PROCEEDING

The 2nd World Conference on Islamic History and Civilization 2019
(WOCIHAC 2019)

Date: 11-12 December 2019
Venue: Academy of Islamic Studies, University of Malaya.

Editors:
Faisal @ Ahmad Faisal Abdul Hamid
Mohd Roslan Mohd Nor
Norhayati Hj Hamzah
Asyiqin Ab Halim
Aizan Ali @ Mat Zin
Abdullah Yusuf
Meguellati Achour
# CONTENTS / ISI KANDUNGAN

## 1. DEVELOPMENT IN ISLAM / PEMBANGUNAN DALAM ISLAM

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civilization Based on Mosque: The Case Study on the Role of Masjid Jami’ Tua Palopo</td>
<td>1</td>
</tr>
<tr>
<td>Abbas Langaji, Nurdin K &amp; Ria Amelinda</td>
<td></td>
</tr>
<tr>
<td>Younus Ahmed Mushtaq Ahmed, Zulqarnain Haider &amp; Hazizan Md Noon</td>
<td></td>
</tr>
<tr>
<td>A Study on Historical Development of Tsangaya Schools in Potiskum, Nigeria</td>
<td>25</td>
</tr>
<tr>
<td>Ibrahim Dahiru Idriss &amp; Norhayati binti Haji Hamzah</td>
<td></td>
</tr>
<tr>
<td>The Islamic Narrative of Basic Human Development Indicators of UNDP</td>
<td>31</td>
</tr>
<tr>
<td>Muhammad Omer Rafique</td>
<td></td>
</tr>
<tr>
<td>Kepentingan Adat Diraja Melayu dalam Konteks Sejarah Islam di Tanah Melayu</td>
<td>41</td>
</tr>
<tr>
<td>Ahmad Farid Abdul Jalal, Hayati Adnan, Awang Azman bin Awang Pawi, Ahnaf Wafi Alias &amp; Rahimin Affandi Abd Rahim</td>
<td></td>
</tr>
<tr>
<td>Muzium dan Usaha Memerangi Ekstremism Agama- Iconoclasm: Satu Analisis</td>
<td>55</td>
</tr>
<tr>
<td>Mohd Mustakim bin Mohamood@Fauzi, Rahimin Affandi Abdul Rahim, Ahmad Farid Abdul Jalal, Mohd Anuar Ramli, Mohd Imran Abdul Razak, Awang Pawi Awang Azman &amp; Siti Maimunah Hj. Kahal</td>
<td></td>
</tr>
<tr>
<td>Analisis Konsep Darah Raja sebagai Pemimpin Negara Islam Berdasarkan Karya Hamka</td>
<td>71</td>
</tr>
<tr>
<td>Afriadi Sanusi &amp; Mohd Roslan Mohd Nor</td>
<td></td>
</tr>
<tr>
<td>Sumbangan Warisan Perubatan Islam dalam Rawatan Premis Bangunan Akibat Gangguan Makhluk Halus</td>
<td>83</td>
</tr>
<tr>
<td>Zaki bin Ya &amp; Abdullah bin Yusof</td>
<td></td>
</tr>
</tbody>
</table>

