

The Foundation of Muslim Relations with non-Muslims who Do not Show Aggression and Hostility

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

The Qur'ān has outlined the base rule concerning the relationship between Muslims and non-Muslims who do not fight the Muslims on account of their religion and nor expel Muslims from their homes. Allāh (سُبْحَانَهُ وَتَعَالَى) stated in Sūrah al-Mumtahinah:

﴿لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. (60:8)

This verse was revealed during the truce between the Muslims and the Quraysh of Makkah. The classical commentator and Salafī scholar, **Ibn Kathīr** (رَحْمَةُ اللَّهِ) stated in his exegesis of this verse, "Meaning that you are benevolent towards them and deal justly with them" and **Imām 'Abd al-Raḥmān bin Nāṣir al-Sa'dī** (رَحْمَةُ اللَّهِ), a Salafī scholar of the modern era stated in his exegesis of this verse, "Meaning: Allāh does not prohibit you from benevolent conduct, good ties, returning goodness and behaving with justice towards the polytheists, from those who are relatives and other than them, where they do not fight you for your religion and nor expel you from your homes."

Ibn Kathir brings a number of narrations from Asmā' (رَضِيَ اللَّهُ عَنْهَا), the daughter of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ), whose pagan mother came to visit her in Madīnah, explaining that this was the reason for the revelation of this particular verse. Asmā' said, "My mother who was a pagan approached (Madinah) during the truce with (the tribe of) Quraysh, so I came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, 'O Messenger of Allāh, my mother has come and she desires to see me, shall I keep ties with her?' He said, 'Yes, keep the ties of kinship with your mother'."

Ibn Jarīr al-Ṭabarī (رَحِمَهُ اللَّهُ), another classical Salafī commentator explains in his exegesis that there were a number of opinions regarding this particular verse, and mentions amongst them:

- That this verse was particular only to those Muslims who were residing in Makkah but had not yet emigrated.
- That this verse relates to people outside of Makkah who had not emigrated to Madīnah
- That this verse was regarding the pagans of Makkah who did not fight the Muslims nor expel them from their homes, but that it was later abrogated with the command to fight the pagans (on account of their breaking the truce).

Then al-Ṭabari explains the correct viewpoint, stating therein, "The most correct of these sayings is the statement of the one who said that what is meant by, **Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion**" (is that it pertains to) all of the factions from the varying beliefs and religions. That you behave good towards them, and that you are just regarding them, because Allāh (عَزَّ وَجَلَّ) generalised with His saying, **"...those who fought not against you on account of your religion and did not drive you out of your homes."** So this applies to everyone who is characterised by this. He did not specify some as opposed to others in this regard." End quote. And then al-Ṭabari goes on to discredit the view of those who said this injunction was abrogated.

The esteemed Salafī Scholar from the last century **Muḥammad Amīn al-Shanqīṭī** (رَحْمَةُ اللَّهِ), has a lengthy discussion in his exegesis, *Aḍwā' al-Bayān*. He mentions the numerous views, including the viewpoint that this verse was abrogated with the command to fight the pagans. He then goes on to provide historical and textual evidences to discredit this view, mentioning:

One: The statements of al-Ṭabarī and Imām al-Shafī'ī, after which he says said, "This (view) that has been deemed correct by Ibn Jarir (al-Ṭabarī) and which was authenticated by al-Shafī'ī (رَحْمَةُ اللَّهِ) is that which is necessitated by spirit of the Islamic legislation."

Two: The benevolence of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) towards specific non-Muslims, such as Thumāmā who had come to assassinate the Prophet but was captured by the Muslims. He was treated well, eventually released and he voluntarily became a Muslim.

Three: The various delegations that came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the 9th year after the hijra. Such as the Christians of Najrān, and the delegation of Tamīm, and others. With all of them, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was gentle and kind, he was benevolent towards them.

Four: The treatment of the Jews of Khaybar who despite being treacherous, scheming a variety of intrigues, instigating the Banī Quraydha, and plotting against the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on numerous occasions, were spared. After being forced to surrender they were allowed to live off their land whilst giving a share of the produce to the Muslims.

Five: The verse in the Qur'ān regarding the treatment of non-Muslim parents who force a person to worship others besides Allāh. Al-Shanqīṭī said, "And in closing, that which makes this clear very strongly, and about which no one has claimed abrogation is the saying of (Allāh), the Exalted, '**And if they both strive to make you associate with Me (in**

worship) that of which you have no knowledge, then do not obey them. But accompany them in this life with goodness.' (31:15). This good behaviour and benevolence is towards the one who strove to make a Muslim associate others with Allāh (in worship) but did not actually fight against the Muslims. Hence, the right of the parents are to be given precedence, even if they are upon disbelief, and strive to lead one to associationism (shirk)."

With these and other evidences ash-Shanqiti invalidates the view of those who spoke with abrogation of this verse. Al-Shanqiti covered this issue in some depth in his Aḍwā' al-Bayān, explaining, "And we have lengthened the speech regarding this matter due to its importance and the dire need for it today."

