

AN EXAMINATION OF EMPLOYMENT OF A NON-MUSLIM IN ISLAMIC ORGANISATION

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ABSTRACT

The world is created in such a way that no one can completely exist independent of another especially when it comes earning a living. Thus, engagement in one employment or the other becomes inevitable. In view of the inability of the government to provide employment for all and sundry, private organisations sprung up to fill the large vacuum within their limited capacities with faith-based organisations not left out. The problem of job and employment discrimination thus ensued. Hence the topical debate whether a non-Muslim can be employed in an Islamic organizational setting. The study relies on the doctrinal method of legal research to examine the legal implication of Qur'an Chapter 4 verse 144 on employment of non-Muslims in an Islamic organizational setting. The study explores the general rules and exceptions pertaining to non-Muslim employments in an Islamic organization. The study finds that the positions of Islamic jurists founded on the Sunnah of Prophet Muhammad copiously supported employment of non-Muslims in Islamic organization with satisfaction of certain conditions precedent including observance of non-discrimination, meeting job requirements and qualifications, respecting religious beliefs of one another within the organizational setting and legal considerations. The study recommends active employments of non-Muslims in Islamic organisations as a way of showcasing the beauty of Shari'ah principles to the non-Muslims for proper inevitable human peaceful co-existence.

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Keywords: Legal Implication, Qur'an Chapter 4 Verse 144, Oath of Allegiance, Employment of Non-Muslims, Islamic Organizational Setting, Employee's Rights

I. INTRODUCTION

Work is a personal duty of every able-bodied individual in Shari'ah. But the personal circumstances of the individual and the prevailing conditions of society tend to have a bearing on this obligation. Work is basically an economic concept which is defined as physical or mental exertion by a human being that is made for generating economic gain, or for enhancing and developing an existing value.² To explain differently, '*amal* consist of self-exertion by a human being either individually or in collaboration with others in order to produce goods or render a particular service.³ Thus, '*Ulama* evaluate work on the familiar scale of Shari'ah values either as recommendable (*Mandub*) or obligatory (*Wajib*) on one hand or it may be neutral (*Mubah*) and *Makruh* (reprehensible) or forbidden (*haram*) on the other.

To work for a living is a duty if it is the only way to prevent dependency on others and begging, and it is only recommendable above the level of sufficiency.⁴ It is on this basis that this paper will examine the position of Islamic Law on the permissibility given to a Muslim to employ non-Muslim in a Muslim establishment vis-vis the condition for a Muslim to work in an organization where it is clear to him/her that the rules and Islamic work and ethics will not be followed. The paper will discuss the rights of Muslims to work in a non-Muslim organization first and later end the discussion on the provision of Quran 4 verse 144 vis-vis the rights of a non-Muslim to work in a Muslim organization.

²Al-Dughmi, Muhammad Rakan, *Al-Nazariyyat Al-Amm Al-Ghadhai min Manzur al-Islami. Amman* (Jordan): Yutlab min al-Mu'allif, 1408/1988, p63-64

³ Ibid

⁴ Ibid

II. CONCEPTUAL ANALYSIS

a. Meaning and Purport of Quran Chapter 4 Verse 144

It is important to make details analyses of the meaning of Qur'an chapter 4 verse 144 and explain the reason behind the revelation of the verse before going to the detailed discussion on the above topic which is legal implication of employing a non-Muslim in a Muslim organisation. The following is the English translation of Qur'an chapter 4, verse 144:

"O you who have believed, do not take disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?"⁵

This verse, is no doubt, one of the *Āyāt Ahkām* in the Holy Quran because it contains certain legal injunctions that are to be carried out by Muslims. It is an order from Allah that direct a Muslims not to engage in certain act and Muslims are abound to follow the dictate of Allah as contained in the Holy Quran

According to Ibn Kathir in his Tafsir, he explained that the verse makes a total prohibition of making a non-Muslim a true friend and confident. it is basically prohibition of Wilayah with the disbelievers. Allah forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them.⁶ He further corroborated this explanation with another verse of the Holy Quran where Allah says

Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself.

⁵ Ali, Abdullah Yusuf, *The Holy Quran, Text, Translation and Commentary*. Jeddah: Islamic Education Centre, n.d

⁶ Tafsir al-Quran al-Azim (also known as Tafsir Ibn Kathir) <https://www.alim.org/quran/tafsir/ibn-kathir/surah/4/144/>

meaning, He warns you against His punishment if you fall into what He has prohibited.⁷

This verse prohibits Muslims not to take disbelievers as allies or protectors over fellow believers. It emphasizes the importance of maintaining the unity and solidarity among the Muslim community (Ummah) and not forming alliances with those who oppose or undermine the faith. The verse implies that such actions could weaken the Muslim community and put them at a disadvantage against non-Muslim

It is to be noted that the provision of Quran Chapter 4 verse 45 make us to understand that Allah referred to those who believe in associating with non-Muslim or take them as friend instead of believer as hypocrites. And unless the person repents the punishment is hell fire.⁸

“Verily, the hypocrites will be in the lowest depths of the Fire”

The above quoted verse clarified and recognized the Muslim associating with non-Muslim as hypocrites and the punishment for hypocrites is hell fire unless the person repent and mend his/her way. Therefore, it is cleared from the above verse based on the explanation of Ibn Kathir that Allah forbidden a Muslim from associating with non-Muslim or take them as an ally against fellow Muslim.

According to Sheikh Abdullahi Muhammad Shisry⁹, in his explanation of the above verse, he stated that verse is basically one of the rulings of Allah where he forbids a Muslim from seeking benefit from non-Muslim in lieu of their Muslims brother, failure to follow this ruling is an evidence of given Allah’s right to punish those who disobey His ruling by taking non-believer an allies against Muslim¹⁰

As for the *Sababu Nuzuul* (occasion of revelation) of this verse, it is related to a specific historical context. According to some scholars, this verse was revealed in the aftermath of the Battle of *Uhud*, which took

⁷ Quran Chapter 3 verse 28

⁸ Tafsir al-Quran al-Azim (also known as Tafsir Ibn Kathir) (n 5)

⁹ Sheikh dr Abdullahi Muhammad Shisry *Almuhtashir fi Tafshin Quran kareem*;; Tasir Centre for Quranic Studies Pg 101

