

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Islamic laws concerning social life with people of other faiths

Discussion on keeping contact with the Kuffaar and the people of evil aqeedah

In this subject, we have seen the hadith shareef of Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy on him who made it clear that when they meet (these people who refute the belief in Taqdir) then they should inform them that he has nothing to do with them. He also swore an oath that if these people spent gold equal to the mountain of Uhud, it would never be accepted in the Divine Court of the Almighty until and unless they do not bring Imaan on Taqdir.

From this hadith shareef, we clearly come to understand that it is Haram to mix with people and to be friends with people that have false beliefs and obviously those who are Kaafirs. However, without having sincere love and friendship with them, it is permissible to enact certain transactions and relationships with them. Friendship and true companionship with them has been clearly prohibited from the below mentioned Quranic verses.

In surah Mumtahina, verse 1, the Quran declares that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْبُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

O believers! Take not for friends My and your enemies, you deliver the news to them in friendship, while they are deniers of the truth that has come to you

In the same Surah, verse 13, it is mentioned that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

O believers! Take not as friends those upon whom is Allah's wrath.

In Surah Mujaadilah, verse 22, the Quran declares that:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

You will not find a people who believe in Allah and the last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen.

In surah Ale Imran, verse 28, the Quran declares:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

Let not the Muslims takes infidels as their friends besides the Muslims and whosoever shall do that he has no connection with Allah,

In surah Hud, verse 113, the Quran declares that:

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ

لَا تُنصَرُونَ ﴿١١٣﴾

And do not lean towards wrong doers, lest the Fire should touch you, and you have no supporter besides Allah, then you will not be helped.

In surah Ale Imran, verse 118, the Quran declares that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَلًا وَدُّوا مَا عَنِتُّمْ قَدْ

بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۖ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

O believers! Do not make strangers as your confidants; they leave no stone unturned in harming you. They yearn for what distresses you: Hostility appeared from their utterances and what they have concealed in their breasts is yet greater.

In surah An'am, verse 68, the Quran declares that:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ابْتِغَاءِ عُرْضِ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۖ

وَإِذَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And O listener! When you see those who plunge in Our signs then turn away your face from them until they plunge in some other discourse, and whatever they say the devil (Satan) may make you forget then sit not you after recollection with the unjust people.

In surah Nisa, verse 140, the Quran declares that:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۖ إِنَّ اللَّهَ جَامِعُ
الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٣٠﴾

And undoubtedly Allah has already sent down to you in the Book that, when you hear the signs of Allah being denied and is being ridiculed, then sit not with them until they engage in some other conversation, otherwise you would be like them too. Undoubtedly, Allah will gather hypocrites and infidels all in Hell.

Reports from the Ahadith and other statements refuting the deviant

Imam Muslim May Allah have mercy on him with this authentic chain of narrators reports: Hadrat Sayyiduna Abu Hurayrah narrates that the Holy Prophet Peace be upon him has stated that, "There will be people in my Ummah who will appear in the latter part and who will mention such hadith in front of you which neither have you heard nor your forefathers. Stay far from them and let them stay far from you.

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "In the last days, there will appear dajjal and liars who will bring such hadith to you which you have never heard of before nor your forefathers. Stay away from them and let them stay away from you, perchance they do not mislead you and put you in fitnah.

Hadrat Sayyidah Ayesha Siddique May Allah have mercy on her narrates that the Holy Prophet Peace be upon him has stated that, "When you see those people who try to misconstrue the Muta shaa bihaat verses, these are those people whom the Almighty has declared that they are those people in whose hearts there is infliction. One should stay away from them.

Hadrat Sayyiduna ibn Umar May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "The qadariyyah are the magians

of this ummah. If they become ill, do not visit them and if they die, do not go for their janaza".

Hadrat Sayyiduna Huzaifah May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "For every nation there is a magian sect and for this ummah, the magian community are those who refute Taqdir. If they die, do not go for their janaza and if they become ill, do not visit them."

Hadrat Sayyiduna Umar May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "Do not sit with those who refute Taqdir and do not debate with them."

Hafiz Al Haythimi reports that Hadrat Sayyiduna Umar May Allah have mercy on him narrates that the Holy Prophet Peace be upon him once declared to Hadrat Sayyidah Ayesha May Allah have mercy on her that, "Those who have disunity in religion, they were one group" In other words, they were people of Bidah and misled people. Their taubah is not accepted. They are away from me and I am away from them". This hadith shareef has also been mentioned by Imam Tabarani in his Mo'jam Sagheer.

