

Tolerance and Coexistence between Islam and Other Religions 〈 English Translation〉

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イスラム教と他の宗教との間における寛容と共存
〈翻訳・英文〉

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[Abstract]

Tolerance and coexistence between Islam and other religions, denominations and beliefs, are important principles which Islam has taken care of since its appearance until now, with these teachings being referenced to countless times within the Quran, Hadith and other texts.

This article will show this through literary analysis of the 'images' for Tolerance and for Co-existence, with references also to the purposes of Sharia with regards to encouraging these virtues.

Historical examination of past events and peoples will also be used to further strengthen the argument that Islam has taken care of these principles, such as the in Islam's adherence for interfaith coexistence that has existed and will continue to exist within the Muslim world.

Finally, this article will advocate for the importance of interfaith coexistence and tolerance in all parts of the world, Islamic and non-Islamic, for the elimination for tensions and insecurities in many regions across the world without exception.

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Introduction

In the Name of Allah, the Merciful, the most merciful

Praise be to Allah, Lord of the worlds, and peace and prayers be upon the messenger of Allah, who was sent as mercy for the worlds, our master Mohamed and his prophets' and messengers' brothers, and those who followed them with kindness until the day of recompense...but after.

Tolerance and coexistence between Islam and other religions, denominations and beliefs, are important principles which Islam has taken care of since its appearance until now.

Islam established this rule basing on the divine truth set by Allah on the holy Quran and Allah announced that the whole people were created from one spirit, meaning that the human origin is united, as Allah said {O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.} [An-Nisa (The Women): 1] All people, according to the perspective of Islam, are the sons and daughters of this Human Family, all having the rights to live with dignity without any exception or discrimination, all are honored according to the Holy Quran's perspective, without looking into their religion, color, or sex. Allah says {And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.} [Al-Israa (The Night Journey): 70], and the differences between human kinds in their colors, sex and languages are signs for the great ability of our lord Allah, Allah says: {And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.} [Ar-Rum (The Romans): 22].

This difference cannot be a reason for repentance and enmity. On the contrary, it should be a reason for acquaintance and convergence based on good and mutual interests, Allah says: {O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.} [Al-Hujurat (The Rooms): 13] and the balance of differentiation set by Allah in the Holy Quran, is that what the man presents of good things for the whole humanity accompanied with the true faith of the great Allah, Allah says, {Indeed, the most noble of you in the sight of Allah is the most righteous of you.} [Al-Hujurat (The Rooms): 13]. The others who did not belong to the school of Islam, were not seen by the Holy Quran as not humans, they were seen by the Quran as patients needing a doctor. As when non-muslims refuse the call of Islam, they are not fought nor killed by the religion of his Almighty Allah, as there is no compulsion in religion, but the rule set by Allah in the Quran to deal, with the others, is represented in the Quran: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.} [Al-Mumtahana (She That Is To Be Examined): 8-9] One of the methods of justice is that the Coexistence between nations and people prevails with its high meaning based on the justice in dealing with people and equality in relations, and by this meaning Muslims understood the justice in Allah's say: {We have already sent Our messengers with clear evidences and sent down with them

the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.} [Al-Hadid (The Iron): 25]. Muslims have applied justice at an appropriate level to mankind, either when dealing with those who did not believe in Islam and its principles, or in cooperation on righteousness and piety, and history shows that the way Muslims treated the Non-Muslims in the countries they governed, as great examples of tolerance unparalleled in history.

Some of the greatest evidence and strongest arguments that the Islamic Civilization through the ages has been established on a solid foundation of Tolerance in the finest sense, is the Coexistence between the Muslims and the followers of other religions, denominations and beliefs in the countries that Muslims governed during these centuries. If we were to look at the evidence of history, we would not be able to restrict on a domain-specific search, the living examples for the Islamic Coexistence with the followers of all religions, heavenly and non-celestial religions, while we do not find any appearance showing the tolerance and coexistence at its lowest levels, among the Non-Muslims.

Recently the jealous Muslim gets furious when he/she notices that Islam and Muslims are accused of violence and terrorism, also the interested and followers of Islam's Image in western countries would be sorry for what that image has recently come to of extreme distortion and dilution. This is not new for some western scholars and orientalist who carried on their shoulders the responsibility of turning facts and raising suspicions, except for a few of them who were not blinded by the hatred and fanaticism to mention the right and profess the truth.

From here, I thought to highlight the bright image of Islam with the followers of other religions, denominations and beliefs, under the current situation which describes Islam to be the religion of blood and terror, and does not accept the other (non-muslims).

The researcher is aiming through this research to clarify the Concepts of Tolerance and Coexistence, and their importance in real life, mentioning evidence from the Holy Quran, the Prophetic Sunnah (prophet Mohamed's actions and says) and the life of the righteous ancestors, mentioning the foundations and pillars which Islam depended on to achieve the principles of tolerance and coexistence in the real life of the societies through the ages.

The nature of the research necessitated the use of inductive and deductive approaches, dividing the research into an introduction, four topics (chapters) and a conclusion, as following:

Introduction: The importance of the research, its goals, the used approaches, and its structure.

The First Topic: Defining the outline of this research.

The Second Topic: The legitimacy of Tolerance and Coexistence with other religions' followers.

The Third Topic: The basis of Tolerance and Coexistence in Islam.

The Forth Topic: Tolerance and Coexistence in the writings of Non-Muslims.

Conclusion.

1 The First Topic: Defining the Outline of This Research.

Starting from the famous fundamentalism, which decides that passing judgement on something is dependant or having a proper conception thereof. Meaning there is an importance for setting the concepts, and editing the desired meanings of the terms. For that, I will begin this topic with an explanation of the terms of this research's title. This will prepare for a detailed explanation of the characteristics of the desired Tolerance and Coexistence, and its standards and methods.

1. 1 Identification of Tolerance

a Identification of Tolerance linguistically

Tolerance, linguistically, originates from the verb "to tolerate". This verb by definition indicates the participation of more than one part, such as the verbs "to share" and "to reconcile". The concept of Tolerance linguistically is always connected with another part, meaning: tolerance is the action of eminence or forgiveness between one man and another.

Eminence and Forgiveness, linguistically, consist of goodness, smoothness and leniency... so Ibn Fares (one of the most famous linguists who edited the Arabic Dictionary) made in the standards of the language smoothness and easiness as the origins to the verb "tolerate" in Arabic, and he said that "Tolerate" is indicating to smoothness and easiness.

Ibn Abbas said, "the Prophet, may Allah bless him and grant him peace, was asked, 'which religion does Allah Almighty love the most?' He replied, 'the benevolent hanifiyya (orthodox) one' and Ibn Hajar said: the word "simple" means that it is based on simplicity and easiness. The simplicity incorporates the origins of the religion and religion's branches and its examples are limitless, as the doctrine of Islam is simple and its Shariaa (Islamic law) is simple, and the image of simplicity projects itself to benevolent conduct (the way you treat people), the Messenger of Allah (PBUH) said, "May Allah show mercy to a man who is benevolent when he sells, buys and demands for the repayment of loans.", and Al-Bukharyee (May Allah show mercy to him) categorized this Hadith (Prophet's say) into the chapter of benevolence, simplicity and easiness in selling and buying, and Ibn Hajar said " in this Hadith: encouraging benevolence when dealing with people, by using high ethics, avoiding quarrels and by being magnanimous".

This all shows that "to tolerance" means: to deal with another in a simple, easy and smooth way without strictness, matching with the characteristics of Islamic Shariaa, which was described as benevolent, for its simplicity and easiness. Shariaa includes three meanings, which are: Clemency, Impartiality and Justice, Shariaa tends to benevolence in dealing with people within the limits of Clemency, and it is committed to impartiality, seeking to deny extremes and excessiveness called on by humankind's fancy, and this fancy was warned from in different positions in the Holy Quran. As Allah Almighty says: {Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."} [Al-Ma'idah (The Table): 77]

b Identification of Tolerance idiomatically

Tolerance is an expression which lends itself often to the words of preachers, and writings of those interested in the Islamic call, It is used a great deal as a term that has its own significance – from its linguistic significance which means: leniency and benevolence, without compromising one's religious values; so leniency was defined as “the praised benevolence in being lenient where others would be strict.” Leniency in this sense is should not cause any damage or corruption, and this identification includes all kinds of dealings between all people, and that completely agrees with the linguistic significance of Tolerance, which indicates to be lenient with others absolutely.

But many times the term “Tolerance” comes when speaking not of the “absolute other”, but when being used to indicate a “special other” that is differentiated in religion, so the other for the Muslim is the Non-Muslim; thus, the concept of tolerance to the Muslim refers to the leniency to followers of different religions, it is said regarding its categorization: “an open heart allows others to express their opinions, they do not try to impose their own opinions on others”.

