



A BRIEF INTRODUCTION TO

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**FRIENDSHIP  
&  
ENMITY  
IN ISLAM**

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ABDUL BASIT JAMAL BUKHARI



A  
Brief Introduction  
to Friendship &  
Enmity in Islam

Abdul Basit Jamal Bukhari

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## DEDICATION

Dedicated to all the servants, worshipers and seekers of  
the loving creator of the universe.

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## ACKNOWLEDGMENTS

My journey to write this book started in 2019. However, I was not really writing it but only arranging the content in my mind. There was always something happening and I would promise myself that I would write it once I got over with the work at hand.

Finally the motivation came to write it when I got to know that United Religions initiative was celebrating International Day of Peace and was seeking to celebrate this special day by promoting and uplifting initiatives that would result in bringing people together. I must thank United Religions Initiative for celebrating this day specially, during the pandemic, by encouraging offline knowledge resources like this book. This opportunity gave me the motivation to complete the book as it also had a deadline for submission.

I must thank Subhi Dhupar from United Religions Initiative for asking me to share and submit my ideas for perusal amongst the selection committee. I must also thank Nicole Sultana and Huma Mahmood who went through the rough draft and gave valuable suggestions that improved the book.

## Friendship & Enmity in Islam



IN THE NAME OF THE GOD  
INTENSELY LOVING, CARING AND MERCIFUL  
CONTINUOUSLY LOVING, CARING AND MERCIFUL

## CHAPTER 1 THE GOD IN ISLAM

Allah is the Arabic equivalent of The God in English. According to Quran, Allah is the creator of everything there is.

Quran emphasizes in (22:40) (i.e. chapter 22 verse 40), that the name of Allah is much invoked in mosques, churches, synagogues and monasteries, basically wherever the creator of the universe is called upon, no matter what language or term is used to call on him, it is Allah being called upon. This is so because all languages were created and taught by Allah (30:22),(55:4) and in every language he created words and terms that refer to him correctly. Quran emphasizes that all the beautiful names belong to the creator of this universe and encourages us to call upon Allah by any of them (17:110).

Quran says in (49:13) that Allah didn't create us so that we might be enemies and hate each other but rather that we

might be friends.

*“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” – (49:13)*

The introduction of Allah in the Quran is *“bismillāhi r-rahmāni r-rahīm”* i.e. “In the name of God who is intensely loving, caring and merciful and continuously loving, caring and merciful.” If Allah is loving, caring and merciful He cannot teach hatred and enmity. Thus, Quran reminds us at so many places that as human beings we are one family, as in 49:13 mentioned above.

The sincere man knows that the servant of a tyrant has to be cruel, the servant of a corrupt minister has to take bribes on his behalf, the servant of the sugar maker has to make sugar...the sincere man turns his gaze to the sky and affirms, *“You! You O Loving, Caring and Merciful One, You are my Master. Give me the strength to be Your dedicated servant.”*

This brings us to the concept of Tauheed (Monotheism) in Islam. Quran says that on the ultimate throne of authority is the God of intense love, care and mercy (20:5). It is with His permission and power that the universe came into existence and that not even a leaf falls from a tree but He knows. Being single-mindedly devoted to the servanthship of this God, who in Arabic is called Allah, is the Tauheed of Islam. In Islam all the rituals prescribed by Allah are trainings to be a better servant of the God of intense love, care and mercy.

## Friendship & Enmity in Islam

According to Islam the true servants of Allah are not those who spread hatred, enmity, or who have a supremacist attitude, rather they spread love, friendship and humbleness. Wherever they find enemies they work to turn them into friends, (we will discuss this in more detail in the chapters ahead).

## CHAPTER 2

### SHAITAN SOWS ENMITY

Shaitan is a title that was given to Iblees, the first hater. He rebelled against Allah who is Ar-Rahman (the God of love, care and mercy).

According to Quran Shaitan was:

- racist
- a supremacist
- a hater
- haughty
- arrogant and,
- full of envy.

Shaitan desired destruction for others and for human beings to be cut off from the servanthship of their creator, who is Ar-Rahman (loving, caring and merciful). He wanted human beings to rebel against the loving, caring and merciful Allah, and wanted humans to follow in his

footsteps.