¹⁰ Ibid

place in the early years of Islam. During the battle, some Muslims had suffered casualties and were disheartened. Some hypocrites and weak-hearted individuals among the Muslim ranks had even considered forming alliances with the disbelievers of *Quraysh* in an attempt to seek protection or to mitigate their losses. This verse was revealed to address this situation and remind the believers of the importance of loyalty to their fellow Muslims.¹¹

In summary, the verse advises Muslims not to seek alliances with disbelievers over fellow believers and reminds them of the significance of maintaining unity within the Muslim community. It serves as guidance for Muslims in their relationships with non-Muslims and emphasizes the importance of faith and solidarity among believers. Therefore, employment of non-Muslim in lieu of a capable Muslim to do the job employed non-Muslim to do is total disobedient to Allah and act of hypocrite which punishment has been defined by Allah to be hell fire. Therefore, this paper will explain the permissibility given to a Muslim to employ non-Muslim to work for him vis-a vis Muslim working for in a non-Muslim organization without compromising the provision of Quran Chapter 4 verse 144

b. Muslims and non-Muslims

It is very important to explain further who are those people regarded as Muslims and non-Muslims within this context of this study. In the context of religion, people are generally categorized as either Muslims or non-Muslims based on their beliefs and adherence to Islam. Muslims are the individuals who adhere to the religion of Islam. To be considered a Muslim, a person typically believes in and practices all what the pillars and articles of faith under Shari'ah implicates as briefly explained below.

Belief in the Oneness of God (*Tawhid*): Muslims believe in the absolute oneness of Allah (God) and that there is no deity but Allah. The Quran contains guidance on who should call a person a Muslim or testify to their faith. One of the key verses that address this is found in Surah Al-Hujurat (Chapter 49), Verse 14.

¹¹ Ibn Kathir; *Tafsir al-Quran al-Azim* (also known as Tafsir Ibn Kathir). Cairo Dar al-Sha'b 1393/1973

"The Bedouins say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.¹²

Although the above verse was revealed because of some certain Bedouins who claims to have accepted Islam but only for them to come back to the Prophet (Peace be on him) with demands and compensation for them for accepting Islam.¹³ This does not imply all the desert Arabs but only a few particular groups of the Bedouins who had become Muslims, seeing the increasing power of Islam, thinking that they would not only remain safe from any attack by the Muslims but would also gain materially from the Islamic conquests. These people had not embraced Islam sincerely but had professed faith only verbally in order to be counted among the Muslims, and their inner state became exposed whenever they would come before the Prophet (peace be upon him) with different sorts of demands and would enumerate and mention their rights as if they had done him a great favor by accepting Islam¹⁴

This verse highlights that mere verbal claims of belief are not sufficient to be considered a true believer (Muslim). Faith must be deeply rooted in the heart and demonstrated through obedience to Allah and His Messenger (Prophet Muhammad, peace be upon him). It is important to understand that Islam places significance on sincere belief and action, and not just verbal declarations. True faith is a matter of the heart and is reflected in one's deeds and conduct. This verse reminds believers that it is Allah who ultimately knows what is in the hearts of individuals, and it is not for humans to judge the sincerity of another person's faith based solely on their words.

Belief in the Prophet hood of Muhammad, peace be upon him: Muslims believe that Muhammad is the final Prophet sent by Allah to guide humanity, and they follow his teachings as recorded in the Quran and

¹² Quran Chapter 49 verse 14

¹³ Ibn Kathir, *Tafsir al-Quran al-Azim* (also known as Tafsir Ibn Kathir). Cairo Dar al-Sha'b 1393/1973

¹⁴ ibid

Hadith (sayings and actions of the Prophet).¹⁵ This is also in line with the teaching of the above quoted of the verses of the Holy Quran. No one would be recognized as a Muslims unless he has firm belief in the oneness of Allah and belief that Prophet Muhammed, peace be upon him is the last messenger of Allah. Following the dictate of the holy Quran not enough to be called a Muslim one also needs to follow the Sunnah of prophet Muhammed, peace be upon him.

Observance of the Five Pillars of Islam: These include the declaration of faith (*Shahada*), prayer (*Salat*), fasting during Ramadan (*Sawm*), almsgiving (*Zakat*), and pilgrimage to Mecca (*Hajj*) for those who are physically and financially able.¹⁶

Adherence to Islamic ethics and morality: This includes following Islamic laws and principles in personal conduct, interactions with others, and daily life.¹⁷

Therefore, any person who practices the foregoing is a typical Muslim because he could be called the person who has willingly submitted to the will of Allah, the Law giver by showcasing the above highlighted features in their day-to-day endeavours.¹⁸

In discussing issues of the legality of non-Muslims' working for Muslims, it is necessary first to clarify who is regarded as the non-Muslim. A non-Muslim is generally known in Islamic law as *Al-Kāfir*.¹⁹ By a linguistic connotation, he is any person who is not a Muslim (i.e. *Ghair Al-Muslim*). By a simple description, he is any person who does not devote his religion to Allah through Islam.²⁰

¹⁵ Warren Larson; *Islam's 7 Articles of Faith*
<https://www.zwemercenter.com/guide/islams-seven-articles-of-faith/access> on 18/01/2024

¹⁶ Ibid

¹⁷ Karim. F. A (1939), *Al-Hudis Mishkat-ul Masabih*, The Book House, Lahore, Book II, p. 262

¹⁸ Warren Larson; *Islam's 7 Articles of Faith*
<https://www.zwemercenter.com/guide/islams-seven-articles-of-faith/access> on 18/01/2024

¹⁹ Abdullahi Bin Muhammad Nury Ad-Dayrshwah, "Legality of Waqf on a Non-Moslem *Mada Mash'uiyyah Al-Waqf 'Ala Ghair Al-Muslim*," AWQAF 6, no, 10 (2006): 18.

²⁰ Al-Jazairy, *Minhaj Al-Muslim*, 82.

Characteristically, a non-Muslim publicly dissociates himself from the religion of Islam and manifests another religion other than Islam or no religion at all.²¹ Politically, the Islamic State differentiates between two members of its territory. The first group refers to those that believe in the religion upon which the State is built and these are the Muslims (*AlMuslimün*); while those in the second group are those that do not believe in the official religion and they are the non-Muslims (*Ghair Muslimin*).²²

In categorising and identifying different sets of people regarded as non-Muslims, based on the nature of their relationship with Muslims and the Muslim land, two approaches have been adopted. These are as explained below in terms of their divisions into "First Categorisation" and "Second Categorisation" of the non-Muslims, respectively.

