

ENGLISH–DEVELOPING MUSLIM AND NON-MUSLIM SOCIAL RELATIONS: ANALYSIS OF ISLAMIC TEACHINGS & ITS IMPACT

Dr. Hafiza Farhat *, Dr. Muhammad Riaz Mahmood **

The Scholar Islamic Academic Research Journal || Web: www.siarj.com ||
P. ISSN: 2413-7480 || Vol. 3, No. 2 || June-December 2017 || P. 61-82

DOI: 10.29370/siarj/issue5ar15

URL: <https://doi.org/10.29370/siarj/issue5ar15>

License: Copyright (c) 2017 NC-SA 4.0

ABSTRACT:

Globalization has brought the nations of the world closer, but clashes between societies are still underway. The need of the hour is building bridges between various cultures and religious dogmas. It is an historical fact that Islam has a vision to respect other religions. Religious tolerance is the exemplary symbol of all Muslim communities. Islam has given the right to express the faith to all the followers of different religions. The issue of living together peacefully is important for the Muslim migrants and for the hosting western states too. Both must coexist in the world and one needs the other. Because of the international menace of extremism and terrorism over the past decade, many serious rifts have developed and being promoted between the Muslims and Non-Muslims. Hence, building bridges between them is essential. The present research article discusses some key issues which Muslims face when they settle in the west. It is meant to broaden the minds of the Muslim community in their

* Lecturer Islamic Studies, Govt. P/G College (W), Model Town, Gujranwala, Email:
dr.farhatsharif@gmail.com

** Assistant Professor, Department of Islamic Studies, University of Gujrat, Gujrat,
Email: dr.riazmahmood@uog.edu.pk

day-to-day dealings with the people who do not share their faith so that the world may turn into a hub of peace and harmony.

KEYWORDS: Globalization, Harmony, Islamic Teachings, Muslims, Non-Muslims, Social Relations.

Introduction

In our time, the world has turned into a global village, but clashes between societies are still underway. The members of one community on occasions treat the followers of other community with a sneaking suspicion and reticence which may amount to hatred. The need of the hour is building bridges between heterogeneous cultures and diverse religious dogmas. The moderate adherents of different faiths are studying each other more closely than ever so that they may lessen animosity and extremism from the globe. The Muslims inhabiting non-Muslim lands number 40 per cent or so. Their leaders – both in the domain of religion and politics – are obligated to demonstrate to them how they should live in peaceful coexistence with western civilizations. The issue of living together in perfect harmony carries great import both for the Muslim societies – as their members migrate in quest of better jobs – and for the hosting states too – as they want to keep up their atmosphere of peace, harmony, coexistence and tranquility.

In the global village, Muslim and non-Muslim nations cannot drift apart. Given that they are destined to live cheek by jowl, building confidence between them is a must. On the one hand, the west is in constant need of their cheap labour so that their economies may go from strength to strength. On the other hand, the economically and socially disadvantaged manual workers from the poor nations crave the western employments so as to ameliorate their desperate plight. Also, the aboriginal people from the Third World gain economic, social, political and religious rights and

freedom in the west; excellent education is provided to them by the state as of right. But these opportunities and civil liberties are, for the most part, denied to them in their native countries.

As a direct consequence of the menace of political and religious extremism and terrorism over the past decade, many serious rifts have developed between the Muslims and non-Muslims. Hence, in some western countries public disquiet between them is almost palpable, especially during the run-up to the election.

The present article dissects some key issues which the adherents of Islam confront peridorm when they settle in multicultural and multiethnic societies. Buttressed with the classical sources of Islamic law and the decrees of Muslim jurists, the research paper harmonizes the believers with non-Muslim on some topics of crucial importance so that both may share the planet Earth peaceably.

1. A non-Muslim neighbour's right

The Prophet (Allah bless him and give him peace) exhorted the Muslims to respect the ties of neighbourhood without discriminating on grounds of race or religion. So the Companions fulfilled the rights of neighbours whether or not they shared their tenets of faith.

“According to Ābdū-Āllāh bīn. Āmr (may Allah be well pleased with him), he sacrificed a goat and he asked (his slave), “Have you sent anything to my Jewish neighbour? I heard Allah’s Messenger (Allah bless him and give him peace) say, ‘Gabriel kept on commending the neighbour to me untill thought that he would appoint him as an heir.’”¹

On the occasion of the campaign of Khāybār, the Prophet (Allah bless him and give him peace) handed Ali (may Allah be well pleased with

him) the standard. When the bearer of the standard asked if he could coerce the Jews into professing Islam, the Prophet (Allah bless him and give him peace), answering in the negative, enjoined on him to treat them gently.