## 2. ISLAMIC MOVEMENT – TAJIDID & ISLAH / GERAKAN ISLAM – TAJIDID & ISLAH

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cause of the Overthrown of Omar Al-Bashir’s Government and the Significance to the Authoritative Government in North Africa</td>
<td>103</td>
</tr>
<tr>
<td>Li Chun Leung</td>
<td></td>
</tr>
<tr>
<td>Konsep Pertahanan dalam Islam: Perbincangan dalam Sejarah Awal Islam</td>
<td>117</td>
</tr>
<tr>
<td>Mohd Kamarul Amree Mohd Sarkam, Mohamad Zaidi Abdul Rahman &amp; Bharuddin Che Pa</td>
<td></td>
</tr>
<tr>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Sejarah Perkembangan Pengaruh Ideologi Kaum Muda dalam Konteks Politik Islam di Malaysia</td>
<td>135</td>
</tr>
<tr>
<td>Ibrahim Majdi bin Mohamad Kamil &amp; Mohamad Kamil bin Hj Ab Majid</td>
<td></td>
</tr>
<tr>
<td>Sejarah Penentuan Nilai Altitud Matahari Subuh di Malaysia</td>
<td>149</td>
</tr>
<tr>
<td>Nurulhuda binti Ahmad Zaki &amp; Raihana Abdul Wahab</td>
<td></td>
</tr>
<tr>
<td>3. DISCOURSE ON ISSUES IN ISLAMIC HISTORY AND CIVILIZATION / WACANA BERKAITAN ISU-ISU DALAM SEJARAH DAN TAMADUN ISLAM</td>
<td></td>
</tr>
<tr>
<td>Historical and Conceptual Discussion Regarding Rights of Women in Islam</td>
<td>163</td>
</tr>
<tr>
<td>Arina Khatun Zinnia</td>
<td></td>
</tr>
<tr>
<td>Dasar Luar Turki dengan Israel: Pembaharuan yang Dilakukan Pada Zaman Recep Tayyip Erdogan sebagai Perdana Menteri Turki (2003-2014)</td>
<td>171</td>
</tr>
<tr>
<td>Nur Syahirah Nor Hidayah &amp; Mohd Roslan Mohd Nor</td>
<td></td>
</tr>
<tr>
<td>Dari pada Bersekutu kepada Berseteru: Pertembungan antara Islamis di Turki</td>
<td>181</td>
</tr>
<tr>
<td>Muhammad Khalis Ibrahim &amp; Mohd Roslan Mohd Nor</td>
<td></td>
</tr>
<tr>
<td>4. MUSLIM MINORITIES / MINORITI MUSLIM</td>
<td></td>
</tr>
<tr>
<td>British Colonial Bengal Influences on Relationship between Hindu And Muslim</td>
<td>195</td>
</tr>
<tr>
<td>Issa Khan, Mohammad Elius &amp; Mohd Roslan Mohd Nor</td>
<td></td>
</tr>
<tr>
<td>The Social Relations and Issues of the Muslim Minorities in the Context of Holy Prophet’s Life PBUH</td>
<td>203</td>
</tr>
<tr>
<td>Muhammad Akram Hureri &amp; Mohd Roslan Mohd Nor</td>
<td></td>
</tr>
<tr>
<td>Jati Diri dan Amalan Agama Minoriti Melayu Muslim di Perth, Australia</td>
<td>213</td>
</tr>
<tr>
<td>Mohamed Sabir Jamaludin, Fakhrul Adabi Abdul Kadir &amp; Ahmad Nasir Mohd. Yusoff</td>
<td></td>
</tr>
</tbody>
</table>
THE SOCIAL RELATIONS AND ISSUES OF THE MUSLIM MINORITIES IN THE CONTEXT OF HOLY PROPHET’S LIFE PBUH

Muhammad Akram Hureri*
Mohd Roslan Mohd Nor

Academy of Islamic Studies, University of Malaya, Kuala Lumpur, Malaysia.
*Email: mahurary@gmail.com.

Abstract

Islam is a universal religion. The teachings of the Qur'an and the life (Seerah) of Holy Prophet PBUH are enough for every phase of human history. There are great issues of Muslim minorities that how they spent their lives, living with non-Muslim under their governments. In this scenario, we have three tenures of the Holy Prophet’s era PUBH: Makki tenure, living of Muslims in Ethiopia tenure and Madni tenure. These three tenures of the Holy Prophet’s life produced for us the basic information to solve our social issues for our every era. Muslim minorities will have to solve and enhance the social issues in the light of the Quran and Seerah (life) of the Prophet Muhammad’s teachings. Islam doesn’t forbid us to remain in social contact with non-Muslim. Islam is a friendly religion to human and peace. It allows us to extend social contacts freely to live in its limits. However, it has to be taken care that any question marks did not appear on the dignity of Muslims. It should not contradict any of its basic principles and temperament of Islam. In this article, it will be investigated about social contacts and issues of Muslim minorities living with non-Muslim under their governments like introduction, the standard of relations with non-Muslim, participation in their festivals, issues of casualties and burial, exchanging of gifts, participation in their programs, donation and adopting of culture.

