

KINDNESS IN DEALING WITH PEOPLE IS FROM ISLAM

The Prophet (ﷺ) and his Companions would be kind and generous to the Jews, Christians and pagans and that would be a means of softening their hearts to accepting Islām. They did not do this to accommodate their polytheism, disbelief and sin—rather it was for the purpose of inviting people to the worship of God (Allāh) alone and to Islām, its beauty and justice. And this is from the ways of calling people to the beauty of Islām. How many non-Muslims have accepted the religion merely on the basis of the good conduct they have seen in a Muslim! So the affair of good manners towards people should not be underestimated. The Companion, ‘Abdullāh Ibn ‘Amr (رضي الله عنه) slaughtered a goat or sheep and then said to his servant: “Did you send some to our Jewish neighbour? Indeed I heard the Messenger (ﷺ) say: **‘Jibrīl did not cease to exhort me concerning the neighbour until I began to think he would inherit from me!’**”¹

Abu Mūsā (رضي الله عنه) wrote to a non-Muslim and greeted him with salutations of *salām* in his letter. So it was said to Abu Mūsā, **“You greet him whilst he is a non-Muslim?”** He replied, **“He wrote to me, and he greeted me, so I greeted him in return.”**²

Shaikh Al-Albānī³ (رحمته الله) stated that it is permitted to begin a greeting with other than the *salām* such as saying: **‘How are you this morning?’**, **‘How are you this evening?’**, **‘How are you?’** and so on.

This type of initiating is permitted. ‘Alqamah (رحمته الله) said: “‘Abdullāh Ibn Mas‘ūd greeted the non-Muslims by waving.”⁴ So, if a non-Muslim says to a Muslim, ‘*As-salāmu ‘alaikum* (peace be upon you).’ Then one responds with the equivalent, which is: ‘*Wa ‘alaikum as-salām* (and upon you be peace)’

This is supported by the saying of Ibn ‘Abbās (رضي الله عنه) who said: **“Respond to the greeting of *salām* upon the Jew, the Christian, or the Magian. That is because Allāh has said: ‘And when you are greeted with a greeting, greet in return with one better than it or at least return it in**

a like manner.’”⁵

Also, Sa‘īd Ibn Jubair (رحمته الله) narrated from Ibn ‘Abbās (رضي الله عنه) who said: “If Pharaoh was to say to me: **‘May Allāh bless you.’** I would respond: **‘And you too.’”**⁶

Furthermore, Allāh (تبارك وتعالى) stated: **“Allāh does not forbid you to deal justly and kindly with those who did not fight against you on account of Religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity.”** This verse is very clear in commanding good treatment of the unbelievers among one’s fellow countrymen—those who are at peace with the believers, and they do not harm the believers and they deal with them justly. And if one of them greets us with clear words saying, *as-salāmu ‘alaikum* (peace be upon you), then one should respond with the same.

Shaikh ‘Abdul-‘Azīz Ibn Bāz (رحمته الله) stated regarding the treatment of non-Muslim neighbours: “One should be good to his neighbour, not harm him, give him charity if he is poor, give him gifts and advise him in that which is in his benefit because all of this will give him a desire for Islām and be a cause of him entering it. And that is due to the fact that the neighbour has rights in Islām. The Prophet (ﷺ) said: ‘Jibrīl did not cease to exhort me concerning the neighbour until I began to think he would inherit from me.’ This narration is agreed upon in authenticity. So, if the neighbour is an unbeliever, he still has the rights of a neighbour—and if he is an unbeliever, a neighbour and a relative then he has two rights: the rights of a neighbour and the rights of a relative. And, it is legislated to give charity to a neighbour who is an unbeliever, or even if he is not a neighbour. The sister-in-law of the Prophet Muhammad (ﷺ) Asmā bint Abī Bakr (رضي الله عنها) was visited by her mother in Madīnah during the treaty of Hudaibiyah. She was a staunch pagan and wanted help. So, Asmā (رضي الله عنها) sought permission from the Prophet (ﷺ) as to whether she should keep ties with her mother, so he responded: **‘Yes, keep ties with her.’** As for *Zakāh* (obligatory charity), one is allowed to give *Zakāh* to an unbeliever so as to draw their hearts to Islām. And as for participating [or

⁵ Al-Bukhārī in *Al-Adab Al-Mufrad*, no. 107. Ibn Jarir At-Tabarī in *At-Tafsīr*, 10039, and it is authentic.

⁶ Reported by Al-Bukhārī in *Al-Adab Al-Mufrad*, no. 1113, *As-Sahihah* 2/329 –authentic upon the conditions of Imām Muslim.

congratulating] them on their festivals and celebrations, then a Muslim is not permitted to do that.”⁷

In July 2000, Shaikh Muhammad Ibn Ṣālih Al-‘Uthaimīn (رحمته الله) stated in a tremendous piece of advice directed to the Muslims living in the United Kingdom: “I invite you to have respect for those people who have the right that they should be respected from those amongst you and with whom there is an agreement. The land which you are living in is such that there is an agreement between you and them (i.e., you are at peace with them and not at war with 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 (ﷺ) that he said, **‘Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise.’** Do not be deceived by the foolish who say: ‘Those people are non-Muslims, so their wealth is lawful for us to misappropriate.’ By Allāh, this is a lie—a lie against Allāh’s Religion, and a lie about Islamic societies. So, we cannot say that it is lawful to be treacherous towards the people with whom we have an agreement. O my brothers! O youth! O Muslims! Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Truthfulness is from the characteristics of the Believers. Allāh (تبارك وتعالى) has commanded: **‘O you who believe, fear and keep your duty to Allāh and be with the truthful.’** And the Prophet (ﷺ) encouraged with truthfulness saying, **‘Cling to truthfulness, because truthfulness leads to piety, and piety 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, saying, **‘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 truthful in your speech with your brothers, and with those non-Muslims among whom you live so that you are inviters to the Religion of Islām by your actions. How many

¹ Al-Albānī, *Al-Irwā*, 891.