According to Fiqh (the human understanding of Shariaa) It also said that Tolerance means “Dealing with Non-Muslims according to wisdom, softness and kindness” Furthermore, it is said that “it is the coexistence within the framework of an Islamic vision that respects the others' right to opinion, belief and thought.”

And according to this, we can say that Tolerance in the terminology of the preachers has two significances:

Firstly, a general significance meaning: leniency and abandonment of strictness in dealing with all people without negligence, corruption or harm.

Secondly, a special significance meaning: dealings with the followers of other religions should be based on benevolence and leniency; so even if one believes the invalidity of their religions one accepts their followers, and respects their rights in opinions, belief and thought. This respect is shown when dealing with others, or the followers of different religions, in speech, and attitude; without resorting to any kind of coercion that aims to distract the other from his faith, or to prevent him from practicing his rituals.

1.2 The identification of Coexistence

a The identification of Coexistence linguistically

Checking the linguistic meaning of coexistence, we find the origin of the term in the dictionary to be “to coexist”: to live in intimacy and with affection. And returning back to the Arabic dictionary, there are multiple conjugations for this term, which mainly refers to habitual coexistence.

b The Identification of Coexistence idiomatically

There are people who identify the concept of coexistence as “the will of the people of the heavenly religions and different civilizations to work for the sake of security and for peace to prevail in the world, so that humanity can live in an atmosphere of brotherhood and cooperation for the good of all human beings, without exception.”

Therefore, Coexistence is a set of mutual cooperation based on mutual trust and respect, with a view

to achieve goals agreed upon by the parties that wish to accept each other.

1.3 The Identification of Islam

Linguistically, the root of the word Islam means “To surrender” or “To submit”.

Allah Almighty says: {And when they had both submitted and he put him down upon his forehead} [As-Saffat (Those Who Set The Ranks): 103]; which means: when they submitted their wills to Allah and followed his orders.

And Islam comes in the Shariaa (the rules and orders of Allah Almighty, Law) under two meanings: The first meaning: the Global Islam: which means the surrendering of all creatures to the global orders of Allah Almighty.

As Allah Almighty says: {So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?} [Āl ‘Imrān (The Family of Imran): 83].

Which means that all has submitted their will to Allah’s global order, as there is no will in health or sickness, life or death.

In this sense, Islam advantages none over another, but it is instead shared by the believers and non-believers, the obedient and the sinner, also the animals and all creatures; {While to Him have submitted [all] those within the heavens and earth, willingly or by compulsion}.

And Islam in this sense does not entail rewards nor punishments; as in poverty wealth, health or illness; as this is for the legitimate Islam that will be explained in the following.

The second meaning: the legitimate Islam, which means surrendering and following Allah Almighty’s legitimate orders.

According to this meaning Islam is divided into the general and special:

General Islam: is the religion from all Prophets.

Allah Almighty says {Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.} [Al-Ma’idah (The Table): 44].

He Almighty also said telling about Noah (PBUH): {And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims.} [Yunus (Jonah): 72].

He Almighty also says: {Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.} [Āl ‘Imrān (The Family of Imran): 67].

And he Almighty says telling about Ibrahim and Ismail (PBUT): {Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.} [Al-Baqarah (The Heifer): 128].

And he Almighty says: {And We took the Children of Israel across the sea, and Pharaoh and his

soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."} [Yunus (Jonah): 90].

And he Almighty says: {But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].} [Āl 'Imrān (The Family of Imran): 52].

As for the special Islam: which is the religion brought by Prophet Mohamed (PBUH).

The Prophet (PBUH) clarified Islam with its Special meaning, that it is the religion brought by him, as the Prophet (PBUH) says: {Islam is to bear witness that there is none worthy of worship except Allah Almighty and that Mohamed (PBUH) is the messenger of Allah, to establish the Salah (prayer), to give Zakah (Charity, aids), to fast Ramadan, and to perform Hajj (pilgrimage) to the House (Ka'ba) if you are able to bear the journey}.

Pillars of Islam

The Prophet (PBUH) clarified the five pillars when he said: {Islam is to bear witness that there is none worthy of worship except Allah Almighty, and that Mohamed (PBUH) is the messenger of Allah, to establish the Salah (prayer), to give Zakah (Charity, aids), to fast Ramadan, and to perform Hajj to the House (Ka'ba) if you are able to bear the journey}.

Furthermore, Ibn Omar said that the Prophet (PBUH) said: {(the superstructure of) Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Mohamed is his bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the Hoube (Ka'ba) and the fast of Ramadan.}

1.4 The Concept of Religions

The word religion is one of the most common words used in recent and ancient ages. It is one of the most wide-spread words between people.

Those who would like to recognize the religion of Islam, Christianity, Judaism, the Parsee religion, Buddhism, idolatry, or any other religion in the world are recommended to save their power before anything in order to know the overall meaning which connects these religions and the mutuality they have. It is obvious that even if these religions differentiated in their sources, objectives, values, they all are nonetheless collected under the name of "religion". Therefore there must be a moral unity organizing them, expressed by the mutual name.

So, what is unity? And what is religion? To answer these questions, it is imperative to refer first to the Arabic Language Dictionary.

a The linguistic meaning of the word "religion (Deen)":

It has many meanings and uses, such as the following:

- 1 Judgement, Reward and accountability, the rites, the Matter and the Situation, Humiliation, following, obedience, worship and submission, Justice and Politics.

2 Deen refers to Islam

As Allah Almighty says: {are they seeking a religion other than that of Allah} meaning Islam, and the Prophet (PBUH) says {the prophets are paternal brothers; their mothers are different, but their religion is one}.

Al-Hafez Ibn Hajar says: the meaning of the Hadith (Prophet's saying) is that the origin of their religion is one which is monotheistic even if the branches of their codes are different.

b The Concept of the "Religion" idiomatically:

It is no secret that the opinions of the Islamic scholars who specialize in the history of religions and its philosophy, differentiated widely in setting a scientifically acceptable limit between everyone for the matter of religion.

Some of them introduce religion to be "Divine law received by revelation", furthermore this is the identification used by many Muslims to introduce religion.

But note that in this identification, religion is limited to divine religions. Although it is true that anything people take and worship is a religion, whether divine or not, as Allah Almighty says: {And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.} [Āl 'Imrān (The Family of Imran): 85].

And he almighty says {For you is your religion, and for me is my religion.} [Al-Kafirun (The Disbelievers): 6] and He Almighty called the paganism of the Arab Polytheists to be a religion.

So according to this, religion is what a man believes, whether this religion is unaltered (Islam), or the edited religions (Judaism and Christianity), or the Non-divine religions (such as Hinduism, Buddhism, Zoroastrianism and spiritual doctrines)···etc.

c The difference between the divine and non-divine religions:

Religion is divided generally into two sections: the divine religions received by revelation from Allah Almighty, and the non-divine religions set and formed by people.

The divine religion is: "the religion that came down from Allah Almighty to his prophets and the messengers from the Secretary of Revelation Jibril (peace be upon him)". "it is a set of teachings, commands and prohibitions that come to a Messenger of mankind inspired by Allah Almighty to him".

As the Non-divine religions are a religion set and made by humankind, they are not inspired by Allah Almighty, and there are no Prophets nor Messengers, it is instead a set of principles and general laws put by scientists for their nations to follow and to act accordingly to, they were not based on divine revelation, nor by learning through messengers sent by Allah Almighty. They are just a set of teachings and general rules put and acted accordingly, surrendering to a certain idol or multiple idols.

Therefore, the divine (heavenly) religion is complete and comprehensive, because it is inspired by Allah Almighty, the creator of the heavens and the earth, the omnipotent, {Does He who created not know, while He is the Subtle, the Acquainted?} [Al-Mulk (The Sovereignty): 14].

As for the non-divine religion, it is based on the views and ideas of some human beings.

The Human, by virtue of its human condition is not infallible from mistakes, and is not perfect, these traits influence his ideas, which are drawn back by the lack of perfection.

Therefore, non-divine religions, no matter how careful the people who set them were in making efforts to choose the best and the most adequate ideas, are actually inadequate and are unable to include the happiness of the individual nor the community.

A man can say, surely, that: the Islamic perception is the only religious perception that remains in its “divine” original and its “divine” truth, the divine beliefs which came through the religions prior to Islam, have alterations. There were many explanations, perceptions, interpretations and extras added to the Holy Books that came down from God, there was also some human information added to the Holy Books and incorporated into its core, changing its “divine” nature. Only Islam preserved its roots, with its origins remaining pure, its truth not confused with falsehood, and Allah Almighty’s promise regarding Islam was true: {Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.} [Al-Hijr (The Rocky Tract): 9].