Hafiz ibn Hajr Al Haythimi Makki reports that Imam Uqaili in the Kitaabuz Zuhafa records that Hadrat Sayyiduna Anas May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "Almighty Allah Almighty has chosen me and has chosen my companions and in laws. Very soon, such people will appear who will insult my companions and in laws and will find faults in them. Do not sit with them, do not eat and drink with them and do not have marriage with them"

Imam Daarimi reports that Ayub has explained that Imam Abu Qulaabah has stated that one should not sit with those who are misled. Do not argue with them because I fear that with their misguidance they may also mislead you. Or they may even cause you to have doubt in your own beliefs.

This hadith has also been reported by Imam Bahiqi.

At the same time, Imam Bahiqi also records the following. Abu Jafer states that one should not sit with the misled because these are those people who distort the signs of Allah Almighty.

Wadeen bin Ata explains that once the Almighty sent a message to Nabi Yusha bin Nun *Peace be upon him* that, "I am about to destroy one hundred forty thousand good people in your nation as well as seventy thousand evil people." Nabi Yusha *Peace be upon him* inquired, "There is no doubt that You will destroy the evil ones, why will You also destroy the good among them?" The Almighty replied, "(Because) they visit the evil ones, they eat and drink with them (however) until now (just before all of them are destroyed), the Almighty has not become Angry with them."

Certain social interaction and certain accepted behaviour between these people and the Muslims are allowed

There is not doubt that to be true friends and heart felt bosom mates with those who are misguided and are disbelieves is certainly Haraam and prohibited. However, it is permissible to have certain social interaction with non harbi kafirs and with those who are misled. However, this is strictly prohibited for a person who has become a murtad.

To display certain types of kindness with non harbi kafirs or people who are misled is also mentioned in the Quran but with conditions attached.

In Surah Mumtahinah, verse 8, the Quran declares that:

لَا يَنْهٰكُمْ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝۸

Allah does not forbid you regarding those who have not fought against you in religion and have not expelled you from your homes, (in) that you may show favour to them and act justly towards them. Undoubtedly, the just are loved by Allah.

*Allamah Yahya bin Sharf Nawawi - passed away 676 a.h.

*Allamah Abu Abdullah Mohammed bin Ahmed Maliki Qurtabi - passed away 668 a.h

*Imam Abu Esa Mohammed bin Esa Tiirmidi - passed away 279 a.h.

- *Imam Abu Abdullah Mohammed bin Yazid ibn Maja - passed away 273 a.h.
- *Imam Abu Abdullah Mohammed bin Ismail Bukhari - passed away 256 a.h.
- *Imam Fakhrudeen Mohammed bin Ziaudeen Umar Razi - passed away 606 a.h.
- *Allamah Abul Fadl Syed Mahmud Alusi - passed away 1270 a.h.
- *Allamah Shahaabudeen Ahmed bin Ali bin Hajr Asqalani - passed away 852 a.h.
- *Allamah Shamsudeen Ahmed bin Moosa Al Khiyaali - passed away 870 a.h.
- *Imam Abu Daud Sulayman bin Ash'ath Sijistani - passed away 275 a.h.

Further proof of this from the Ahadith

Imam Bukhari records that Hadrat Sayyiduna Abu Hurayrah May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that when Nabi Ebrahim *Peace be upon him* and Bibi Sarah entered a city while migrating and in that city there was a tyrant leader who eventually gave a female slave to them as a gift named Hajirah May Allah have mercy on her.

A Jewish female also once gave the Holy Prophet Peace be upon him a gift which he accepted, sadly, it was filled with poison. The king of an area called Ilah also once gave the Holy Prophet Peace be upon him a gift which was a white donkey. The Holy Prophet Peace be upon him also gave him a shawl and also designated him as the ruler of that area.

Hadrat Sayyiduna Anas May Allah have mercy on him narrates that once the leader of a certain area near Tabuk named Akeedar Daumah who was also a Christian sent the Holy Prophet Peace be upon him a gift (which he accepted).

In the Sahih Muslim, it is mentioned that he sent a piece of silk cloth.

In the Bukahri shareef, Hadrat Sayyiduna Abdur Rahman bin Abu Bakr May Allah have mercy on him narrates that, we were once a hundred and thirty of us (on a journey). The Holy Prophet Peace be upon him asked whether we had any food with us. There was someone who had a little of something and it was mixed (into a dough). Suddenly a tall person who was a mushrik passed by and whose hair was also dishevelled. He was shouting at the goats as they moved along. The Holy Prophet Peace be upon him asked him whether he would be prepared to give a goat as a gift or sell it. He replied, "no I will sell it." The Holy Prophet Peace be upon him then purchased a goat from him.

