

NATURE AND PERIMETERS OF RELATIONS WITH NON-MUSLIMS IN ISLAM

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ABSTRACT

Now the world has become a global village where no people or nation can live in isolation from and unconcerned to what goes on elsewhere. Our world is so inter-reliant and so interconnected that peaceful discourse has become an imperious. In spite of the general erosion of pledge to "religion," however interpreted or misapprehended, religion still plays a vital role in shaping people's attitudes and influencing their conduct. In spite of serious examples of abuse of several religions by some of their claimed followers so as to vindicate or initiate acts of violence and carnage, there are optimistic and supportive common themes in these religions. Therefore, peaceful and candid intra-faith and inter-faith dialogues are significant tools in working for such goals. This paper is a humble contribution to that dialogue from one angle within a major world religion that is the acknowledged faith of nearly one fifth of the human race; one that is more misunderstood than any other faith, sometimes, even, by some of its own followers. This research investigate the nature and constraints of the normative relationship between Muslims and non-Muslims. It is based mainly on an attempt to apprehend the Qur'an in its own textual and historical context. The basic methodology and hypothesis of this paper is summed up as follows: As a religious faith, normative Islam is not identical with the actions of its "followers."

Key words: Islam, Non-Muslims, Relations, Normative, Dialogue, Intra-faith.

Introduction

Due to the incessant tussles on both political and non-political fronts which includes a wide range of issues starting from Iran's hostile relations with USA, Cold War to the most recent War on Terror; a number of people in West has developed a perception that Muslim *Ummah* is in a quest of establishing a Universal *Caliphate* and Islam and does not entertain the existence of non-Muslims. However; contrary to the popular notion of non-alliance and disavowal raised by number of puritanical Islamists; Prophet Muhammad (pbuh) tried to inculcate moderate traditions among its acolytes over religio-civic matters and never incorporated extremist behavior towards other religions. Peeping into the anal of history starting from the captives of Badr, signing of *misaq-e-medina* (charter of Median) with Jews and polytheists till the conquest of Makkah; Prophet never tried to annihilate the existence of non-Muslims. Likewise; by establishing good working relations and granting protection to Jews and polytheists; Prophet (pbuh) tried to lay the foundation of a pluralistic society in the 'State of Medina' (Islam's first political state). In addition to it, unlike the modern political Islamists, Jihadists and different fanatic groups which propagate complete subversion of non-Muslims or annihilation of different religio-ethnic groups; Islam provided a meticulous plan of 'four tier strategy' which encourages the Muslims to nourish substantial relations with non-Muslims.

Islam as a moderate religion
Islam is amongst the few lived religions which instructed its followers to maintain non-violent and balanced approach not only with *Ahl al-Kitab* (People of the book) but it also educated them to nurture serene relations with Zoroastrians and polytheists. Islam made it translucently clear that neither Muslims are allowed to opt religiously motivated extremist approach towards non-Muslims nor they can forcefully convert them into Islam. Quran guides

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its followers is such manner:
“Say, O people of the Book, be not excessive in your religion unjustly”⁴

While imparting instructions over the sensitive issue of dealing with the non-Muslims, Quran uses a word Allah has used the word ‘*atidaal*’ and Mufti Muhammad Shafi (author of *Maarif-ul-Quran*) has elucidated the word *atidaal* in such manner;

“*atidaal* is derived from *adl* (justice) or to divide something in two equal parts”⁵.

Quran has used different expressions such as justice, fairness, equity and halves as synonym of *adl*. Likewise, *adl* is being presented as a noble act which discourages *zulm* (injustice) in the society. Allama Muhammad al-Alusi has elevated the value of *adl* by presented it as the foundation of virtue/goodness in such manner:

“Indeed, Allah commands his followers to avoid extremes (neither increase nor decrease) in lives and ordains them to choose a balance/moderate approach in different socio-religious and cultural affairs of life”⁶. In the same manner, Allama al-Jassas Ahmed bin Ali brought this issue in his commentary of the Quran, *Ahkam ul-Quran* and had a view that every person should develop a balanced approach not only verbally but he/she should exhibit it through actions and he validated his argument by presented a verse from Quran which guides people in such a way,

“When you speak, be just”⁷.

