

Bridging Hearts and Cultures: Embracing Interfaith Marriages in Islam

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Abstract

This research aims to explore interfaith marriages in Islam, specifically focusing on embracing such unions within the context of Islamic teachings. By employing a qualitative methodology, including a literature review of Islamic texts, scholarly articles, and legal documents, diverse perspectives on the subject are gathered. The findings indicate that interfaith marriages are not explicitly prohibited in Islam, but certain guidelines and conditions are prescribed to ensure the preservation of faith and harmonious relationships. Islamic law recognizes the validity of marriages with Ahli al-Kitab, granting rights and responsibilities to both parties. This study suggests that Islam provides a framework for embracing interfaith marriages through respect, understanding, and open communication. It emphasizes the importance of nurturing love, compassion, and shared values to bridge hearts and cultures in these unions, fostering unity and mutual growth within diverse religious contexts. The research sheds light on the potential for interfaith marriages to thrive within Islamic principles, promoting coexistence and harmony.

Keywords: Marriage, Interfaith, Islam, Ahali kitab, Islam's law, the holy Quran.

Introduction

Religion is a complicated and multidimensional human phenomenon that includes a variety of moral standards, activities, and religious beliefs (Levin and Vanderpool 1991; Hinnels 2005; Raj and Morpeth 2007; Hinde 2009; Murrell 2010; Lipner 2012; Haluza 2014; Islam 2023). It entails the worship of a higher power or powers and frequently includes a body of doctrines or teachings that help adherents comprehend the nature of reality, the meaning of life, and the fundamentals of ethical behavior. Prophet Muhammad established the monotheistic Abrahamic religion of Islam in the seventh century CE (Pridmore and Pasha 2004; Esposito 2010; Stroumsa 2015; Hawting 2017; Wunn et al. 2018; Lewis and Kaleem 2019; Islam and khatun 2023). It is founded on the conviction that Muhammad is the last prophet and that there is only one God (Allah). The Qur'an, which Muslims consider to be the word of God as revealed to Muhammad, contains all of Islam's teachings. Scripture is a term used to describe

sacred writings that have spiritual or theological value within a specific religious tradition (Lee 1998; Jansen 2012; Hassner 2013; Cook et al. 2018; Carpenter 2021; Khatun et al. 2023). These scriptures are regarded as authoritative and are frequently thought to have been inspired or revealed by God. They act as a source of doctrine, moral lessons, and direction for adherents of the respective faith. In Islamic theology, those who follow a monotheistic religion and have access to canonical scripture are referred to as "People of the Book," or *Ahli Kitab* (Denny 1975; Federspiel 1984; Ghanea 2008; Halil 2022; Khatun and Islam 2023). The word primarily refers to Jews and Christians from the perspective of Islam. A formal union between two people is often required for marriage, which is a social and legal institution that establishes the couple's status as spouses. It is a union that is sanctioned and acknowledged culturally, and it includes a range of rights, duties, and commitments (Eskridge 1993; Polikoff 1993; Card 1996; Scott 2000; Martin 2002; Giddens and Griffiths 2006; Makama 2013; Haeri 2014; Khatun et al. 2022).

A marriage between people who have diverse religious traditions or views is referred to as an interfaith marriage. It entails a dedication to fostering a harmonious union while honoring and navigating the spouses' various religious beliefs. Islamic religious marriage laws, regulations, and requirements are based on Islamic teachings and may alter slightly depending on the nation and cultural setting in which they are practiced. The Qur'an, which is the basic source of Islamic law, contains general instructions for marriage. Additional advice is drawn from hadith (Prophet Muhammad's sayings and deeds) and scholarly interpretations. *Nikah*, which is the colloquial name for Islamic marriage, is a solemn agreement between a man and a woman who are acknowledged as husband and wife in accordance with Islamic law. Islam generally permits marriage between a Muslim and a member of the *Ahl al-Kitab* (People of the Book), although there are several restrictions and requirements. Jews and Christians who own authorized scriptures are explicitly referred to as *Ahl al-Kitab* in Qur'an 2:62. Muslim women are not permitted to marry non-Muslim males, with the exception of those from the *Ahl al-Kitab*, according to Islamic teachings. However, Muslim men are permitted to marry Jewish or Christian women. The historical context and the belief that Muslim men have a duty to uphold the religious and cultural integrity of the family serve as the foundation for this distinction. For a number of reasons, it is necessary to conduct research on how Islam should view interfaith unions. It explores ways to foster harmony and understanding within such marriages, considers the effects on children's upbringing and identity formation, and offers guidance for Muslim communities and religious leaders in supporting and accommodating interfaith couples. It also sheds light on the difficulties interfaith couples face. This study promotes diversity, increases social cohesiveness, and adds to the larger conversation on religious tolerance and cooperation in multicultural communities.