² Al-Bukhārī in *Al-Adab Al-Mufrad*, no. 1101, and it is authentic.

³ See *Silsilatul-Aḥādīth as-Sahihah* 2/318 (abridged).

⁴ Al-Bukhārī in *Al-Adab Al-Mufrad*, no. 1104, and it is authentic.

⁷ See *Majmū’ Fatāwa Ibn Bāz*, vol. 6, and <http://www.binbaz.org.sa/mat/290> (slightly abridged).

people are there who entered Islām because of the good behaviour and manners of the Muslims, their truthfulness and being honest in their dealings?”⁸

This fine etiquette and justice was from the conduct of the Prophet (ﷺ) towards the unbelievers. He would invite them with wisdom and gentleness that was recognised and borne witness to by the unbelievers. When Heraclius, the Christian Emperor of the Romans, asked Abu Sufyān, a vociferous opponent of the Muslims at that time, **“What does Muhammad command you with?”** Abu Sufyān responded: **“To worship Allāh alone and not to worship anything else along with Him, and to abandon what our fathers say (i.e., worshipping others besides Allāh). And he orders with the prayer, charity, chastity and joining the family ties.”** Upon hearing the honest words of Abu Sufyān, Heraclius, said the following: **“If what you have said is true, he will very soon occupy this place underneath my feet—and I knew that a Prophet was going to appear, but I did not know that he would be from among you. If I could reach him, I would go immediately to meet him—and if I were with him, I would certainly wash his feet.”**⁹

TO ACKNOWLEDGE THE GREETINGS OF THE UNBELIEVERS EVEN IF THEY BE TYRANTS

Abu Sinān (رحمته الله) died 132 AH) said: I said to Sa‘īd Ibn Jubayr (رحمته الله) died 95 AH): “A Magian has inclined towards me, and he gives me salutations of *salām*, should I respond to him?” So he replied: ‘I asked Ibn ‘Abbās (رحمته الله) about something similar, so he replied to me: ‘Even if the Pharaoh himself said something to me of goodness, I would respond to him in kind.’”¹⁰

Imām Al-Qurtubī (رحمته الله) stated: “It is obligatory upon a person that his speech towards the people is gentle. Allāh said to Mūsā and Hārūn (عليهما السلام): **“And speak to him (Pharaoh) with gentle speech that perhaps he may be reminded or have fear of Allāh”** (Qur’ān 20:44) So [today] the one who addresses the people is not better than Mūsā and Hārūn—and the one being addressed is not more evil than the Pharaoh—yet Allāh commanded the

two of them to be gentle with him.”¹¹ So when a person of Sunnah addresses and responds in kind to some greeting of an unbeliever, then that in no way necessitates that he has given allegiance to the Religion of the Christians, Jews or pagans or that he has glorified the one he is addressing, or that he has approved of the tyranny that may have been perpetrated.

CONDUCT TOWARDS THE JEWS AND OTHERS

Ibn Abī Laylā (رحمته الله) said: “Qais Ibn Sa‘d and Sahl Ibn Hunaif (رحمته الله) were both in Qādisiyah when a funeral procession passed by them, so they both stood up. So it was said to them: **‘Indeed, she is a person of this land, a Jewish woman.’** So they said: **‘A funeral passed by Allāh’s Messenger, so he stood up.’** It was said to him: **‘It’s the funeral of a Jewish woman.’** So he responded: **‘Is she not a soul?’**”¹²

Anas Ibn Mālik (رحمته الله) said: “There was a Jewish youth who would serve Allāh’s Messenger (ﷺ). One day he fell sick so the Messenger (ﷺ) went to visit him. He sat close to the head of the boy and said to him: **‘Enter into Islām.’** The boy started glancing at his father who was present. So, his father said: **‘Obey Abul-Qāsim (i.e., Muhammad).’** So the boy became a Muslim. The Messenger came out and said: **‘All praise is due to Allāh who saved him from the Fire.’**”¹³

In conclusion, living among non-Muslims is a daily reality for millions of Muslims so they should be a positive influence in society. Muslims must hold fast to their religious beliefs and practices—and show non-Muslims through education and practice that Islam is the best way of life for all people.

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¹¹ Al-Jāmi‘-li-Ahkām al-Qur’ān (2/16)

¹² Muslim, no. 2224. Then the next chapter heading states: “Chapter: Abrogation of Standing for Funerals.” And that is whether the deceased is a Muslim or non-Muslim.

¹³ Reported by Al-Bukhārī.

⁸ Tele-link with Salafi Publications, Birmingham, 28 July 2000.

⁹ Reported by Al-Bukhārī.

¹⁰ See *Mudārātun-Nās* of Ibn Abī Dunyā, no. 106. *Al-Hadā’iq* of Ibn-nul-Jawzī, 3/102.

How many people are there who entered Islam because of the good manners of the Muslims, their truthfulness and their being honest in their dealings?

HOW TO INTERACT WITH NON-MUSLIMS

LIVING IN THE WEST

With 56 million Muslims in Europe and a further 10 million in the Americas, there is an unprecedented level of interaction between people of all faiths. So, how should a Muslim conduct himself?



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