CHAPTER-1

DUTIES AND RESPONSIBILITIES OF MUSLIMS IN NON-MUSLIM COUNTRIES

Islam has its own concept of rights, duties and responsibilities and both are co-related from Islamic point of view. One can’t have right without duty and vice versa. It is well known that in Islam function of law is to make Muslims adherent to the dictates of religion in their daily life as well as to control the illegal actions.¹

Needless to say that Islamic law covers each and every aspects of human life including Muslims relations with non-Muslims and their attitude towards non-Muslims state. In fact, this problem formed an important part of Islamic jurisprudence which has been discussed in all the major works of fiqh. A study of the same shows that if Muslims are citizen or residents of non-Muslim states, they have certain responsibilities while residing in such countries. There are clear directives in the hadith of the Prophet Muhammad (SAW) with regard to Muslims residing in non-Muslim countries. Prophet Muhammad (SAW) is reported to have said that the Muslims have to observe the provisions of Islamic law wherever they live.² The same point was emphasised by Imam Abu

2. Sahih Muslim, Kitab ul Jihad wal Siyar.
Yusuf the chief disciple of Imam Abu Hanifah (d.150) when he stated that Muslims are required to regulate their activities according to laws of Islam irrespective of the country to which they belong.³

Muslims living in non-Muslim states have responsibility to follow their personal law firmly and never provide any chance to non-Muslim rulers for the criticism that Muslim personal law is incomplete. It is also desirable for Muslims living in non-Muslim countries to keep in touch with the Muslims of other countries. In this regard the annual hajj pilgrimage has great importance and the Muslims of non-Muslim countries should avail this opportunity. They should make efforts individually as well as jointly for removing hurdles, if any in the performance of hajj.⁴

Muslims living in non-Muslim countries are also under obligation to follow the Shariat's rules in different spheres of life including eating and drinking. They are required to use only those things which are permissible in the Shariat. In this connection they may face some problems in the non-Muslim countries. But they must try to their utmost to keep away themselves from transgressing the limits laid down by the Shariat. It is well known that according to Islamic law, the use of the prohibited things becomes permissible (mubah) in condition of dire necessity this

provision of the *shariat* is based on certain verses of Holy Quran, "He hath only forbidden you dead meat and blood and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity without willful disobedience, nor transgress due limits: Then is he guiltless. For Allah is oft forgiving most merciful". (al Baqara-173).

In the light of these verses, (al-Maida-3, al-Inam 119, 145 and al-Nahl-115), it may be said that permission for using the prohibited things is based on two conditions.

1. In case a person has no lawful thing to eat and drink and his life is in danger. He is permitted to use the unlawful things for his survival.

2. He has no willful intention of breaking commandment of Allah or laws of the *Shariat*.5

In non-Muslim countries. Muslim are allowed to have business transaction with non-Muslims, but not permitted to have such transaction with them which involved usury or unlawful mode of business. The Holy Quran has clearly prohibited usury as well as the transaction based on the same. The Holy Quran says:

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"Allah will deprive usury of all blessing, but will give increase for deeds of charity. For He loveth not any ungrateful sinner". (al-Baqarah-276).

In another verse Allah declares war against those who take part in usury transaction. He says:

"If ye do not, Take notice of war From Allah and His messenger: But if ye repent ye shall have your capital sums. Deal not unjustly, And ye shall not be dealt with unjustly". (al-Baqarah-279)

There is difference of opinion among the Muslim jurists with regard to the use of usury (riba) in darul harb. Imam Abu Hanifah and his disciple Imam Muhammad are of the view that "there is no riba between a Muslim and harbi in darul harb. In support of their view, they cited hadith which was narrated on the authority of Makhul. But Imam Shafii, Imam Malik and Qazi Abu Yusuf and other jurists did not accept this tradition and thought that the Quran prohibited the use of usury without any difference between this or that land.

Islamic law also enjoins upon the Muslims to be honest in the economic dealings with non-Muslims and does not permit any act of betrayal, treachery and deceit even in relation to them. This is quite evident from the clear directives given in the Quran and hadith.