Keywords: Social Contacts, Issues, the Muslim minority, Seerah, Islam.

Introduction

Islam is a universal religion, the teachings it has provided us in the shape of the Quran, Hadith and the life (Seerah) of Muhammad PBUH are sufficient for every phase of human history. We must have wisdom and understanding of these teachings. The revelation of the Quran gradually increased, the legal and moral paradigms of the Prophet PBUH were gradually exposed to the world. Certainly, it was the interference of the gradual political and social conditions of the world in favor of the Muslims. If all the high moral values and standards of the law were presented at once, it might have been possible for them to be patient under these circumstances. Therefore, the gradual implementation of the law and values are introduced. On the other hand, the process of constructing specific structures and the formation of the desired society was also continued in favor of the Muslims.

Three Periods of the Prophecy

In the scenario of external issues of Muslims and relations with non-Muslims, we have three models of the Islamic period in the Prophet's time PBUH. (1) The Mecca period. (2) The Muslim period in Ethiopia (3) and the Madani period. These three periods provide the basic guidance for Muslims of every era and these three periods are actually three symbolic patterns of the political situation of Muslims.
The Mecca Period
In the Macca period, the condition of Muslims is a sign of the downfall, i.e. a society in which the political position of Muslims is weaker than non-Muslims and Muslims are living in a weak minority among the strong majority of non-Muslims, which does not dictate Islamic law freely, and not any kind of national or religious organization.

The Muslim Period in Ethiopia
Here, the situation of Muslims is a symbol of freedom - a society in which Muslims are in a minority politically and nationally, but religiously they are free, and Muslims are living in a privileged minority among the non-Muslim majority, where Muslims have the option of offering political and national services. In Ethiopia there was a ruler ship of Najashi, and thus the people do not have the opportunity to form a government in the monarchies, but they are allowed to offer their military and political services and in this case the Muslims were included, such as the representative of the Muslim on the eve of a war in Ethiopia can be estimated by Zubair's military service (Al-Muafari, 1375 h).

The Madani Period
This era is a symbol of Muslim domination, though it has two parts. The earliest period of this era is the formation and construction of the political power of Muslims. In which the Muslims make political agreements with another non-Muslim minority (Jews) in spite its majority, so that after their sharing or with their gratification, Muslims can consolidate their position and gradually become a unifying force. So, in the early part of the Madani period, the society or the Ummah was formed, Jews were also included as an important factor in this. It had great privileges with the non-Muslim minority. To the extent of possibility, Muslims emphasized the practical sharing of non-Muslims in their defense and external issues, and this practice has been going on for many years. Muslims became stronger through their moral strength, tact, dawah exploring and organizational ability.

Then began the second phase of the Madani period, which is pure domination of the Muslims, in which the non-Muslim minority could remain as a subordinate force. In spite of all freedom of religious and economic, they could not be involved in the political issues of Muslims. This period continued until the end of the Prophet Hood.

Could it be thought in this era that history will repeat itself and the Muslims will ever reach the early period of Madinah, or the Ethiopian or Makki era? Although it was pointed out in the hadith e Rasool PBUH that Islam started from poverty and it will return in poverty again (Al-Qushairi, 1424 h).

Social Relations between Muslims and Non-Muslims
In areas where Muslims live among non-Muslim nations, their proximity to each other causes different problems in social life.