First Categorisation of the Non-Muslim

By the first categorisation of the non-Muslim, a *Kāfir* can either be *Harbiyyun*, *Murtadu* or *Ma 'āhid*.²³ These are clarified one after the other for necessary understanding of the categorisation of the non-Muslim with this approach.

The *Harbiy* is the non-Muslim whose country, city or community is in the state of war, enmity or hostility with the land of Muslims or the Muslim country or city.²⁴ By that situation, his country is regarded as *Dār Harb* in contradistinction from the Muslim land that is designated as *Dār Islam*.²⁵ For instance, the relationship of a non-Muslim from

²¹ This point is very important to distinguish the non-Muslim from the *Munafiqin* (the hypocrites) who manifests Islam as their religion, and by that they are also Muslims, but they are at heart and in conduct against the religion of Islam and the Muslims. The point is also made to equally distinguish the non-Muslim from the people of sects within the religion of Islam itself. For a study on some sects in Islam, see Hanaau Ahmad An-Nuhaas, *Al-Mukhtasaru-L-Mufeedu Fi Al-Firqi Islamiyyah* (Alexandra: Dār AlImaan, 2008).

²² Abu Al-A'ala Mawduudi, *Huquuq Ahla Dhimah Fi Dawlati Islamiyyah*, Second Edi (Bagdaad: Ad-Daar Sa'udiyyah Linashir Wa Tawzee'u, 1988), 9.

²³ *Ad-Dayrshwah*, "Legality of Waqf on a Non-Moslem - *Mada Mash'uiyyah Al-Waqf 'Ala Ghair AlMuslim*," 18.

²⁴ *Ibid*.

²⁵ For diverse views and conceptions of these two concepts, see Asutine Cline, "Dar Al-Harb v. Dar Al-Islam Peace, War and Politics," About.com, accessed December 10, 2016, <http://atheism.about.com/od/islamicextremism/a/daralharb.htm>; George Sadek, "International Relations under Islamic Law (Shari'a): Dar Al-Harb (House of

Israel with the Palestinian Muslim is that of the status of *Al-Harbiyyun* whereas a non-Muslim from far away Africa, like Nigeria, is not of that status to the same Palestinian.

The ***Murtadd*** is a matured and sane person who was once a Muslim, but who abandoned Islam by denying it either completely or by denying and rejecting just a very fundamental matter proclaimed and upheld by Islam such as prohibitions of fornication (*zinā*), interest (*ribā*) and drinking of alcohol (*shurb al-khamr*).²⁶ He may even abandon Islam for no religion at all, not necessarily that he abandons Islam for another religion.²⁷ This category of the non-Muslim is appropriately comparable with he who is known in English language as an "Apostate" while his act of abandoning the religion of Islam qualifies as "Apostasy"²⁸.

Even though apostasy (*riddah*) is popularly recognised as an offence that attracts death penalty in Islam²⁹ based on the hadith of the Prophet Muhammad (SAW)³⁰ stipulating that whoever abandons his religion should be killed,³¹ even still that a female Apostate (*Murtaddah*) is exempted from the capital punishment³² the legality and propriety of the capital punishment for the offence has still been queried vigorously in some quarters.³³ But all such arguments are outside the scope of this study. It suffices for the purposes of this research that the Apostate is

War) vs. Dar Al-Islam (House of Islam)" (UK: The Law Library of Congress, 2012), <https://www.loc.gov/law/help/islamic-law/international-relationsislamic-law.pdf>.

²⁶ Ad-Dayrshwah, "Legality of Waqf on a Non-Moslem - *Mada Mash'uiyyah Al-Waqf 'Ala Ghair Al-Muslim*," 18.

²⁷ Wahbah Zuhayly, *At-Tafseer Al-Muneer*, 2nd ed., vol. 6 (Damascus: Daar Al-Fiqr, 1998), 229—230.

²⁸ Mish, *Merriam Webster's Collegiate Dictionary*, 55.

²⁹ Abdullahi Saliu Ishola, "International Human Rights System and the Call for Abolition of Death Penalty: Why Is Islamic Law Not in Support?," in *4th International Conference on Human Rights Education: "Global Convergence and Local Practice"* (Taipei, Taiwan, 2013).

³⁰ SAW connotes *Salallahu Alaihi Wasalam* which is the statement expected to be pronounced when the name of the Prophet is mentioned as a mark of respect for him and in beseeching the blessings of Allah upon his soul. It means, "May the Blessings and Mercies of Allah Be upon Him".

³¹ Al-Hafiz Ibn Hajar *Al-Asqalany*, *Billugu Al-Marami Min Adilati Al-Ahkam*, Sixth Edit (Kuwait: Jam'iyah Ahyaha Al-Turath Al-Islamy, 2011), Hadith 1200, 463,

³² As-Safi, *Al-Awqaaf*, 489

³³ For instance, see the fierce arguments in Rahman S. A, *Punishment of Apostasy in Islam* (Kuala Lumpur: Other Press, 2006).

identified as a category of the non-Muslim under this first categorisation.

Although other religions also consider a convert from their religion to another religion, even to Islam, as an apostate,³⁴ the firm position of Islamic law is that conversion from one religion to any other religion other than from Islam to another religion cannot be regarded as apostasy (*irtidād*).³⁵ This is based on the Islamic rulings that all forms of non-beliefs or disbeliefs in the Religion of Islam are birds of the same feathers flocking together (*Al-Kufur Kuluhu Millatan Wahidah*).³⁶

The **Mu'ahad** is the category of non-Muslims whose country enters into a Covenant (*mu'ahadah*) or Reconciliation/Peace Pact (*sulh*) with the Muslim land or he who personally enters into a Peace Accord with the Muslims. This category of non-Muslims is equally called *Ahlu Al-A'hd* and they are also three types namely; *Ahl Dhimmah*; *Ahl Hudnah* or *Sulih*; and, *Ahl Aman*.³⁷

The *Ahl Dhimmah* is the category of non-Muslims living in *Dār al-Islam*, paying *jizyah* and having a deal of residency permit with the Muslims³⁸ They are part of those to be called minority citizens of the *Dār al-Islam* in the modern political sense based on their belongingness to that national territory.³⁹

The *Ahl Hudnah or Sulih* is the non-Muslim that enters into Peace Agreement with the Muslims on the terms that he shall be living on the

³⁴ For instance, in Hindu religion, "it is there stated, that on the death of an apostate from the Hindoo faith, his heirs, according to Hindoo law, will take all the property which he had at the time of his conversion and his subsequently acquired property would be governed as to its devolution by the law of his new religion", see Asaf A. A. Fyzee, Cases in the *Muhammadan Law of India, Pakistan and Bangladesh*, ed. Tahirm Ahmad, Second Edi (New Delhi: Oxford University Press, 2005), 37—38.