“(But the treaties are) not dissolved with those Pagans with whom Ye have entered into alliances and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for God loveth the righteous”. (al-Taubah- 4)

In some of the traditions of the Prophet Muhammad (SAW) dishonest and cheaters have been condemned very severely and have been warned of dire consequences of their shameful acts on the day of Judgement. Abu Sayeed Khudri reported that Prophet Mohammad (SAW) said; “A flag will be set up near the thighs of those who breach trust or contract as per their betrayal”. He further said, Hear, the biggest breacher would be the leader of masses if he did not fulfill their trusts. Qazi Ayaz, interpreted this Hadith in two ways; First the breach he did with general masses or infidels. Second when any thing or property committed to the trust and care of him, he act defalcator and breach the trust. If anyone manages to take back some money illegally to the Muslims land other Muslims should not have any dealing with him, in case it is known that he got this money unlawfully.

Same point of Islamic law also comes out from a tradition wherein it is recorded. Mughira ibn Shuba killed one of his

8. Sahih Muslim, Kitab ul Jihad al Siyar.
companions and took away his money. After that he accepted Islam and went to the Prophet Muhammad informing him of his embracement of Islam. On getting the details, Prophet Muhammad (SAW) told him, we accept you as a new Muslim but not the money you have taken from your companion illegally. Explaining this tradition, Ibn Hajar observed that the Muslim are not permitted to take money of any non-Muslim unlawfully even though he belonged to non-Muslim land.

The Islamic law requires the Muslim subjects of non-Muslim states to reside as law abiding subjects, to fulfil the conditions of their residence or stay in those countries and keep away themselves from any treacherous and destructive activities. The Holy Quran has clearly enjoined on the Muslims to give respect to the oath or agreement taken or concluded by them with regard to non-Muslims. It is quite evident from the following verse:

“But the treaties are not dissolved with those pagans with whom ye have entered into alliance, And not subsequently failed you in ought nor aided any one against you. So fulfill your engagements with them to the end of their term. For Allah loveth righteous.” (al-Taubah-4)

Moreover, it is also desirable on the part of Muslims of non-Muslim countries to abide by laws of the land unless it leads to open contravention of the Shariat’s rules.\textsuperscript{13}

In non-Muslim counties Muslims are required to elect their Imam who may lead them in the community affairs, make arrangement for their prayers in mosque and take care of their other requirements. In the same way, he would also take necessary steps for disposal of their cases by the appointment of qazis or through other means. In case, in any non-Muslim country the Muslims face difficulty in performing their prayers (individual or congregational), their leader (Imam) would do the needful for removal of their obstacles and if necessary would make their own arrangement with the permission of the state.\textsuperscript{14} It may be explained here that the appointment of amir (chief or head) has great importance for Muslims. Even during their group Journey they are required to select anyone of them as amir or chief, Prophet Muhammad (SAW) is reported to have said when two Muslims go on a Journey. They should select any one as amir.\textsuperscript{15}

In the light of the same tradition, the famous Hanafi jurist Allauddin Haskafi, held the opinion that if in any country infidels have dominance and Muslims reside therein as minority, it is

\textsuperscript{13} \url{http://www.zaytuna.com} (Official website of Zaytuna Institute of Shaikh Abdullah bin Bayyah).

\textsuperscript{14} R.R.Sharwani, “Duties and responsibilities of Muslim in non-Muslim states”, \textit{Journal, Muslim India}, February, 1989, 79/91.

\textsuperscript{15} Ibn Hajar al Asqalani, op. cit., 13/5.
necessary for these Muslims to select anyone from among themselves as *amir* to look after their interest. The same point was also explained by Ibn Abidin Shami (d.1354 A.H.) in these words,

"The Muslims of those regions which came under the control of non-Muslims are under obligation to organise Friday and Eid congregational prayers and to select anyone as their *qazi* by mutual consultation for disposal of cases arising among them."\(^{17}\)

Stressing the same point, al-Taftazani a noted scholar stated that the Muslims living in non-Muslim lands have responsibility to organize themselves under an able leader who may work for their common cause. They have to establish *Shariat* courts at local level for disposal of their cases, properly and regularly. In this way, *muftis* and *qazis* are indispensable for Muslim society as their services are required for different kinds of religious and judicial works.\(^{18}\)

Muslims are not required to migrate from the countries where they can profess their faith easily, rather it is desirable for them to reside there. In this regard Hazrat Aisha (R.A) is reported to have said that Muslims are not under obligation to migrate from non-Muslim countries if they are free to offer their prayers openly.