Accordingly, the word “religion” should be applied to the unaltered and altered or non-divine religions, but only linguistically, meaning it can be plural linguistically, but not according to Islam’s legislation, as Allah Almighty says: {Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.} [Āl ‘Imrān (The Family of Imran): 19].

It is like the word “GOD” which can be used for the right God (Allah Almighty), the self-proclaimed god, or the idolatrous deity. The language does not differentiate, so we say the word “GOD” and its plural “GODs.”

Allah Almighty says in the Holy Quran about the right GOD: {And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.} [Al-Baqarah (The Heifer): 163].

Concerning the self-proclaimed deities or the idolatrous deities, Allah Almighty says: {Say, “What thing is greatest in testimony?” Say, “Allah is witness between me and you. And this Qur’an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?” Say, “I will not testify [with you].” Say, “Indeed, He is but one God, and indeed, I am free of what you associate [with Him].”} [Al-An’am (The Cattle): 19].

And he Almighty also says: {And [mention, O Muhammad], when Abraham said to his father Azar, “Do you take idols as deities? Indeed, I see you and your people to be in manifest error.”} [Al-An’am (The Cattle): 74].

2. The Second Topic: The Legitimacy of Tolerance and Coexistence with other religions’ followers

2. 1 Legitimacy of Tolerance and Coexistence

Tolerance and Co-existence in Islam are based on several basic principles as follows:

a Calling at the Holy Quran and Sunnah for Tolerance and Coexistence:

It is worth mentioning that the Holy Quran has a lot of verses that encourage Muslims to coexist and to tolerate with the followers of other religions, as long as they follow the general laws. The Islamic

constitution from the prophet (PBUH) put its first fundamentals through Al-Madina's document after the success of the migration (From Mekka to Al-Madina). Allah Almighty says: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.} [Al-Mumtahana (She That Is To Be Examined): 8-9].

Islam has commanded Muslims to be gentle when calling for it (missionary work), and commanded to argue with those who are not following Islam, to call to Islam by best ways, Allah Almighty says: {Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.} [An-Nahl (The Bees): 125].

And he Almighty says: {And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."} [Al-'Ankabut (The Spider): 46].

Allah Almighty determines the Prophet's (PBUH) job, that he is assigned to inform Allah's call (for Islam to the whole mankind), and to preach Islam, he was not assigned to force people to leave their religions and convert to Islam. Allah Almighty says: And {We have not sent you, [O Muhammad], over them as a manager.} [Al-Israa (The Night Journey): 54]. He Almighty says to define the way of dialogue when calling for Islam, or even in life, {Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."} [Āl 'Imrān (The Family of Imran): 64].

Allah Almighty commanded the Prophet (PBUH) to protect the pagan if he turned to him and asked for protection, this is the eminence in its best image: {And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.} [Al-Tawbah (The Repentance): 6]

Allah Almighty also commanded Muslims to fulfill their promises to those who commit to them, whether they were from the people of the book (The monotheistic Abrahamic religions "Islam, Christianity, Judaism") or from the pagans (polytheists), he Almighty says: {And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.} [Al-Israa (The Night Journey): 34]...and this is a speech calling for the fulfilling of engagements and promises in general, Allah almighty says: {Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].} [At-Tawbah (The Repentance): 4].

b Inclusiveness and generality in the Islamic outlook on the images of the desired Tolerance and Coexistence.

The desired Tolerance and Coexistence are positive interactions with intellectual, social, political, economic, and educational sides. This means that inclusiveness is the most important and underlying element that the Islamic view of Coexistence with others is based on. There are many texts mentioned in the Holy Quran and the Prophet's (PBUH) Sunnah as to what coexistence is supposed to be.

With regards to intellectual coexistence, we would find many verses in the Holy Quran inviting the people of the book to a common God, such as when Allah Almighty says: {Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."} [Āl 'Imrān (The Family of Imran): 64], and when he Almighty warned of the non-desirable arguments: {And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."} [Al-'Ankabut (The Spider): 46], The Almighty urged to take advantage of wisdom, regardless of its source, saying his complete words at the Hadith (Prophet Mohamed' Sayings): {A wise word is the lost property of the believer, so wherever he finds it, he has more right to it.}

Regarding social coexistence, it has been approved by Shariaa through the permissibility of marriage with the women of the people of the Book as Allah Almighty says: {This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.} [Al-Ma'idah (The Table): 5].

Also the Prophet (PBUH)'s marriage to the mother of the believers "Habibah", the daughter of Abu-Sufyan - May Allah be pleased with them- before Abu-Sufyan became a Muslim, to encourage him to accept the religion (Islam), which came to the mercy of mankind.

And his marriage to the mother of the believers "Safia bent Hoyay Ibn Akhtub", the daughter of the man who had the highest rank in Bany Quraiza's tribe (Jews' tribe) in Madina at that time.

About economic coexistence, Allah Almighty, describing the honest people among the people of the book, encourages to deal with those honest people of the people of the Book, and warns not to deal with those who have no honesty: {And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it].} [Āl 'Imrān (The Family of Imran): 75]

What is known to us about the prophet (PBUH) of financial treatments -selling, buying, debts and mortgages - with the people of the Book in Madina is the best proof of that.

Concerning political coexistence, the Holy Quran guides us to positive cooperation with those who did not fight against Muslims, and who do not invade them, as Allah Almighty says: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from

being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.) [Al-Mumtahana (She That Is To Be Examined): 8], and as he Almighty says – indicating the impact of politics in the composition of the judgements in Shariaa: {And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.} [An-Nisa (The Women): 92].

Regarding international relations, he Almighty stresses the necessity of following the promises and treaties signed, as he Almighty says: {Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.} [Al-Anfal (The Spoils of War): 72]. He Almighty says, urging the nation (Islamic Nation) to accept peace, and work according to it; {And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.} [Al-Anfal (The Spoils of War): 61].

The prophet (PBUH) ensures his political coexistence with the messages and correspondences which were conducted between him (PBUH) and the masters of tribes, nations and people, his messages to the kings and princes expressing his sincere desire to coexist with others.

With regards to cultural coexistence: the above mentioned elements of social and economic cooperation, along with intellectual and religious freedom, led to the sincere coexistence in the scientific fields, leading to the scientific life between Muslims and the followers of other religions to brighten. Scientific organizations that coexisted and sought creativity in different scientific fields despite the differences in religions, started to appear. Therefore, images of coexistence proving the greatness of the Islamic civilization emerged. There are many examples of instances of scientific coexistence. For example, Hunayn Ibn Ishaq (who was Christian) was taught by El-Khalil Ibn Ahmed and Sibawayh (who were Muslims), and Yahya Ibn Adi who was a famous philosopher (and also a Christian) was taught by Al-Farabi, Thabit Ibn Qurra was taught by Mohamed Ibn Musa, and Ibn Jazla (who was a Christian later converted to Islam) was taught by Ali Ibn El-Walid.

Many Muslims were students of Christians and Jews, with the history of Muslims being full of examples of Muslims who received knowledge from people who differentiated with them in religion, and Muslims used this knowledge and experience for their own experiments and science in their writings.

For example, Prince Khaled Ibn Yazid, who died in 85 AH, was known to have been studying Chemistry under the guidance of a Christian Monk, who ordered the translation of Chemistry books from Greek to Arabic, and also the translation of books of medicine and astronomy. In the era of Omar Ibn Abd El-Aziz, The Book of Aaron in medicine was translated.

And then in the 1st Abbasid era, translation work increased, and in the "Ranks of physicians" book

and the "Catalog" book. There are hundreds of names for people who worked in translation, such as Hunayn Ibn Ishaq and his son Ishaq, Matti Ibn Younis, Yahya Ibn Adi, and Ishaq Ibn Zaraq.

Some Muslims in Greater Syria (Syria, Lebanon, Jordan, and Palestine) were also graduating under the guidance of Christians.

Basra and Kufa were the meeting places of Arabs, Persians, Christians, Muslims and Jews. And Muslims did not hesitate to learn from these people.

Jacob Al-Rahawi (640~708 AH) translated Greek books in theology and philosophy, and he was the one who said that Christians saints may teach the sons of Muslims when asked about this matter.

This is evidence that Muslims were hungry for knowledge, and did not refuse to learn from others regardless of their religion or belief.

Again, the Assyrian People were working in translation from Greek and Syriac languages into Arabic, the biggest numbers of translators from Greek to Arabic from the 8th to 10th centuries were the Assyrian people.

That is why the moderates praised this tolerance, as Mr. Draper, an American Historian, said: the management of the schools was, thanks to the tolerance and nobility of the caliphs, assigned to the Nestorians sometimes, and to the Jews other times. Muslims were not looking to the country from where the scientist came, nor to the religion, but only his scientific rank and his knowledge.