“Ṣāḥl bīn Ṣā‘d (May Allah be well pleased with him) reported that Allah’s Messenger (Allah bless him and give him peace) said on the day of Khaybār: “Tomorrow I will give the banner to a man at whose hands Allah will grant victory. He loves dearly Allah and His Messenger (Allah bless him and give him peace), and Allah and His Messenger too love him. ... By Allah, that one man be guided by you is better for you than having red camels.”²

The Jews of Khaybār had planned to invade Medina in the year 629, but the fledgling Muslim state pre-empted their offensive and established their hold on the lands of Khaybār. The vanquished party approached God’s Envoy (Allah bless him and give him peace) with a request to let them continue to cultivate their orchards as serfs and remain in the oasis on condition that they would pay one-half of their produce to the Muslim community. The Prophet (Allah bless him and give him peace) accepted their plea. When the crop was harvested, divided into two parts and the Jews were invited to choose the part they liked, they were impressed by the noble treatment of the Muslims. They exclaimed that the heavens and the earth too are sustained on the principle of justice and equity.³

According to the Qur’an, although the Jews were most antagonistic towards the believing community⁴ and teased the Prophet (Allah bless him and give him peace) as well as his associates, the Envoy of God was charitable towards them. On one occasion he even addressed his charity to

a Jewish family. When the Prophet's (Allah bless him and give him peace) consort Ṣāfiyyā (may Allah be well pleased with her) donated to her Jewish relatives an amount worth 30,000 dirhams, he did not fault her on that account.

2. Salutation of peace to a non-Muslim

The Prophet (Allah bless him and give him peace) exhorted the believers on greeting others with the salutation of peace. Albeit reciprocating the salutation of peace is commendable, taking the initiative is a more praiseworthy act.

Generally, the savants hold that believers should greet their coreligionists with the Muslim greeting and the disbelievers should not be greeted with the formal Arabic sentence *āṣ-ṣālāmū ālāykūm*. However, some jurists opine that the standard form of the greeting is a sort of supplication, so the Muslims can supplicate on behalf of a non-Muslim.

3. Praying for a non-Muslim

According to Qāṭaḍā (may Allah be well pleased with him), once the Prophet (Allah bless him and give him peace) asked an article of a Jew. When the man fulfilled the Prophet's (Allah bless him and give him peace) need, the latter prayed for the former. The words of the tradition run as follows.

“Qāṭaḍā reported that a Jew milked a goat for the Prophet (Allah bless him and give him peace) and offered its milk to him. At this, the Prophet (Allah bless him and give him peace) supplicated God for the beauty and blackness of his hair. As a result, the blackness of his hair went on increasing until his the end of his life.”⁵

4. Responding to a non-Muslim sneezer

When someone sneezes and says *āl-ḥāmdū-līl-Lāh* (praise be to God), the listener should say *yārḥāmū-k-Āllāh* (may Allah have mercy on you). Then the sneezer should say *yāḥdī-kūm-Āllāh wā yūshlīh bālā-kūm* (May Allah guide you aright and improve your condition).

According to traditions, the Jews would intentionally sneeze in the presence of the Messenger (Allah bless him and give him peace) so that he might pray to God for their welfare. He would beseech Allah for their guidance and the improvement of their condition.

“On the authority of Ābū Būrḍā, his father said that the Jews sneezed in the presence of the Prophet (Allah bless him and give him peace) in the hope of eliciting his response with the words, “May Allah have mercy on you!” However, he would say, “May Allah guide you aright and grant you well-being!”⁶

5. Showing respect to a non-Muslim

Good treatment, forbearance and tolerance connote not only providing financial support but also acting morally. The fine treatment of the non-Muslims signifies chatting with them, meeting them and conducting business decently; every individual should be treated according to their social status. According to Ībn Ārābī,

“We have narrated that when a non-Muslim citizen went to Qadi Īsmāīl bīn Īṣḥāq, the latter showed respect to the former. Some people from among the audience disapproved of the action of the Qadi, so he recited the verse (no 8 from the chapter *āl-Mūmtāḥinā*⁷ to justify his treating the visitor respectfully) to them.”⁸

In the light of the above Qur’anic revelation, even with infidels, unless

they are out to destroy us and our religion, we should deal kindly and justly, as is shown by our Messenger's (Allah bless him and give him peace) own practice.