Hadrat Sayyidah Asma binte Abu Bakr narrates that during the time of the Holy Prophet Peace be upon him, "My mother approached me and at that time she was a Mushrik" I then informed the Holy Prophet Peace be upon him that she was also someone who had refused to accept Islam and whether I should be kind to her as a relative. He replied that I should be kind to my mother."

Imam ibn Adi records with his sanad that Hadrat Sayyiduna Jabir May Allah have mercy on him narrates that once, the King of Ethiopia sent the Holy Prophet Peace be upon him a piece of Musk, Ambar and camphor. This was mixed in a small container. He also accepted Islam.

Hafiz Al Haythimi records with his sanad that Hadrat Sayyiduna Abdullah bin Zubair May Allah have mercy on him narrates that once Qabilah binte Abdul Uzza (who was the wife of Hadrat Sayyiduna Abu Bakr May Allah have mercy on him and who was still a mushrik) brought some sweet, a piece of vegetable and some ghee. Hadrat Sayyidah Asma May Allah have mercy on her refused to accept these gifts. She also refused to allow her entering her house. Hadrat Sayyidah Ayesha May Allah have mercy on her then asked the Holy Prophet Peace be upon him about this and it was then that the verse was revealed about not restricting those who did not fight against the Muslims in religious issues. She then accepted these gifts and also allowed her to enter her house. This hadith has also been recorded by Imam Ahmed and Imam Tabarani in the Mo'jam Kabeer and they have also mentioned that its chain of narrators are very authentic.

Hadrat Sayyiduna Buraydah May Allah have mercy on him narrates that once Maquqas Qibti sent the Holy Prophet Peace be upon him two female slaves. One of them obviously was the blessed mother of Ebrahim bin Rasoolullah Peace be upon him named Maria Qibtiyah May Allah have mercy on her and other was given to Hadrat Sayyiduna Hasan bin Thabit May Allah have mercy on him. This ruler also gave him a donkey as a gift and which the Holy Prophet Peace be upon him also accepted. This is also mentioned by Imam Bazzaaz and Imam Tabarani in the Awsat.

Hadrat Sayyidah Ayesha May Allah have mercy on her also states that once this same ruler also sent the Holy Prophet Peace be upon him some gifts which were

a box made from Syrian wood for the purpose of keeping surmah, a mirror and a comb. This is also recorded by Imam Tabarani in the Awsat.

The opinion of the Shawafi Ulama about kindness to certain disbelievers and misled people

Imam Fakhrudeen Razi Shafi explains that, "The verse of the Quran under discussion is something in which the Almighty has not prohibited us from being kind to (certain disbelievers). However, we are clearly commanded not to become bosom friends with them. In spite of this severe warning, still we are commanded to be kind to them. Those who study this and explain it, clearly proves that kindness is allowable (under certain conditions). At the same time, it has also been explained that we should fulfil whatever outstanding pacts and agreements we have with them.

Imam Moosa bin Uqbah in the Maghaazi narrates from Abdur Rahman bin Malik that once Amir bin Malik who was a mushrik gave the Holy Prophet Peace be upon him a gift which he refused to accept by saying that he did not accept any gift from a mushrik. Imam Abu Daud and Imam Tirmidi both record that once a person named Ayyaz bin Hammad gave the Holy Prophet Peace be upon him a camel as a gift. When the Holy Prophet Peace be upon him asked him whether he had accepted Islam, he said that he had not. In reply, the Holy Prophet Peace be upon him declared, "I have been prohibited from accepting any gift from a mushrik."

However, Imam Bukhari has actually made a specific chapter in which many reports are mentioned that the Holy Prophet Peace be upon him did accept the gifts of mushriks. The intention of Imam Bukhari is clearly to prove that all of those Ahadith in which the gifts of mushriks were refused are in fact all weak ahadith.

Allamah Tabari has in fact divided these ahadith in another way. He explains that those ahadith in which the Holy Prophet Peace be upon him refused to take any gift are those ahadith in which a gift was specifically given to him and when it was given to Muslims generally, he accepted. However this argument does not make sense. The reason is that there are certain ahadith in the Bukhari shareef where it is seen that certain gifts were specifically given to him. Some Ulama are

of the opinion that he refused certain gifts which were given to him as a mark of friendship or companionship displayed by these mushriks and as for those people who he felt would accept Islam, he accepted these gifts.