Quran says that division, discord, hate and conflict between the human family is brought by:

- evil spirits
- and evil human beings

who are called Shaitan (17:53), (12:5), (114:6).

In fact Quran emphasises that while Shaitan i.e. evil human beings and evil spirits bring division in the human family i.e. children of Adam, the servants of Allah work to undo it. They end division and hatred in the family caused by sowers of hatred and conflict. This point is highlighted at many places and spoken of by prophet Yusuf (pbuh) in Quran (12:100).

Quran warns mankind and specifically those who have consciously chosen to be the servants of Allah, that Shaitan is the enemy of all mankind and seeks to create conflict. For this reason Quran advises that the servants should only behave in a beautiful manner as ugliness of the tongue and the heart creates dissension.

*“Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.” – (17:53)*

## CHAPTER 3 THE FAITHFUL

The first among the faithful are the prophets. They were sent by Allah to invite people to be single-mindedly devoted to their loving, caring and merciful creator. By doing so the people would walk the path of love, care and mercy themselves. The prophets led the people to journey back to the original self, the one they were born with – hating no one, holding no grudges, free of knowing division, full of forgiveness, and willing to love. All these qualities are but as a clear stamp of our creator on us. These are also requirements of being purely in Tauheed - single-minded devotion to Allah.

The faithful – believing that their all-powerful creator is indeed so – walk the path of Tazkiya (inner purification). Relinquishing all the impurities they picked up from this world and trying to cultivate their heart back to the state it was born in. For the one who dies in the same pure state

as he was born in, that person can indeed say in his dying moments – *“O my creator I have defeated Shaitan. I return to You victorious. I return to You pure, as You had created me.”*

The faithful do not follow the footsteps of Shaitan, they leave the tools that Shaitan uses to spread hate and enmity. The attitude of Quran is such that anything that increases hate and enmity is forbidden to the faithful. These are the very reasons for forbidding intoxicants and gambling.

*“Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?” – (5:91)*

In the above verse the argument is that Shaitan – in order to promote enmity and hatred between human beings – uses tools such as intoxicants and gambling. Also for the same reason of promoting hatred and enmity, Shaitan hinders human beings from remembrance of Allah and prayer, for these two things are antidotes to hatred and enmity. For this very reason Quran encourages the faithful to be in constant remembrance of Allah and to pray regularly.

One may ask how does remembrance of Allah and praying save the faithful from hatred and enmity? We discuss these as separate points ahead.

## **Remembrance of Allah**

The officers of Hitler remembered that they were working under, and devoted to Hitler, who was full of hate, cruelty and violence, thus they must also be so. It's the remembrance of *“who your master is”* that creates the difference in a person's personality.

The formula that is highlighted like no other formula in Quran is linked to the remembrance of Allah, “*bismillāhi r-rahmāni r-rahīm*” i.e. “In the name of God who is intensely loving, caring and merciful and continuously loving, caring and merciful.” Someone who remembers this in his every act, his every word, and his every thought, would be inclined to spread love, care and mercy. This is why Quran says that Shaitan seeks to hinder human beings from the remembrance of Allah.

Quran reminds us that in order to be cut from Shaitan we must always be in remembrance of Ar-Rahman (43:36).

## **Prayer**

Praying is also a path that undoes Shaitan’s plan and that’s why Quran says that Shaitan seeks to hinder humans from praying. How does Quran see praying as an antidote to hate and enmity? I will break down the answer in three steps.

Quran says that:

1. Human beings are created so that we might pray (51:56).
2. The purpose of praying is to gain Taqwa (God-consciousness) (2:21).
3. Those who gain Taqwa do not let hatred incite them or dictate their actions (5:2).

So we see that the one who truly prays and does not treat prayer as mere body and sound ritual, such a person would not be trapped by Shaitan’s plan.

Someone might still ask, how can prayer actually do that? This book, being a brief introduction, does not allow me to go into such detail. I recommend my longer and more detailed books for more in depth answers to this question.