6. Respecting a non-Muslim guest

Āṣmā's polytheistic mother Qūṭāylā, pinning her hopes on her daughter, came to her from Mecca with some gifts such as cheese, butter etc. Advised by the Prophet (Allah bless him and give him peace), Āṣmā accepted the gifts and lodged her at her home and showed her hospitality. Īmām āl-Ṣhāwkānī has commented on this hadith report:

“It establishes that one can accept a gift from a polytheist, as the preceding traditions bear witness to it, and it demonstrates that one may lodge a non-Muslim at one's home.”⁹

7. Visiting a non-Muslim patient

Maintaining cordial relations with non-Muslim compatriots, the Muslims ought to share their sorrows, help them in their crises and visit them when they fall ill. Islam urges on visiting the sick non-Muslims as this action binds the members of two communities in bonds of mutual sympathy and divorces hatred, narrow-mindedness, extremism, violence and terrorism. The Prophet (Allah bless him and give him peace) visited the Companions and the others who did not share his faith.

“According to Ānāṣ (may Allah be well pleased with him), the Prophet (Allah bless him and give him peace) went to visit a man from among the Bānū āl-Nājjar. Allah's Messenger (Allah bless him and give him peace) said to him, “Mother's brother, bear witness that there is no god but Allah.” When the man asked, “Am I your mother's or father's brother?”, the Prophet (Allah bless him

and give him peace) reiterated, “No (you are not my father’s brother)! You are my mother’s brother.” When the man asked if the affirmation of the witness formula that there is no god but Allah was good for him? He answered in the affirmative.”¹⁰

The Prophet (Allah bless him and give him peace) addressed the man as his mother’s brother as he belonged to Medina and his mother also hailed from the same city.

Ānāṣ (may Allah be well pleased with him) has narrated another hadith on the subject of visiting a non-Muslim patient.

“A Jewish boy who used to serve the Prophet (Allah bless him and give him peace) fell ill. The Prophet (Allah bless him and give him peace) went to visit him and, sitting at his head, said to him: “Become a Muslim.” He looked askance at his father who was with him. He said to him: “Obey Ābū āl-Qāṣim.” So he professed Islam. The Prophet (Allah bless him and give him peace) left saying: “Praise be to Allah, Who has saved him from the Hellfire.”¹¹

According to Muslim jurists, these traditions establish that visiting sick non-Muslim people of the book and even polytheists is permissible. Āṭā bīn Ābī Rībāḥ holds,

“When a non-Muslim falls ill, his Muslim relative should visit him.”¹²

Indubitably, blood relations redouble one’s obligation to visit an ailing fellow. However, kinship is not a prerequisite for visiting the unwell. It is a religious, moral and human obligation. The author of *al-Hidāyā*, Būrḥān āl-Dīn āl-Mārghīnānī, says:

“There is no harm in visiting a Jewish or a Christian patient as treating them well is their right; we have not been forbidden from behaving towards them nicely.”¹³

8. The funeral rites and the burial of a non-Muslim

When a Muslim’s disbelieving relative dies, the Muslim guardian should perform the final rites and bury the member of his family. When the Prophet’s (Allah bless him and give him peace) paternal uncle, Ābū Ṭālīb, fell ill, he visited him. Later on when he gave up the ghost, and Ali (may Allah ennoble his face) intimated to the Prophet (Allah bless him and give him peace) his father’s death, his eyes watered. On the authority of Umar (may Allah be well pleased with him), when Ābū Ṭālīb passed away, the Prophet (Allah bless him and give him peace) supplicated God.