Promoter of Islam

Islam was introduced during the time of the first man and prophet Adam (A.S.) (Hassan 1987; Hassan 1991; Kvam et al. 1999; Wheeler 2002). In each era, Islam was improved by the reformation of the later prophets. Religion has been further refined in keeping with the education and culture of the people. Prophets and messengers preached it in different regions. But many believe that Muhammad (S.M.) is the originator of this religion (Nigosian 2004). However, according to Muslims, he is not the originator of this religion but the last and final Messenger (prophet) sent by Allah (Alam 2021). It was revised and perfected during his tenure. Since Hazrat Muhammad (S.M.) was the last and world prophet, the religion was perfected during his time; the earlier Shari'ah was considered invalid due to its imperfection; hence, Hazrat Muhammad (S.M.) is called the originator of perfect *deen* (religion) Islam. Muslims number approximately 1.8 billion in the world today and are the world's largest religious group (Jones 2006; Grim and Hsu 2011; Abu 2013; Koehrsen 2021; Islam and Khatun 2023). Muslims live all over the world, especially in the Middle East, North Africa, South Asia, East Africa, West Africa, Central Asia, Southeast Asia, and Eastern Europe (Eickelman 1981; Westerlund and Svanberg 1999; Hafez 2002; Park 2005). Muslims in Arab countries make up only 20 percent of the total Muslim population (Demirguc et al. 2013). Islam is the second largest religion in several Balkan countries, including the United Kingdom (Norris 1993; Oktem 2010).

Marriage in Islam

Islam is a divine and perfect religion. Marriage is encouraged in Islam. Marriage is the union of two souls for love and the union of two bodies for the validation and procreation of children. Marriage is the bond of the Sariah by which husband and wife may enjoy each other in peace, and the progeny is saved and the woman is protected from the harm of every harmer. Marriage is called a social and sacred contract in the Qur'an as *Misakan Galiya*. Through this natural, lawful, and lawful union of man and woman, the earth began the human race. The purpose of marriage is to establish peace in society and individual life, to establish purity of mind and thought, and not just to satisfy sexual needs. Marriage is the contract by which physical relations between the husband and the wife become legal (Herlic and Isaacs 1922). Allah Almighty says in Surah *al Nisa*, "Marry women among you whom you like, two, three, or four". On the authority of Anas Ibn Malik (R.A.), he said, "Three men came to the house of the Prophet (S.M.) and asked his wives about the worship of the Prophet (S.M.). Then when they were told, they thought it was little and said, "The Prophet (S.M.) from where we are, all the sins before and after it, are forgiven. So one of them said, I will always pray at night. The other said, I will always fast during the day and never give up. Finally, he

said, I will always abstain from the company of women. I will never marry. Then the Prophet (S.M.) came and said, "Are you the ones who say this? By Allah! I fear Allah more than you, and the majority of you are Allah-fearing. But I fast and breakfast, I pray and sleep, and I have married women. So whoever does something contrary to my Sunnah, he is not of me."

Marriage order, vows, mystery, condition and rules

There are five areas of marriage commandments, such as *Mubah*: One who has no sexual appetite, like the sick, elderly, etc (Masud 2009). *Sunnah*: Marriage is Sunnah for one who has a sexual appetite and is not afraid of indulging in illegal intercourse because there is good in it for both men and women (Uddin 2006). *Makrooh*: The marriage of a rich and elderly person when the basic purpose of marriage has been defeated. *Wajib*: Marriage is *wajib* for a person who is likely to commit adultery if he does not marry. *Haram*: In case of war the newly married couple will intend to preserve their sons and daughters from indulging in sacred and haram acts through marriage. As a result, their marriage became *sadaqa*. "There are two basic pillars of marriage. The proposal, which is expressed through the guardian or someone else in his place receiving it, which is received by the husband or someone else on his behalf. Marriage creates a virtuous environment, a harmonious society, and strengthens family ties. Charitable preservation and mutual love expand the strong state. Fatherhood and motherhood are satisfied, which is increased by the presence of children. Through the formation of the stepfamily, which organizes the position of society, the husband works hard to earn and support the wife, who manages the family, controls the livelihood, and rears the children. Islam did not introduce polygamy. It was already on. Islam has restricted polygamy by imposing certain strict conditions (Ayub 2022). However, polygamy is not a mandatory or prescribed act in Islam; it is only an opportunity in certain circumstances. In this regard, the Quran mentions: "If you fear that you will not be able to do justice to the orphans, marry two, three, or four of the women you like; and if you fear that you will not be able to do justice, then marry one or your slave girl. It is more likely not to be biased. "A maximum four marriages are allowed in Islam. But a second marriage is not permitted if one marries a second wife for the purpose of misbehaving. Multiple marriages are conditional. Allah says: "You will never be able to treat your wives equally, no matter how much you wish. But do not lean completely on one of them and leave the other hanging. If you correct yourselves and take heed, surely Allah is oft-forgiving and most merciful." Islam has not allowed the four disputes according to the will of men, but it has not made them necessary, even if they have been allowed under special conditions. Allah has forbidden polygamy among his own relatives. For example, it is forbidden to marry two sisters together. Similar cousins and aunts are not allowed to marry together. Allah says, Meaning: To