## CHAPTER 4

### ARE NON-MUSLIMS ENEMIES?

Before someone can be classified as a person of a different faith, they are classified as children of Adam, between whom Shaitan is trying to create divisions. This is the starting point in the vision of Islam when it comes to people of different faiths, cultures, regions and color.

The vision of Islam, which is exemplified in prophet Muhammad's (pbuh) example, begins with positive assumptions of everyone, not negative. Prophet Muhammad (pbuh) was always a perfect follower of Islam, from childhood he earned the titles of Al-Ameen (the trustworthy) and As-Sadiq (the truthful) from his fellow citizens who were not Muslims.

In his 23-year-long prophetic mission, prophet Muhammad (pbuh) has innumerable examples of being friends with non-Muslims. A lengthy book can be written on these examples and is surely one of my future projects.

Prophet Muhammad (pbuh) preached that one should be dedicated to one God of love, the God whose sun shines on them as well as their enemies, whose rain falls on them as well as those whom they hold as enemies – Rabbul Aalameen (The Lord of Everyone) and not God of one tribe, group, or nation. In his message he started to teach people to leave those concepts of gods called hubal, lat, uzzaa etc. who do not even stop you from burying a newborn baby girl just because she is a female! A practice that was happening at the time. The prophet contended that those concepts of gods can not even create a fly let alone a sun that shines on everyone reminding them to be good to each other. The prophet taught that the gods they were worshipping can not speak, so how can they teach you to be merciful to an innocent newborn girl? While the one God of the universe speaks to us through His signs and teaches us goodness.

The politicians of Mecca accused prophet Muhammad (pbuh) of destroying tradition and decided that he and his followers must be dealt with strictly. Muhammad (pbuh) said that he was not forcing people to follow him (2:256) and when the leaders of Mecca tried to violently force him and his followers to surrender these ideas, he responded that each person has the right to follow his/her belief system, *“To you your religion and to me mine”* (109:6).

However, the politicians of Mecca, along with their followers, didn't allow a sincere discussion about God to occur and became staunch enemies of prophet Muhammad (pbuh). They killed many of the prophet's followers and tried to kill him too. Even after Muslims migrated to Abyssinia, and later to Medina, they continued to persecute the prophet and the Muslims. Finally, to

protect the message of Islam, which was being pushed to the verge of destruction, prophet Muhammad (pbuh) took to fighting, praying to Allah that if the small band of existing Muslims are destroyed then there would be no one left to worship the God of love, care and mercy.

Some people only highlight cherry picked instances from the life of the prophet and point that all non-Muslims were his enemies. While saying so they also draw that all non-Muslims are enemies of Muslims even today. They teach that non-Muslims cannot be your friends and so you should not try to be friends with them. This of course is far from truth and is nothing but stereotyping non-Muslims.

Some examples from different points of the prophet's life that contradict such fallacies are:

- When Muhammad (pbuh) was boycotted for more than two years by his powerful enemies in Mecca. It was his non-Muslim friends and relatives, the Clans of Banu Hashim and Muttalib who suffered along with him but did not give him up to his enemies. In fact, finally the ban was annulled by the efforts of five non-Muslims.
- When Muhammad (pbuh) returned from Taif he asked Mutim, the chief of clan of Nawfal, to offer him protection. Mutim along with his sons and nephews (all non-Muslims) escorted him, telling Meccan leaders to not hurt or kill him, for if they dared to do so, they will have to face consequences.
- At the peace treaty of Hudaibiya, a non-Muslim tribe, Banu Khuzah, jumped to be allies with the prophet Muhammad (pbuh) against the politicians of Mecca and the tribe of Banu Bakr.

So we see that those who stereotype entire communities, and who teach that non-Muslims are enemies whom they can never be friends with, are mis-teaching Islam and it is they who are anti-Islam and anti-Muslim.

Quran claims itself to be a communication that is to be most perfectly understood by “Ulul albaab” (men of understanding). In many revelations Allah called out to Ulul albaab from among the companions of the Prophet (pbuh). One of the reasons is that those who are not Ulul albaab have the potential to make a mistake with understanding the intent of certain verses and to stereotype people of different faiths.