“May Allah have mercy on you and forgive you! I will ceaselessly seek forgiveness for you until God forbids me.”¹⁴

When asked who would bury him, the Prophet (Allah bless him and give him peace) instructed Ali (may Allah be well pleased with him) to lay him to rest. He commanded Ali (may Allah be well pleased with him) to wash him and then he prayed to God on my behalf. His supplication was more valuable in the estimation of Ali (may Allah be well pleased with him) than even red and black camels. According to Nājiyāy bīn Kā‘b, Ali (may Allah be well pleased with him) said,

“I said to the Prophet (Allah bless him and give him peace), “Your paternal uncle passed away in a state of misguidance.” He said, “Go and inter your father. Engage in no other activity until your return to me.” So I went and entombed him. When I returned to the Prophet (Allah bless him and give him peace), I took a bath in

compliance with his directive and then he supplicated the Almighty on my behalf.”¹⁵

Ābū Bākr āl-Jāṣṣāṣ said that scholars from his school of thought hold that when a Muslim’s parents die, he should wash them, follow the bier and bury the body with due respect.¹⁶

A Muslim will go to this length when his kin give up the ghost and none of their coreligionists is around to bury. When the people of their religion undertake the burial, then a Muslim should cooperate as much as Sharia (the system of religious laws that Muslims follow) has licensed.

9. Respecting the funeral procession of a non-Muslim and following the bier

Once the funeral procession of a Jew passed by Allah’s Messenger (Allah bless him and give him peace). When he saw it, he rose to his feet as a mark of respect. According to Ūbāyḍ Āllāḥ bīn Māqṣām, Jābīr bīn Ābḍ Āllāḥ (may Allah be well pleased with him) narrated,

“A funeral procession passed by us and the Prophet (Allah bless him and give him peace) stood up for it and we followed suit. When we said: “Messenger of Allah, it is the funeral procession of a Jew”, he said: “When you see a funeral procession, stand up.”¹⁷

When disbelieving kith and kin expire, the Muslim relative may join the funeral procession. According to the renowned successor Mākḥūl,

“The Prophet (Allah bless him and give him peace) followed the bier of Ābū Ṭālīb but he kept to the fringe. He did not pray over him and said that the ties of kinship had joined them. He besought Allah to reward him. However, he did not stand at his grave.”¹⁸

According to Imam al-Shabi,

“When Ūmm āl-Ḥārīṭḥ bīnṭe Ābī Rābīā, a Christian woman, breathed her last, some associates of the Prophet Muhammad (Allah bless him and give him peace) attended the funeral.”¹⁹

Social relations with non-Muslims in the present-day world

Thanks to large-scale globalization, “different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of large multinational companies and of improved communication”.²⁰ As a result the world has shrunk. What to talk of villages, cities and towns, even the advanced nations cannot meet all their needs on their own. So, owing to the deepening of world-wide interdependence, all aspects of life, from the cultural to the financial to the environmental, are interrelated. Our planet is being transformed, by economic and technological forces, into a shared economic and political entity.

To improve their financial malaise, the people from the Third World, especially the downtrodden Muslims, immigrate to richer nations. In the western world, the adherents of the Islamic creed make use of indigenous products, for instance, clothes, foodstuffs, beverages. As practicing Muslims ask myriad questions about them, these issues have been addressed in the following lines.

1. The leftover water of a non-Muslim

Even in this day and age many people discriminate among on grounds of

creed, caste, ethnicity, race and color. If someone belonging to one of the low-caste families happens to touch water, the members of the highest castes consider it impure. However, according to Islamic jurisprudence, originally water is clean and pure. It is rendered impure only when some impurity defiles it. A study of the biography of the Prophet (Allah bless him and give him peace) and his associates tells us that when a need arose they used the water obtained from disbelieving folks for consuming and performing ablutions. It is related from Īmrān bīn Ḥūṣāyn,

“They were on a journey with the Prophet (Allah bless him and give him peace) and they travelled into the night; they rested when it was close to morning. Their eyes were overcome with sleep until the sun rose. The first to wake up was Abū Bakr (may Allah be well pleased with him). Allah’s Messenger (Allah bless him and give him peace) was not roused from his sleep until he himself woke up. . . . Then he said: “Bring what you have,” so the bits of bread and dates were gathered for her. When she came to her people, she said: “I have met either the greatest sorcerer of people or a Prophet as they claim.” So Allah guided the company by that woman, and when she embraced Islam, they too followed suit.”²¹

It is said that Umar (may Allah be well pleased with him), on his way to Syria, obtained warm water from a Christian lady to perform ablutions. Had the water of the followers of the earlier scriptures been dirty, Umar (may Allah be well pleased with him) would not have used it. Īmām āl-Būkhārī has narrated it in his chapter heading.