³⁵ As-Safī, *Al-Awqaaf*, 489

³⁶ Abi Bakr Ahmad Bin 'Ali Ar-Rpazy *Al-Jasaas, Ahkaam Al-Quran*, vol. 2 (Bairut: Daar Al-Kitaab Al-'Arabi, n.d.), 444; Majahid Maamun Diraaniyah, *Fatawah Ali Tontowv*, 2nd ed., vol. 2 (Jeddah: Daar Al-Munaarah, 2008), 50.

³⁷ Ad-Dayrshwah, "Legality of Waqf on a Non-Moslem - *Mada Mash'uiyyah Al-Waqf 'Ala Ghair Al-Muslim*," 18.

³⁸ *ibid*

³⁹ Mawduudi, *Huquuq Ahla Dhimah Fi Dawlati Islamiyyah*, 9—10.

Muslim land and shall be bound to restrain from waging war against the Muslims.⁴⁰

The *Ahl Amān* or *Al-Mustaminīn* are the categories of non-Muslims who are citizens of a warring land with the Muslim land and take permission to enter the Muslim land for one reason or the other.⁴¹ This class of the non-Muslims are in four categories, namely;

1. Government Emissaries or Representatives
2. Traders or Business People
3. Researchers that came to learn or research about Islam
4. Visitors or Tourists⁴²

Notwithstanding that their land is in war with the Muslim land, *Ahl Amān* must not be killed and they cannot be required to pay "personal tax poll" (*jizyah*) during their stays in the Muslim land under that status in view of the Entrance Permit they have received from the Muslim Authority.⁴³

Second Categorisation of the Non-Muslim.

In another approach, the non-Muslim is simply categorised into two namely; *Dhimiyyu* or *Ghair Dhimiyyi*.⁴⁴ This approach is premised firstly on the understanding and belief that, the simple traditionally accepted model of an Islamic community is one in which two levels of citizens of the Muslims and the protected non-Muslims (*ahl 'adl-dhimma*) co-exist.⁴⁵

The *Dhimiyyu* is a non-Muslim whose nationality, in the modern sense, is a Muslim country and he and his other non-Muslim citizens of the

⁴⁰ Ad-Dayrshwah, "Legality of Waqf on a Non-Moslem - *Mada Mash'uiyyah Al-Waqf 'Ala Ghair Al-Muslim*," 18.

⁴¹ Nurayman AbdulKareem Ahmad, *Ma 'amilah Ghair Muslimeen Fi Dawlati Islamiyyah* (Cairo: AlHayAtu Al-Musriyyah Al-'Aamah Li-l-Kitaab, 1996), 25. Ad-Dayrshwah, "Legality of Waqf on a Non-Moslem - *Mada Mash'uiyyah Al-Waqf 'Ala Ghair Al-Muslim*," 18.

⁴² Ibid

⁴³ Ibid

⁴⁴ Ibid., 19.

⁴⁵ Abdullah Saeed, "Rethinking Citizenship Rights of non-Muslims in an Islamic State: Rashid al-Ghannūshi's Contribution to the Evolving Debate," *Islam and Christian-Muslim Relations* 10, no. 3 (1999): 307,

Muslim State are collectively known as *Ahlu Dhimmah* (the People of Protection or the Protected People).⁴⁶ Thus *Ahlu Dhimmah* are the non-Muslim living permanently in the Muslim land; they are citizens of the Muslim country.⁴⁷ They therefore enjoy right of protection for their lives, properties and dignity and it is not lawful for anyone (Muslim individuals or government) to tamper with their peace and rights.⁴⁸ Although a distinct feature of this category of non-Muslims is that they are resident in the Muslim land as members of the State, however, in distinguishing them from other non-Muslims, who may still be resident in the Muslim land but are not regarded as *Ahlu Dhimmah* because such other non-Muslims cannot claim State protection as a right, such as the Apostates, they are also defined as the non-Muslims that enjoy the right of protection from the Muslims and the Muslim Government.⁴⁹ Thus, any non-Muslim who cannot claim state protection as a right is not *Ahlu Dhimmah*.

On another hand, the non-Muslims known as *Ghair Dhimiyyi* are regarded as having no right of protection to enjoy from the Muslims and the Muslim Government in relation to their lives, properties and dignity except upon special terms agreed upon to enjoy such rights.⁵⁰ Consequently, a non-Muslim of the status of a *Ghair Dhimiyyi* can be of four categories, namely;

1. *Muhārib*
2. *Murtadd*
3. *Mu'āhad*
4. *Musta'man*.⁵¹

⁴⁶ For a detailed study on the general regulating non-Muslims in Islamic Law, see Ibn Qayim AlJawziyyah, *Ahkaam Ahlu Dhimah*, 1st ed. (Bairut: Daar Ibn Hazm, 2008); Yusuf Qardawy, *Ghair Muslimeen Fil Mlljtami 'i Al-Islaam.v*, 4th ed. (Cairo: Maktabah Wahbah, 2005).

⁴⁷ Mawduudi, Huquuq *Ahla Dhimah Fi Dawlati Islamiyyah*, 13; Yusuf Qardawy, *Ghair Muslimeen Fil Mujtami'i Al-Islaamy*, 8; Ad-Dayrshwah, "Legality of Waqf on a Non-Moslem - *Mada Mash'uiyyah Al-Waqf 'Ala Ghair Al-Muslim*," 19.

⁴⁸ Ibid., 19.

⁴⁹ Yusuf Qardawy, *Ghair Muslimeen Fil Mlljtami 'i Al-Islaamy*, 8.

⁵⁰ Ad-Dayrshwah, "Legality of Waqf on a Non-Moslem - *Mada Mash'uiyyah Al-Waqf 'Ala Ghair Al-Muslim*," 19.