This even happened with some of the companions of prophet Muhammad (pbuh); they stereotyped all non-Muslims as enemies. They broke all friendships and relations with non-Muslims, mis-hearing verses that spoke of “non-Muslim enemies” and believing that these verses referred to all non-Muslims. Quran corrected this misunderstanding that not all non-Muslims are enemies but that the verses were referring to a particular type of people.

The above-mentioned misunderstanding as well as its clarification happened in the first nine verses of chapter 60.

Verses (1-6)	Verses (7-9)
1. O you who believe! Do not take My enemies and your enemies for supporters, offering them affection, when they have disbelieved in what has come to you of the Truth. They	7. Perhaps God will plant affection between you and those of them you consider enemies. God is Capable. God is

<p>have expelled the Messenger, and you, because you believed in God, your Lord. If you have mobilized to strive for My cause, seeking My approval, how can you secretly be friends with them? I know what you conceal and what you reveal. Whoever among you does that has strayed from the right way.</p> <p>2. Whenever they encounter you, they treat you as enemies, and they stretch their hands and tongues against you with malice. They wish that you would disbelieve.</p> <p>3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will separate between you. God is Observant of what you do.</p> <p>4. You have had an excellent example in Abraham and those with him; when they said to their people, “We are quit of you, and what you worship apart from God. We denounce you. Lasting enmity and hatred has surfaced between us and you, until you believe in God alone.” Except for the words of Abraham to his father, “I will ask forgiveness for you, though I have no power from God to do anything for you.” “Our Lord, in You we trust, and to You we repent, and to You is the ultimate resort.</p> <p>5. Our Lord, do not make us a target for those who disbelieve, and</p>	<p>Forgiving and Merciful.</p> <p>8. As for those who have not fought against you for your religion, nor expelled you from your homes, God does not prohibit you from dealing with them kindly and equitably. God loves the equitable.</p> <p>9. But God prohibits you from befriending those who fought against you over your religion, and expelled you from your homes, and aided in your expulsion. Whoever takes them for friends—these are the wrongdoers.</p>
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<p>forgive us, our Lord. You are indeed the Mighty and Wise.”</p> <p>6. There is an excellent example in them for you—for anyone who seeks God and the Last Day. But whoever turns away—God is the Self-Sufficient, the Most Praised.</p>	
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In the first six verses (60:1-6) you will find stringent orders to not be friends with non-Muslims. Thus many companions of the prophet broke all friendship and relations with non-Muslims. It reached a point that once a non-Muslim mother came to visit her Muslim daughter. Her daughter opened the door, and seeing her non-Muslim mother, closed the door in her face and didn't even talk to her. She believed that she can not have any relationship with someone who is a non-Muslim. (Asbab Al-Nuzul, 60:8)

To clarify the stereotyping that was happening, three verses were consequently revealed, in Quran (60:7-9), where Allah gave following lessons:

1. In the verse (60:7) - *“Perhaps God will plant affection between you and those of them you consider enemies. God is Capable. God is Forgiving and Merciful”*. Allah first taught Muslims to have hope even for those non-Muslims who were enemies, that they may become friends, i.e. the enmity is not permanent even with those who have decided to become your permanent enemy.

2. In the verse (60:8) – *“As for those who have not fought against you for your religion, nor expelled you from your homes, God does not prohibit you from dealing with them kindly and equitably. God loves the equitable.”*, Allah clarified that the orders to withdraw

friendship and affection were not directed at non-Muslims who were not persecuting you about your religious beliefs. Allah clarified that the command to withdraw friendship or affection from non-Muslims was not for those who were in principle accepting the adage, “to you your religion and to me mine” and “to you your recompense and to me my recompense.” That is, it was not meant for those who were laying religious differences aside and were not showing hatred or enmity. Allah tells Muslims that one of the doors through which they can find Allah’s love is to show kindness to these non-Muslims.

3. In the verse (60:9) – *“But God prohibits you from befriending those who fought against you over your religion, and expelled you from your homes, and aided in your expulsion. Whoever takes them for friends—these are the wrongdoers.”* Allah further clarifies that His command to not act as friends with non-Muslims is specifically for those who torture and attack Muslims. So even though the non-Muslims belonged to one faith community, their behavior as individuals differed, thus the verses clarified that you cannot stereotype an entire community on account of the behavior and actions of some members of that community.