This kind of scientific coexistence, was a natural consequence thanks to the doctrines of Justice, tolerance and freedom; on which Islamic civilization was founded. It was also the result of these cooperative work in which all sects of different faiths and races contributed, as it has been carved by the Islamic Civilization based on the generous Islamic values...so it created this human civilized society which distinguished itself from all previous ages. These verses in the Holy Quran, and the images of treatment given by the prophet (PBUH), proved clearly the positive coexistence with others within a framework of objectivity, methodology, discipline and respect for beliefs and religions, whether this other was an individual or a whole society.

Based on this, there is no room in our true Shariaa, for arbitrary views that call for the neglecting of integration, interaction and coexistence between people. These are values which Allah Almighty created and put into his creations (mankind). He urged for the preservation of them through many texts and verses as mentioned before. There is also no room in our Sharia for selecting a specific coexistence while restricting the others, this is because all images of coexistence are equal and complementary. And as long as the desired coexistence continues, the intellectual, social, political, cultural, educational and economic aspects will be reached. Focusing on one side alone is limiting what Allah Almighty has advised. Therefore this is to be considered a gradual elimination of specific type of coexistence, which cause many difficulties in achieving the other types of coexistence.

We will conclude by stating that the desired coexistence today does not neglect one type of coexistence in favor of another, instead it touches all aspects and all domains of human interaction for the benefit of the various participants in the communication.

c Acknowledging differentiation, diversity and variety is the basis for coexistence:

Considering that the desired coexistence seeks to achieve positive integration and interaction

between people for their interests, the legitimacy of coexistence in Islam returns again to the necessity to acknowledge diversity, variety, and differences in thoughts, beliefs and religions. As Allah Almighty's wisdom in this universe was required to create people differentiating in their colors, tongues (languages), beliefs and religions, as He Almighty says: {And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.} [Ar-Rum (The Romans): 22]. He Almighty also says: {Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.} [Fatir (Originator): 27-28], his divine ability also required that the difference among human beings could not be removed as He Almighty says: {And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them.} [Hud: 118-119]. Therefore, the coexistence with the other depends logically on the need to accept differences, and the acceptance of diversity and individuality. This belief leads that it is impossible to rid of arguments about and differences altogether according to the will of Allah Almighty which intended people to be different.

The biography of the chosen prophet (PBUH) and Islamic history, are two rich records, full of instances of the adoption of this principle and the results of it. Considering that the establishment, continuity and stability of civilizations depend on the acceptance of differences and the need to open up to the others and coexist with them. Relatively, one of the recent scholars says: "One of the components of the Arab-Islamic civilization is the respect for, openness and integration with the other, not to ignore nor dismiss them, and the variety of religious and ethnic minorities in the Islamic world and their preservation of their racial characteristics and their religious heritage are evidence of this fact. Islam's recognition of others and having discourse with them graciously and accepting them as they are, is not necessarily caused by Muslims' tolerance, but due to the essence of the Islamic law as a doctrine and values."

d Coexistence as an instinctive motivation in itself:

No one can ever live alone. This is because man is a social citizen by nature, hating isolation and tending to interact with others. This is the reason that Islamic law commands us to greet everyone around us, whether we know them or not, ordering us to pray in groups everyday, on Friday (as we gather and pray together), and to meet on Arafa (a mountain in Saudi Arabia where Muslims gather at Pilgrimage) at the same day and the same place. This prohibits us from being divided and separated, regardless of the reasons for this division.

e Coexistence as dictated by reality:

Sometimes, a Muslim exists in an environment where he cannot live in a straight way except by interaction with followers of other religions in an appropriate way due to every member in a society needing one another. This fact is not denied by anyone that knows the reality of people and the nature of their lives. The prophet (PBUH) interacted with civil society as a whole, including Jews, infidels and hypocrites. This interaction eventually caused to the transformation of the civil society into a pure

environment with Islamic values in just a few years, which was a normal result for this interaction commanded and encouraged by the Islamic law.

f Coexistence is a mind principle:

Ibn El-Qayem mentioned in his book "Madarij As-salikiin" that The Almighty says: {Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.} [Al-A'raf (The Heights): 157], ensuring that this religion brought by Allah Almighty is commanding what the healthy minds proved to be good and pure by the healthy minds, and prohibiting what was proved to be bad and impure., Therefore, the commanding and prohibition from Allah Almighty, has nothing to do with the goodness or the badness of things commanded or prohibited... so much the goodness or badness of these things as recognized by the mind, the Islamic law is only for setting the suitable punishments for those who do not follow the orders of Allah Almighty.".

So in general, those who say that the goodness and badness of things are recognized by our minds, are making the mind to be the base of values, which is common to all humanity, as justice is good, injustice is bad, honesty is good, lying is bad, and so on with regards to all virtues alongside their opposites. And there is no doubt that coexistence with others is praised by minds if the man can avoid whatever goes against his religious values.

2.2 The procedures of Tolerance and Coexistence

No one can deny that Tolerance and Coexistence are two values called by Islam to be followed, but this call was conditioned as follows:

a Taking into account the flexibility and capacity when applying the means of Coexistence:

It is well-known to the sincere scholars that the Shariaa rulings are divided into peremptory rulings, which are not allowed to be reconsidered due to their clarity and purpose, and interpretive rulings in which there is a wide scope for reinterpretation according to the time and place. So these points must be considered when setting the procedures and methods of interaction. These procedures and methods can be flexible and wide, the conditions and situations, overcoming stagnation, inertia and retrogression due to their flexibility –as we mentioned before– which occurred with the procedures and methods set according to conditional thinking. This had positive and negative influences from the surrounding intellectual, social and political conditions, which were dominating the time this conditional thinking of the procedures and methods appeared.

Considering these principles when setting the procedures and methods will help guide interactions, making these procedures and methods achievable and representable in people's society.

b The Moderation in Coexistence:

The call for coexistence depends on the commitment to the moderation of Islam in thought, behavior, practice and application. This commitment to this eternal characteristic of Islam requires that the Muslims, as individuals and as a society, avoid excessive manners with all its forms and manifestations, when dealing with the other. As excessive manners, either in sanctification (respecting the other), or in humiliating others blinds the eyes, and eliminates insight, and prevents any positive interaction with the other. Also the Muslims, as individuals and as a society, should avoid unfairness and injustice when communicating with the other, as Islam forbids injustice, unfairness and the denial of people's rights.

The moderation that we aim at here is a balanced and mature attitude based on positive and prudent insight into the methods and rules that Allah Almighty created for this universe, it is also based on a comprehensive coordinated approach, and it is an objective vision for the position of the believer in the universe and the world. The objective and rational view of existence, life, and this moderation is, in its outcome, an outstanding ability to maintain balance and discipline, not to delve towards right or left, nor the east or the west, when dealing with the other. The moderation with this integrated civilized meaning is the factor which made the Islamic nation, once in the past, the greatest nation in the whole world, and it is also the same factor which can make the Islamic nation a witness to the other nations on the earth; because it enables them to make balanced supervision of other nations, without delving or twisting.

So we conclude saying by that, Muslims, as individuals and as society, should commit to moderation when positively interacting intellectually, socially, politically, economically, culturally, and educationally with the other.

c The necessity of distinguishing between the constant and the variables of ordinances in Coexistence:

The doctrinal, practical and disciplinary ordinances of Islam are formed to be immutable and not needing to be changed, improved, transferred nor exchanged according to the time, place, situation or condition. These ordinances get their immutability from the fact that they were formed in peremptory texts in their provenance and significance, they transcend revision or pluralism. They were based on a consensus and agreement among the general Muslim community from the time of the Chosen Prophet (PBUH) until Judgement Day. In contrast to those unchangeable ordinances, there are other ordinances which are changeable according to the time, place, situations and conditions, as those changeable ordinances are codified in texts which are assumable in both significance and confirmation. As it is likely that these ordinances are confused to be assumed either in their significance or confirmation, they will always be exposed to arguing and pluralism, and for every change in time, place or situation, there would be a possibility for these ordinances to be changed, exchanged, transferred, or reinterpreted.

Recognizing the differences between those two kinds of Shariaa ordinances whenever we coexist with another, requires one to not confuse between them, nor make them equal. The fixed ordinances shall remain fixed and not negotiable or changeable, while the changeable ordinances can be reinterpreted according to the change in time and place, of the intellectual, social, political, or cultural situation, aiming to balance between these ordinances and time, place and society.

d Do not waste any of the origins or the religion or its branches:

Tolerance does not mean leniency without any legitimate procedure to control it, as it is linked to the text and when mixing them with the disparaged tolerance, however some may criticize others, assuming that Tolerance is wasting the origin of the religion.

