



نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the Name of Allah the Most Compassionate Very Merciful

All Praise Due to Allah Almighty the Lord of Hazrat Muhammad – may Allah send peace and blessings upon him

Shariah Laws Regarding Dealings with Non-Muslims

Islamic Rulings About Greetings:

Q: What are all the Masaail (rulings) related to Salaam?

A: There are many masaail regarding Salaam; ask what you would like to find out. Most probably, you would have wanted to know as to whom is it disallowed to pay Salaam, then yes, it is forbidden to pay Salaam to a Badmazhab (who has ill-beliefs but not a Non-Muslim) and it is disallowed to pay Salaam to a Faasiq (transgressor). One should not pay Salaam to someone who is making Istinja or is naked. One should not pay Salaam to someone who is eating. One should not pay Salaam to someone who is giving Azan or reciting Quran or if one is engaging in Zikr. If there is a valid reason to make Salaam with a Faasiq or Mubtade' (Bid'ati or Badmazhab) or a kaafir then rather say Aadaab (it is formal way of greeting; more or less like Hi or Hello) instead of uttering the words of Salaam (Al Salaamo Alaykum) or use any other word than Salam which does not signify their honour.

(Fatawa Razvia Vol. 22, p. 378)

The Dealings with Non-Muslims That Are Permissible in Islamic Shariah:

It is allowed to do business, renting, giving gifts with its conditions (in which it does not promote a kufr tradition or practice and receiving gifts which does not cause a blame on one's Deen) even with a non-Dhimmi (i.e. Harabi kuffaar etc.) Nikaah with a kitaabiyyah (an Ahle Kitaab i.e. Christian or jewish woman) by itself is allowed, and if they lean towards making a treaty then we should negotiate in complying with them provided that it does not involve making any halaal thing haram or vice-versa, and similarly, it is allowed to keep promises with them to an extent, and once you have made a commitment with them it will be Fard to fulfil it and cheating on them is Haraam.

(Al-Muhajjatul Mu'taminah Fi Ayaatil Mumtahinah p. 4)

Natures of Adherence to the Kuffaar and their Shariah standings (by Imam Ahmed Raza under the laws derived from the verse No. 8 of Surah Al-Mumtahinah No. 60):

Adherence to them is of two types:

1. **Genuine**, the least portion of which is inclination i.e. a sense of inclination in the heart then Wad (love) and then unity then submission on one's own free will then devotion, all of which are absolutely Haraam with every kaafir from all perspectives in every situation.

1.2 Rulings based on the natural inclination:

Allah Almighty states:

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ^٤

And do not lean towards wrong doers, lest the Fire Should touch you.

(Hood 11, Verse 113)

Except the natural inclination towards the parents, children or a pretty woman which is out of one's control, does not fall under the ruling but even then suppressing it, bearing in mind that they are the enemies of Allah (Almighty) and Rasool (SallAllahu Alaihi Wasallam) and their friendship is Haraam, to the one's level best even if there comes a situation it becomes obligatory to uproot it because to keep anything that is going to prevail it is under the ruling of initiation, and to avoid it at all times is vital. Though it came automatically but to repel it is under one's control, so to keep it is accepting the Adherence, and it is absolutely Haraam, and therefore, the opportunity of initiation of something that was beyond control, which he created by choice, he will not be pardoned in that respect; as, (it is the case in) losing one's conscience in the influence of liquor which is beyond his control but when one drank out of choice and thus losing conscience and then whatever follows afterwards; all happened on his own will.

Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخَذُوا أَبَاءَكُمْ وَإِخْوَنَكُمْ أَوْ لِيَاءً إِنِ اسْتَحْبُوا
الْكُفَّرَ عَلَى الْإِيمَنِ ۖ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

'O Believers! take not your fathers and brothers for friends, if they prefer infidelity over faith. And who so of you will befriend them, then they are they who are unjust.

(Al-Taubah 9, Verse 23)

2. The Rulings based on Apparent Adherence:

Apparent Adherence is to behave in a manner which outwardly indicates a sense of friendliness and compassion without the inclination of the heart at all. It is totally allowed as per the constraint state and as per the need arises and only in accordance with the nature of necessity.

Allah Almighty states:

إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقْدَّةً

but this that have some fear of them.

(Aale Imraan 3, Verse 28)

The objective of “as per the need arises” is that if, for example, one can manage with just displaying a non-hostile behaviour then one should stop at this, and if there is a need to express love then keep it formal as far as possible, it is not allowed to be open about it and if this too, does not help to solve the situation and if the heart is content on Imaan then that too is allowed even though it still falls under the abandonment of the preferred dignity.

(Fatawa Razvia Vol. 14, p. 465-472 (summarized)