Muslim Living in Non-Muslim Lands

As for Muslims who reside in non-Muslim lands such as Europe, Britain, the United States, Canada and elsewhere, then the Salafī scholar, **Shaykh Ibn al-'Uthaymīn** (رحمة الله) advised a large gathering of Salafīs in the city of Birmingham in July 2000,

Likewise I invite you to have respect for those people who have the right that they should be respected, those between whom there is an agreement (of protection) for you. For the land in which you are living is such that there is an agreement between you and them. If this were not the case they would have killed you or expelled you. So preserve this agreement, and do not prove treacherous to it, since treachery is a sign of the hypocrites, and it is not from the way of the Believers. And know that it is authentically reported from the Prophet that he said, "*Whoever kills one who is under and agreement of protection will not smell the fragrance of Paradise.*" Do not be fooled by those sayings of the foolish people, those who say "Those people are Non-Muslims, so their wealth is lawful for us (to misappropriate or take by way of murder and killing)." For by Allāh - this is a lie. A lie about Allāh's religion, and a lie about Islāmīc societies. We

may not say that it is lawful to be treacherous towards people whom we have an agreement with. O my brothers. O youth. O Muslims.

Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Because truthfulness is from the characteristics of the Believers, and Allāh - the Most High - has commanded truthfulness - in the saying of Allāh - the Most High, **"O you who believe, fear and keep you duty to Allāh and be with the truthful"** (9:119). And the Prophet encouraged truthfulness and said, *"Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise. And a person will continue to be truthful, and strive to be truthful until he will be written down with Allāh as a truthful person."* And he warned against falsehood, and said, *"Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire. And a person will continue lying, and striving to lie until he is written down with Allāh as a great liar."*

O my brother Muslims. O youth. Be true in your sayings with your brothers, and with those non-Muslims whom you live along with - so that you will be inviters to the Religion of Islām, by your actions and in reality. So how many people there are who first entered into Islaam because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings.¹

¹ From a tele-link recording on 28th July 2000 at a conference organized by Salafī Publications (Maktabah Salafiyah).

The Groups of Takfīr and Khārijīyah are not Salafīs

The group known as Ḥizb al-Taḥrīr or al-Muhājiroun, after being banned in the UK, began to surface with a variety of different names such as al-Ghurabā' (the Strangers), al-Firqah al-Nājiyah (the Saved Sect), Ahl al-Sunnah wal-Jamā'ah and finally, from the late 2000s, they have started appearing as "Salafīs." These are not Salafīs but followers of the Ba'thist Communist party-politics laid down by Taqī al-Dīn al-Nabahānī in the 1950s when he set up Ḥizb al-Taḥrīr and modelled its structure and methodology upon the secretive Ba'thist organizations he was a member of in the late 1940s in Syria and Palestine. These imposters had strongholds in numerous cities and after the Salafīs played a large role in exposing them during the 1990s and early 2000s, they took the approach of chameleons and then finally settled on posing as Salafīs in order to deceive the Muslims further.

We advise non-Muslims, academics, journalist, media personalities and others show utmost prudence and not to commit injustice against orthodox Salafī Muslims who abide by the actual injunctions of the Sharī'ah by failing to distinguish them

from **the imposters and hooligans** (deviant innovators) who are found on streets across Europe chanting "Sharī'ah, Sharī'ah" whilst they are the greatest of liars, saying with tongues what they do not abide by in practice and acting treacherously with respect to the covenant they have willingly entered into by living in non-Muslim lands.

Indeed the moment of truth has arrived. If these deviants in the UK, Europe and elsewhere have been truthful all along in their claim for a Khilāfah and the Sharī'ah, then let them give up their welfare benefits or other (economic and social) perks of living under covenant in non-Muslim countries, pack their bags and leave with their families and children to join the imposter Abū Bakr al-Baghdādī and his alleged "Khilāfah," with the intention of an irrevocable emigration (hijrah), meaning, never to come back!

Summary:

In the view of the Salafī exegetes cited it is established that the normal relation between Muslims and non-Muslims who do not show hostility and do not expel Muslims from their homes is one of benevolence and good behaviour. Muslims in non-Muslim lands enjoy the freedom to worship and to manifest the rituals and symbols of their faith, and it is binding upon them to fulfil their covenants and not to behave in ways which bring upon harm upon others, whether Muslims or non-Muslims. As for the great and serious issues affecting Muslims in their lands, it is not for any Takfīrī Khārijite retard to speak on these matters since the authority of divine revelation in the form of the Prophetic Sunnah has established them to be foolish of mind and intellect, beyond whose throats the Qur'ān does not pass. Hence, their opinions and judgements in such great and serious matters are null and invalidated.

Imām al-Ājurī (d. 360H) (رَحْمَةُ اللَّهِ), one of the great Muslim scholars wrote a book called "al-Sharī'ah," in which he first spoke about the Khārijites. He stated, "The Scholars of both the past and modern times have not differed over the Khārijites being an evil people, disobedient to Allāh, the Exalted and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), even if they prayed, fasted and strove in worship. None of that will be of benefit to them. Yes, they proclaim the enjoining of good and prohibition of evil, but that is of no benefit to them (either) because they are people who distort the Qur'ān upon what they desire, and they deceive the Muslims. And Allāh, the Exalted, warned us against them [in the Qur'ān], the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) warned us against them, after him, the Rightly-guided Caliphs warned us against them. The Companions (رَضِيَ اللَّهُ عَنْهُمْ) and whoever followed them in goodness warned us against them, The Khārijites are filthy, despicable, rebellious ones, and (likewise) whoever is upon their way from all of the (factions of the)

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Khārijites. They have inherited this doctrine in both the past and the modern era from each other, in a successive manner."²

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Refer also to:
<http://IslamAgainstExtremism.Com>
<http://Takfiris.Com>

² Al-Sharī'ah (Mu'assasat al-Qurṭubah, 1417H, pp. 1/136-137).