unite two sisters in addition to what is past. Considerable disagreement is observed among the imams regarding the conditions of marriage. For example, according to Imam Abu Hanifa (RA), there are three conditions for marriage. Namely: correctness of marriage and acceptance, identification of husband and wife; and presence of witnesses. Imam Shafi'i (RA) said there are four conditions for marriage. Namely, *Ijab* and *Qabul* are correct, *Wali* is specific, husband and wife are specific, and witnesses are present. Imam Ahmad Ibn Hanbal (RA) said there are four conditions for marriage. Namely: specifying husband and wife; having jurisdiction and consent of sons and daughters; having guardians; and having witnesses. Imam Malik (RA) said, "Each *Rukan* of the *Rukans* of Marriage requires the conditions of marriage." It is clear from the statements of the Imams that the conditions of marriage are as follows: the bride and groom must be specified, the consent of both the bride and groom must be obtained, marriage is not pure without *Ali* and *Ijab*, and acceptance is correct. *Ijab* Acceptance of marriage is the main and basic condition of marriage (Fauzi 2019). Either party can make an offer in which the offeror's statement is called acceptance and consent is accepted. According to Muslim law, marriage is a civil contract (Yilmaz 2002). There is not much formality to be observed here. Like any other contract, it has two parties. Marriage is consummated if one party proposes marriage in the presence of witnesses and the other party accepts it. *Mahor* or dowry is only obligatory in Muslim marriages, and it is Sunnah to perform *alimah* (groom's party) at the groom's house after the wedding (Mukadam et al. 2010; Boe 2018). The Prophet (S.M.) used to say some things necessary to complete the marriage after delivering the marriage sermon." So after reading the *khutbah*, the father or guardian of the bridegroom or someone else in their presence will say in front of the bridegroom in the presence of two witnesses, "My girl supposes a name to agree for marry; you take her as your wife. Then he will listen to the girl's guardian and two witnesses and say, I accepted. It is good to be like this three times.

Interfaith Marriage in Islam and Ahli kitab

Marriage is an integral part of human life. It has considerable importance in the religious life of Muslims. Its precise boundaries are drawn with great importance in the Qur'an and Hadith. There is no way to look at it with a careless eye. *Ahl al-Kitab* will be discussed before the discussion on Muslim marriage with *Ahl al-Kitab* and polytheists. Allah says, 'those who had a heavenly book brought by the previous prophets, no matter how distorted it was, they followed it; they are called people of the book'. Both *Ahl al-Kitab* and *Mushrik* groups are involved in *Kufri* activities, but the two groups are called by two different names. Those who were not followers of any prophet and did not accept or follow any heavenly book are polytheists. In many places in the Qur'an, the issue of shirk among the people of the book is mentioned. As is said of the Christians

(Nazarenes), they say that Allah is one of the three gods (Griffith 2012). The title bestowed upon the Messiah extends beyond earthly realms, as they are reverently referred to as both God and the cherished Son of the Divine (Fitzmyer 1993; Collins and Collins 2008; Ferda 2014). The Jews call the *Uzairs* the Sons of God (El-Droubie 1977; Carre 2003; Noorhidayati et al. 2022). But despite this, nowhere in the Qur'an is the term *mushrik* used for them given by the two words Jews and Christians. Because they believed in the original *Tawheed* religion, they gradually indulged in shirk. Allah has made it clear in the Holy Qur'an that the People of the Book are also Muslims, and their religion is Islam. Allah said: "Those whom we gave the book to before believe in it (the Qur'an)". This does not mean that all people of the Book (Jews and Christians) believe in it. Rather, the events that happened when this surah was revealed are actually pointed out here. This is meant to shame the people of Makkah by showing them that you are rejecting the healing that has come to your own homes. But people from distant lands are hearing about it, realizing its value, and benefiting from it. For example, at that time, the people of *Habsha* and *Yasrib* came and accepted Islam by swearing allegiance to the Prophet of Allah (S.M.) (Amin). Allah Almighty says, when it is recited to them, they say, we believe in it; surely it is the truth from our Lord. We were surrenders before. This makes it clear that even before this; we had obeyed the prophets and the Divine Book. So we had no other religion except Islam. And now we have accepted the Prophet, who brought the Book from Allah. So basically, our religion has not changed. Rather, as we were Muslims before, we are still Muslims. These profound truths illuminate the fact that the faith introduced by the final Prophet Muhammad (S.M.) is not confined solely to the appellation "Islam," nor does the term "Muslim" exclusively pertain to the followers of this esteemed Prophet (S.M.). Instead, Islam has perennially represented the spiritual path embraced by all the messengers, and throughout history, their devoted adherent's encompassed people of diverse eras. Beginning with the revered Adam (A.S.), the first human and prophet, and continuing until the advent of the last prophet and messenger, Hazrat Muhammad (S.M.), all the prophetic figures diligently propagated the essence of Islam. By divinely disseminating His divine message through the last Prophet and Messenger, Hazrat Muhammad (S.M.), Allah has imparted His comprehensive way of life, known as Islam. Therefore, an essential tenet of faith entails unwavering belief in the unadulterated Islamic teachings conveyed by all preceding prophets as well as those to come in the future. It is only in the event that Muslims reject a genuine prophet who emerges subsequently that they would deviate from the path of faith, rendering themselves disbelievers. However, for those who wholeheartedly embraced the earlier Prophet and eagerly await the arrival of the subsequent Prophet, there is no fragmentation within the fabric of Islam. Having been Muslims before and continuing to be so, they remain steadfast in their devotion to the faith. Indeed, the Holy Quran eloquently underscores this profound reality not merely in a singular verse but through numerous passages. The Quran unequivocally

declares that the authentic religion, the one characterized by submission to Allah, is exclusively Islam. Apart from the divine plan that Allah established in His vast creation, no other religion or creed can exist. This pristine religion was conveyed by the prophets, who were sent to guide humanity from the very inception of existence. These Prophets, exemplifying their unwavering commitment, remained devout Muslims themselves and consistently enjoined their followers to embrace Islam, adhering to the divine ordinances decreed by Allah through Prophet Hood. Allah says in surah al *Baqarah*:

“When his Lord said to him, become a Muslim; he is black, I became a Muslim for the sake of Allah, Lord of the worlds. And Abraham bequeathed this to his children, and Jacob, O my children! Allah has chosen this religion for you. So never die without becoming a Muslim. Were you present when the time of Yakub's death came, when he asked his sons, "Who will you worship after my death? They replied, we will worship your God and the God of your forefathers Abraham, Isaac, and Ishmael, accepting Him as one God. And we are loyal to him as Muslims.”