“Ūmār performed ablutions with warm water from the house of a Christian woman.”²²

Īmām āl-Ḍārāqūṭnī writes,

“Ūmār performed ablutions at the home of a Christian lady.”²³

Ḥāfiẓ Ībn Ḥājār āl-Āṣqālānī writes on this score:

“It establishes that one may use the water of the follower of the earlier scriptures without probing into its nature. Īmām āl-Ṣhāfiī wrote in his work *āl-Ūmm*, “There is no harm if one uses the water obtained from a polytheist. If the latter uses water for performing his devotions, the former may use it when no impurity is visible.”²⁴

2. The food of the non-Muslim

1. Humans work in fields – they till and irrigate the land and sow seeds – and then Nature produces a great many fruits and vegetables. Should the non-Muslims grow them, indisputably the Muslims are licensed to consume them. The produce of Muslims and non-Muslims is alike.

2. There are edibles which are not consumed in their natural form. The residents of various countries and cities, according to their climatic conditions, culture and bodily needs, prepare food. With wheat they knead dough and with the dough they bake loaves of bread. Vegetable oils are obtained from plants. If non-Muslims prepare these victuals, the Muslims may profit from them. Īmām āl-Qūrṭūbī says:

“Though their consumption is licit but) if a Muslim wants to abstain from such things, it will be a sign of his scrupulousness.”²⁵

The Muslims eat the meat of the halal animals. If the People of the Book

slaughter according to their own divine law, undoubtedly its consumption is permissible for the followers of the religion of Islam. The Qur'an bears witness that the food of the People of the Book is legit for the believers as their own food is legit for them.²⁶

Āmr bīn Mānṣūr narrated on the authority of āl-Ṣḥābī,

“According to Ābḍ Āllāḥ bīn Ūmār(may Allah be well pleased with him and his father), once a piece of cheese was brought to the Prophet (Allah bless him and give him peace) on the occasion of the battle of Ṭābūk. He called for a knife, pronounced God's name over it and cut it (and ate it).”²⁷

It has been related on the authority of Ābḍūllāḥ bīn Mūḡḥāffāl (may Allah be well pleased with him),

“I found a bag containing fat on the day of the battle of Kḥāybār. I caught hold of it and said: “Today I will not give anything from it to anybody.” When I turned round, I saw Allah's Messenger (Allah bless him and give him peace) smiling (at my words).”²⁸

Īmām āl-Nāwāwī provided the exegesis of the above tradition in the following words,

“This tradition attests that the Muslims may eat the fat of the animals the Jews sacrifice despite the fact that fat is outlawed for them. Īmām Mālīk, Īmām Ābū Ḥānīfā, Īmām āl-Ṣḥāfīī and the majority of savants also take the same position.”²⁹

Partaking of the meals of non-Muslims is mūbāḥ (religiously neutral) and

verse versa is also legal. It helps promote social harmony which is the need of the contemporary world which is regrettably torn with feuds and dissensions. The Qur’anic commandment to the body of the faithful

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ وَطَعَامُكُمْ حَلَالٌ لَهُمْ

“The food of those who have received the Scripture is lawful for you, and your food is lawful for them.”³⁰

Cements their relationship with the followers of the earlier scriptures. Interpreting this verse, Īmām Ābū Bākr āl-Jāṣṣāṣ writes,

“Obviously, the verse refers to the their sacrificial animals in particular as the preparation of all their other foodstuffs – loaves of bread, olive and *butter of mace* – makes no difference no matter who prepares them. People do not have qualms about each other on this score. It is all the same whether a follower of a divine scripture himself prepares the meal or hires a Zoroastrian or one of his own doctrine (the cooked meal is considered wholesome). The Muslims do not follow divergent paths on this issue.”³¹

Āl-Jāṣṣāṣ adds,

“The apparent meaning of the verse requires that their sacrificial animals are the foodstuffs of the People of the Book. If the word *tā’ām* refers to customary sense of the word, it includes all types of foods – be they sacrificial animals or other comestibles – of the People of the Book.”³²

3. The utensils of a non-Muslim

There is no harm in purchasing and using the cooking utensils made by the non-Muslim companies. Also, the Muslims may eat from their vessels which non-Muslims use for Muslim guests at their homes or in their hotels, as evidenced by the following hadith.