Understanding the meaning of tolerance by easiness, forgiveness and leniency does not mean the abandonment of any of the origins of the religion nor its branches, while the excessive understanding of the tolerance in Islam and its application might cause avoidance of this religion, as Allah Almighty says: {He has chosen you and has not placed upon you in the religion any difficulty.} [Al-Hajj (The Pilgrimage): 78], and he Almighty says: {Allah intends for you ease and does not intend for you hardship} [Al-Baqarah (The Heifer): 185], and in the Hadith (prophet's sayings) according to El-Ahnaf Ibn Qais, according to Abdullah, he said: the Prophet (PBUH) said: "Beware! The extremists perished." Saying it three times.

This religion (Islam) came to expel the shackles that were on the former communities, and the prophet (PBUH) commanded leniency and forbade making things difficult.

Tolerance does not mean weakness, as Islam rejects oppression and refuses for its followers to be humiliated or treated in a bad way. The believer is strong with his faith, and those who think of tolerance, forgiveness, patience and amnesty as sorts of weaknesses, do not realize the greatness of this religion. Tolerance, like the other great meanings that Islam has brought, such as moderation, easiness, justice, amnesty, forgiveness and so on, have a legitimate procedure to be followed, and if not, it would be a great obstacle in understanding the nature of Islam.

e Each part shall retain their complete and undiminished religion:

The desired coexistence in Islam does not mean in anyway, diluting positions, mixing papers, dissolving or casting beliefs into one mold, even if they claim it to be a pure human mold. That is because those who hold true beliefs do not accept this ambiguity, and they consciously refuse to discard their characteristics and values in fear of being perceived as intolerant, or to achieve liberty over unnecessary complexes.

The messenger of Allah Almighty, who has coexisted with the civil society amongst all its types, refuses this coexistence before the immigration if it was going to affect anything of the origins of Islam of its important cases, Ibn Hisham tells in "His Seerah (Muhammad's (PBUH) biography)" that: the reason that the verse {Say, "O disbelievers}: that when the prophet (PBUH) was circulating around the Kaaba, he was stopped by Al-Aswad Ibn El-Mottaleb Ibn Asad Ibn Abd El-Ozza, Al-Walid Ibn El-Moghira, Omayya Ibn Khalaf and Al-Aas Ibn Wael Al-Sahmy, who were leaders of their tribes, and they said:

"O Mohamed, let us worship what you worship, and you worship what we worship, so we and you are involved in it, if you worship better than what we worship, so we have taken our share of it, and if we worship better than what you worship, so you have taken your share of it." So Allah Almighty revealed the next verse about them {Say, "O disbelievers (1), I do not worship what you worship (2). Nor are you worshippers of what I worship (3). Nor will I be a worshipper of what you worship (4). Nor will you be worshippers of what I worship (5). For you is your religion, and for me is my religion (6)."} [Al-Kafirun (The Disbelievers): 1-6], Which means that in case non-muslims would only worship Allah under the condition that Muhammad would worship what they worship, then there's no need for that, and each party should preserve their religion. You have your religion and I have mine.

The coexistence that deprives the Muslim of his identity, is not coexistence, but it is fraud and deception.

But coexistence means that each party retains their full and undivided faith and clings to the components of its vast and non-trivial identity, this is the main purpose and the essence of the dealing which Muslims seek to establish with Non-Muslims.

f Looking at the purposes and outcomes when coexisting:

Al-Shatbi said: "looking at the outcomes of the actions is considered in the Shariaa, whether these actions are acceptable or not, Al-Mujtahid (A person who seeks righteousness) does not judge an act except after looking into the consequences of that act, as this act might be intended for bringing good or preventing bad, but its consequences might be the opposite of its intention ... And then he said: this is a very hard issue for Mujtahid to solve, but it is worthy."

No one can deny that Sharia (Islamic law), in all its legitimations and the conduct related to the other, have general and private intention, and those intentions have many routes and methods to reach to, and those general purposes of the rulings are representing general and significant meanings noticed to the Sharia in all its other rulings and legislations related to the other. One of those general meanings is the recognition of the other, charity, and to treat him well, to discourse with him gracefully, to honor his humanity, and to avoid abusing him, or hurting him, his money or his honor...etc. as those meanings are noticeable in the Sharia's rules related to the other. Achieving the desired communication with the other depends on the necessity of achieving these meanings which express the purposes of the Sharia's rules. So the Muslims, as individuals and as a society, must understand these meanings and act according to them when dealing with another. They must consider these meanings as standards and bases for selection and weighing between the various doctrinal and jurisprudential arguments related to the other, applying the rule of looking at the consequences when dealing with the different issues related to the other.

In the past, our jurists were talking about the sanctity of traveling while having the Holy Quran to the homes of infidels due to the risk of being stolen, defiled, or lost as there were limited copies of the Quran. They were right according to the historical and political contexts prevailing at that time. Today, these same jurists are competing to urge the nation to print the Holy Quran, interpret its meanings, and transfer it to these societies, considering it to be good act, and today they are still right, as the fatwa (Islamic Law) changed according to the change of time, place, circumstances and conditions.

So the conclusion of the procedures of coexistence is that the tolerance with the non-Muslims has limits which cannot be exceeded, and it is not permissible to do anything that is humiliating to a Muslim's doctrine, to challenge it, or to harm Islam and its people. At the same time, we cannot accept humiliating another or their doctrines, as the required thing is to discourse with them and to have dialogues with them with grace.

3 The Third Topic: The Basis of Tolerance and Coexistence in Islam

Islam has established the principle of tolerance and peaceful coexistence between Islam, religions, denominations and faiths on several bases as following:

3.1 Citizenship:

The word "Citizenship" in Arabic is coming from the word "City (home)": which means the hometown where humans live and work, and the plural of "City" is "Cities" where the humans live, whether this place was the same place where they were born or not.

Citizenship as a term:

As a term, "Citizenship" simply means: reciprocal obligations between people and the state. A person obtains his civil, political, economic and social rights as a result of belonging to a particular community whilst at the same time having duties to perform.

If anyone checks the historical documents on the establishment of the Islamic State after the immigration of the prophet (PBUH) from Mekka to Madinah during the first year of immigration, they would find that the concept of "Citizenship" was established as one of the basic principles for the Islamic State, and if anyone were to check the document created by the prophet (PBUH) after the immigration in the first constitution in Islam, they will find that it included the principle of "citizenship" through the identity of belonging.

The importance of this document is that it has identified the social forces and activities in Madinah, in all its tribal and religious components, rights and duties towards this nascent state. It is known that Madinah, where the Prophet (PBUH) immigrated to, had multiple tribal and religious affiliations, as Madinah included Arabian tribes such as Khazraj, Aous, Bani Auf and Bani Najjar, which were the most important tribes among the Ansar (Madinah's people), besides the Muslim Immigrants from Quraish tribe and other Arabian tribes. Madinah also included tribal groups believing in the Jewish religion, and individuals from different tribes who did not convert to Islam and remained in their faith.

And to prove what we are saying, let us review some of what was stated in that document:

The following was written in the literal text of the document: "This is a document of the prophet Mohamed, the illiterate, between the believers and Muslims from Quraish and Yathrib (Madinah) and those who followed them, and fought with them that they are all one community among people".

As the word "nation" was mentioned in the document to point out all those who are living in this state as one community inside one state, and as long as they were one community, so they were equal in belonging to this state without any discrimination.

"And those of the Jews who followed us have the rights to be supported and be helped, without being oppressed or supported against".

It is a genuine asset to take care of Christians and Jews or non-Muslim minorities, who are subject to the sovereignty state of Muslims, as if they were subjects to the sovereignty of the Muslim state, having the rights to be supported against any oppression or injustice happening to them whether it occurred by other Muslims or Non-Muslims, from inside or outside the state.

"That Bani Auf's Jews are one community with the believers, Jews have their religion and Muslims have their religion."

This is the first rule, which means that the freedom of belief in Islam is a great fact: {There shall be no compulsion in [acceptance of] the religion} [Al-Baqarah (The Heifer): 256].

Muslims have a religion, and Jews have a religion...this is a clear indication that Jews under this document have full cultural and human rights, and that their religious and legal position that regulates their private lives has not changed and they have full freedom to express their views under the law and culture governing Madinah's society at that time.

The messenger of Allah (PBUH) also wrote a similar covenant to the delegation of Christians of Najran, after they stayed at the Prophet's Mosque and the Prophet (PBUH) allowed them to pray in it during Passover.