Ibrahim (A.S.) was not a Jew, nor a Christian, but a true Muslim (Bowman 1963; Firestone 1990; Vogelaar 1996; Wessels 2002; Kildoo 2022). Hazrat Ibrahim (A.S.) and Hazrat Ismail (A.S.) prayed like this, our Lord! Make us your Muslims (submissive) and create from our progeny an *Ummah* that will be your submissive (Muslims). Hazrat Yusuf (A.S.) offered to the Almighty Lord and said, "Make me die as a Muslim and make me join the righteous. Hazrat Musa (A.S.) said to his own people, O my nation! If you believe in Allah, then put your trust in Him if you are Muslims'. The original religion of *Bani Israel* was not Judaism but Islam. Friends and foes all knew this. So the last words that Pharaoh said as he drowned in the sea were, I accept that there is no god but Him in whom the *Bani Isra'il* believes, and I belong to the Muslims (Halverson et al. 2011). Islam was also the religion of all the prophets of *Bani Israel*. Allah says, 'I sent down the Torah, in which was guidance and light, according to which the Prophets who were Muslims used to judge the affairs of those who became Jews. This was the religion of Hazrat Jesus (A.S.) and his apostles (companions). Allah says, "As a We sent revelation to the apostles who believe in me and My Messenger. Then they said, we believe and bear witness that we are Muslims. The true religion that has come from Allah is not Christianity, Musaism, or Muhammadism, but the bowing of the head of obedience before the decree of Allah that comes through the prophets and the heavenly books, and this principle is the servant of Allah wherever and whenever. Adopted, he became a follower of the same universal, original, and eternal truth. That truth is Islam. For those who have accepted this *deen* with proper awareness and sincerity, accepting Jesus after Moses and Muhammad (S.M.) after Jesus will not be a change of religion; rather, it will be a natural and inevitable act of following the true and original religion. Those who

unknowingly entered into the *Ummah of Ambiya* (A.S.) or were born into their fold and for whom national and tribal selfishness became the real religion remained Jews and Christians, and the last Prophet and Messenger, Hazrat Muhammad (S.M.), has broken the pot in the market of their stupidity and ignorance. Because they rejected the last prophet of Allah. And by doing this, they not only rejected their future Muslims, but by their actions, they proved that they were not actually Muslims in the past; they were merely admirers of the personality of a prophet or a few prophets. The blind imitation of the elusive father-grandfather was turned into a religious ritual. Subsequently, a considerable number among the People of the Book came to acknowledge the absolute Oneness of Allah, yet regrettably, they did not embrace faith in the final Prophet Muhammad (S.M.) nor acknowledge the divine revelation encapsulated in the Holy Quran, which was bestowed upon the Prophet (S.M.). Consequently, they find themselves astray and subject to divine condemnation. By rejecting Islam, they place themselves outside the fold of Muslims, thereby denying the truth, perpetrating oppression, defying the commandments of Allah, and categorizing themselves as disbelievers. And that is why Allah has forbidden the believers in the Holy Quran not to have friendly relations with the People of the Book. Almighty Allah says, "O believers! Do not take Jews and Christians as friends. They are friends with each other. Whoever among you befriends them, he belongs to them. Allah does not guide wrongdoers". So is the customs of ordinary non-Muslims, Jews, and Christians. They maintain deep friendships within their own community; it does not establish such relations with Muslims. After that, if a Muslim disobeys this order and establishes deep friendly relations with a Jew or a Christian, then he deserves to be considered a member of that community in the eyes of Islam. Ibn Jarir (RA) narrated the speech of Ikrama (RA); this verse was revealed in the context of a special event. The fact is: Upon his arrival in Madinah, the Prophet (S.M.) signed an agreement with the surrounding Jews and Christians that they would not fight against the Muslims themselves but would stand shoulder to shoulder with the Muslims to resist the invaders. Likewise, the Muslims would not fight against them and would not help any outsider, but would resist the invader. For some time, this agreement was in force on both sides, but the Jews, due to their natural crookedness and hatred of Islam, could not abide by this agreement for long and conspired against the Muslims with the polytheists of Mecca and wrote letters inviting them to their fortresses. Rasulullah (S.M.) came to know about this conspiracy by Hazrat Jibreel (A.S.) and sent a *Mujahid* force against them. These Jews of *Bani Qurayza* were, on the one hand, conspiring with the polytheists and, on the other hand, infiltrating the ranks of the Muslims and making treaties of friendship with many Muslims. Thus engaged in espionage for the polytheists against the Muslims. For this reason, the discussion of *Ayaat* was revealed, and Muslims were forbidden to establish deep friendships with Jews and Christians. Allah says – "O believers! Do not take as your friends those from among the People of the Book before you who made your

religion a matter of ridicule and laughter and other disbelievers. Fear Allah if you are believers." And "Say to them, 'O People of the Book! The only reason for your anger towards us is that we believe in Allah and in the religion that has been revealed to us and that which was revealed before us. And most of you are disobedient". And again "If these people of the Book had believed (instead of rebelling) and followed the path of fearing God, I would have expiated them from their sins and admitted them to a paradise full of blessings. Oh, if only they had established the *Torah*, the *Injeel*, and the other books that were sent down to them from their Lord! Then sustenance for them would have been showered from above and also raised from below. Some of them are righteous, but most of them are very evil."