This is a much stronger argument than the first. In some reports it is stated that he accepted the gifts of the Ahle Kitab and refused to accept the gifts of the idol worshippers. Some are of the opinion that to accept these gifts from the mushriks was specific to him and no one else. It is also not permissible for those in power. Some have said that the ahadith which permit it has abrogated the ahadith which prohibit this act. Some have said the opposite.

However, all three arguments seem weak.

As for those ahadith which Imam Bukhari has recorded about accepting the gifts of mushriks, Allamah ibn Hajr Asqalani has explained that, "Allamah Khataabi has stated that as a Muslim looks after his mother financially, in like manner, he should also financially look after his mother who is a mushrik. From this, we come to realise that if the children are Muslims and the mother and father are mushriks, then too their upkeep is still Wajib upon their Muslim children. At the same time, from this hadith we also come to understand that we should fulfil all our pacts and promises made to Harbi mushriks and in times of peace it is permissible to interact with them on a certain level.

Some Ulama have stated that the 8th verse in Surah Mumtahinah has been abrogated with the verse of Surah Taubah where we are commanded to kill the mushrik wherever we find them. However, this is incorrect. The reason is that this verse of Surah Taubah pertains to a harbi kaafir and does not include a dhimmi or a disbeliever who lives under Muslim control. In Surah Mumtahinah where we are commanded to be kind to these mushriks, this is only for the dhimmi kaafir.

The opinion of the Maliki Ulama

Allama Qurtabi Maliki states that, "The majority of the Ulama have explained that this Quranic verse is a Muhkam verse which gives a clear command. Their testimony or proof is the hadith which appears in Sahih Bukhari and Sahih Muslim about the incident of the mother of Hadrat Sayyidah Asma May Allah have mercy on her where she was clearly informed by the Holy Prophet Peace be

upon him that she should be kind to her mushrik mother. Also, this is the moment when this specific verse of the Quran was revealed. Also, Hadrat Sayyiduna Abu Bakr May Allah have mercy on him had given this same wife divorce during the days of ignorance and it was during these peaceful days that she had brought her daughter these gifts. When her daughter refused to accept these gifts, this specific verse was revealed in relation to this incident.

The opinion of the Hambali Ulama

Hafiz ibn Katheer Hambali writes that, "The Almighty has certainly not prohibited Muslims being kind to those mushriks who do not fight with them based on religion. He has also presented the first two ahadith in this regard from Imam Ahmed and Imam ibn Jareer.

The opinion of the Hanafi Ulama

Allamah Alusi Hanafi writes, "The majority of the Quranic scholars have stated that this verse was revealed about those disbelievers upon whom it is necessary to have kind relationship. It also proves that we can give charity to those disbelievers who are dhimmi or who live under Muslim control. If the father of a certain Muslim is a dhimmi, then to financially take care of him is wajib. However, if the persons father is a harbi then this is not wajib. As a matter of fact, due to the possibility that he can be attacked by this person, it is wajib to kill him if he actually attacks this Muslim. Allamah Azz bin Abdus Salam in the Fatwah Kubra in Baabul Ye Sar writes that, "One should not even stand up for a kaafir because we have been commanded not to respect him. However, if there is a possibility that there could be great danger, then as an act of diplomacy, one can stand.

Allamah Marghinani Hanafi writes that, "It is permissible for a Muslim to write a waseeyah for a kafir and vice versa. The permissibility of this is from the verse where we are commanded not to fight against those who do not fight against us and we are also commanded to be kind to them.

Another important fact is that if these disbelievers have already agreed to pay the Jizyah or the tax to the Muslim rulers, then they become equal citizens like the Muslims. Hence, it is permissible to be kind to both of these people. In Jaamius sagheer, it is mentioned that this would not be applicable to a Harbi kafir. The

reason is that the Almighty had prohibited us from helping those who fight against us based on religion.

However, at the same time, one is not allowed under any circumstances to make these people your bosom friends or close companion. As a matter of fact, they should never ever be considered as your personal friends or close consorts. As for those who are murtads such as the Qadiani sect, no interaction between them and Muslims is allowed. At the same time, it must be remembered that the offspring of a murtad is a kaafir and not a murtad. In other words, those children who are born of Qadiani parents and have spent their entire life as Qadianis are considered to be kaafirs and not murtads.