We can see clearly that:

- a) Quran does not stereotype all non-Muslims to be enemies. Rather states enmity for those whom anyone in the world would label as enemies, if they were being treated in a similar way.
- b) Quran calls out community names based on the attitude of the representatives i.e. leaders of the community in question, and not the attitude of all members of the community. Quran rather points out that members of the community may not be following the attitude of those leaders who are acting as representatives of them. So when

Quran says in (60:1) the “Kafir” (disbeliever/s) are enemies, it is referring to the leaders of the group and not all the kafir, this is apparent when one looks at Quran (60:8).

In the end we can clearly say, No! Quran does not put forth the teaching that all non-Muslims are enemies, rather it asks Muslims to be wise and to distinguish people from within one community. It asks us to not stop acting kindly to anyone from the non-Muslim community just because someone from their community acts like an enemy to the Muslims. Those who are able to do this find Allah’s love.

However, I must add that the above does not suit the world vision of a religious-politician who has hate in his heart and seeks to divide and rule the children of Adam (pbuh).

## CHAPTER 5

### WHAT ABOUT ENEMIES?

In the previous chapters we have observed that according to Islam, Allah does not teach enmity, rather it is Shaitan that brings enmity between human beings. We have also seen that the faithful who are God-conscious, work to end enmity and cultivate friendship as they strive to serve the loving, caring and merciful God. While those deceived by Shaitan, even if outwardly religious, promote enmity, hatred and deepen the divisions, they block any effort aimed at planting the seeds of friendship between enemies. They do not even tolerate the idea that the seeds of friendship are even available.

We have also seen that Islam does not turn its face away from the reality that humans can slip into enmity. Quran commands the believer to be wise and not stereotype a whole community as an enemy because of the behavior of their leaders or some people among them. One needs to make a difference between those who practice enmity and

those who do not within that community.

However, questions remain, what about enemies? What does Islam say about those with whom enmity is established? One thing we have already seen in the previous chapter is that Quran says do not treat them as friends (60:1). However, it must not be misunderstood to mean that you do not try to cultivate friendship as some people misunderstand it to be so. Islam makes a distinction between an act that is friendly and an act that is aimed towards cultivating friendship.

I repeat,

1. Quran says, do not act as if you are friends.
2. Quran does not say to not partake in acts that might turn the enemy into a friend.
3. In fact, Allah commands, do acts that might turn the enemy into a friend and even offers a formula for it.

### **The Command to Plant Friendship**

In the Muslim belief system Allah commands the faithful to plant seeds of friendship, and that their life's vision should be to end enmity.

*“Not equal are the good act and the bad act. Repel the bad act with the good act and then the one between you and him is enmity will become your devoted friend. None achieve this except those who practice patience, none achieve this except owners of a great reward. And if a whisper comes to you from Shaitan, an evil suggestion (against the above command), then seek refuge in Allah (and reject Shaitan). Indeed Allah is the All-Hearer and All-Knower.”*

– (41:34-36)

The Muslims see this as a formula that can never fail in

turning enemies into friends, as it is Allah who is giving it. Since it is a command from Allah the Muslims must think deeply about how they can implement the command in their lives, in what ways they can repel evil with good, hate with love, betrayal with mercy and abuse with kind words. Those who understand better than average people instantly realize that the formula in the verse is a tool to undo the enmity that Shaitan causes. Since it can undo what Shaitan causes, it warns that Shaitan would put suggestions in your heart to reject the formula.

What suggestions can Shaitan and his minions whisper against this formula? Shaitan amongst the spirits and mankind will say,

- “If you repel evil with good then your enemy will dare to be even more nasty to you in future.”
- “If you repel evil with good then your enemy will think you are a coward.”
- “Are you crazy! One should destroy the enemy as they would never be your friends.”

The true faithful upon receiving these suggestions take refuge in the command of Allah and reject Shaitan. They go ahead to plant the seeds of friendship by repelling evil with good. There is a belief in Islam that when someone does not repel evil with evil, Allah and His angels reply/speak in favor of the one not repelling evil with evil. What suggestions can Allah and His angels put in the evil man's heart?