If the Jews and Christians were based on the true teachings quoted from Allah and the Prophets in the scriptures, then undo At the time of their emergence, they were found to be a just and truthful party (Spencer 2006). In this case, they could see the same light in the Holy Qur'an that was found in the previous books. In this situation, there was no question of changing their religion to obey the Prophet (S.M.); rather, they could have moved forward as followers of Muhammad (S.M.) as a continuation of the path they were on. But they did not do that; rather, they disobeyed. Hence, they have been termed misguided in history. The Jews and Christians did not believe in the last prophet Muhammad (S.M.) and did not believe in the Holy Qur'an (Ghafur et al. 2019; Akhtar and Rahman 2016). Almighty Allah says, "O People of the Book! My messenger has come to you to clarify the real truth after the chain of messengers has been closed for a long time. So that you may not say that there has come to us neither a bearer of good news nor a warner. So, now there has come to you a bearer of glad tidings and also a warner. Prophet Muhammad (S.M.) is called a clear proof. Yet the Jews and Christians did not believe in the last Prophet Muhammad (PBUH) and did not believe in the Holy Qur'an. Almighty Allah says that although He repeatedly called them in this regard, they remained disobedient. He said this is the Book of Allah; there is no doubt about it. This is guidance for the *Muttaqis*, who believe in the unseen, establish prayer, and seek the *rizik* that we have given them. And believe in the Book that was revealed to you (i.e., the Qur'an) and the Book that was revealed before you, and believe in the Hereafter. Surah *Al-Bayenah* of the Holy Qur'an was revealed primarily to identify the People of the Book and the polytheists, to describe them, and to point out the misguidance of the People of the Book. It is clearly stated in the Surah that those who refuse to accept the people of the book and the idolaters of the Messenger of Allah (S.M.) are the worst of creation. Their punishment is eternal hell. But today's people of the book have rejected the last prophet of Allah, Muhammad (S.M.). As Christians are three believers in Allah, The Jews worship the last Prophet and Messenger Muhammad (S.M.) in the world, but love for the last Prophet Muhammad (S.M.) is one of the conditions of faith. 'Those who disbelieve among the People of the Book and the

polytheists will surely abide in the Fire of Hell. *Kufri* here means refusing to accept Allah's Prophet (S.M.). That is, from among the polytheists and people of the book who disobeyed the Prophet after receiving his prophethood, Allah says: "Their illustration is that rain is falling from the sky in torrents. He is accompanied by Oscar clouds, thunder, and lightning. Hearing the sound of thunder, they put their fingers in their ears in anticipation of their own deaths. Allah surrounds the deniers of this truth from all sides. Their condition is such that the lightning will soon take away their sight. When they perceive a little light, they move a little in it, and when darkness falls upon them, they stop. If Allah had willed, He could have completely taken away their hearing and sight. Surely He is powerful over everything". People of the Book believed in their book. But did not believe in the last prophet of God, Muhammad (PBUH). They did not even believe in the Holy Quran. That is why they are unjust and disobedient to Allah. One thing becomes clear here: just as the earlier *AsmaniKitab* ceased to be effective after the revelation of the last Prophet Muhammad (S.M.), similarly, the earlier Prophet's activities ceased after the arrival of the new Prophet. Which is essentially suspended? The People of the Book who believed in the Oneness of Allah as the *ummah* of the previous Prophet, similarly the last Prophet Muhammad (S.M.), believe in it and have firm faith in the Holy Qur'an, and their religion of Islam continues. But they have no authority to call themselves Muslims or to call their religion Islam by denying the Messenger of Allah (S.M.) and the Holy Quran. Likewise, whether the scriptures of these people in the book are in their original state or not is not a matter of circumstance. Although their scriptures were original, the earlier scriptures ceased to be effective after the revelation of the Holy Qur'an. However, the provisions of the previous book that are similar to the provisions of the Qur'an will be considered to be included in the Qur'an.

Ahli Kitab means any religion?

People of the Book are called *Tawheed*, or believers in unity, in Bengali, and are called "*Muwaihid*" in Arabic and Unitarian in English. *Ahli Kitab'* is the followers of Judaism and Christianity (Muntaqo 2020). Allah says, back you say, The Book was revealed only to two communities before us. It should be noted that those who believe and act according to the Torah, Jabur, and Injil, besides the previous unaltered *Asmani Kitaab*, are also called *Ahl al-Kitab*. Those who fully believe in the *Tawheed*, or oneness, of Allah Almighty and have pure belief in the Prophet and Messenger of Allah Almighty. And does not commit any kind of shirk. About the People of the Book of Allah Almighty said: "O Messenger! You say, O People of the Book! Come to one thing, which is the same between us and you, that we will worship none but Allah, the Most High, and we will not associate anything with Him, and we will not take anyone as Lord except Allah, the Most High. Then, if they do not accept, you should say that you bear witness that

we are Muslims."The followers of two religions are called the "People of the *Ahli Kitab*. Jewish Community: Those who are the Ummah of Hazrat Musa (A.S.) to whom the Holy Torah Sharif was revealed (Al-Bakri, 1979; Malik, 2022). Therefore, if they are Jews, they should not believe in Hazrat Ujair (A.S.) as the son of Khalik Malik Rab, the Most High, but as the Prophet of Khalik Malik Rab, the Most High. And he who believes in Hazrat Musa (A.S.) as the prophet and messenger of the Almighty God and who knows the Almighty God as one. Christian Community: Those who follow Prophet Jesus (AS). To whom the Holy *Injil Sharif* has been revealed. So they should not believe in the Trinity. That is, not believing in Hazrat Isa (A.S.) as the son of Almighty God and Hazrat Maryam (A.S.) as the wife of Almighty God. Rather, they believe in Prophet Jesus (A.S.) as the prophet and messenger of God Almighty, believe in Hazrat Maryam (A.S.) as God's wife, and know God Almighty as one.