“It is related that Ābū Ṭḥālābā āl-Kḥūṣḥānī said: “I submitted: ‘Prophet of Allah, we are in the land of the People of the Book. Can we eat from their vessels? It is a land with game and I hunt with a bow and with my dog... (The Messenger answered:) ‘Eat what you hunt with your bow when you mentioned the name of Allah. Eat what you hunt with your trained dog when you mentioned the name of Allah. Eat what you hunt with your untrained dog when you are able to slaughter it.”

In a narration on the authority of Ābū Ṭḥālābā (may Allah be well pleased with him), there is a mention of *Mājūs* (Zoroastrians) together with the People of the Book. Ābū Ṭḥālābā (may Allah be well pleased with him) said to the Messenger (Allah bless him and give him peace),

“We are hunters. The Prophet (Allah bless him and give him peace) said: “Mention the name of God over the dog when leave you it, eat of the animal it hunts for you.... (If you do not have your own utensils) wash theirs with water and eat food and drink water from them.”³³

These hadith reports authenticate the Muslims may make use of the utensils of non-Muslims – the people of the Book or Zoroastrians – when they are faced with a Hobson’s choice situation. However, they should be washed conscientiously before use.

4. The clothes of a non-Muslim

Muslims savants concur that the cloths and garments manufactured by the factories of non-Muslims can be used Muslims. However, they differ on their used clothes. Ībn Qūḍāmā āl-Ḥānbālī pronounces his opinion,

“As regards their unused clothes and other clothes – such as a turban, a mantle or a piece of clothing worn on the upper part of the body – they may be used. Ābū āl-Kḥāṭṭāb opines that they are pure and will be considered impure only there is tenable evidence.”³⁴

Ībn Qūḍāmā āl-Ḥānbālī further sheds light on this issue,

“The injunction of the People of the Book applies to them too – that is, their clothes and utensils are considered pure and their usage is lawful provided that contrary evidence is not found. This ruling is in accordance with the school of law of Īmām āl-Ṣḥāfī, and the scholars of all schools of law have the same opinion, as the Prophet (Allah bless him and give him peace) performed ablutions from the water obtained from the polytheists. As purity is the original state of things, it is not invalidated by doubt.”³⁵

The research paper is about building bridges between the Muslim and the Western worlds. It shows that Islam is about harmony and unity. It embraces different cultures and religions. Islamic teachings – by weaving a web of committed personal relationships between Muslims and other faiths – help resolve protracted ethnic and religious conflicts which have beset the globe today. The Muslims should seek common ground among other fellows no matter what faith they follow. This is the best way to

check the rising Islamophobia sentiment in the West. Nor should the European nations try to marginalize their Muslim communities, so that the common enemies of humanity – that is, extremists and terrorists – may not succeed in splitting them up.

Conclusion

The research paper is about building bridges between the Muslim and the Western worlds. It shows that Islam is about harmony and unity. It embraces different cultures and religions. Islamic teachings – by weaving a web of committed personal relationships between Muslims and other faiths – help resolve protracted ethnic and religious conflicts which have beset the globe today. The Muslims should seek common ground among other fellows no matter what faith they follow. This is the best way to check the rising Islamophobic sentiment in the West. Nor should the European nations try to marginalize their Muslim communities, so that the common enemies of humanity – that is, extremists and terrorists – may not succeed in splitting them up. The world is a global village, where many religious communities live. And Muslims live in almost every part of world. After 9/11 over the decade Muslims are considered terrorists due to misunderstandings of Islam. But Islam emphasis on the relation of Muslims and non-Muslims on the basis of socio-economic relations. Messenger of Allah (P.B.U.H) also emphasis on the rights of non-Muslims. Islam welcomes different cultures and maintains the bridges between Muslims and non-Muslims. It is the need of hour that the Muslims and non-Muslims both understand Islam in its true contents, so that the world may return in to a peaceful web. Islam combines different religions and communities. If the both Muslims and non-Muslims co-relate each other there will be no need of building a wall between nations. A man

The Scholar (July– December 2017) Developing Muslim and Non-Muslim Social Relations 61-82

is a social animal,he cannot live alone in this world. He has to depend upon others so that his needs may fulfill. For this reason Muslims and non-Muslims should come closer upon which Islam teaches us to do so.



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International \(CC BY-NC-SA 4.0\)](https://creativecommons.org/licenses/by-nc-sa/4.0/)

References:

¹Set forth by Ābū Dāwūd, Ṣūlāymān bīn Āṣḥāṭḥ b. Īṣḥāq bīn Bāṣḥīr āl-Ṣijīṣṭānī (202–275/817–889) in *al-Sunan*, 4/38 #5152, *Kitab al-adab* [The Book of Good Manners], chapter: ‘The right due of the neighbour’, Beirūt, Lebānon: Dar al-Fikr, 1414/1994.