- “You think he cannot reply your evil with evil? He can, yet look how he is doing good to you!”
- “Do you think he is not repelling your evil with evil because he is a coward? No! He is not doing so because he is a great soul.”
- “You are such a wretched soul! Be better! Be his

friend!”

It is also believed that if someone repels evil with evil then Allah and His angels do not put such suggestions in favor of the oppressed in the heart of the oppressor. The faithful has to plant the seed of friendship; Allah and His angels make sure it sprouts.

### **Safwan and Prophet Muhammad (pbuh)**

Safwan was one of the worst enemies of prophet Muhammad (pbuh). He was a powerful and influential man of Mecca who used to persecute Muslims. Several times he attacked the prophet with huge armies seeking to kill him. He was one of those who disbelieved that Allah is Ar-Rahman (intensely loving, caring and merciful). He opposed the idea that anyone should be single-mindedly devoted to the God of love, care and mercy. In one of the peace treaties that Prophet Muhammad (pbuh) engaged in with them, Safwan's friend Sohayl specifically had the names Ar-Rahman and Ar-Raheem removed, protesting that they will never accept Allah to be Ar-Rahman and Ar-Raheem.

Safwan was definitely one of those for whom Quran (60:1) was revealed, which told Muslims never to be friends with a “Kafir” like Safwan. He was of course one of those for whom many of the battle verses were revealed asking Muslims to fight, deal strike for a strike in the battle field, as he attacked Medina with armies several times.

So it was clear that Safwan can't be treated as a friend as he was a clear enemy. Yet, it didn't mean that such acts should not be done to win Safwan's friendship! Amongst many, below are three acts that prophet Muhammad

(pbuh) did for Safwan, seeking to plant the seed of friendship in one of his staunchest enemy's heart.

1. Safwan came to Prophet Muhammad (pbuh) at the end of prophet's three-day "Umrah" (lesser pilgrimage which happened one year after treaty of Hudaibiya) and behaved rudely. The prophet politely expressed that he would be happy if he joined him for a meal. As if saying that if you had your way you would not let me have a single breath of air, yet here I wish you to have a good meal.
2. Safwan and his friends at one point of time gave assurance that they would not attack or kill Muslims, yet they broke their promise and killed Muslims in the sacred area of Mecca. At this prophet Muhammad (pbuh) who by now was more powerful than them, decided to take the city from them. He marched to the city with 10,000 of his companions, armed yet not violent. Prophet Muhammad (pbuh) and many of his companions were from Mecca originally and for them they were coming back to their home, which they had left because of people like Safwan. Prophet Muhammad (pbuh) had sent the message to the people of the city that no one will be harmed by them even if they had harmed Muslims in the past. Yet as they entered into the city, Safwan along with his friends attacked and killed some Muslims and then escaped. The prophet then gave orders that wherever Safwan and some of his friends were found they should be fought and not spared. Yet after that Safwan and many of his friends were forgiven, the details of the story are very emotional and can't be given in a brief book like this. Safwan had decided to leave Mecca forever,

yet the prophet instead of being happy that he got rid of him or angry that he is still alive, offered Safwan to come back and stay with him. At one point Safwan said give me two months guarantee that no one would kill me if I stay in Mecca, prophet replied just stay with us, yet when he insisted for a guarantee of two months, prophet said that he is given a guarantee of four months. That he will not feel punished or humiliated for being of a different faith or the crimes he had done against the prophet (pbuh). As if saying, you hate us so much that you do not want us to live peacefully anywhere on the earth, you followed us to Abyssinia and so many times you came to Medina with an army. We know how troublesome it is to start living in a new city, and we don't want you to go through the same troubles we went through. Truly, prophet Muhammad (pbuh) was someone who even loved his enemies.

3. All his life Safwan, if given the chance, would murder the prophet a thousand times over in the most cruel manner. Yet, once when prophet Muhammad (pbuh) saw Safwan admiring camels and sheep that belonged to the prophet, he gifted them all to Safwan along with the pasture land they were in. This broke Safwan completely and the guilt in him spoke out, the thought of how evil he had been to the prophet and how good the prophet is being to him, the thought that he would not spare anything to make the prophet sad yet the prophet was not sparing anything to make him happy. He broke down completely and the seed of friendship sprouted in the heart of Safwan! His heart cried out as he apologized for all that he had done and asked the prophet to pray to Allah for all the oppression he had performed on the

prophet and the Muslims.