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17. Ibid, 4/450.
Migration is lawful only in case of fear of prosecution. When the situation is peaceful for the Muslims in any place migration from there place did not remain obligatory.\textsuperscript{19}

On the basis of such provisions of Islamic law some modern scholar have observed that all the democratic countries where Muslims have rights of citizenship and enjoyed other privileges are similar to Abyssinia of the Prophet's times, where Muslims had been provided safety and other kinds of facilities. Muslims of such countries are required to reside there peacefully and cooperate with the local administration. It is also desirable on their part to avail the opportunities for propagation of Islamic beliefs and teachings.\textsuperscript{20} Imam Ramli Shafii, is of the view that in all those non-Muslim countries where Muslims can profess their religion and are permitted to follow their religious laws are not required to migrate from such countries. For the same he argued that the Muslims continuous residence in such countries would be a source of strength for the other Muslims and would also pave the way for propagation and spread of Islam.\textsuperscript{21}

In fact, it is part of duties of Muslims in non-Muslim countries to convey the message of Islam to the non-Muslims and work for its spread. Obviously, it would be more effective and

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\item[19.] Ibn Hajar Asqalani, op. cit., 7/290.
\item[20.] Jalaluddin Umari, Ghair Muslim Riyasat Mein Musalman Ka Shari Mauqaf, Majallah Tahqiqat Islami, Aligarh, December, 2002, pp:15-16.
\end{itemize}
better if they did the same particularly through their noble works and good behavior towards all people irrespective of their religion and status. It is well-known that the Prophet Muhammad (SAW) had enjoined on his companions to transmit his teachings to others especially to those who were not present in the last pilgrimage.\(^{22}\) As a matter of fact, this directive of the Prophet Muhammad (SAW) is applicable to the Muslims of every period with regard to the propagation of Islam. Muslims are of course, required to, first of all, follow their religious teachings themselves and then try to make others aware of them.

Moreover, keeping patience and showing forbearance and adopting reconciliatory attitude is also desirable for Muslims living in non-Muslim countries. Such behaviour is conducive for peaceful co-existence. It would also help to defuse tension in surcharged atmosphere or violent situation. There is no legal bar for adopting such attitude as it is clear from the legal verdicts of some Indian Jurists of the modern period. In 1940 in Malerkotla once at the time of the *Maghrib* prayer, the Hindus were going to perform *Arti* located at a short distance from the local mosque. The ritual involved loud noise of music also. Sensing the trouble, the local administration told the Muslims to finish their *Maghrib* prayer just within twenty minutes. This step was considered by many Muslims

\(^{22}\) Sahih al-Bukhari, Kitab al-ilm, Liyabali ul-Ilm Shahid al-ghaib.
as interference in their religious matters. It was brought to the notice of Maulana Kifayatullah of Delhi, the famous mufti and the leading personality of the time. The learned mufti observed that though such incidents were on rise in many parts of India, twenty minutes are quite sufficient to offer Maghrib prayer in such emergent situations.  

He also suggested that since India was not a Muslim state, such situations may often arise particularly when the people of other faiths were living with Muslims. He concluded that, it was not right on the part of Muslims to consider the government’s action interference in their religious affairs. They should negotiate with government in such critical situations for desirable results.

In the same way, Mulana Kifayatullah considered it permissible for the Muslims to participate in the festivals of non-Muslims, provided it does not lead to act against the Shariat or to pay honour to the relics of kufr. According to Maulana Khalid Saifullah Rahmani Muslims can participate in the marriage ceremonies of non-Muslims in non-Muslims countries, as it is would bring social harmony and strengthen their mutual relationship. They may also join the condolence assemblies of non-Muslims. In view of some modern jurists there is no harm in

