them peace and security.

We have been clear in challenging the perverted understanding of jihad and that it has no place in our societies.

We believe this type of integration is what is required from Muslims in order to jointly, as co-citizens, make this country great for the benefit of all.

We hope the book achieves its aims and objectives of bringing communities together and offer advice and direction for Muslims of India specifically, and more generally in the East.