## CHAPTER 6 CONCLUSION

We can conclude that the very concept of God in Islam being a God of love, care and mercy<sup>1</sup> does not want enmity, rather points out that humans are all children of one parent i.e. one family.

Islam teaches that those who are Shaitan amongst spirits as well as humans seek to bring conflict, hate, discord and division. Shaitan creates confusion and makes us forget the true lessons. Thus, some people under Shaitan's influence begin to think that all non-Muslims are enemies.

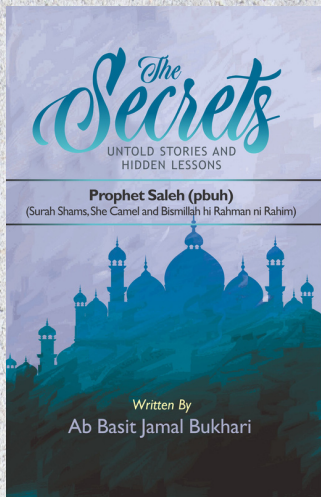
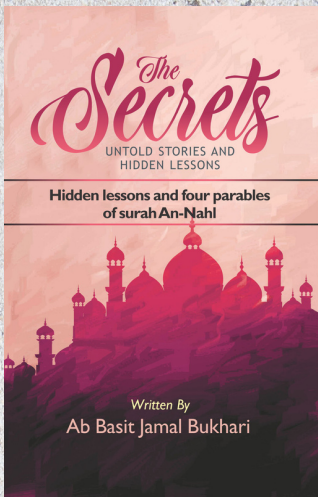
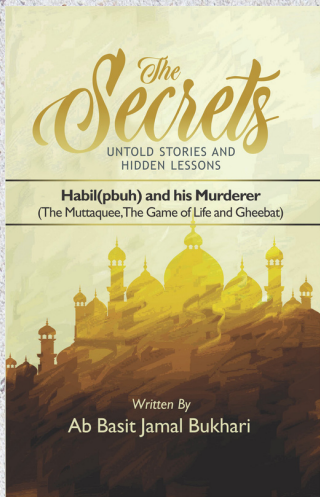
We have seen the clear stand of Quran that just because someone is not of your faith does not mean that he is your enemy. In the end we saw that Islam teaches the faithful to undo the work of Shaitan and turn those who had become their enemies into friends.

## ABOUT THE AUTHOR

Abdul Basit Jamal Bukhari is an Islamic scholar from India. According to him by Allah's grace, since the day he started researching on Quran there has not been a single day that he has not pondered on the Quran. He has been given a talent to explain the most complex of topics and questions in the simplest of ways, bringing out the hidden treasures within stories and religious concepts.

He regularly delivers talks and has delivered thousands of talks in mosques, madrasas, Islamic centers, schools, colleges and informal groups. He likes to work in a non-sectarian approach and try to call everyone to a common term.

His series of talks and books entitled, "The Secrets" are much loved by people from across sectarian and even religious lines.



# The Secrets. Untold Stories and Hidden Lessons

ABDUL BASIT JAMAL BUKHARI

Have you ever desired that the secrets of the Quran be made plain to you? Don't you wish to know the greatest of spiritual truths of the Quran but don't know from where to find them? Quran is full of mysteries because the reader at times finds more uneasy questions than answers. "The Secrets. Untold Stories and Hidden Lessons" is a series that answers those very questions that stand unanswered to common masses for thousands of years.

It is not just a series for common masses but also for scholars as they too have tried to grapple with the questions the series answers. In doing so it follows the principles of Quran interpretation strictly. It definitely revives Islam, reassures and gives life to the faith of the Muslim. It sets Islam free from the clutches of those who preach hate, division and supremacist attitude.

Like the traveller finds the terrain changing but the moon travelling along, the reader of the series will find that stories will change but the moon of deep unconditional love will travel with them.