Are the people of the book currently infidels?

Jews and Christians are called "people of the book." Because Allah revealed the book to both of them. First, he revealed the Torah to Moses (A.S.) and, second, the Injeel to Jesus (A.S.) (Najman 1999; Sanders 2001; Stemberger 2003; Fraade 2012; Wright 2013; Narde 2018; Paul 2022). According to everyone's consensus, they are infidels and polytheists like the worshipers of the sun, moon, and stars. Allah Almighty has considered them polytheists and infidels. He said: "The Jews say Uzair is the son of God, and the Christians say the Messiah is the son of God. It's just their word of mouth. They are speaking like those who disbelieved before them. God destroy them; they are going in the opposite direction! They have made their own scholars-priests their lords and the Messiah, son of Mary, instead of Allah. But they were commanded only that they should worship only one God, besides whom there is no (true) God; He is pure to be set apart from them". Allah says, Indeed, they are disbelievers (*kafir*) who say that Allah is the Messiah born of Mary. Allah said again: "(O Messenger!) You say, O People of the Book! Come to one thing, which is the same between us and you, that we will worship none but Allah, the Most High, and associate nothing with Him, and we will not take anyone as Lord but Allah, the Most High. Then, if they do not accept, you say that you bear witness that we are Muslims". Allah also says: "O People of the Book! Do not exaggerate about religion, and do not say anything but the truth about Allah. Jesus, the son of Mary, is the Messenger of God, and His message, which He sent to Mary, is His command. So believe in Allah and His Messengers and do not say, 'Three!' Abstain; it will be good for you. Allah is the only God; peace be upon Him. He is pure from it. All that is in the heavens and all that is on the earth belong to Allah; God is sufficient in the law of action."

Provisions for marrying Ahli Kitabee girls

Ahli-Kitabi girls can be married off to most *Ahl al-Ilam*. Allah says: "And the believing women of good character and those of you who were given the Book have been made lawful for you before. If you give them dowry for marriage, not for open adultery or for taking a secret lover, if one rejects faith, his actions will be fruitless, and he will be among the losers in the hereafter. They will be righteous, not adulterers or concubines, and believing righteous women and those who have been given the book before you". Free or slave, all kinds of people in the book should be killed. There is a difference of opinion among the *mufassirs* in this regard. First: A group of *Salaf* has written the meaning of all. Some have said that the people of the *Kitab* here mean the Israelites. This is the opinion of Imam Shafi (R.A.).

Marriage of a Muslim woman to a non-Muslim man is illegal

Muslim women can only marry Muslim men. It is a clear command of Sharia. So it is not right to marry a Muslim woman to a non-Muslim man. In the Holy Qur'an, Allah prohibits this. He said: "And do not marry Muslim women to polytheist men until they believe. Surely a believing slave is better than a polytheist, even if he charms you. They call you to hell. And Allah calls to heaven and forgiveness through his commands. He makes clear His decrees for mankind. So that they accept advice". Allah says again: "O believers! When believing women migrate to you, test them, for Allah knows best about their true faith. Then you know them as believers, but do not return them to the disbelievers. Believing women are not lawful for infidels. And the infidels are not halal for them either". Ibn Kasir said in the explanation of the said verse, the word of Allah: "Believing women are not lawful for the disbelievers. And the infidels are also not halal for them. By this verse, Muslim women are prohibited for polytheists. Imam Abdur Razzaq Chanani (RA), the respected teacher of Imam Bukhari (RA), mentioned, "On the authority of Hazrat Abu Jubair (R.A.), he said, I heard Hazrat Jaber (R.A.) saying, Women of the Book are lawful for us. So they can be married, but our women are forbidden to them. On the authority of Hazrat Jaber (RA), he said, Rasulullah (S.M.) said, we can marry women of the Book. But they cannot marry our women. The opinion of Hazrat Umar (RA) is that Muslim men can marry Christian women. But no rich man can marry a Muslim woman'. Even Imams have *Ijma* on this matter. In Hanafi *fiqh*, *Badayus-Sana'i*: "One of the conditions for a marriage to be pure is that if the woman is a Muslim, the man must also be a Muslim. So the marriage of a mummy woman with an infidel is not lawful because of this saying of Allah, and do not marry Muslim women to polytheist men until they believe. Apart from that, if a believing woman is married to an infidel, there is a danger that this believing woman will indulge in disbelief. Because the husband will call her to his religion. And women naturally follow men'.

Therefore, the above discussion proves that it is not permissible to marry a Muslim woman to a non-Muslim man in Islamic Sharia”.