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paying respect to non-Muslim leaders and showing high standard of morals with regard to them. Instead, it is desirable as it creates good impression for Muslims and paves way for spread of message of Islam.\textsuperscript{27} In the same way, they are also permitted to maintain cultural contact or social relationship with them. They can live with non-Muslims. According to the \textit{fatwa} of Sheikh Salman al-Audah, Muslims if not harassed by their local rulers are permitted to live in non-Muslim countries, if they guarantee them civil rights and allow him to practice his religion. They are ordered to live with non-Muslims if their civil rights are not corrupted there.\textsuperscript{28} If they fear that their close relations with them would effect their religious or social life, they should keep distance from them. According to \textit{fatwa} of Sheikh al-Jubayr the judge at Jeddah supreme court that one can sing national Anthem without any musical instrument, it does not have any unlawful meaning. This is only to show love for one’s country. He also quotes that Prophet Muhammad said; about the Makka when it was ruled by the pagans, you are the most beloved Allah’s countries to me, and had it not been your people who drove me from you, I would never have left you. It is the responsibility of a Muslim who lives in non-Muslim country not to oppose the customs and traditions

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\bibitem{27} Ibid, p.60.
\bibitem{28} Fatawa Alamgiriya (also known as fatawa Hindia), (Compiler Shiekh Nizam), Maktaba al-Haqqania, Pishawar, (n.d.) 3/531.
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unless they are in direct violation of Islamic law. Muslims are always required to abide by the laws of their religion. It is their duty to follow it wherever they live. According to Shamsuddin al-Sarkhasi, a Muslim is bound to follow the Shariat irrespective of the fact wherein he lives. During the times of the Prophet Muhammad (SAW) when Makkans perpetuated atrocities on Muslims and they had to migrate first Abyssinia. Where they got refuge under Nagus, a Christian ruler. They were given protection as well as religious freedom. During their stay they did nothing which may under-mine safety and interest of that Christian country. Accordingly Muslims residing as citizens of non-Muslim countries are under the obligation to follow this tradition but they should not assimilate their culture and adopt their manner of living which is against their religious teachings. This point may be understood in the light of the saying of the prophet Muhammad (SAW) that any one who show resemblance to any people would be considered from among them.

Under the guidelines of the Quran and Sunnah many jurists and ulama of the modern period explained the principles to be followed by Muslims residing in non-Muslim countries. The most important one is that they should abide by law of the land unless it

31. Abu Daud, Kitab ul Libas, Bab fi Lubs al-Shurat
leads to open contravention of the Shari'a's rules. In case of non-combating and peace living non-Muslims, the Holy Quran has exhorted its followers to show generosity, justice and good behaviour to them and to have no conflict with them as it is evident from the following verses;

"Allah does not forbid you respecting those who have not made war against you on account of your religion, and have not driven you forth from your houses that you show them kindness and deal with them justly, surely Allah loves the doers of justice" (al-Mumtahana-8).

As a matter of fact Islam enjoins upon its followers to adhere to the principles of justice with regard to the people in general without any discrimination between Muslims and non-Muslims or supporters and Opponents. The Quran gives great emphasis on upholding the principles of justice in each condition. Exhorting the believers for the same, Quran says,

"O ye who believe! Standout firmly for Allah, as witnesses to fair dealings, and let not the hatred of others to you make swerve to wrong and depart from justice. Be just, that is next to piety and fear Allah. For Allah is well acquainted with all that ye do." (al-Maida-8).

It is very much clear from this verse that they required to be sincere in showing justice fearlessly and giving witness honestly,
though it goes against the Muslim themselves. Muslim residing in non-Muslim states are sometimes called to work as witness in cases involving Muslims and non-Muslims. In this situation they are required to take care of the Quranic teachings as referred to above. The same was put into practice by Prophet Muhammad (SAW) and his companions in their dealings with non-Muslim.32

In the same way Muslims are required to extend helping hand and provide defense to the oppressed people though they are non-Muslims. In the tradition of Prophet Muhammad (SAW) the Muslims have been clearly directed to respond to the call of the oppressed one without any discrimination between Muslim and non-Muslim.33 On the other hand, they are strictly forbidden of helping oppressors or co-operating with them.34 This injunction would be certainly applied to Muslims and non-Muslims both.