This covenant included the following: "and for Najran and its entourage and all those who follow the religion of Christianity in the countries of the earth, to be God's neighbors and having a promise from Mohamed, the Messenger of Allah, on their money and themselves and on everything on their hands (to be protected)... To protect their side (them), their churches, their money, the places of monks, places of the tourists, and to guard their religion and their beliefs wherever they were, the same way I protect myself and my people, as I gave them the promise of Allah that they have what is for Muslims (of the rights and duties), so they are partners for the Muslims." They stood to pray at the mosque, and the messenger of Allah said: let them pray.

Al-Faruq Umar Ibn Al-Khattab also wrote a covenant on the safety for the people of Jerusalem. This covenant included the following: this is what the server of Allah, Omar the commander of the believers, gave to the people of Elijah (Jerusalem) for safety. He gave them security for themselves, their money, their churches and their crosses, that their churches were not to be inhabited, nor destroyed, nor detracted from them or from their space, nor from their crosses or of any of their money, and they were not to be obligated to change their religion (convert to Islam), and not to harm any of them, so if any of them go out, they are to be safe and their money secured until they reach their destination... and if they stayed (in our state), they are to be safe... And what is included in this covenant is a promise from Allah, his messenger, the Caliphs and the believers.

And there is no doubt that today we are strongly in need of this concept, the concept of coexisting with the other, the concept of citizenship, the concept of accepting the other, as the prophet (PBUH) had found in Madinah a variety of people of different religions and doctrines, where there was the tribal loyalty and the different lifestyle, immigrants from Quraysh, and Muslims of Ous and Khazraj, Gentiles from Ous and Khazraj, and Jews from Ous and Khazraj, and also Jews from three different tribes, the sons of Qinqaa, the sons of Nathir, and the sons of Quraythah, and the Bedouin who lived among the people of Yathrib (Madinah), slaves, and others.

That is what we so desperately need, so that we can stand in the face of our enemies who lie in waiting for us; as the prophet (PBUH) dealt with the Non-Muslims through the principle of Peace and Coexistence, even with those who were his enemies and who harmed him. They betrayed him so many times with evidence for this from the prophet's biography.

As the call of the prophet (PBUH) was based on peace as a curriculum, and the tolerance as an attitude, he (PBUH) started his call with wisdom and the best way for preaching, he never gave up tenderness in saying and acting, following Allah Almighty's order when he Almighty said in Quran: {Invite

to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.} [An-Nahl (The Bees): 125]. With this moderate method, Islam established the principle of Coexistence among all sects and doctrines in the framework of citizenship, justice, and called for knowing each other and cooperating, Allah Almighty says: {O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.} [Al-Hujurat (The Rooms): 13]

3.2 Equality

This document has formed the bases of the modern state, and the democratic rules of the Islamic State, the most important base being the equality of all citizens of the state. This is the basis of the concept of citizenship in democratic systems, as this document gave the true example of the freedom that humans are still searching for today.

To prove what we have mentioned before about achieving the principle of citizenship inside the new Islamic State without looking to the religious or tribal affiliations, and the practical exercise of equality of rights and duties among its citizens, we are going to mention some historical facts that establish the fact that Muslims, Jews and others have defended the Islamic state, and that was clearly manifested in the battle of Uhud (a mountain's name in Saudi Arabia), as Ibn El-Atheer mentioned in his complete book in history, about the martyrs and the dead at the battle of Uhud, the following: "there was a man among Muslims called Kuzman, and the messenger of god (PBUH) was saying: He is one of the people of Hell. He (Kuzman) strongly fought in Uhud, and killing eight or nine of the polytheists, he then got injured and was carried to his home. The Muslims said to him: be preached Kuzman (that you will be in Heaven)! But he said: preaching what? I only fought to protect my tribe's interests? His wounds worsened, so he took an arrow, cut himself and bled to death. When the messenger of Allah (PBUH) was told, he (the messenger) said: I bear witness that I am the messenger of Allah (that the prophet expected that Kuzman would be among the people of Hell, and he (the prophet) expected right).

A Jew man called Mokhayrak was also killed in the battle, some men of his tribe tried to convince him not to participate in the battle as it was Saturday, but he said: No Saturday will hold me back from participating. He took his sword and his fighting tools and said: "O Jews' people, you knew that supporting Mohamed is a duty that you should fulfill, but you said: it is Saturday, but I will go, and If I am to be killed then my money is for Mohamed to do whatever he wants with." And then he went to battle and fought until his death, and the messenger of Allah (PBUH) said: Mokhayrak is a good example of a Jew.

3.3 Justice

The policy of the state and the nation, for all its citizens Muslim or Non-Muslim, is established on Justice... Islam is the religion of Justice, commanding its followers to commit to justice and fulfill it in any case, even if the fulfillment of its rules would harm the soul, or even harm the closest people, as Allah

Almighty says: {O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.} [An-Nisa (The Women): 135], he Almighty commanded them that they must judge fairly among all people in all circumstances, as Allah Almighty says: {Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.} [An-Nisa (The Women): 58].

So he Almighty commanded justice to all people, he almighty did not say: when you judge between the Muslims, but: when ye judge between man and man, to include everyone.

In order to achieve justice among everyone, the prophet (PBUH) forbade any injustice against the Non-Muslims, saying: "Beware, if anyone wrongs a contracting man, diminishes his right, forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.", meaning that the Prophet (PBUH) will be a rival to the oppressor of a contracting man or Non-Muslim.

An example for that is the story of the prophet (PBUH) with the Bedouin man, told by the uncle of Umarah ibn Khuzaymah: "the prophet (PBUH) bought a horse from a Bedouin. The Prophet (PBUH) took him to pay him the price of his horse. The Messenger of Allah (PBUH) walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as they did not know that the prophet (PBUH) had bought it. The Bedouin called the Messenger of Allah (PBUH) saying: if you want this horse, (then buy it), otherwise I shall sell it. The Prophet (PBUH) stopped when he heard the call of the Bedouin, and said: Have I not bought it from you? The Bedouin said: I swear by Allah, I have not sold it to you. The prophet (PBUH) said: Yes, I have bought it from you. The Bedouin began to say: Bring a witness. Khuzaymah ibn Thabit then said: I bear witness that you have bought it. The Prophet (PBUH) turned to Khuzaymah and said: on what (grounds) do you bear witness? He said: By considering you trustworthy, Messenger of Allah (PBUH)! The Prophet (PBUH) made the witness of Khuzaymah equivalent to the witness of two people."

Islam's Justice with Non-Muslims is unmatched: many of them acknowledged this in testimonies that were left in history, such as the famous historian Wills when he said about the teachings of Islam: "it has established in the world a great tradition of fair dealing, and it taught people how to live with dignity and tolerance. Its characteristics are human, and it is achievable, as it creates a human community where there is less cruelty and social injustice than in any other group preceding".

3. 4 Respecting the Humanity of human beings

According to Islam, people are considered to be similar to the teeth of a comb, as they are the sons of the human family. Islam provides them all with rights to live with dignity without any exception or discrimination; Allah Almighty says: {And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.} [Al-Israa (The Night Journey): 70]. The differences among

the members of the human family whether in color, sex or language, is a sign from Allah Almighty, as he almighty says: {And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.} [Ar-Rum (The Romans): 22], These differences are not causes for dissonance and disobedience, but rather they are reasons for mutual contact and cooperation on good, righteousness and piety; as Allah Almighty mentions in the Holy Quran: {O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.}[Al-Hujurat (The Rooms): 13].

Islam has enjoined Muslims to observe the human dignity that Allah has given to man for His (Allah's) mercy, he almighty did not distinguish between Muslims and Non-Muslims when giving it to human beings, confirming that all people are sons from one father and one mother, as the prophet (PBUH) called in his sermon of his last pilgrim, when he (PBUH) said loudly: "O mankind! You shall know that Your God is one, and your father is one, No Arab is better than a foreigner, and no foreigner is better than an Arab, no red (white) person is better than a black person, and no black person is better than a red (white) person, except with righteousness, did I preach you?"

Human beings in the sight of Islam are honored, without looking at their origin, religion, doctrine, or position in the social hierarchy, as Allah Almighty created them honored, and no one has the rights to deprive them of their dignity which they were created with, and was in their nature since they were born. Whether they were Muslims believing in the Holy Quran, the book of Allah Almighty, and that Mohamed Ibn Abdullah is the prophet of Allah and his messenger, or they were Non-Muslims believing in other religions, or even do not believe in any religion, as is a common right for all without any exceptions, and this is the highest honor.

The principles of Islam and its teachings and values were all established based on respecting the human dignity, preserving and protecting it, and on deepening the human feeling of this dignity. The Islamic message (call) is aimed at the happiness of the Human being as its first priority, by aiming at bringing to them what is best for them, and making them avoid what is bad for them. So those honorable purposes are the highest honor for mankind with all its moral significances and legal meanings for honor.