Moreover, Quran also addressed the balanced approach this issuer in such manner,

“And it is thus that We appointed you to be the community of the middle way”⁸.

A great Sufi saint Ibn-e-Arabi; explained middle way as the synonym of *adl*.⁹ Islam is a religion which encourages its followers to respect the sacred books, teachings and rituals of the other religions and it never encouraged its followers to ridicule the sanctity of above-mentioned texts in such manner,

“Say, O Prophet, “O People of the Book! Yu have nothing to stand n unless you observe the Torah, the Gospel, and what has been revealed to you from your Lord”¹⁰.

In the same manner, Islam allows the non-Muslims to impart the teachings of their sacred books and took responsibility of the safety of their worships places. Along with it, Quran provides direction to the Muslims that a sense of justice should be prevailed while dealing with the disputes of their arch enemies and it also warns Muslim not to ruin the judicial setup by granting favors to co-religionists or on the behalf of socio-ethnic affinities in such manner;

“Be just! That is closer to righteousness”¹¹.

There is no denying the facts that there are few nescient elements among Muslims which are portraying Islam a religion of war however; contrary to their bad conduct, Islam is among the few religions which laid stress over war

⁴ سورة المائدة: 77، 77

⁵ معارف القرآن، 1/366

⁶ روح المعاني، الآلوسی، سہابت الدین السید محمد، ادارة الطباعة المتيرية، س.ن، 18/217

⁷ احكام القرآن، 1/233

⁸ سورة البقرة: 143

⁹ احكام القرآن، ابن العربي، محمد بن عبد الله، الاندلسی، ادار المعرفه، بيروت، س.ن، 1/20

¹⁰ سورة المائدة: 48/5

¹¹ سورة المائدة: 8/5

ethics and provided its followers a long list of do's and don'ts while fighting against the enemies. Islam warns its followers not to transgress the limit while taking revenge from the enemies in such manner;

“Fight in the cause of Allah ‘only’ against those who wage war against you, but do not exceed the limits”.¹² Along with the extensive teachings to encourage its followers to take good care of the non-Muslims, Islam instructs them what is meant by *ghallo* (transgressing the limits). According to Quran, *ghallo* means anything which crosses a prescribed limit or exaggerate something likewise; few *Ulema* defined it as extremism. Allama al-Jassas wrote that any act which incorporates exaggeration in religious affairs is *ghallo* and its haram in Islam.¹³ Prophet Muhammad (pbuh) warned his followers to elude transgression in religious matter and called it a reason of decline of previous nations;

“Beware of exaggeration, for those who were before you were destroyed by exaggeration”.¹⁴

Prohibition of *Ibadah* beyond capacity and living a moderate life

Islam ordains its followers to take care for the comfort and peace of coreligionists during performing worships that is why, Quran has categorically made it clear and warns them to offer *salah* or recite *azkar* in a mild manner so that undesired noise won't disturb the meditation of the other worshipers in such manner;

“Do not recite your prayers too loudly or silently, but see a way between”.¹⁵

Most of the religions segregate worldly acts from the religious affairs resultantly; they want its followers to invest full human attention in religious tasks and convert them into hermits. Contrarily; Islam discourages creating antagonism between worldly and religious affairs. Islam encourages synchronization of religious and worldly matters and Prophet Muhammad (pbuh) discouraged nourishing the extremist attitude in *idabah*. Three of his companions visited him and first said that he will offer *salah* throughout the night in my life, second pledged to observe fast throughout year and the last one promised not to touch a women in his life and last one Prophet (pbuh) reprimanded them in such words;

“So he who does not follow my tradition in religion, is not from me (not one of my followers)”.¹⁶ Similarly, moderation on *ibadah* can also been understood through an incident in which a women was introduced as the most pious lady and one who always remain busy in excessive *idabah*, when Prophet (pbuh) came to know about her unending worships he discouraged it in such words;

“Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will tired and the best deed (act of worship) in the sight of Allah is that which is done regularly”.¹⁷