²Set forth by al-Būkhārī, Ābū Ābd Āllāḥ Mūḥāmmāḍ bīn Īṣmāīl bīn Ībrāḥīm bīn Mūghīrā (194–256/810–870) in *al-Sahih: Kitāb āl-Māghāzī* [The Book of Military Expeditions], chapter: The battle of Khāybār, 4/1537 #3973, Beirut, Lebanon, Damascus, Syria: Dar al-Qalam, 1401/1981.

³Set forth by āl-Bālāḍḥūrī, Āḥmāḍ bīn Yāḥyā (d. 279 AH) in *Futuh al-buldan*, p 27. Beirut: Dar al-Kotob al-Ilmiyah, 1403; and al-Tabari, Abu Jāfār Mūḥāmmāḍ bīn Jārīr (224–310/839–923) in *Tārīkh āl-ūmām wā āl-mūlūk*, 3:89. Beirut: Dar al-Kotob al-Ilmiyah, 1407 AH.

⁴ Qur’an 5:82.

⁵ Set forth by Ābd āl-Rāzzāq, ĀbūBākr bīn Ḥāmmām bīn Nāfī āl-Ṣānānī (126–211/744–826) in *al-Musannaf*, 10:392 #19462. Beirut, Lebanon: al-Maktab al-Islami, 1403 AH.

⁶Set forth by Ābū Dāwūd īn *āl-Ṣūnān:Kitāb āl-āḍāb* [The Book of Good Manners], chapter: How should one invoke blessing on the *dhimmi* (protected non-Muslim) when he sneezes? 4:308 #5038.

⁷ The translation of the verse is “and He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just”.

⁸ Cited by Ibn Ārābī, Ābū Bākr Mūḥāmmāḍ bīn Ābd Āllāḥ (468–543/1076–1147) in *Ahkam al-Qur’an*, 4:228, Beirut, Lebanon: Dar al-Kotob al-Ilmiyah, 1424/2003.

⁹Cited by āl-Ṣḥāwkānī, Mūḥāmmāḍ b. Ālī bīn Mūḥāmmāḍ (1173–1250/1760–1834) in *Nāyīl āl-Āwṭār Ṣḥārḥ Mūntāqā āl-Ākḥbār*, Beirut, Lebanon: Dār āl-Fīkr, 1402/1982.

¹⁰ Set forth by Āḥmād bīn Ḥānbāl, Ābū Ābd ʿAllāh bīn Mūḥammād (164–241/780–855) in *āl-Mūṣnād*, 3:152 #12565, Beirut, Lebanon: āl-Māktāb āl-Īslāmī, 1398/1978.

¹¹ Set forth by āl-Būkhārī in *āl-Ṣāḥīḥ: Kīṭābāl-Jānāʿiz* [The Book of Funeral Ceremonies], chapter: When a child becomes Muslim and then dies, is the prayer said over him? Should a child be offered Islam? 1/455 #1290.

¹² Set forth by Ābd ʿāl-Rāzzāq in *āl-Mūṣānnāf*, 4:35, chapter: A Muslim visiting a non-Muslim, hadith no, 9921.

¹³ Cited by āl-Mārghīnānī, Ālī bīn Ābī Bākr bīn Ābd ʿāl-Jālīl in *āl-Ḥīḍāyā ṣḥārḥ āl-bīḍāyā*, 4:96, Beirut, Lebanon: āl-Māktābā āl-Īslāmīyyā, n.d.

¹⁴ Ibn Saʿd, Ābū Ābd ʿAllāh Mūḥammād (168–230/784–845) in *āl-Ṭābāqāt āl-Kūbrā*, 1:123–124, Beirut, Lebanon: Dar al-Fikr, 1398/1978.

¹⁵ Set forth by Ābū Ḍāwūd in *āl-Ṣūnān: Kīṭābāl-Jānāʿiz* [The Book of Funeral Ceremonies], chapter: The man’s polytheistic kindred dies, 3:214 #3214.

¹⁶ Cited by Ābū Bākr āl-Jāṣṣās in *Āḥkām āl-Qūrʿān*, 3:234.