Islam commanded its followers to preserve the dignity of Non-Muslims and to consider their feelings, and forbade to hurt them, as Allah Almighty says: {And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."} [Al-'Ankabut (The Spider): 46], and he almighty said: {And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.} [Al-An'am (The Cattle): 108], clearly forbidding reviling the gods worshiped by polytheists of pagans and Buddhists. This is all for preserving the humans' dignity, preserving their freedom, and respecting their feelings, as El-Qurtobi said when he was explaining this verse of the Quran: No Muslim is allowed to revile their crosses, nor their religion, nor their churches, and for their churches not to be closed, and if one would do such things, one would be sinful.

The preservation of human dignity is reflected to us in the prophet's dealing with the Non-Muslims,

even the dead; said by Jabir Ibn Abdullah (May Allah blesses both of them): a funeral procession passed in front of us and the prophet (PBUH) stood up and we too stood up. We said, "O Allah's messenger! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up.", and in another narration, the prophet (PBUH) said: "is it not a human's soul (that have passed)".

Islam has guaranteed non-Muslims the rights to abide by their law without harassment or reprisals, as Islam does not obligate the non-Muslims to follow Islam's law (Shariaa), so they do not have to pay Zakat, which is one of the pillars of Islam, and it does not impose upon them Jihad with the Muslims, although it is the highest obligation in Islam and its benefit to the security of Muslims and other residents in the Islamic state, they instead only paid Jizyah (tribute) instead of Jihad.

At the same time, Islam allowed the non-Muslims to establish their social life (what is known as personal statues) according to their laws, and so on. In the penalties, the jurists decided that the penalties are not set for them except in what they also believe is forbidden such as theft and adultery, not what they believe to be allowed such as drinking alcohol.

Hence, the people of Adh-Dhimmah (Christians and Jews) had their own courts to be judged with if they wished; otherwise they would resort to Islamic Judiciary as recorded by History.

The great Historian (Adam Metz) says in his book "the Islamic Civilization in the 4th Century AH":

"The Islamic Law (Sharia) was especially for Muslims, as the Islamic state allowed the people of the other doctrines (religions) to have their own courts, and what we know about these courts was that they were ecclesiastical, and the spiritual heads of these courts also served as senior judges. They wrote many books in law, and their judgements were not only regarding to marriage issues; but they also included other issues such as inheritance and the conflicts that belonged to Christians only, which had nothing to do with the State."

Thus, it is clear that Islam did not punish non-Muslims to do what they consider to be Halal in their laws, such as drinking alcohol and eating pork, although these acts are Haraam in Islamic Law.

3.5 Freedom

One of the aspects of peaceful coexistence is freedom; as it is one of the greatest manifestations of human dignity and the path to true faith and responsibility, as Sharia (Islamic law) allowed man to have free will to choose without any coercion the true religion (to follow).

Freedom of belief is the first human right to which a human being is proved, as the one who deprives a person of freedom of belief, is depriving him of his humanity, and with the freedom of belief comes the freedom of preaching for the doctrine, and security from harm and strife, otherwise it is a meaningless freedom that has no reflection in the real life.

Islam, which holds the highest perception of existence, life, and has the most correct curriculum for the human community without any doubts, is calling that there is no compulsion in religion, and is making it clear for its followers before anyone else that they (Muslims) are prohibited to impose anyone to follow Islam, as Allah Almighty says: {And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve."} [Al-Kahf (The Cave): 29], and he almighty says: {There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.} [Al-Baqarah

(The Heifer): 256].

The Messenger's (PBUH) biography was established based on this curriculum, as the messenger stopped a man who tried to force his boys to Islam. The Historians mentioned that a muslim man called El-Hassen from the sons of Salem Ibn Ouf, had two Christian boys. He asked the messenger (PBUH) if he was allowed to force them to convert to Islam, as they refuse and deny any religion except Christianity, and the messenger (PBUH) forbade him. There was also one woman from the Sons of Qurayza's tribe called Rehana, and after fighting her tribe, was captured. The messenger (PBUH) proposed for her to marry him and to convert to Islam but she said: O Messenger of Allah, but you can let me serve you, and she refused to convert to Islam from Judaism, so the messenger (PBUH) got close to her until she converted to Islam later. The prophet also wrote a letter to Moaz Ibn Jabal in Yemen (where the prophet was sending him to teach people in Yemen about Islam) telling him not to force any Jew to convert from Judaism to Islam. The Prophet (PBUH), his Califs and the Muslim leaders succeeded them in showing a great tolerance as they concluded peace treaties with the countries that they conquered.

While the victor would be oppressive and dictate his conditions out of anger, revenge and arrogance, Muslims were the opposite of that in their treaties with the losers; as they (Muslims) accepted their (the losers') religious beliefs and practices and promised to take care of them (the losers) and secure their money.

This principle reflects Allah's honor for human beings, and the respect for their will, thoughts and feelings. Allah allowed man to choose between guidance (right path) or misguidance (wrong path) in his belief, and let him (the man) hold the responsibility for his actions. These are the most special characteristics of human freedom.

Islam guaranteed for the non-Muslims living in the Islamic Society, the freedom of belief and the freedom of worship, protecting their temples (churches and temples), silos and their possessions. Islam made these things reasons for Muslims to fight for: {Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory (39). [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might (40).} [Al-Hajj (The Pilgrimage): 39-40]

Islam has not returned to the persecution of those who are not following it, or the confiscation of their rights, the abrogation of their beliefs or the unjust violation against their possessions, their honor and their blood. The history of Islam in this field is the brightest (most honorable) history on the earth.

And it is decided by the Jurists that if anyone was imposed to convert to Islam, then it would not be valid (not true belief in Islam), as it is written in El-Moghny: "if anyone of the people of Adh-Dhimmah (Christians or Jews) was forced to convert to Islam, then it is not valid in Islam, until they convert to Islam voluntarily (on their own will)". Islam allows the non-Muslims to practice their religion freely, and it (Islam) is commanding to secure their places of worship (Churches and Temples), where they (the non-Muslims) practice their religions in. It is forbidden for Muslims to attack, demolish or destroy houses of worship (churches and temples), or attack those who are in these houses, both in the case of peace and in war. The historical

documents show these recommendations from Caliphs to the military's leader, and these documents show the treaties concluded in Islamic history, when governing any new country. Among these documents is the document concluded by Omar Ibn El-Khattab with the people of Jerusalem, the concrete physical evidence of this is the evidence of the survival of ancient historical places of worship of the Jews, Christians and others in most of the lands of Islam and Muslims.

The Islamic Conquest also recognized non-muslims and did not force anyone to convert to Islam, while at the same time, when the Christian kings of the peninsula defeated the Muslims, they proceeded to exterminate the Muslims, burn their books and heritage, and converted their mosques into churches. There was not a single book left in Spain, among the millions of books that were written, purchased and copied by the Andalusian scholars.

Another historical example is that when the Islamic State expanded in the era of the prophet (PBUH), there were many Arabian Christian tribes, especially in Najran (a place in Saudi Arabia), so the prophet (PBUH) concluded with them treaties that were characterized by tenderness, tolerance and softness, guaranteeing them freedom of belief, the practice of rituals and the maintenance of places of worship, as well as the guarantee of freedom of thought and learning.

3. 6 Righteousness, good dealing and treatment

Allah Almighty commanded Muslims in the Holy Quran to be righteous with the Non-Muslims, whom did not fight Muslims, as he almighty says: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly (8). Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers (9).} [Al-Mumtahana (She That Is To Be Examined): 8-9].

And El-Tabary said: "it means: {Allah does not forbid you from those who do not fight you because of religion} including all the followers of other religions and doctrines to be righteous with, and to communicate with and to be just with. With his almighty saying: {Indeed, Allah loves those who act justly.} [Al-Ma'idah (The Table): 42] he says: Allah loves those who are just with people, who give them their rights justly, and treat people with righteousness, and be good to them."

The good attitude of Muslims was demonstrated in their dealings with others in many of the Islamic legislations that were outstanding in dealing with many situations through human and kind feelings.

Islam has enjoined the good dealing and communications with the others even if there was difference in religion, as Allah Almighty commanded the good companionship of parents even if they were doing an effort to make their sons convert from unification (believing in one God) to polytheism as this does not invalidate their right to his righteousness and good companionship with them, as Allah Almighty says: {But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.} [Luqman: 15].

Narrated Asma' bint Abu Bakr: "My mother who was a Mushrikah (pagan, etc), came with her father during the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet (PBUH) saying: "My mother has arrived and she is hoping (for my favor)." The prophet (PBUH) said, "Yes, be good to your mother."