⁵¹ Ibid

Explanations on the above categories of the non-Muslims regarded as the *Ahlu Ghair Dhimmah* have earlier been given under the discussions of the First Categorisation of the Non-Muslims.⁵² Essentially, apart from the *Murtaddu* who may be a citizen resident in the Muslim land, all other categories are neither resident in the Muslim land nor do they affiliate with it as its citizens. Notably, once the status of *Ahlu Dhimmah* is conferred on a non-Muslim, he enjoys the status forever and cannot be conditional.

c. Islamic Organizations

It is important to discuss and explain what is Islamic organization or what organization can we regard as an Islamic organization within the context of the above topic. Islamic organization is an organization that based their affairs and conducts on Islamic ethics. That is an organization that is control their modus and operandi according to Islamic dictate. It may be a company that is dealing with production of Halal products or organization that is running their affairs based on the code and ethics of Islamic dictate. Islamic organizations vary in their missions, goals, and activities, so there is not a single "typical" Islamic organization that represents all of them.⁵² However, there are common themes and purposes that many Islamic organizations share. Here are some key notions associated with typical Islamic organizations:

Religious Education and Guidance: Many Islamic organizations are dedicated to providing religious education and guidance to Muslims. They may offer classes, seminars, and resources to help individuals learn about Islam, the Quran, Hadith, Islamic history, and jurisprudence.⁵³ Employment of non-Muslim to this type of organization may not be possible due to the nature of their aim and objectives. So this organization may advertise and put in their advert

⁵² Shariah Council for Islamic Affairs is a recognized general body of Islamic organization in Nigeria and regarded as overall Islamic organization. Their objective included but not limited to Promote Islamic solidarity through fostering brotherhood and cooperation among Muslims in Nigeria and other parts of the World. <https://nscia.com.ng/objectives-of-nscia/>

⁵³ *ibid*

that it is only open for Muslim alone. And this may not mean that they are biased to non-Muslim in their society.⁵⁴

Community Services: there are some Islamic organisations that often engage in charitable and community service activities.⁵⁵ This can include providing food assistance, medical care, education, and other forms of support to those in needs, both within the Muslim community and in the broader society. This type of organization can employ non-Muslim in their organization to serve as workers to this Muslim Organization. This is because the work or engagement here has nothing to do with religion or Islamic Guidance.⁵⁶

Worship and Prayer Facilities: Some Islamic organizations operate mosques or prayer centers where Muslims gather for daily prayers, Friday congregational prayers (Jumu'ah), and other religious activities. In this type of organization, only Muslims may be employed to carry out their activities.⁵⁷

Religious and Cultural Events: Islamic organizations may organize religious and cultural events, including *Eid* celebrations, lectures by

⁵⁴ Example of those organization established in Nigeria is *Al-Habibiyyah*. Established in 2003, *Al-Habibiyyah Islamic Society* is a nonprofit organization engaged in Islamic education and promotion of good governance. It works with Islamic scholars to infuse accountability messaging into their sermons, trainings, and radio and television programs, reaching millions of worshippers. In this project, Al-Habbibiyyah hosts a series of peace summits and radio and television programs to enlist citizens' understanding and support for peaceful conduct ahead of the 2023 general elections. Access on <https://www.macfound.org/grantee/al-habibiyyah-islamic-society-10114560/>

⁵⁵ Example of this is Jaiz Foundation. Jaiz foundation was established by Jaiz Bank Plc on the 2nd April, 2012 as a Charity and Development organization to manage certain types of incomes not recognized by the Bank (non-permissible incomes) or the ones classified as doubtful by the Bank's Advisory Council of Experts (ACE). However, other sources of income such as Zakat obligations, Endowments, Donations, Income from Investments and Grants, etc, are pursued and encouraged for the sustainability of the charity. Access on <https://jaizfoundation.org.ng/> 18/01/2024 at 4:48pm

⁵⁶ Ibid

⁵⁷ There are various organisations well known for this kind of operations in Nigerian and this include but not limited to the following organization *Nasfat*, *Qoreeb*, *Ansaru Deen*, *Izalat*, *Islamic Movement of Nigerian*, *MSSN*, *Darul Islam* etc. All these organizations are established to propagate religion of Islam and to educate people about religion of Islam. https://en.wikipedia.org/wiki/Category:Islamic_organizations_based_in_Nigeria

scholars, and cultural festivals to foster a sense of community and identity among Muslims.⁵⁸

Islamic Finance and Charity: Certain Islamic organizations are involved in Islamic finance, including managing charitable funds and investments in accordance with Islamic principles (Sharia-compliant finance).⁵⁹

It is thus important to note that the specific activities and priorities of Islamic organizations can vary widely based on their size, location, religious orientation (e.g., Sunni, Shia), and the needs of the communities they serve. Additionally, the regulatory and legal framework for Islamic organizations may differ from one country to another, which can influence their organizational structure and activities.⁶⁰

d. Inevitability of Working for a Living

The Qur'an speaks highly of a person who strives in order to seek the bounty of God.⁶¹ The Quran also refers to work as a means of earning a living in conjunction with the freedom of movement.

He it is who made the earth subservient to you; so traverse through its tracts and enjoy the sustenance which He has provided.⁶²

This bounty includes all means of livelihood. The special prayer that the Prophet taught and it is consequently recited by Muslims while stepping out of a mosque⁶³ is both a reminder of the value of work as well as exhortation to strive for one's sustenance. The ethics of Islam clearly counsel against begging, against being a parasitic living on the labours of other. The noble Sunnah also recorded for us a number of

⁵⁸ Ibid (n 55)

⁵⁹ Ibid (n 59)

⁶⁰ https://en.wikipedia.org/wiki/Category:Islamic_organizations_based_in_Nigeria.
Access on the 12/01/2024

⁶¹ Quran Chapter 9 verse 105

⁶² Quran Chapter 67 verse 15

⁶³“Allahumma inni as'aluka min fadilka (O God I beseech you to grant me of your bounty)

occasions in which man's economic endeavor were praised and economic resignation condemned.⁶⁴

It is in view of the above that Imam *Al-Ghazali* quoted the renowned Sage Luqman Al-Hakim to have impressed upon his son the value of earning one's livelihood through work (*al-kasb al-halal*). Luqman thus told his son: make yourself self-reliant and independent of others through honest work. This will certainly relieve you of poverty and enhance you in honour. No one has been afflicted with poverty until he became neglectful of the values of his faith, wisdom, and personal honour (*murū'ah*), but even a greater calamity befalls people when their outlook changes such that work itself is looked down upon.⁶⁵