Mix Culture / Adopting Culture
The first problem that arises is to what extent social proximity affects each other's cultural and moral life. Muslims have been urged to abstain and avoid from non-Muslim’s customs and traditions as much as possible. Their imitations are strictly forbidden. In all types of worship and society, a path was chosen that would not have any non-Islamic implications. There are several hadiths on this topic which emphasized the keeping of Islamic society free from non-Islamic civilization. Abdullah bin Umar RA narrated that who will copy the style of a nation,
will be counted with him (Al-Sajastani, 2011). Abdullah bin Amr ibn al-Aas RA states that one day the Prophet PBUH saw two saffron-colored clothes on me and said: This is the dress of the non-Muslim, do not wear it (Al-Qushairi, 1424 h). Breeda RA narrates that the Prophet PBUH saw a man wearing a brass ring and said, "I feel the smell of idols inside you". He threw the ring and then came out wearing an iron ring. Then the Holy Prophet PBUH said, "I am seeing the jewel of the people of Hell." He also threw it away and asked what to make of the ring, the Prophet PBUH said: the silver and its weight was less than a ‘unit of weight’ (misqal) (Al-Behqei, 1408 h).

**Order of Cultural and Social Separation**
Islam wants Muslims to live on whatever part of the earth, settle in with their culture, Islamic values, and traditions with the whole identity. Muslims must live a fully Islamic life on earth, where the effects of non-Islamic nations or civilizations are not present. Sumra bin Jundab RA narrated that the Prophet PBUH said: “Do not live among the idolaters, nor gather together with them. Whoever lives among them or is united with them is like them” (Al-Tirmizi, 1395 h). The Holy Prophet PBUH was deeply concerned about the cultural mixing of His Ummah, He said at one occasion: “You will completely follow your former ones, foot in foot, hand in hand, even if they enter the cave of a, they will be seen in the bill. People asked Allah's Messenger PBUH, do you mean the Jews and the Christians? So the Prophet PBUH said then who else?” (Ibn e Hanmble, 1421 h).

**The Quality of Social Relations with Non-Muslims**
As far as issues of social relations with non-Muslims, participation in each other's happiness and financial transactions are concerned, Islam does not forbid this. Islam is a humanitarian and peaceful religion. He is not convinced of repression in religious issues and that is why those who do not accept Islam neither boycott their social life nor incite people to enmity. Rather, it grants all human and civil rights on an equal basis. There are several verses in the Quran, which highlights the nature and extent of relations with non-Muslims. One verse is very clear in this regard:

> Allah does not prevent you from doing good and justice to those who do not fight against you because of the religion or remove you from your homes. Allah Almighty loves the people who do justice. He only forbids having friendly relations with people who fight against you for your religion, and throw you from your homes and are supportive of each other at your expulsion. Those who seek to befriend them will be the ones who are worse.

(Al-Quran: Al-Mumtahinah, 20)

The Qur'an has also reported that these conditions will not always be the same. But there will be situations when these people become friends with you: “It is hoped that may Allah make friendship between you and your enemies, and Allah is the Most Powerful” (Al-Quran: Al-Mumtahinah, 30), Islam is the friend of all humanity and allows everyone to have relations within their boundaries.

However, in every relationship contacts, it is important to keep in mind that the dignity of Islam and Muslims should not be questioned and should not conflict with any of the basic principles of Islam. After that let's look at some of the following issues which are generally raised under this topic.
**Participation in the Happiness and Sadness of Non-Muslims**

We have to share in each other's happiness and sadness based on social and human relationships, Islam allows this. Provided that no law shall be committed against it. It is proved by the Prophet (peace and blessings of Allah be upon him) that He has come to care for the non-Muslim in his sickness. The Hadith of Anas is narrated in Bukhari and Abu Dawood:

A Jewish boy used to serve the Prophet PBUH, when he became ill, the Prophet (peace be upon him) visited him. Then the Prophet PBUH told him to accept Islam. He looked at his father who was there. His father said, "Listen to Abul al Qasim." He became a Muslim. The Holy Prophet PBUH came out saying, "Thank Allah Al-Mighty, who saved him from the fire through me."