It is well-established fact that Islam does not allow any kind of aggression or oppression against any person and doing so in relation to peace loving people is a heinous crime in view of the Shariat. It is a well considered view among Muslim jurists and ulama that treating non-Muslims with respect, showing good behaviour to them and maintaining cordial relations with them and Prophet Muhammad (SAW) had already said, he who

32. *Mishkat*, Kitab al-Adab, Bab al-Zulm
33. *Mishkat*, Kitab al-Adab, Bab al-Zulm
believes in Allah and the last day should not harm his neighbours.\textsuperscript{35} This provide conducive atmosphere for understanding Islam and coming closer to this religion of nature. It is basically the religion of love and humanity. It taught its followers how to live peacefully with other people even with those who opposed them or disagreed with them. The same point was emphasised again and again in the Holy Quran. In fact, Muslims are always inspired by the \textit{Holy Quran}, for living peacefully and co-operate with other for just and noble cause.\textsuperscript{36}

"But help ye one another into righteousness and pious deeds Help not one another into sin and transgression" (al-Maidah;5:3) It is historical fact that in view of this directive Muslims living in non-Muslim countries had remained faithful to their nation. Neither, they acted treacherously nor unfaithfully towards it, because they considered such acts against the basic tenets of Islam.\textsuperscript{37}

However, it must be clarified here that Muslims residing in non-Muslim countries have full right to protect their life, property and honour and to defend themselves against all those who dared to infringe these rights. Of course, they are not permitted to take law in hand but they are authorised to adopt all the lawful means

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\textsuperscript{35} Abu Daud, Kitab al-Adab, Bab al-Haqq al-Jawa'ar.
\textsuperscript{36} \url{http://www.zaytuna.com}. op. cit.,
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for their own protection as well as their family members. For this purpose they may seek help of state administration or may bring their cases to judicial court as the situation may demand in a non-Muslim country.

It may be also explained here that sometimes Muslims face challenges and problems in non-Muslim countries and sometimes they confront quite unfavourable situations. Even then, they are required to be firm and steadfast in their religious duties. In the Holy Quran such believers are praised and promised high reward.

The Holy Quran states:

"Verily those who say, "our lord is Allah" and remain firm (on that path) on them shall be no fear, Nor shall they grieve. Such shall be companions of the Garden, dwelling therein (for aye): a recompense for their (good) deeds" (al-Ahqāf-13-14)

The Shariat also enjoined upon the Muslims to take care of agreement or promises made with non-Muslims state or the people residing therein. It is clearly stated by the author of al-Hidaya, the famous compendium that when a Muslim merchant enters darul harb after assuring to abide by the law of that country in return for peace for him and his family, it is not permissible for him to destroy the life and property of the people of that land.\(^{38}\) It is now clear that those Muslims who reside in non-Muslim countries

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temporary or permanently, have to abide by the law of that very land. So no unlawful activity would be allowed for these residents or visitors. Those actions are strictly prohibited that may cause harm to the life and property of the people or may be detrimental to the interest of the state. The rules laid down by Shariah for travellers or merchants visiting a non-Muslim country, is actually also binding on a resident or citizen of such country according to Shariah. In fact. Muslims visiting or living in such countries take a kind of pledge which is required to be fulfilled sincerely. Therefore working against the interest of such country would be a breach of the pledge which is not allowed in view of the Holy Quran which commands:

“O you who believe fulfill all obligations” (al-Māidah-1)

In another verse Allah says:

“And fulfill every covenant. Verily, the covenant will be questioned into (on the day of Reckoning) (al-Isrā-34)

Moreover, the Holy Quran commands the Muslims to observe sanctity of pacts and agreements concluded with Muslims or non-Muslims. It is noteworthy that the Holy Quran lays great stress on fulfillment of promises and agreements which negate tension and conflict and bring peace and social harmony. Obviously, non-fulfillment of promise creates distrust and illwill towards each other.
Holy Quran says:

“Do not dissolve treaties with those pagans with whom ye have entered into alliance and who have not subsequently failed you in ought. Nor aided anyone against you. So fulfill your covenants (treaties) with them to the end of their term: for Allah loveth the righteous.” (al-Taubah;4)

Thus the Holy Quran clearly proclaims that a promise and commitment made by a Muslim with another Muslim or with a non-Muslim must be fulfilled to the end that the break of the same is grave sin which brings the displeasure of Allah Taala. As a matter of fact, no other religion puts emphasis on fulfilling a promise and commitment as Islam does. Even during a war between a Muslim and a non-Muslim country, Muslims living in non-Muslim country are forbidden from striking against that non-Muslim country or helping the Muslim country fighting their homeland. In *Sharh al-Siyar al-Kabir*, the famous book of the Hanfi school of Islamic Jurisprudence it is stated that:

If a Muslim after seeking refuge in a non-Muslim country joins the Muslim warring army or group after obtaining any property or wealth unlawfully from non-Muslims that is to be confiscated by the ruler of Muslim country and must be returned back to its owners even though he is of enemy country, because while seeking refuge in that country. He took pledge of living there peacefully
and he broke it by illegal acquisition of wealth. Thus he is responsible to return it to the original owner, otherwise he would be liable to punishment.39

It is important to point out that Islam always stands for human welfare and exhorts its followers for working in this direction. This is considered desirable for Muslims to cultivate love for the native land and to work for its development. In the same way Holy Quran gives emphasis on service to humanity and the weaker section of the society. They are required to take care of the interest of different categories of people including poor, needy, orphans, widows, neighbours and companions;

"Serve Allah, and join not any partners to him; and do good to parents, kinsfolk, orphans, those in need, neighbours who are of kin, neighbours who are strangers, the companion by your side, the wayfarer (ye-meet), and what your right hands possess. For Allah loveth not the arrogant, the vainglorious.

In this verse and other verses (An-Nisa-36) (al-Baqarah-83), Holy Quran makes no discrimination between Muslims and non-Muslims. So the Muslims residing in non-Muslim countries are required to work for the human welfare within their means. They may fulfill this responsibility individually or in an organized way with the co-operation of other members of the community. In the

same way it is also desirable for them to do constructive work for the country and to make efforts for the development of their native land in different fields including education, social harmony, agriculture, commerce and industry. They should co-operate with the country-fellows and state administration for the progress of their country as well as for the development of healthy, harmonious and prosperous society. As a matter of fact, the Muslims of non-Muslim country are not only advised to live peacefully and co-operate with state administration. They are also given directives to work for the interest of their country and for the welfare of their country-fellows without any discrimination. This is quite evident from the fact that the Quranic command for doing noble work (*Ihsan*) is general in nature and this may be applied to each section of the society. The Quran exhorts the Muslims to use their physical and mental faculties for their own benefit as well as for other people who are residing around them including Muslims and non-Muslims.

"But seek, with the (wealth) which Allah has bestowed on thee, the home of the hereafter, not forget any position in this world but do thou good as Allah has been good to thee, and seek not (occasions for) mischief in the land. For Allah love not those who do mischief. (Al-Qasas-77)
It is quite significant to note here that Maulana Sayyed Husain Ahmad Madni has clearly stated in his autobiography that according to the Shariat the Muslims of non-Muslim country (in which non-Muslims have supreme authority in state administration, but the Muslims are partners in the same) are under the obligation to consider such country their own and to work for its benefit and welfare of its people.\(^{40}\)

Significantly enough, Islam’s concern for human welfare is not confined to material benefit of the people. It also demands from its followers to take care of their religious and moral life. One of the basic responsibilities of Muslims living in any place is to work sincerely for the spread of goodness and prevention of evils. In the Quranic terminology this is call *Amr bil Maruf wa Nahy an il Munkar* While residing in non-Muslim countries, they are required to discharge this responsibility as may be seen in this verse;

“Ye are the best of people. evolved for mankind. Enjoining what is right, forbidding what is wrong and believing in Allah....(Āl-Imrān-110)

Actually, this work is part of human welfare. Because, inviting the people to follow right path and to keep away from the wrong one, calling them to adhere to the principles of truthfulness.

honesty and justice makes the society healthy and peaceful and brings social harmony. For the same reason it is incumbent on the Muslims to work for the reform of social and moral life of the people in general. In their private as well as composite life, they should work in such a way that atmosphere would become favourable for good things and unfavourable for the wrong ones. This would not only help the Muslims to convey the message of Islam but would be also beneficial for the common people at the large.41

Thus it is clear from our preceding discussion that the Muslims are under the obligation to follow the Shariat’s rules without any discrimination between Muslim and non-Muslim country. The change of nature of their native land does not absolve them of their religious duties. It is also fully established in the light of teachings of the Holy Quran and hadith that they are duty bound to be sincere and honest in fulfilling their pledge or pact, though it was made with non-Muslim or enemy. They should not act against the basic teachings of Islam. It is their duty to follow the basic tenants of Islam without any change and modification. They are much responsible for safeguarding the rights of others and security of their country. They should not act treacherously against its security and do not help anyone who have intension to invade that very country.