

ECONOMIC AFFAIRS WITH NON-BELIEVERS (A CRITICAL STUDY OF CONTEMPORARY ISSUE)

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Economic establishment is a basic need of any nation for surviving in the present world. In current situation there is a net of multinational products and they are attracting the whole World. Moreover there are other ways to occupy the developing countries and to make them paralyze through heavy loans and debts. In this article I have discussed the basic trading principles with non-Believers and their application in the light of present situation respectively. Primarily I have described theoretical principles and after that I have thrown light on the propaganda of non-believers against Islamic world. Economic matters are very important for a nation's rise and fall. Social and political rise and fall is based on economic affairs. In this context, trading relations for a Muslim country at national and international level are much important.

Trading relations with Non-Believers can be established except those who left Islam after accepting it (*murtid*) and those who fight against the Muslims and want to finish them. They are called *harabees* in Islamic terminology. Following Quranic verse throws light on this principle in these words:

لَا يَنْهَى اللَّهُ عَنْ الَّذِينَ لَمْ يَقاتِلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِيَارِهِمْ أَنْ تَرْوُوهُمْ وَيَتَسَطَّرُوا إِلَيْهِمْ¹

Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do well to them, and deal justly with them.

According to Islamic point of view the basic principles and salient features of trading with Non-Muslims are given below:

- ❖ Theoretically it is permissible to make trade with non-Believers but a Muslim should prefer Muslim's manufacturers if these are available for them. It is an outcome of deep level of faith and heartiest relationship with other Muslims. Islam teaches to express love, respect and welfare for other Muslims rather than prejudice. In hades of Prophet (PBUH) it is narrated that

المسلم أخو المسلم لا يظلمه ولا يُسلبه ومن كان في حاجة أخيه كان الله في حاجته ومن فرح عن مسلم كربة فرح الله عنه كربة من كربات يوم القيامة ومن ستر مسلماً ستره الله يوم القيامة²

Allah's Apostle said,

"A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the

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Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection. "

However, if there are only non-Muslims who make and buy these things which are necessary for human life (In Islamic term they are included in *zarooriyat not in taa'ayushat*) then it is allowed to make trade with those who are not harmful for Muslims. The prophet (PBUH) used to buy things from the Jews.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَ رَجُلًا مُشْرِكًا مُشْعَانًا طَوِيلًا يَخْمُ يَسُوقُهُمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِمَنْعَةٍ أَمْ عَطِيئَةٌ أَمْ قَالَ لَا بَلْ يَبِيعُ فَاشْتَرَى مِنْهُ شَاءَ³

Narrated 'Abdur-Rahman bin Abu Bakr :

We were with the Prophet when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet asked him, "Are those sheep for sale or for gifts?" The pagan replied, "They are for sale." The Prophet bought one sheep from him.

Relying upon the text of the Qur'an, the Sunnah, the practice of the Prophet, his Companions and the Imams of the Ummah, we can say, dealings with the disbelievers for purposes of trade and so on cannot be considered as an evident of alliance. In fact, trade with them is allowed.

- ❖ Export agreements can be settled with non-Muslims but if they carry something which can be used against the Muslims then these trading agreements should be null and void. A Muslim cannot afford the irretrievable loss of others Muslims. Allah has said,

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ⁴

Do not help each other in sin and aggression.

Ibn Bataal said that Trade with the disbelievers is permitted, but you cannot sell things to people at war with the Muslims, thereby helping them against the Muslims."⁵

Ibn taimyah wrote in this respect

If a Muslim sells the disbelievers food and clothing, incense and such things for the celebration of their festivals, or gives these to them, then we consider this to be a kind of assistance to them in organizing their festivals, which are forbidden. The grounds for this decision are that it is not permitted even to sell either grapes or grape juice to them so that they

could make wine. Likewise one is not allowed to sell them weapons with which they could attack Muslims."⁶

- ❖ All legal trade agreements with Non-Muslim countries which are not prohibited in Islam must be fulfilled properly. There is no other option except to fulfill these agreements readily. As Allah Tala has said in the Holy Book QURAN:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ⁷

O you, who believe, fulfill the contracts.

