

Issues & Orders Regarding Ahl-e-Kitab (People of Book)♦

1. Ahl-e-Kitab is a term of the Glorious Qur'an and Hadith, and the word "Ahl-e-Kitab" is specifically given to both Jews and Christians from the era of the Messenger (saws). Majority of fiqh scholars including Hanafi scholars have preferred it.
2. According to the research of Saibeen, there are very different views. Therefore, their matters lie in doubt and any of the views is difficult to be preferred.
3. The Jews and Christians, in the terminology of the Glorious Qur'an and Hadith, will be regarded Ahl-e-Kitab to the extent that they follow the Torah and Injeel and their Prophets. The Jews and Christian who do not believe in Allah and act upon their religions, or they refuse to have faith in revelation from the Almighty Allah and reject following their messengers will never be called Ahl-e-Kitab and they will not be treated as Ahl-e-Kitab are done in marriage and animal sacrifice issues.
- 4, 5. Babi, Bahai, Sikh and Qadyani, whether they are interracially so or they accepted their religions by choice, are not among Ahl-e-Kitab.
- 6: a, b; Though getting married with a woman having belief in the previous scripture is allowed but doing so will, however, create so many problems. Therefore, a Muslim should avoid it.
7. Being a book heavenly and a man prophet or messenger are two different issues relating to faith, and faith requires definitive evidences. And there is no conclusive evidence about the books of other nations that they are heavenly. Similarly, there is no evidence that the people they follow are prophets or messengers. So, their books cannot be declared heavenly only because the issues relating to faith and ethical teachings of those books are in accordance with the Glorious Qur'an. Likewise, those people about whom the Qur'an and Hadith speak nothing cannot be believed to be prophets.
- 8: a; The take-carers of the Muslim nation among scholars and masses are asked to pay heed to establish such authoritative educational institutions in which the religious and ethical educations are also taught. We can, helplessly, send our children to the institutions where we fear our children's ethics and religious believes will be affected till when such kind of institutions are not built.

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(b) The woman having belief in previous religious scripture has the same rights as a Muslim woman has regarding bread and butter, marriage rights and good behavior. Depriving her from her rights only because she believes in previous religious scripture is not allowed. But, if a man fears that his religion will be affected in case, he accompanies her then, he is obligated to get apart from her.

(c) If a woman among the people of book wants to act upon her religion her husband will allow her to do so unless her activities will not bring bad effect to him or his children.

(d) Muslims should be pretty cautious about getting employed in any of the non-Muslim welfare organizations or getting benefit from it. In return of getting employed in any of these organizations or getting benefit from it, if a Muslim is assigned to perform such an act that leads him to help Christian missionaries or preach their teachings or he fears to lie in wrong beliefs then, he must quit such employment and getting benefit from such organizations is not permissible for him. The responsibility of establishing an alternate management lies on the shoulder of Muslim social and welfare societies. That is it.