(Al-Bukhari, 1422 h)

It is permissible to care non-Muslims when they are suffering ill under different purposes and goals including social and human relations (Al-Najadi, 1419 h). Al-Shaba wal-Nazair says that the nursing of their non-Muslim neighbors is not disliked (makrooh). Al-Hannvah mentions in its margin that the words of the Al-Jamea Al-Sageer indicate that the imprisonment of the neighbor is merely incidental because Imam Abu Hanifah narrated that he justified the nursing of christens. Allowed to nurse Majusi. Although some also disagree with this (Al-Misri Ibn e Najeem, 1419 h).

**Participation in Non-Muslim Burial**

If a non-Muslim die and has no relatives, neither in the Muslims nor in the non-Muslims, and if a non-Muslim is not present or ready to take on that responsibility, in such a case, it is the duty of the Muslims to bury it. The Prophet (PBUH) on the occasion of Badr buried all the non-Muslim dead persons of Badr under His own supervision. Because the non-Muslim fled the field after the defeat (Shibli, 2012). Shaykh Abdul Aziz ibn Baz has given the same fatwa among the scholars of the present era (Ibne Baaz, 1413 h). However, the participation of the Prophet (peace be upon him) in Abdullah ibn Abi's funeral may be a source for the non-Muslims who have only social or human relations. Jabir bin Abdullah narrates that: “the Messenger of Allah (peace be upon him) came to the grave of Ibn Abi when he was buried in the grave, ordered him to put out, placed his head on His knee and put His Saliva on his shroud and put his shirt on him, and then buried” (Al-Bukhari, 1422 h). The Prophet PBUH did this in the favor of Islam as Some hadiths show. When Umar asked the Prophet PBUH about the reason, He said that my shirt or saliva would not benefit him, but I thought that my kindness with him might be the reason for his nation's conversion to Islam. Therefore, it is reported in the hadiths that a thousand people of the Khazraj tribe were affected by the beauty of the Holy Prophet and accepted Islam (Al-Razi, 1401 h). But despite all these benefits, Allah did not allow this act of the Holy Prophet to continue in the future by revealing verses, forbade Him to go to the grave of any polytheist or attend his funeral. You never offer a funeral prayer or stand at one's grave (Al-Quran: Al-Touba, 84). Imam Sayouti says that it means: You do not stand at their grave not for burial or for visit (prayer) because they are non-Muslim and died in sins life (Al-Sayouti, First Edition).

**Exchange of Gifts with Non-Muslims**

It is permissible to exchange gifts with non-Muslims for legitimate purposes under ordinary circumstances. However, it is better to be careful in certain situations. Both kinds of activities of the Prophet (peace and blessings of Allah be upon him) are possible in this regard. He accepted the gifts of many non-Muslims and even presented some to Himself, while He rejected many non-Muslim’s offerings (gifts). For example, when the people of Makkah failed to send
their military expedition to attack the Muslims in 5th h, the Prophet (peace be upon him) sent Ajwa dates as gift to Abu Sufyan with Amr ibn Umayyah Zamri for his mercy, and through a letter, wished for gift from him as a result, Abu Sufyan offered this (Al-Sarkhi, 1414 h). In Bahrain, the governor of (Kisra) Roam, Isibakhat bin Abdullah, probably wrote to the Holy Prophet PBUH if you ask for anything, I will send it. In reply to this, the Prophet (peace be upon him) wrote: I do not ask for gifts from any person if you send any gift I will accept. (Al-Baghdadi, Ibne Saas, 1410 h), The Prophet PBUH also rejected some of the offerings, for example, Abu Bara Amir bin Malik bin Ja'far Molaeb sent a horse in the service of the Holy Prophet. He returned his horse saying: I am forbidden to accept gifts of the polytheist (Al-Hindi, 1407 h).