Islam not only permits business but has given detailed instructions on the approved and disapproved varieties of business practices. The basic permissibility of business is thus augmented by practice legislation on the various models of commercial transactions including sale, leasing, loan, mortgage and partnership. The Qur'an also equates honest trading with acts of great spiritual distinction, just as it is equally forceful in its denunciation of exploitation, dishonest business practice and cheating.⁶⁶ Under Islamic law, one is not only expected to do a lawful work, he is also to do it perfectly, by carrying out the responsibilities of his work.⁶⁷ Where this is done it will only be equated and rewarded accordingly, just as a Muslim is rewarded in the Hereafter for worshipping Allah by performing prayer, fasting and the like. This is succinctly stated in the following tradition:

The honest merchant will be a companion of the Holy Prophet (SAW), the righteous men, and the Martyrs in the other world.⁶⁸

⁶⁴Ismail al-Faruqi, 'Is the Muslim Definanble,' in Khurshid Ahmad ed., *Islamic Perspective*, pg 188

⁶⁵ Al-Ghazali, Abu Hamid Muhammad, *Ihya' Ulum al-din*. Cairo: Isa al-Babi al-Halabi, 1975, with a commentary on it by Hafiz Zayn al-Din al-Iraqi entitled *Al-Mughni an Haml Al-Asfar fil Adfar fi Takhrij ma fil-Ihya min al-Akhbar* Beirut Dar al-Amanah, 1969

⁶⁶ *ibid*

⁶⁷ Khan, M.M (1976), *Sahih al-Bukhari*; Hilal Yayinlari, Ankara-Tukey, Vol. 7; p.202

⁶⁸Transmitted by Al-Trimidhi, as quoted by Qaradawi, (1984), *The Lawful and the Prohibited in Islam*, I.I.F.S.O., p 139

The Holy Prophet (SAW) exhorted Muslims to utilize the early morning in working and not to waste it in sleeping or idling as the early morning is the best time for fullest activities because therein man enjoys a fresh energy after having a sufficient night rest. In the Holy Qur'an, it is stated:

And (have We not) created you in pairs, and made your sleep for rest and made the night as a covering and made the day as a means of subsistence?⁶⁹

Above all, it is pertinent to note that working for a living and sustenance by mankind, whether Muslims or non-Muslims, is highly inevitable. And as such, in the process of search for employment, issue of employment of non-Muslims in Islamic organizations and vice-versa ensues.

III. Employment of Muslims in Non-Islamic Organisations

The question that is raised here is over permissibility for a Muslim to work and cooperate with a non-Islamic Authority. Many scholars have argued about this and some are of the opinion that it is permitted under Shariah for Muslims to work for non-Muslim if that work is not to contribute to the propagation of their religion like building of their temples and the likes.⁷⁰ The Muslim is allowed to be hired by a non-Muslim to perform a permissible action. But prohibited work must not be performed whether the employer is a Muslim or a non-Muslim.⁷¹ So the Muslim is allowed to be hired by a Christian to work for him. This must not include work where a Muslim is being subjugated to the Kafir in order for him to be humiliated. Rather it is the hiring of himself to another person, on a matter that is allowed, without belief in Islam being a condition for the employer or the employee.⁷² Ali (RA) hired himself to a Jew for drawing water for him at a wage of one date for every bucket of water, and he informed the Prophet (pbuh) about it, and He did not prohibit it. Also, because hiring is a contract of exchange

⁶⁹ Quran Chapter 78 verse 8-11

⁷⁰ Ibn Qayyim Al-Jawziyyah, *Ahkaam Ahlu Dhimah*, 1st ed. (Daar Ibn Hazm, Bairut, 2008); 199

⁷¹ 71 The Ruling of Hiring Non-Muslims <https://systemofislam.com/index.php/5-the-work-of-the-employee-worker/5-7-the-ruling-of-hiring-non-muslims.html> access on the 10/01/2024

⁷² Ibid

that does not include the humiliation of the Muslim. This is the opinion of Imam Hambali some of his scholars. They are of the opinion that it is not lawful for a Muslims to take employment from non-Muslim especially where the work is such a work that not befit Muslim or the work that will make the Muslim to propagate the religion of non-Muslim.⁷³ While Shafi'I and some of his disciples are not against Muslims takes employment from non- Muslims so far the employment would not affect his/religion and will not translate to propagate the religion of non-Muslims.⁷⁴

Ibn Taymiyyah has issued a similar fatwa when he was asked a question as to the permissibility of a Muslim's participation in a non-Islamic government.⁷⁵ He considered it permissible for a Muslim judge to serve in that capacity if he feels that his participation is likely to contribute to justice and bring benefit to the Muslims more than would be the case if non-Muslim were to be appointed to that position. The judge in question may remain in a position he had occupied, or take a fresh appointment. It is not only permissible but preferable for him to participate. This same analysis is extended to the case of legal executor (*wasi*) of orphans, the *waqf* administrator (*mutawali*) and the partner or employer in business partnership and the likes. If they know that they will be unable to serve in their respective capacities and the benefit that they will discontinue unless they paid a portion of the assets they manage to oppressive non-Muslim rulers, they may pay it and continue to secure the benefits (*maslaha*) which would be lost otherwise.⁷⁶

IV. Employment of Non-Muslims in Islamic Organisations

It is worth noting that the approach to employing non-Muslims in a Muslim organization can vary based on the organization's nature (religious institution, nonprofit, business), its mission, and the local, cultural and legal context.⁷⁷ The employment of non-Muslims in a

⁷³ Ibid

⁷⁴ Ibid

⁷⁵ Ibn Taymiyyah, Taqi al-Din Ahmad, *Majmu Fatwa Shayh al-Islam Ibn Tatmiyyah*, 2nd edn., Muhammad Abd al-Rahman b. Qosim (ed.). Riyadh: Dar al-Buhuth al-Ilmiyyah, 1398AH pg356

⁷⁶ Ibn Taymiyyah, Taqi al-Din Ahmad *Majmu Fatwa Shayh al-Islam Ibn Tatmiyyah*, 2nd edn., Muhammad Abd al-Rahman b. Qosim (ed.). Riyadh: Dar al-Buhuth al-Ilmiyyah, 1398AH pg356

⁷⁷ This has been explained earlier under meaning and nature of Islamic organisation