A polytheist woman cannot be married

Those who do not accept the Oneness of Allah must be invited to Islam, and no marriage relationship can be established with them until they become Muslims. Allah says in the Holy Qur'an, and you do not marry polytheist women until they believe. A believing slave girl is definitely better than a polytheist woman. Although polytheist women fascinate you. According to Nafi (R.A.), Ibn Umar (R.A.) responded that Allah forbade believers from marrying polytheist women when questioned about any laws or the marriage of Jewish women. And what can be more terrible than that woman who says, My Lord Jesus (A.S.), but he was also a servant among the servants of Allah. Alauddin al-Qasani (RA) said, "One of the conditions for marriage to be pure is that if the man is a Muslim, the woman cannot be a polytheist. So it is not permissible for a Muslim to marry a polytheist woman. Because Allah says, 'And do not marry polytheist women until they believe. In *Fiqh*, Hanafi said: 'It is not right to marry a fire worshiper or pagan woman. It is a unanimous decision. Because whoever believes that fire or idols are worshiped will become an idolater. But Allah said, "And do not marry polytheist women until they believe." *Fiqh Encyclopedia* compiled and published by the Waqf Ministry of Kuwait states: It is forbidden for a Muslim to marry a *Kafir* woman who has no books. Because Allah *Ta'ala* said, 'And do not marry polytheist women until they believe.' It is unanimous. Allamah Ibn Qudana said, "There is no disagreement among the *Ulama* regarding the prohibition of marrying polytheist women and eating their slaughtered animals". Allah *Ta'ala* also says, "Do not maintain marital relations with the spouses of infidels. Marwan Ibn Hakam He said, When the Messenger of Allah (S.M.) concluded the Treaty of *Hudaybiyyah* with the infidels of *Quraish*, some believing women came. In this situation, Allah revealed the verse. Then 'Umar Ibnul Khattab (RA) divorced his two wives on the same day. Then Mu'awiyah ibn Abi Sufyan married one, and Safwan ibn Umayyah married another (Nadvi 1972; Hilloowala 1998; Pishvaei 2003; Qutub 2007; Al-Bukhari 2013).

Marriage to Jewish and Christian women of the present age

In the Holy Quran, Muslim men are permitted to marry *Ahli al-Kitab*, Jewish, and Christian women, subject to certain conditions. A. The woman must indeed be an *Ahli al-Kitab*. But the fact is, many women in the West are Jewish or Christian by descent, but they are completely atheists in terms of faith. So such women cannot be married. Because they are not really people in the book. Israel itself is 52% atheist. Allah says, and the chaste women of those who were given the Book before you, you shall give them their exchange (dower) to take them as wives, not to lust after them or to indulge

in secret love. But the character of Ahli Kita women in the present era is well known. Therefore, such an *Ahli al-Kitab* woman should not be married. Indian 'Alem' Mufti Khaled Saifullah Rahmani said, "A person who is a Christian or a Jew by name but does not believe in the existence of God, prophet hood, revelation, angels, etc., is an atheist. He is not included in the Ahli Kitab. Although he claims to be a Jewish Christian by descent, if a woman is truly a Jewess in religion but does not observe purity, chastity, and good character, then it is *makruh* for a Muslim man to marry such a woman. Because in the Holy Qur'an, among the women of the book, those who are chaste are allowed to marry. "Ahmad Ibn Yahya said, "Marriage to Ahli al-Kitab women is limited to women who reside in a Muslim state under a contract with a Muslim ruler. It is well known that they have no agreement or commitment with the present Muslim rulers. Neither do they pay vat, nor does the Shari' impose on themselves any provision that is binding on them by virtue of the treaty, and if they did so, they would have the same privileges as the Muslims or become their followers in carrying out the obligations." A deeper look at the vast collection of hadiths reveals that another important condition for marrying an *Ahli al-Kitab* woman is that she must be a loyal citizen of a Muslim state. Therefore, marrying an *Ahli al-Kitab* woman from a non-Muslim or secular country is unacceptable and impermissible. On the authority of Hazrat Ibn Abbas (R.A.), he said, If *Ahli al-Kitab* women stay in a non-Muslim country, it is not halal to marry them. Hazrat Qatada (R.A.) said, "He disliked marrying *Ahli al-Kitab* women. But if (with a Muslim ruler) by treaty (staying in a Muslim state) then it is a different matter. Abu Bakr Al-Jassas (RA) said, Marrying *Ahli al-Kitab* women residing in non-Muslim countries is unacceptable. The Explanation of the Sahaba on Marrying Jewish and Christian Women. The speech of the second khalifa Umar Ibn Khattab (R.A.) that Narrated by Hazrat Shaiq (R.A.), he said, When Huzaifa (R.A.) married a Jewish woman, Hazrat Umar (R.A.) wrote to him saying, "Let her go." Hudhayfah (R.A.) wrote in reply, "If he had been forbidden to me, I would have abandoned him." Umar (R.A.) wrote back, I do not consider him haram. But I fear that you will take them as harlots. The opinion of the famous companion Abdullah Ibn Umar (R.A.) it is narrated from Hazrat Nafe' (RA) that Hazrat Ibn Umar (R.A.) married women of the People of the Book. I used to hate them. However, he did not find any difficulty in taking their food. He also said, reciting the verse, "Do not marry polytheist women until they believe, that based on this verse, he disliked marrying people of the Book". Opinion of Attaha (R.A.) on the authority of Hazrat Abdul Malik (R.A.), he said, I asked 'Attaha (R.A.) about the marriage of Jewish and Christian women. He disliked the matter and said that there was a chance to take this opportunity when the Muslims were fewer in number. In "*Encyclopedia of Jurisprudence and the Judiciary in Personal Status*," the authors said, "In today's era, it is not indecent to have marital relations with *Ahli al-Kitab* women. Chief Justice (Sharia Bench, Pakistan) Allama Taqi Uthmani said, "From the point of view of Sharia, a Muslim man marries a Christian woman." But the condition is that the woman must be a true