Likewise, once elevated the status of balanced life in Islam by declaring it a part of Prophethood; “Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy”.¹⁸

¹² سورة البقرة: 190/2

¹³ احكام القرآن، 2/292

¹⁴ النسائي، احمد بن شعيب، السنن، دار الكتب العلمية، بيروت، 1991، كتاب مناسك الحج، باب التقاط الحصى

¹⁵ بنى اسرائيل: 17/110

¹⁶ بخارى، كتاب الكلاخ، باب الترغيب في الكلاخ، رقم: 4776، 5/1949

¹⁷ آذؤمه الله إلى الدين أحب اب مسند الإمام أحمد بن

¹⁸ ابوداود، كتاب الادب، باب في الوقار، 4/394

Islam persuading Muslims to bring modesty in disbursing money, attire and aberrance

Islam is a complete code of life which not only guide its followers in the matter of *ibadah* but it also instructs them in financial deeds of life. Recently, people indulge in extravagance and spent a huge chunk of monthly income in buying unnecessary things consequently; they had to lend money from people/banks or they start earning from illegal means. Islamic financial model encourages people to manage personal expenses and it is quite similar to a financial proverb ‘moderation in spending is half of substance’. Islam discourages Muslims to seek unnecessary loans and wants them to spend according to their financial means. Holy book guides the Muslim not to indulge in extravagance,

“Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty”.¹⁹

After giving an extensive roadmap, Prophet (pbuh) cicerones its followers to eat what so ever they want in such wise;

“Eat, drink, wear and give alms without extravagance or imagination” Ibn Abbass said: “Whatever you want, and wear what you want”.²⁰

Likewise, Islam gave enormous significance to morality and it ensures that Muslims maintain reasonable attire, nourish decent civic etiquettes and reprimands Muslims to avoid self-styled rowdiness in such way; “The ‘true’ servants of the Most compassionate are those who walk on the earth humbly”.²¹

Quran kept warning and destitute disorderly conducts;

“And do not walk on earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains”.²²

There is no denying the fact that Islam allows its followers to relish every blessing on earth and warns them to live in self-imposed misery. Prophet’s hadith will be relevant to understand Islam’s perspective over living a healthy life can be understood through Prophet’s hadith. Once a companion visited him in a miserable condition and He (PBUH) inquired him in manner;

“Have you any property? He replied: Yes. He asked: What kind is it? He said: Allah has given me camels. Sheep, horses and slaves. He then said: When Allah gives property, let the mark of Allah’s favor and honor to you be seen”.²³

Simultaneously Islam disapproves unnecessary luminous lavishness to cease narcissism and extravagance.

Revulsion of extremism in Islam

Contrary to the perceived notions by the west based on the experience of few lunatics Islamic groups, Islam take good care of other religions, their sacred texts and socio-religious rituals. It allows them to have faith and spend lives according to their religious aspirations. On the other hand, it discourages the Muslim not to make mockery of other religions in such way;

“O believers! Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance”.²⁴

¹⁹ سور قينى اسر ائيل: ١٧، ٢٩

²⁰ بخارى، كتاب الباس، باب اول، 182/7

²¹ سورة الفرقان: ٦٢٥

²² سورة بنى اسر ائيل: ٣٤/١٧

²³ ابوداود، السنن، كتاب الباس، باب فى غسل الثوب، 90/4

Along with instructions to avoid derision, Islam stirs Muslims to keep themselves away from quarrelsome over veracity of other religious. Quran accepts that each nation have their own set of beliefs and they should not be discourages or went through discriminations due to have faith other than Allah;

“For every community We appointed a code of life to follow. So do not let them dispute with you”.²⁵ Islam is quite flexible over religious matter and it has already made the minds of Muslims that it was not difficult for Him to convert whole humanity into Islam but He did not want it so;

“Had your Lord so willed ‘O Prophet’, all ‘people’ on earth would have certainly believed, every single one of them! Would you then force people to become believers?”²⁶