There are two ways in which the scholars have applied between these hadiths related to the Holy Prophet PBUH:

1. One that Prophet PBUH realizes that the purpose of all welfare is to acquire wealth in the guise of it. He rejected their offering and accepted the others who were sincerely convinced.
2. The second implication is that He rejected the gift of non-Muslim, who feel a lack of religious and national peace and respect and accept it where it does not make sense (Al-Balkhi: Lujna tul Ulama, 1310 h).

If the purpose of accepting the non-Muslim’s gift, their persuasion and then, as a result, Islam and Muslims hope for closeness, it is permissible to accept the gift or otherwise not. This order is for normal conditions, i.e. gifts of non-Muslims that are not related to their religious festivals, accepting them is permissible according to the above specification.

**Participation in Festivals of Non-Muslims**

In that regard to participate in the non-Muslim’s festival, Imam Ahmed was asked about the participation of Muslims in religious festivals of non-Muslims in Syria. What is the ruling if Muslims go there for shopping, etc.? So Imam Ahmad replied that it was only for the purpose of shopping that they should not enter their places of worship (Al-Ba’ali, 1422 h). The Imam quoted Umar RA as saying that he used to forbid visiting non-Muslim synagogues on the occasion of the festival. (Ibid), and the same wording from Ata bin Yasar RA narrate that Umer RA told: Avoid entering their synagogues during the festivals of the polytheist (Al-Sayouti, 1409 h).

Abdullah ibn Mas’ud RA received the invitation of wedding food (waleema) and he went to attend it but returned back there looking for myths. When people inquired about the reason for this, he said: I have heard from the Prophet (peace be upon him). How it increases the number of a nation, it will be counted with that nation. And who will be pleased with the actions of a nation, he will be involved in the process (Al-Tawajri, 1414 h).

**Non-Muslim’s Participation in Islamic Events**

One problem is the non-Muslims' participation in Islamic celebrations such as Eid, or Iftar Ramadan. In this regard, the jurists do not find many details here. However, jurists say about the meat of the sacrifice that it can be given to non-Muslims. Imam Ghazali has mentioned the religion of Hasan al-Basri that he would allow a neighboring Jew or christen to feed the meat of the sacrifice (Al-Ghazali, 2010). It is speculated that if non-Muslims have separate arrangements for iftar or Eid al-Mulkul and drinks. If not mixed with Muslims, its scope is known.
**Donation of Non-Muslims**

Some of the religious scholars say that donation is permissible for mosques and madrassas to accept from non-Muslim if they provide to understand the reward, not against the benefits of the mosques and madrassas. Do not demand from Muslims will be favored in the future, and they should instead return to their synagogues. So don't ask Muslims for a donation (Al-Qasmi). With these conditions, our scholars have allowed non-Muslims to contribute. Although there is no solid argument from the teachings of the Holy Prophet PBUH.

**Non-Muslim Aid**

Certainly, it is the great importance of social services in Islam. As a human being, Islam commands everyone to serve each other. Islam also regards animals as well as for the service of humans. The Messenger of Allah (PBUH) was asked: “Will we be rewarded even in cattle? The Holy Prophet said: There is a reward in every living organism” (Al-Qurtabi, 1384 h). Islam dictates the service of all humanity accordingly, the assistance of non-Muslims on humanitarian grounds. Asmaa RA says: “Come to me my mother while she was a polytheist. When the Quraysh was in agreement, I reported it to the Holy Prophet PBUH and requested that can I help her. He said: Yes” (Al-Bukhari, 1422 h). Abdullah bin Masood and Abu Hurairah Ra narrate that the Prophet (PBUH) said: “All creatures belong to the Allah Almighty, Allah likes the person who behaves best with His creatures” (Al-Fasi, 1419 h). There are many hadiths on this topic, which motivates on social services for all human beings on humanitarian grounds. So, if the Muslim community creates an institute for this purpose or Carry out a relief scheme in the event of a natural disaster, they must include non-Muslims. Due to the dual relationship with the Muslims, they will be given priority but if there is availability then the non-Muslims must also be included.