¹⁷ Set forth by āl-Būkhārī in *āl-Ṣāḥīḥ: Kīṭābāl-Jānāʿiz* [The Book of the Funeral Ceremonies], chapter: Someone standing up for a Jewish funeral procession, 1:441 #1249.

¹⁸ Set forth by Ābd ʿāl-Rāzzāq in *āl-Mūṣānnāf*, 4:38, chapter: A Muslim following the bier of a non-Muslim, hadith no, 9930.

¹⁹ Set forth by Ibn Ābī Ṣḥāyba in *āl-Mūṣānnāf, Kīṭābāl-Jānāʿiz* [The Book of the Funeral Ceremonies], chapter: If someone’s polytheistic kindred dies, whether or not the believer attend the funeral procession? 3:32 #11842.

²⁰ Oxford Advanced Learner’s Dictionary, 8th edition.

²¹ Set forth by āl-Būkhārī in *āl-Ṣāḥīḥ: Kīṭāb āl-Māghāzī* [The Book of Military Expeditions], chapter: The signs of Prophethood in Islam, 3:1308 #3378.

²² Set forth by āl-Būkhārī in *āl-Ṣāḥīḥ: Kīṭābāl-Wūḍū* [The Book of the Minor Ritual Ablution], chapter: On a man performing ablutions with his wife and

using a woman's left-overablutionswater and Umar performed ablutionswith warm water, and with water from the house of a Christian woman, 1:82.

²³Set forth by al-Daraqutni in *al-Sunan*, 1:32 #2.

²⁴Cited by Ibn Hājār al-Āṣqālānī in *Fāṭḥ al-Bārī*, 10/483, *Kiṭāb al-Wūdū* [The Book of the Minor Ritual Ablutions], chapter: On a man performing ablutions with his wife and using a woman's left-overablutionwater.

²⁵ Cited by al-Qūrṭūbī in *al-Jāmi li-Āḥkām al-Qur'an*, 6:77.

²⁶ Qur'an 5:5.

²⁷Set forth by Ābū Ḍāwūd in *al-Ṣūnān: Kiṭāb al-ā'imā* [The Book of the Book of Foodstuffs], chapter: The consumption of cheese, 3:359 #3819.

²⁸Set forth by Mūṣṭafā in *al-Ṣāḥīḥ: Kiṭāb al-Jihād wā al-Ṣiyār* [The Book of the Sacred Struggle and the military expeditions], chapter: The permissibility of eating food in the abode of war, 3:1393 #1772.

²⁹Cite by al-Nāwāwī, Ābū Zakāriyyā Yāḥyā bīn Ṣḥārāf bīn Mūrri bīn al-Hāṣān bīn al-Hūṣāyn bīn Mūḥāmmāḍ b Jūmūā bīn Ḥizām (631–677/1233–1278) in *Ṣḥārḥ alā Ṣāḥīḥ Mūṣṭafā*, 12:102, Beirut, Lebanon: Ḍār al-Īḥyā al-Ṭūrāṭḥ al-Ārābī, 1392 AH.

³⁰ Qur'an 5:5.

³¹Cited by al-Jāṣṣāṣ, Āḥmāḍ bīn Ālī al-Rāzī Abu Bakr (305/370 AH) in *Aḥkam al-Qur'an*, Beirut, Lebanon: Ḍār al-Īḥyā al-Ṭūrāṭḥ, 1405 ah.

³² Ībīd.

³³Set forth by al-Ṭīrmīḍī, Ābū Īṣā Mūḥāmmāḍ bīn Īṣā (210–279/825–892) in *al-Ṣūnān:Kiṭāb al-Ṣāyḍ* [The Book of Hunting Games], chapter: What has come to us concerning the eating of what the dog hunts and what shall not be eaten? 4:64 #1464, Beirut, Lebanon: Ḍār al-Gḥārb al-Īṣlāmī, 1998.

³⁴Cited by Ibn Qūḍāmā, Ābū Mūḥāmmāḍ Ābḍ Āllāḥ bīn Āḥmāḍ al-Māqḍīṣī al-Hānbālī (620 AH) in *al-Mūghnī fī fiqh al-Īmām Āḥmāḍ bīn Hānbāl al-Ṣḥāybānī*, 1:62. Beirut, Lebanon: Ḍār al-Fīkr, 1405 AH.

³⁵ Ībīd.