Muslim organization is a topic that can vary depending on the specific context, country, and legal framework involved. In general, it is important to consider some principles before engaging non-Muslim into Muslim organization among which is the principle of fairness, non-discrimination, and respect for religious diversity.⁷⁸ When addressing this issue, Islam permits a Muslim to employ non-Muslims and example of this can also be seen from Prophet Muhammed (Peace be on him) when he wanted to leave Mecca for Madinah. The prophet appointed non-Muslim as a tour guide and he paid that non-Muslim for his work.⁷⁹ And also on record that prophet hire The Prophet (pbuh) hired a Jew as a clerk, and another Jew as an interpreter.⁸⁰ Abu Bakr and ‘Umar hired Christians as accountants for the funds. As it is allowed for the Muslim to hire a non-Muslim.⁸¹

V. Legal Implication of Quran 4 Verse 144 on Employment of Non-Muslims by Islamic Organisations

Islamic Organization is a corporation that runs its business in line with Shari’ah code of conduct. In every business or organization, employment is inevitable as human labour is required to carry out tasks for the organization.⁸² As explained above, Islam doesn’t against the appointment of non –Muslims and Muslim too are allowed to work with non-Muslims if those work not going to affect his faith or propagation of other religion. However, it is advisable that in a matter of employment to an Islamic organization, the first set of people to be considered for employment to run the affairs of the organization should be a well knowledgeable Muslim experts and that will not only help the Muslims employed but also give a reward to the employer.

The issue to be discussed under this heading is permissibility of a Muslim to employ the services of non- Muslims to work in an Islamic

⁷⁸Ibid

⁷⁹ This contain in the work of Imam Ibn Qayyim Aljawasiyat; *Ahkam Ahal SHimat pg19* where it was explained in details that Muslim can hire non-Muslim to do some certain works for him and the journey of prophet Muhammed was used as an example to explained this

⁸⁰ The Ruling of Hiring Non-Muslims; <https://systemofislam.com/index.php/5-the-work-of-the-employee-worker/5-7-the-ruling-of-hiring-non-muslims.html> access on the 10/01/2024

⁸¹ ibid

⁸²M. H. Kamali, (n 35) – Note 35 is not M.H. Kamali rather it’s note 48. Are you referring to it or another source? Clarify.

Organization in reference to the provision of Qur'an chapter 4 verse 144. The verse states:

O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?⁸³

Literally, a Muslim is ordered against making alliance with a non-Muslim against a Muslim. They should not support infidels for the advancement of their religion, helping them against other Muslims.⁸⁴ This could be seen in several other verses of the holy Quran and prophetic traditions. This meaning however does not convey the deeper understanding of the concept of employing a non-Muslim to an Islamic organization.

Conceptually, scholars have given a fruitful understanding to the verse and other related verses to mean that Muslims are not to be friends to non-Muslims in faith (i.e. to encourage their religious belief and consciously or unconsciously agree with their faith), not to be friends to those who are hostile to Muslims and Islam.⁸⁵ However, relationship between Muslims and non-Muslims can be social or contractual. Relationship with non-Muslim in order to keep a peaceful co-existence is also permitted in Shari'ah. This could be seen in the life of the Prophet which was revealed that the Prophet did not prohibit relations with non-Muslim communities as long as they honored their agreements and were not at war with Islam. This was demonstrated by the Prophet Muhammad's truce with the Khuza'ah tribe on the day of the conquest of Mecca and seeking assistance from Safwan ibn Umayyah in the battle of Humayn against the Hawazin.⁸⁶

According to the conceptual meaning of the verse, the kinds of friendship that are forbidden include supporting them against Muslims, supporting them with words that justify their ways, and feeling proud of their ways. All of these are forms of the friendship that are forbidden

⁸³ Quran Chapter 4 Verse 144

⁸⁴ Abdollatif Ahmad Ramchahi, *The relationship of Muslim with non-Muslim based on the concept of Muwalat (loyalty) in the Qur'an: A contextual analytical study*, (2017) <http://www.researchgate.net/publication/318072202> accessed 14th June 2023

⁸⁵ Ibid

⁸⁶ Shaykh Saalih al-fawzaan, *Al-Muntaqa min Fataawa Al-Shaykh al-fawzaan*, Beirut: Dar al-Fikr, 1972 p.252

and that leads to apostasy from Islam.⁸⁷ The meaning and interpretation of Quran chapter 5 verse 51 also make further explanation of Quran chapter 4 verse 144 when Allah says:

And if any amongst you take them (as Awliyaa) friends and supporter, then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoer and unjust).

Understanding the provision of Quran chapter 4 verse 144 further and effort to make a distinction between taking a non-Muslim as an aide or supporter and employ them as a co-worker in an Islamic organization, it is important to state further that the verse is basically advising Muslims to be cautious about taking disbelievers as close allies or confidants, rather they should seek the company of fellow believers as they share the same faith and values. The verse emphasizes that it is important for Muslims to maintain their religious identity and not compromise their beliefs, as this would go against the teachings of Islam.⁸⁸

Furthermore, the verse suggests that forming alliances or close relationships with disbelievers can be harmful to Muslims in the long run, as it can compromise their faith, values, and overall identity as Muslims. The verse encourages Muslims to prioritize their allegiance to Allah (SWT) and the Muslim community over any other alliances or relationships.

However, Shari'ah allows Muslim to trade with Non-Muslim, import goods from non-Muslim countries, trade and share benefits with them and benefit from their experience.⁸⁹ There is no explicit or implicit prohibition of doing business or trade with non-Muslims based on the Qur'an or Sunnah. Nor was there such a policy put in place by the Right Guided companion of the Prophet after his demise. On the contrary, it was reported that Prophet Muhammed (SAW) bought food from Jews in Medina. Most farmers in Medina were Jews with whom Muslims and others did businesses with. Clothes imported into Medina at the time of the Prophet were mainly from Yemen, the people of which were predominantly Christians at that time. Muslims also had trade caravans

⁸⁷W. Al-Zahili, *Al-Tafsir Al-Munir*, Lebanon, Beirut: Dar al-Fikr, 1998, X, p.163

⁸⁸Ibid

⁸⁹Taqiuddin an-Nabhani, *The Economic System of Islam* (1997) <http://www.khilafa.com>; accessed on 14th July, 2023

to and from Syria, Abyssinia and many other places that were predominantly non-Muslims.⁹⁰

There is, therefore, no justifiable bases from Islamic teachings to conclude that trade and mutually beneficial transaction with people of other faith is prohibited for Muslims.