It is certain that some extremist elements deal differently with Muslims on such occasions, but we will never abandon the high morality of Islam. This is our privilege in all the nations of the world. Islam commands us that we forgive those who oppress us, and we treat those who treat us badly. How did the people of Mecca oppress the Holy Prophet and the Muslims? But when there was a famine in Mecca. And Abu Sufyan came to the Prophet (peace be upon him), requested prayer to the Prophet (peace be upon him). He prayed for them because the climate is a human need and, on this occasion (Al-Sagalani, 1379 h), there will be no discrimination between humans. Sumamah bin A'asal banned the sending of supplies to the people of Mecca (Al-Shaibani, 1421 h). The people of Makkah requested the Holy Prophet (peace be upon him), so He PBUH instructed Sumamah to allow them to come in the same way as before. Therefore, the attitude of non-Muslims to the Muslims whatever. But it is not appropriate for Muslims to abandon their Islamic ethics and principles.

**Best Wishes**

When you have decided to live in these countries, please set up a system for your life according to Islam. So that you can live as a dignified, peaceful, sincere and progressive minority among the non-Muslim majority. Of course, you will be reminded of your homeland or the concept of these Islamic countries, where you have more chances of development and peace according to your thinking. It is a natural necessity that can never be ignored, but memories of homeland and childhood, and the concept of our own countries are valuable assets of humans. And Islam values this emotional quality. Bilal was in Madinah when he used to sing poems in remembrance of his homeland, eyes of the Holy Prophet PBUH start to weep. But now the land you have chosen as your homeland, all your good feelings should be the same here. Spread your love on it and build on it, and be with the people of this country. The lifestyle of the
Prophet (peace be upon him) is the best in this regard. The Prophet (peace be upon him) on one side hearing the poetry about Mecca used to be damp, and on the other hand, how good was His conduct with emigration to the land of Medina, that He prayed for the blessings and cures of this land. There was reconciliation among the warring nations, there was a large number of Jews settled there, incorporating them into the new coalition and writing the most valuable phrase: Jews are one nation with Muslims, Jews will stick to their religion, however, one who does injustice or sin, it will be his own loss. (Al-Qalmooni, 1990), Prophet’s lifestyle should also keep in mind that each prophet addressed his non-Muslim nation by saying “O my nation” (Al-Quran: Nooh 02, Al-Arraf 61,65, Houd 50).

So living in a minority we should have feelings of love and sincerity, not hate for our countrymen. At the same time, we should not forget our duty to reform our countrymen and to be kind to them is our main privilege. And we cannot take our place among the nations by abandoning this distinction. Not only do we become a servant of the food or office, but also care for the religious security of our countrymen and take various measures for the security of our faith. Insha Allah our efforts will not disappoint. Allah Al-Mighty says about their Prophets that told: I intend to do good just that my approach and energy is only from Allah (Al-Quran: Houd 88). But it is important that you have the wisdom of faith and knowledge. You will also study the history of civilizations and nations of the world along with your religious studies. Look at the rise and fall of the nations, reach the depths of the facts, and consider what guidance a book such as the Qur’an has with you. The phrase of Rabbi bin Amir RA has worth to write in golden letters: Allah Al Mighty has sent us this world so that we can remove the servants from the bondage of slaves (domination of the people) and guide them to worship of Allah, And to move from the darkness of this world to the vastness of the world of the hereafter, and remove from the compulsion of all religions to get in the shadow of the equality of Islam (Al-Sharbi, 1412 h).

