

Ruling On Taking Aid From A Non-Muslim Country

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What do the noble scholars say about this issue: Some time ago, I moved from Pakistan to the city of Brussels in Belgium, and I worked there for about one and a half years in a company. Now that job has ended and I am unemployed. My question is: the government here — which is a non-Muslim government — gives allowances to unemployed individuals, what is the ruling for me if I also take that allowance from the government?

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In the asked case, if you meet the government's policy and conditions and do not engage in any deception, then it is permissible for you to take the unemployment allowance from the government. This is because the allowance given by the government is, in your favor, a gift (هبة), and accepting such a gift from a non-Muslim that does not involve any objection to the religion of a Muslim, is permissible. Likewise, taking the wealth of a non-Muslim with his consent and without deceiving him is permissible.

Taking a non-Muslim's wealth without deception is permissible. Thus, it is stated in Fath-ul-Qadeer:

"وانما يحرم على المسلم اذا كان بطريق الغدر (فاذا لم يأخذ غدرافبأى طريق يأخذه حل) بعد كونه برضا"

Translation: A Muslim is only prohibited from taking a non-Muslim's wealth when it is done through deceit. So, if it is not taken through deception, then in whatever way it is taken, it will be permissible — as long as it is with his consent.

(Fath-ul-Qadeer, vol. 7, p. 39, published by
Dar al-Kutub al-Ilmiyyah, Beirut)

Ala Hazrat Imam Ahmad Raza Khan (رحمة الله عليه) says:

"كافراصلی غیر ذمی وغیر مستامن سے اپنے نفع کے وہ عقود بھی جائز ہیں جو مسلم و ذمی مستامن سے ناجائز ہیں، جن میں غدر نہ ہو کہ غدر و بد عہدی مطلقاً سب سے حرام ہے، مسلم ہو یا کافر ذمی ہو یا حربی مستامن ہو یا غیر مستامن اصلی ہو یا مرتد۔"

Translation: Even those contracts made for one's benefit with a real non-Muslim who is neither a dhimmi nor Mustamin, are permissible, which would be impermissible with a Muslim and dhimmi-mustamin— as long as there is no deceit involved, for deceit and betrayal are absolutely forbidden with anyone: be it a Muslim, dhimmi, harabi, harabi mustamin, ghair-mustamin, real non-Muslim or apostate.

(Fatawa Razaviyya, vol. 14, p. 139,
Raza Foundation, Lahore)

Regarding a gift (ہبہ) from a non-Muslim, it is stated in Al-Nutaf lil-Fatawa:

"اما ہبۃ الکافر للمسلم فجازة ایضا سواء كانت فی دار الاسلام او فی دار الکفر"

Translation: A gift from a non-Muslim to a Muslim is permissible — whether it is in Dar-us-Salam or in Dar-ul-Harab.

(Al-Nutaf lil-Fatawa, vol. 1, p. 521,
published by Mu'assasat al-Risalah, Beirut)

Regarding taking a gift from a non-Muslim, it is stated in Fatawa Razaviyya:

"غیر ذمی سے بھی خرید و فروخت، اجارہ و استیجار، ہبہ و استیہاب بشر و طہا جائز۔۔۔ بمصلحت شرعی اسے ہدیہ دینا جس میں کسی رسم کفر کا اعزاز نہ ہو، اس کا ہدیہ قبول کرنا جس سے دین پر اعتراض نہ ہو۔۔۔ حلال ہے۔"

Translation: Buying and selling, leasing and hiring, gifting and being gifted — all are permissible with a non-dhimmi under their respective conditions. For a valid religious benefit, giving him a gift in which no ritual of disbelief is honored, and accepting his gift that does not cause any objection to the receiver's Islam — is Halal.

(Fatawa Razaviyya, vol. 14, p. 421,
Raza Foundation, Lahore; excerpted)

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ تعالیٰ علیہ وآلہ وسلم

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