From the above, it shows that Islamic organization or Islamic establishment can employ a non-Muslim to carry out task that are within the kind of permissible works they can do. With regard the employer and employee, it is not a condition for either of them to be a Muslim. So a Muslim is allowed to hire a non-Muslim, by the evidence of the action of the Prophet and the consensus of the Sahaba that the hire of non-Muslims is allowed, including the works of the State.

It is also on record that Prophet Muhammed hired a Jew as clerk, and another Jew as an interpreter, and he hired a polytheist as a guide. Abu Bakr and Umar hired Christian as accountants for the funds. Ali (RA) hired himself to a Jew for drawing water for him at a wage of one date for every bucket of water, and he informed the Prophet Muhammad (PBUH) about it and he did not prohibit it.⁹¹ Although there are certain works that we cannot employ non-Muslims to do. Those works include but not limited to the following:

- i. Work which can be done by a Muslim and non-Muslim. If Muslim and non-Muslim are to be examined and employed for a job and both of them qualified to take the job, it would have rewarded if that job is given to a Muslim brother than giving that work to a non-Muslim. This would be in line with the provision of Quran Chapter 4 verse 144. This is because such work that can be done by a fellow Muslims. It is however important to note that if the available non-Muslim is more competent than the available Muslim for such work, it is desirable to employ a non-Muslim for such work.
- ii. Leading a congregation prayer. A Muslim is totally forbidden from hiring a non-Muslim to take the job of leading a congregation prayer no matter how knowledgeable the person might be. It is a condition that the person hired must be a

⁹⁰Ibid

⁹¹Ibid

Muslim. The same rules also extend to the work of adhan.⁹² Also performing of pilgrimage or leading to Mecca for the purpose of guiding them to perform pilgrimage, distribution of Zakat and teaching of Quran and Hadith. Because these are not legally valid except from a Muslim, so no one is hired to perform them except a Muslim. The reason in these actions is that they are not valid except from a Muslim. But if the works which are meant to bring us nearer to Allah are valid to be performed by non-Muslims, then it is valid to hire non-Muslims to do them.⁹³

The reason behind the revelation of the Quran chapter 4 verse 144 is to warn Muslims to desist from forming alliance with non-Muslim and desist from hypocritical idea. The verse explains the punishment available for Muslims engaged in hypocrisy. Basically, the verse is not basically about engaging non-Muslims to work for a non-Muslim. In fact, history had it that Ali (RA) worked for non-Muslim in Medina and was paid for it and prophet didn't object to it.⁹⁴

VI. Oath of Allegiance

Pledge of allegiance which is known as *Bay'an* in Arabic word. In Islamic terminology, is an oath of allegiance to a leader. It is known to have been practiced by Prophet Muhammad (pbuh). *Bay'ah* is sometimes taken under a written pact given on behalf of the subjects by leading members of the tribe with the understanding that as long as the leader abides by certain requirements towards his people, they are to maintain their allegiance to him.⁹⁵

The tradition of *bay'ah* can be traced back to the era of Prophet Muhammad (pbuh). From the beginning, *bay'ah* was taken by Muhammad as an oath of allegiance. Anybody who wanted to join the growing Islamic community did so by reciting the basic creed expressing faith in oneness of Allah and the Prophethood of Muhammad. However, this differed from the proclamation of faith

⁹² A person that used to call people to prayer

⁹³ Ibid (n.21)

⁹⁴ Tafsir al-Quran al-Azi (n.5)

⁹⁵ Bravmann, Meir Max (March 9, 2009). [The Spiritual Background of Early Islam: Studies in Ancient Arab Concepts](#). BRILL. ISBN 978-9004172005 – via Google Books

necessary to become an individual Muslim. In addition to this, Muhammad formally took *bay'ah* from the people and tribes. Through this formal act, they were absorbed by the community and showed willingness to obey Muhammad. The text of the oath varies in different traditions, but often contains the *Shahada* and prayers of repentance. The oath of Allegiance has the origin and support in the Holy Quran. However, it is to be noted that taken employment from non-Muslims different from given oath of allegiance to non-Muslims. Muslim working for non-Muslims need not to give oath of allegiance to non-Muslims because of working for them. What is between them is a pure contract and has to be treated like this. Any work that will make a Muslim to give allegiance to non-Muslims is forbidden. Muslims only give allegiance to Allah and Muhammed alone.

VI. Conclusion and Recommendation

It is settled from the above that all Muslims jurists are of the same opinion that Islam gave equal treatment for non-Muslim citizens with respect to employment. Islam treats non-Muslims who live peacefully among Muslims the same way as it treats Muslims and that the social support system of Islam, which is based on mutual cooperation (*taawun*) applies equally to all. There is no objection also for a Muslim to work under a non-Muslim and vice-versa. Qaradawi has similarly held that the basic principle of Sharia in the sphere of economic relations is equality between Muslims and non-Muslims. Non-Muslims Enjoy equal rights and also bear similar obligations to those of their Muslim compatriots. On the issue of Quran chapter 4 verse 104, it is clear that the verse is not related to the issue of employing non-Muslims to Muslim's establishment. Although the ruling of the verse can also apply to the ruling of employment of a non-Muslim in an Islamic organization where the sole aims is to propagate the religion of Islam or teaching of Muslim children. Therefore, employing a non-Muslim in that regard would definitely be against the ruling and provision of Quran Chapter 4 verse 144. The verse is basically advising Muslims to be cautious about taking disbelievers as close allies or confidants, rather they should seek the company of fellow believers as they share the same faith and values. The verse emphasizes that it is important for Muslims to maintain their religious identity and not compromise their beliefs, as this would go against the teachings of Islam.

Furthermore, the verse suggests that forming alliances or close relationships with disbelievers can be harmful to Muslims in the long run, as it can compromise their faith, values, and overall identity as Muslims. The verse encourages Muslims to prioritize their allegiance to Allah (SWT) and the Muslim community over any other alliances or relationships. It is hereby recommended that non-Muslim should be allowed to participate in an Islamic organizational setting vide employment especially where they meet the criteria for the job. This will be in line with the Sunnah of Prophet Muhammad and one of the ways to expose the beauty of Shari'ah to non-Muslims and the world at large.