Wherever we live, be a true representative of Islam, nature of religion and the Islamic nation. Because non-Muslims study Islam not in books but in the lives of Muslims. The Messenger of Allah PBUH said: “Wherever you live, fear Allah, do well after evil, who will remove the effects of sins and deal with good to the people” (Al-Tirmizi, 1395 h). Deal the good and standard behavior with non-Muslim compatriots. Avoid to cheat them. Allah says: “the people who are not fighting against you and do not want to deport you, Allah does not prevent you from being kind and doing justice to them. Indeed, Allah loves those who do well” (Al-Quran: Al-Mumptahinah 08). Respect the laws and traditions in your country. Because you lived or entered into those countries with the same agreement. And it is not the Muslim's dignity to break the covenant. “And fulfill the covenant, you will be asked about the covenant” (Al-Quran: Al-Isra 34) So every person of the Muslim minority should live among the nations being the best nation. This will show your security concerns and religious representation. May Allah protect you and all of us, and accept the services of Muslims for our religion. Amen

Conclusion

Islamic teachings are enough for every phase of human history. It doesn’t forbid us to develop social contacts with non-Muslim and allows us to extend the relation freely to live in its limits. However, it has to be taken care that any question marks did not appear on the dignity of Muslims. These relations should not contradict any of its basic principles and temperament of Islam. While living with non-Muslim under their government having a minority nationality, be a true representative of Islam, nature of religion and the Islamic nation. Because non-Muslims study Islam not in books but in the lives and behavior of Muslims. We should deal with the
good and standard behavior with non-Muslim compatriots. Avoid to Cheat and betray them so the image of Islam can be built. The land we have chosen as our homeland, then all our good feelings should be the same here. So we have to spread our love on it and build on it and be with the people of this country. The lifestyle of the Prophet (peace be upon him) is the best in this regard that there is no compromise on Islamic Teachings, Faiths, and Values but He has the best wishes for His compatriots. The Holy Prophet PBUH Preferred the religion of Islam and left the relation where He felt Islam is going down. So we also must have to follow the Islamic rules to develop the relation with non-Muslim under their government.

References


Al-Bukhari, Mohammad bin Ismail (1422 h), *Sahe Bukhari*, Researcher: Mohammad Zaheer ul Din Nasir, Beirut: Dar ul Najah.

Al-Qushairi, Muslim bin Hajjaj, (1424 h), *Sahe Muslim*, Researcher: Fawad Abdul Baqi, Beirut: Dar- Ehya ul Turath Al-Alarabi.


Al-Shebani, Abu Abdullah, Ahmad bin Mohammad bin Hanble (1421 h), *Musnad Al-Imam Ahmad bin Hanble*, Reseacher: Shoab Al-Arnwot, Beirut: Muwassa Al-Risala.


Al-Sarkhi, Shamsh ul Aimma, Mohammad bin Ahmad (1414 h), *Al- Mabsoot*, Beirut: Darul Maarifa.

Al-Balkhi Nizam ul Din (state): Lujna tul Ulama (1310), *Al-Fatawa tul Hindyah*, Beirut: Darul Fikr.
Al-Najadi, Faisal bin Abdul Aziz (1419 h), *Bustan ul Ahbar / Nail ul Owtar*, Reyaz: Dar ul Al-Shabailia.

Al-Mahalli, Jalal ul Din Mohammad bin Ahmad, Al-Sayouti, Jalal ul Din Abdul Rahman bin Abi Bakar (first edition), *Tafseer Al-Jalalain*, Egypt: Darul Hadith.

Al-Baghdadi, Ibne Saad, Abu Abdullah, Mohammad bin Saad (1410 h), *Al-Tabqat ul Kubra*, Researcher: Mohammad Abdul Qadir Ata, Beirut: Dar ul Kutab Al-Ilmia.


Al-Sharbi, Sayyad, Qutab Ibrahim Hussain, *Fi Zilal ul Quran*, Beirut: Darul Sharouq.