In addition to it, Islam guarantees that non-Muslims communities which are residing under the Muslim rule spend their lives according to their personal law and rituals. Abu Ubayd al-Qasim ibn Sallam brought this matter in *kitab al-amwal* (the book of revenue) in such manner, “and they (non-Muslims) are free in getting married, testimony, inheritance and many other significant issues of personal life”.²⁷ Imam Abu Yousaf has produced similar liberties about non-Muslims in a Muslim state in *Kitab al-Kharaj* (the book of taxation);

“Muslims are not authoresses to dismantle the Churches and Synagogues and they are allowed to ring the bells and blow the trumpet except the prayer’s time. Moreover, Christians are allow to carry the ‘cross’ over their religious days”.²⁸

If someone peeps into recent human developments he/she can easily discerns that majority of the intolerant events are an outcome of animosity, disgust and anger towards other ethno-religious groups therefore, Allah had already made it clear to Muslims that whole community cannot not be converted to Islam and they must be polite other religions. Moreover, to pacify the animalistic instincts specially anger, and hegemonic instincts, Allah declared forgiving and patience as the most cardinal virtues of his beloved people;

“They are’ those who donate in prosperity and adversity, control their anger, and pardon other. And Allah loves the good-doers”.²⁹

It is a famous proverb that ‘absolute power corrupts absolutely’ and to curb the intrinsic notions of power and inculcate humility among the powerful strata of the society, Islam devise a comprehensive plan and discourages undue oppression of the decrepit people. Prophet Muhammad’s (pbuh) provided plethora of examples in which he exhibited forgiveness, compassion and mercy towards malevolent enemies and guilty people belonging to other religions. Once he said,

“The strong is not the one who is a wrestler, but the strong is the one who controls himself when he is angry”.³⁰

Likewise, despite of having full power over the conquest of Makkah, Prophet (PBUH) showcased an exemplary character by forgiving his arch enemies by issuing a historical declaration, “Today is the Day of Mercy. Go, you are free”.³¹ There are very rare examples parallel to Prophet Muhammad’s (PBUH) gestures of complete forgiveness in history. This act of mercy not only fetched the attention of Muslims but it was acknowledged by a long list of orientalists. As for example, Standly Lane Pole praise Muhammad (PBUH) in such manner,

²⁴ سورة الانعام: ١٠٨/٦٠

²⁵ سورة الحج: ٦٤/٢٢

²⁶ سورة يونس: ٩٩/١٠

²⁷ كتاب الاموال، ص: ١٣٠

²⁸ كتاب الخراج، ص: ١٣٣

²⁹ سورة آل عمران: ١٣٣/3

³⁰ بخاری، کتاب الادب، باب الخزر من الغضب، 5/2267

³¹ السيرة النبوية، ٢/٦٣٩

“Facts are hard things and it is fact that the day of Muhammad, s greatest triumph over his enemies was also the day of a his grandest victory over himself. Hefreely forgave the Qureysh all the years of sorrow and cruel scorn they had inflicted on him. He gave amnesty to the whole population of Makkah”.³² Likewise, S.P.Scott wrote over the day of conquest; “His magnanimity and the profound knowledge of human heart, which stamped him a leader of men was evident by his noble conduct and princely liberation to the Qureysh after the conquest of Mekkah”.³³