- ❖ Muslims should not import illegal and prohibited (*Haraam*) things like wine, idols etc. from Non-Muslim countries. It has been forbidden vividly in Islam to buy or purchase such items. Prophet (PBUH) narrated in *hadith* as

عن جابر بن عبد الله رضي الله عنهما أنه سمع رسول الله صلى الله عليه وسلم يقول عام الفتح وهو بعكة لئن الله وزشوله حزم تبع الخمر والميتة والحزير والأصنام⁸

Narrated Jabir bin 'Abdullah:

I heard Allah's Apostle, in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols."

This hadith clearly throws light on the principle of selling and buying of all the prohibited and illegal things. All skepticism and doubts are clarified after reading this statement.

Using Non-Muslims Products in Present Situation:

The products could not be considered prohibited because of they are manufactured by Non-Muslims, but if the Non-Believers are using the income of these products against the Muslims or in anti-Islam movements then the usage of these manufactures is equal to comrade and associate them in their false and anti-Islam propagandas. In that case the usage of these products should be a grief for other Muslims, whereas Muslim's bond is mentioned in the following hadith as:

عن الثعنان بن تميم قال قال رسول الله صلى الله عليه وسلم مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى⁹

Nu'man b. Bashir reported Allah's Messenger (May peace be upon him) as saying:

The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.

So, it is duty of a Muslim to feel the sorrows and worries of other Muslims and save them from the cruelty and barbarities of Non-Muslims.

As far as the present situation is concerned, it is clear that the Non-Muslims especially the Jews and Christians are trying to make the whole World ECONOMIC SLAVE, and for this purpose they are taking help from their cruel arms like International Monetary Fund(IMF),World Trade Organization(WTO) and a vast network of their products (A vast net of multi-nationalCompanies).

It is a vivid reality that the profit of these products is used against the Muslims and Islam. For example Palestinians request to Muslims for boycotting Israeli products, as their profit is used to kill the innocent people of Palestine.¹⁰This statement conspicuously shows that boycotting of Israeli manufactures will be helpful for oppressed Muslims of Palestine. So, we should deliberately give up these products.

Moreover through attractive advertisements the trend of unnecessary things is promoted among Muslims. They want to accumulate more and more things, and through the process of attractive advertisement they can inject and transfer many spiritual diseases like greed, bribery illegal possessions and habit of stealing in order to satisfy mental distort notions in Muslim societies respectively Islam teaches us to be contented and thankful to Allah in any condition A Hadith guides us as:

كل في الدنيا كالك غريب أو ككاتب غار سجيل وعقد نكاح من أهل النور

Be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves."

Conclusion

There is no value of an Economic slave. Economic dependence is worse than political slavery. In other words it is a first step to paralyze the Muslims in all aspects mentally, economically and politically. There are unpaid heavy loans on the shoulders of Muslims so they are bound to live like slaves and occidentals are considered themselves their sole masters. Why the Muslims are in pitiable condition today? What are the reasons behind this situation? Why Muslims have lost their prestige and dignity? The Muslims left the teachings of their Religion and they sit in waiting of some miracle. They have forgotten the basic principle that

لن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم¹¹

Surely, Allah does not change the condition of a people unless they change themselves.

The Muslims should unite and strive to change their condition by acting upon Islamic principles by heart and by strong belief.

In present situation economic boycott of non-believers elucidates the strong political and intellectual premises of the future of Muslim World because there is no doubt that non-Muslims are transforming the Islamic world an economic and political slave through heavy loans and attractive net of multi-national companies. The Muslims should struggle hard to raise the standard of their manufactures and to be honest. They should strive for the alternate of the products of non-Believers in best and economical way, so that they can take freedom from occidental occupation. Moreover they should endeavor their part to tie the Muslims in one string and alter their pitiable and perplexed situation. Strong Faith, Unity and hard work is the only way to revive the dormant hopes of Muslims.

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