Christian. Don't be like the Christians of today. Those who are in trouble some are devoutly atheistic. The second condition is that the marriage must be performed in a Sharia-compliant manner in the presence of two witnesses. Mufti Khaled Saifullah Rahmani, founder member of the All India Muslim Personal Law Board, says, 'It would not be wrong to say that in this age of Western civilization, marrying an *Ahli al-Kitab* woman is frowned upon in the Muslim world. Mufti Ahmadur Rahman Sahib said, 'If a non-Muslim woman believes in any *Asmani* religion, then marrying her is not haram. But still, marrying her is definitely unseemly. For something to be *halal* there must be no fundamental reason for it to be haram. But if a relevant situation is such that one has to engage in many haram actions to benefit from that halal, even if there is a fear of dogs, it is not right to benefit from such halal practices. A true Christian is a matter of a little explanation: that is, a true Torah-obedient person who is obedient to the teachings of being a believer in *Tawheed*, free from shirk, a believer in *Risalat*, and who accepts what is halal as described in the Torah as halal and what is forbidden as haram. If it has all these basic qualities, it is a Christian book. In his case, the marriage was legalized. The same is true of the Jews.

Marriage to Atheist and Apostate

It is not permissible to enter into marriage with a person who was formerly a follower of Islam but later lost his faith in Islam (Douki et al. 2003; Hammoud 2005; Smith 2005; Inhorn 2006; Rehman 2007; Serour 2008;). The entire Muslim nation agrees on this. It is stated in the famous book of Hanafi Madhhab, '*Badayus Sanai*', that "one is that the husband must have a religion that he believes in. If not, then one is an apostate. Then her marriage is fundamentally invalid. An infidel, who is not a Muslim or an apostate, or an apostate like him, is not valid with anyone. Imam Shafi'i (R.A.) mentions in *Kitabul Umm*: "When a Muslim becomes an apostate, marrying a polytheist or an idol worshiper will invalidate the marriage". The five matters of the apostates are unanimously abrogated. And these things depend on religion. Although it is not a celestial religion. For example, the religion of fire worshipers, etc. First issue: Marriage: Martyrs' marriages are unconditionally nullified. The famous scholar of the modern Arab world, Shaykh Muhammad Ibn Salih Al-Uthaymeen (R.A.), said, the marriage of an apostate with a Muslim will not go on. Be it male or female. This is the *Kitabullah* and *Sunnah*'s claim of authenticity. The Fatawa of Egypt's 'Al-Jami'aAzhar' in this context is as follows: "The *ulema* have agreed that the marriage of the murtad is void, whether it is *aqad* with a Muslim woman or '*aqad* with a non-Muslim woman". In the eyes of Islamic Sharia, the marriage of apostates is considered null and void if a married wife of any religion whatsoever.

Provision of registrar of inter-faith marriages

Islam naturally wants the welfare of people and wants people to engage in good deeds and help each other. At the same time, he wants to save himself from all wrongdoing and help others live. This attitude of Islam is mentioned in the Holy Qur'an, where Almighty Allah says, 'Cooperate one another in goodness and piety. And do not help anyone in sin or enmity. Fear Allah. Surely Allah is strict in giving peace. So it is a sin to assist someone in any crime. Also, interfaith marriage registrars will be considered guilty. It is haram for Muslim men and women to marry infidel polytheists based on irrefutable evidence of Islamic Sharia. In this context, Surah *Al-Baqarah*, verse 221; and Surah *Al-Mumtahina*, verse 10 in the interpretation of the Qur'an, Tafseer Ibn Kathir 4/448 in the *Fiqh Hanafi* book *Badayus Sana'i* 2/271 provide irrefutable evidence, but *Ahli Kitab* In the case of women, marriage is allowed, subject to conditions. Evidence of this can be found in Surah *Al-Mayidah*, verse 5, Surah *Al-An'am*, verse 156, and various famous exegetical books.

Conclusion

Islamic law generally permits marriages between Muslims and the *Ahli al-Kitab*, especially between Christians and Jews, in light of their shared Abrahamic origin and the acceptance of their sacred texts. However, depending on cultural, socioeconomic, and legal contexts, there may still be variations in the circumstances and behaviors surrounding these weddings. It is crucial to stress that interfaith marriages can help people from various religious backgrounds get along better, but they also call for careful planning and honest communication. It is important to recognize the difficulties involved in raising children in a multicultural context, managing religious differences, and upholding unity within the family. Interfaith couples must be open to continual discussion, respect one another, and seek out common ground. There is a need for ongoing discussion and involvement between academics, religious authorities, and the larger Muslim community in order to promote greater acceptance and understanding of interfaith marriages in Islam. Programs for education and awareness can be quite effective in eradicating myths and fostering inclusivity. To ensure fair and equitable treatment of interfaith marriages while preserving the tenets of Islamic law and societal standards, legal measures may also be required in some countries. Islamic law demands a careful balancing act between upholding religious precepts and taking into account the difficulties of contemporary life in order to accept interfaith marriages. We may work to create a more accepting and peaceful world where people of all religions can unite in love and unity while keeping their unique religious identities by fostering a culture of empathy, understanding, and discussion.

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