Prophet’s state of Medina and relations with non-Muslims

Considering perpetual atrocities, persecutions and plight of the Muslims; Allah ordained the Prophet Muhammad (pbuh) and his companions to leave Makkah for Medina in 13 A.H and laid the foundation of a first Muslim state on earth. Prior to migration, Muslims were quite naive, they had no fair opportunities to flourish religio-political and financially and reveal Islamic conduct all over the globe. Despite of the fact that Muslims went through a harsh societal experience on the part of Quraysh however; when they got political superiority they tried not to impose severity over the fellow non-Muslims citizens of Medina. Muslims signed *misaq-e-medina* (charter of Median) with Jews and the polytheists and laid the foundation of a ‘pluralistic society’ where people belonging to different ethno-religious segments started living peacefully. Dr Hafiz Muhammad Sani has rightly analyzed the above-mentioned pact, “humanity can take pride of *misaq-e-medina* and it can be view as a prime example of religious harmony. Despite of all endeavors, a reputed organization like Untied Nation could not bring anything more beneficial than the truce of medina till today”.³⁴ This truce ensured diverse ranges of protections to polytheists and Jews such as Muslims and Jews belonging to Banu Awf shall be considered one *Ummat* (community), political allies and helper in the case of war. Jews have their religion likewise, Muslims have their religion and if someone commits wrong or get involves into treachery only he and his household will be /responsible for it. Area of *Yathrib* shall be a sacred place for those who have signed the document. In case of external attack or anyone from outside harms the member of the Jewish or Muslim community, attackers/harasser will be responded mutually. Jews will enjoy all religio-social and financial liberties until they breach the pact.³⁵ The first constitution of Islamic state of Medina used an expression for its citizen including Jews. According to its definition, status of citizenship was not reserved for Muslims and it was a true practical manifestation of ‘One nation without people’. Prophet’s political magnanimity, altruistic approach opened doors for all citizens belonging to Qurayshi Muslims (*muhajireen/migrants*), local Muslims (*ansar/helpers*), Jews and *muskhrikeen* (polytheists) and this trace can be observed as a blueprint to form a pluralistic society in modern times. Karen Armstrong, has paid a lofty tribute to Prophet (pbuh) for crafting a pluralistic society in such words;

“A treaty was drawn up which, by a stroke of good fortune, has been preserved in the early sources so we see the blue print of the first Islamic community. It stated Muhammad was entering into a covenant with the Arab and Jewish tribes of Madina”.³⁶

Permissibility and limitations for developing relations with Non-Muslims

One must review the Quraic verses clearly so that he/she can extract the exact reasons behind discouraging Muslims to develop deep relations with non-Muslims. Firstly, it is because Allah wants the Muslims to have full faith in Him and do not like that they seek assistance else than their Lord. Secondly, Allah does not like that Muslims desert their coreligionists to earn the faith of non-Muslims, Lastly, Allah warns the Muslims that if they establish deep ties with the non-Muslim they will start imitating and hypocate Muslims will create doubts about Islam. Keeping in view these elementary details in mind; it’s the high time to present Quranic version over disavowal. Quran warns the Muslims not to be friend with those who are fighting against Islam;

³² Stanley Lane Poll, The Prophet and Islam A, bridge, Lahore, 1952, p.31

³³ S.P.Scott, History of Moorish Empire in Euroupe, London, 1999, Vol.1, P.68

³⁴ رسول اکرم اور رواداری، محمد ثانی ڈاکٹر، فضلی سنز، کراچی، ۱۹۹۸ء، ص: ۵۷

³⁵ البدایہ والنہایہ، ۳/۲۲۳

³⁶ Karen Armstrong, “Muhammad: A Biography of the Prophet, Victor Gollancz Ltd, London, 1991, p.155

“Believers should not take disbelievers as guardians instead of the believers- and whoever does so will have nothing to hope for from Allah- unless it is a precaution against their tyranny. And Allah warns you about Himself. And to Allah is the final return”.³⁷

Here Islam does forbid the Muslims to establish good relations with non-Muslims however; it warns the Muslims not to indulge in deep relation over the cost of co-religionists and this advice is quite relevant in modern times. No nation prefers to establish good relations with their enemies which try to sabotage its interests. Similarly, in another place Quran seeks the attention of the Muslims and warn them not to make non-Muslim as their guardians;

“O believers! Take neither Jews nor Christians as guardians- as they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people”.³⁸ Likewise, in Surah *an-Nisa* repeats the above-mentioned notion in different way;

“O believers! Do not take disbelievers as allies instead of the believers. Would you like to give Allah solid proof against yourself?”³⁹

In some other places, Allah himself try to address this reason behind the prohibition and provides the rational of the above-mentioned warning is such wise;

“You see those with sickness in their hearts racing for their guardianship saying ‘in justification’, “We fear a turn of fortune will strike us.” But perhaps Allah will bring about ‘your’ victory or another favor ny His command, and they will regret what they have hidden in their hearts”.⁴⁰

Likewise, in surah *hud*, Allah provides and other reason of the prohibition that Muslims will not get assistance except Allah.

“And do not be inclined to the wrongdoers or you will be touched by the fire. For then you would have no protectors other than Allah, nor would you be helped”.⁴¹

Despite of taking a firm stance for nor making non-Muslims as guardians, Quran never instigates its followers to eliminate all possible option of co-existence and start ethnic cleansing of the innocent non-Muslims by blasting bombs over their socio-religious gatherings. Is short, Quran wants the Muslims to believe in Allah, and act firmly over Islamic teaching/values.

Conversely, Islam laid stress over maintaining substantial relations by allowing them to respect the *aqaid* (faith, creed), their sacred personalities and warns them not to destroy their holy places. Moreover, Islam advice its followers to be polite with their non-Muslim parents, allows Muslim to take good care and fulfill the societal duties of their non-Muslim neighbors. Similarly, Islam never halts the commercial activities between Muslim and non-Muslims and Prophetic models guides us to seek knowledge from them. Here are the few verses of Quran which inspires the Muslim to develop good relations and come the common points with non-Muslims; “Say, ‘O Prophet,’ “O People of the Book! Let us come to common terms”.⁴² Similarly, Allah wants the Muslims to be polite with all a majority of the non-Mulism who acts fairly and kind in their dealings in such wise; “Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair”.⁴³ After instructing to build a mutual trustworthy relation, Allah demands from Muslim to

³⁷ سورة آل عمران: ٢٨٣

³⁸ سورة المائدة: ٥١/٥

³⁹ سورة النساء: ١٣٣/٣

⁴⁰ سورة المائدة: ٥٢/٥

⁴¹ سورة هود: ١١٣/١١

⁴² سورة آل عمران: ٦٤/٣

⁴³ سورة الممتحنة: ٨/٦٠

remain firm with their words and fulfill their pledges with the Non-Muslims. Quite interestingly, in surah *al-Anfal* whose literal meaning is ‘spoils of war’ and most of the hardliner Muslim Jihadist present this surah as Allah’s commandment to wage war on non-Muslim, Allah teaches the Muslims to initiate peace dialogue with the non-Muslims in such manner; “If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He ‘alone’ is the All-Hearing, All-Knowing”.⁴⁴ These verses reveal the fact that neither Islam wants to be in war with non-Muslim nor it promote exclusionary attitude among Muslims.

After presenting rudimentary information of Islam over the composition of Muslims relations with non-Muslims now we will proceed towards different essential discussions over the nature of societal relationing to know more about forming a composite culture between Muslims and non-Muslims. It is permissible for Muslims to dine together with ‘people of book’ and they are encouraged to meet and intermingle with them. Quran says,

“Today all good, pure foods have been made lawful for you. Similarly, the food of the people of the Book is permissible for you and yours is permissible for them”.⁴⁵

While interpreting this verse, Allama al-Jassas Ahmed bin Ali explained it more that Muslims are allowed to eat every *halal* item which includes their sacrifices, slaughters and etc.⁴⁶ In comparison to other religions; Muslims are quite particular while eating meat/sacrifices while sharing table with non-Muslims. To address this query Allama al-Jassas quoted an incident in which Prophet (pbuh) not only accepted the poisonous meat being cooked by a Jewish lady but he also ate it in the company of his friends. Al-Jassas had a view that Prophet (pbuh) accepted the meat and did not inquire her who slaughtered it (Muslims or a Jew).⁴⁷ Although, it was a poisonous food and Prophet (pbuh) felt its injurious affects over his body till his death even though he did not prohibit Muslims from the act of eating together. Together with making peace with non-Muslims, consuming food together, Islam allows Muslims to seek the guidance of *mutakhassis* (specialist) in any field of life or keep a non-Muslim as maid/servant. Imam Ibn Taymiyyah brought a hadith over this matter in which Prophet (pbuh) hired the services of Abdullah bin Urayqit who was an expert in leading the ways while migrating from Makkah to Medina.⁴⁸ After presenting Islam’s perceptive and reasons behind its disavowal; it’s high time to present Islam’s ‘four tier strategy’ to deal with non-Muslim. Islam’s teachings are universal in nature which caters the whole humanity belonging to different religio-ethnic backgrounds. Contrary to exclusionary approach it devised a plan to integrate all segments of the society in medina. Unlike the modern political Islamists, Jihadists and different fanatic groups which propagate complete subversion of non-Muslims or annihilation of different religio-ethnic groups; Islam provided a meticulous plan of teachings which encourages the Muslims to nourish a substantial relation with non-Muslims. Keeping in view the changing dynamics, Islam has provided a ‘four tier’ strategy while maintaining relations with non-Muslims *muvaalat* (friendship, love), *muvaasat* (sympathy, forgiveness), *mudaarat* (entertain, welcoming gesture), *muamilat* (transactional relations)⁴⁹ and we will try to elucidate these terms and will present both arguments (pro and against) to make things clear over Muslims relations with the non-Muslims.

(i) In Islamic terms, *muvaalat* is to be understood as fidus Achates or deeply warm relations where one develop deeper level of intimacy and starts sharing religio-political or national secrets with non-Muslims. Islam warns the Muslims not to develop such tenderness with the non-Muslims in such wise;

⁴⁴ سورة الانفال: ٦١/٨

⁴⁵ سورة المائدة: ٥/٥

⁴⁶ احكام القرآن، ٣٩٣/٢

⁴⁷ احكام القرآن، ص: ٣٩٣

⁴⁸ مختصر الفتاوى المصرية، ابن تيمية، (٨٤٤ هـ)، مطبوعه مصر، ص. ن، ص: ٥١٦

⁴⁹ السيره النبويه، ٣٩٣/٢

“Believers should not take disbelievers as guardians instead of the believers”.⁵⁰

(ii) *Muvaasat* means forgiveness or having sympathetic relations with those non-Muslims which neither become an ally of the enemies of Islam nor start a direct confrontation with Muslims and strive to maintain peaceful terms with Muslims. Quran encourages being kind towards Non-Muslims in such manner,

“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair”.⁵¹

Muvaasat is a most consequential canonical command which gave birth to multiple multi-ethnic relationships between Muslim and non-Muslim in past such as Jews and Muslim relationship in Muslim Andalus (Muslim Spain, 711-1492), Seljuk (1037-1194) and Ottoman (1299-1922) empires.

(iii) *Mudaarat* literal meaning is to entertain or having welcoming gestures towards non-Muslims. Despite of animosity, each time Prophet (pbuh) fought against non-Muslims in the view of *mudaarat* and treated the occupied communities and captives with due respect. Prophet’s expression of gratitude towards war captives and his bitter enemies can easily be traced through multiple examples such as Battle of Badr, Makkah conquest and etc. On the glorious victory of Makkah; unlike other victorious chiefs, Prophet (pbuh) entered Makkah in full humility, “While entering into the city, Muhammad (pubh) was sitting over a camel and he was reciting surah al-Fath with his too leaned face and back that his beard was touching his ride; just to exhibit humility”.⁵²

(iv) *Muamilat* stands for a transactional relationship between Muslims and non-Muslims. Presently, many religious clerics are interpreting Quran and hadith in negation of the above-mentioned relations however, their perceptive is quite naive and can be quashed via ample of examples set by Prophet (pbuh). As an example,

“Prophet (pbuh) bought food from a Jew for a fix term, and mortgaged it to a shield of iron”.⁵³

This example encourages us to develop a transitional relation with non-Muslims and instead of rebutting modern western knowledge especially the fields of science and economy; Muslims should maintain a good relation and collaborate in diverse range of ventures. Prophet (pbuh) was not hesitant in learning new methods of knowledge from non-Muslims as he offered prisoners of Badr to win their freedom by teaching ten Muslim children as ransom money.

⁵⁰ سورة آل عمران: ٢٨/٣

⁵¹ سورة الممتحنة: ٨/٦٠

⁵² السيرة النبوية، 4، ٣٣

⁵³ مسلم، رقم: ١٢٠٢