El-Bukhari narrated in the single literature about Mojahid that he said: I was at Abdullah Ibn Amr's place and his boy (servant) was cutting the skin out a sheep and he (Abdullah Ibn Amr) said: O boy! When you finish start with our Jew neighbor (meaning to give him part of the sheep's meat), so a man who was sitting with us said: "the Jew for god's sake?!! So he (Abdullah) said; I heard the prophet (PBUH) recommending with the neighbor (to deal with them in a good way) until we thought that he (the prophet) would make the neighbor one of our successors" and the evidences for this are various and many.

3.7 Social Solidarity

This is one of the most important guarantees provided by Islam to the non-Muslims, who are living in the Islamic society, that they would be sponsored within the Islamic Takaful (Solidarity) system.

Islam guaranteed for the non-Muslims living inside its state, and ensured them the adequate life for them and those who depend on them, as they are citizens of the Muslim state, and it is responsible for all its citizens. As the prophet (PBUH) said: "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge" and he said: "I definitely heard the above from the prophet (PBUH) and I think that the prophet (PBUH) also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

It was narrated about the prophet (PBUH) that he gave charity for a household of Jews, so they could live adequately, and it was mentioned about the mother of the believers (wife of the Prophet) Safia (god bless her) that she gave charity to two relatives of her who were Jews, Omar Ibn El-Khattab (God Bless him) told that he was passing through some people's door, and there was an old blind man sitting by the door asking people for money, so Omar stopped and asked him: from which people of the Book are you? The man said: I am Jew! Omar said: and why are you asking people for money? The man said: I am asking people for money because of my need, age and for the tribute (Jizyah: that people of the Book were paying for Muslims), so Omar gave him some money, and he sent for the keeper of the House of Money (= the Minister of Finance) and said: Look after this man and those who are similar! We cannot force them to pay Jizyah (Tribute) when they are old and poor while they were serving the state when they were young, or we would be unjust. {Zakah (Alms) expenditures are only for the poor and for the needy} [At-Tawbah (The Repentance): 60] the poor are the Muslims, and this is one of the needy people of the Book, and he (Omar) forgave this man and those who are in similar cases from paying the Jizyah (tribute). On the way to Jabiya from Damascus, he (Omar) passed by Christian people, who had been infected by leprosy, so he ordered that they be given alms and that sustenance be given to them.

The contract that was written by Khalid Ibn Al-Walid to the people of Al-Hira in Iraq, who were Christians, had the following: "I told them that if any elder man became too weak to work, or he got

infected by any disease, or became poor and his religion's people started to give him charity for living, I would forgive him for not paying Jizyah (Tribute). He would be sponsored and his sons by the Muslims' Ministry of Finance as long as they are living in the Islamic state. If they were to leave the Islamic state, they would no longer be sponsored by Muslims."

The Caliph Omar Ibn Abdul Aziz wrote to his Wali (ruler or governor on a place inside Muslims' state) Uday Ibn Aratah: "Look to the people of the Book (Christians or Jews) who got old and weakened and do not have money; give them money out of Muslims' Ministry of finance so they can live".

Socially, Islam encouraged Muslims to communicate with the others and to eat their food even if you differentiated with them in religion. {The food of those who were given the Scripture is lawful for you and your food is lawful for them.} [Al-Ma'idah (The Table): 5] and Islam allowed Muslims to marry with the non-Muslim women {And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.}[Al-Ma'idah (The Table): 5].

Just as Islam provided Muslims with the Fundamental rights to life, Islam also provides non-Muslims with their rights in life, equally, and those rights are: self, religion, blood, money, and honor. Both Muslims and non-Muslims are equal regarding to these rights, as those rights are protected by the Islamic law (Sharia) except with a legitimized reason, as it is not allowed to take anyone's life except as punishment, as Allah Almighty says: {Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."} [Al-An'am (The Cattle): 151], and he Almighty also says: {Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors (32).} [Al-Ma'idah (The Table): 32-33] and our prophet Mohamed (PBUH) said in his speech in Arafah's Day (Pilgrim's day): "Verily your blood, your property and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours."

These sanctities are not exclusive for Muslims, as the prophet (PBUH) says:

"Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)."

It is not allowed to harm a non-Muslim unlawfully in any way, such as: violating his honor, infringing his money, assaulting him, nor killing him without a legitimate right. El-Shafei narrated in his book "the Mother", "according Abdullah Ibn Abdullah servant of Bani Hashim, according Abi El-Janoub El-Asady that he said: there was a Muslim man who was brought to Ali Ibn Abi-Taleb (May Allah bless his soul) for killing a man from Ahl El-Dhimmah (Christian or Jew), and said: that they found the evidence that the Muslim man really killed him, but the brother of the victim said: I forgive him, and he (Ali) said: Did they threaten you?

The brother replied: No, but killing him (the killer) will not return my brother back, they compensated me and I accepted, Ali replied: you shall know that those who have treaties and contracts (Ahl El-Dhimmah) with us, to be treated just like us, as their blood is like ours, and their compensation is like ours.

For non-Muslims the right to save their money, and the hands of those who steal this money are to be cut off, if anyone borrowed money from them. They must return this money back, and those who do not want to return it back must be punished, there was once an Egyptian Christian monk who complained to the governor Ahmed Ibn Tulun that one of his commanders oppressed him and took an amount of money from him unlawfully. Ibn Tulun brought the commander, blamed him and punished him and took the money back to the monk, telling him: if you want any compensation, I shall make my commander compensate you.

Non-Muslims' honor is to be preserved, they are not to be harmed, as by signing these contracts with Muslims, they have the same rights as Muslims. Ibn Abdeen said: "These rights are not only for non-Muslim citizens, but also for those who asked Muslims for protection, as those also have rights for safety, protection and right to be taken care of, as Allah Almighty says: {And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety.} [At-Tawbah (The Repentance): 6], and the right of asylum is common between the Muslims and not for a specific group; as the prophet (PBUH) said about Muslims "Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them."

And so when Um Hani Bent Abu Talib (May Allah bless her) said: "O Allah's Messenger (PBUH)! My brother Ali has declared that he will kill a man to whom I have granted asylum. The man is so and so Bin Hubaira." Allah's Messenger (PBUH) said, "O Um Hani! We will grant asylum to the one whom you have granted asylum."

Granting asylum for those who ask for peace of the pagans, its consequences of communicating well with them, and preserving good relations with them, are virtues of Islam towards its opponents, which almost do not exist in any other religion except Islam.

These are the most important foundations of tolerance and peaceful coexistence that Islam has enjoined, applied by Muslims through their long history, following the examples set by the Prophet (PBUH) and his successors and those who followed them with grace, based on the words of Allah Almighty: {O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.} [Al-Baqarah (The Heifer): 208]

As the world today needs to know the morals, ethics and rights that Islam has called upon its followers to adhere to and to preserve them towards their fellow citizens and contractors of non-Muslims to achieve good through following them with God's will, and religion will be all for Allah.

In light of these timeless models of good dealings with non-Muslims, based on righteousness, virtue and charity, we can realize the rights and duties of Islam that Muslims have committed toward their non-Muslim Citizens. Islam has been equaling between Muslims and non-muslims, giving the Dhimmy People (Christians and Jews) the same rights that Muslims have, and it was their right to live secured in their lives, money, honor, and to be treated with righteousness and charity.

4 The Fourth Topic: Tolerance and Coexistence in the writings of Non-Muslims

4.1 Testimonies of non-Muslims about the Tolerance of Islam in dealing with other religions

Islam is a universal religion that is sent to all humanity, a message that commands justice, the end of oppression, and establishing the pillars of peace on earth, calling for the positive coexistence between all human kind in an atmosphere of Tolerance between everyone regardless of their gender, color, belief, as they were all created from one spirit, as Allah Almighty said: {O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.} [An-Nisa (The Women): 1].

And so, I wanted to present some examples of the writings of non-Muslims about Islam, and the tolerance called by Islam as testimonies for this religion (Islam) which was sent to all humanity. As there are some of these writers whom were led through Islam's tolerance to walk through this path of guidance and embrace Islam.

And the best evidence of the commitment of Islam and Muslims in spreading the culture of tolerance, are these following testimonies recorded by the historians of the East and the West about Islam, including the following:

a What Thomas Arnold (1864-1920)

An English Orientalist who reminded western people (Europe & America) that Islam was spread through religious freedom and tolerance, and that it did not spread, as is claimed, by force and sword; he is saying in his book "The preaching of Islam": "the idea that is saying sword was the factor that made people convert to Islam is far from authentic. The doctrine of Islamic faith adheres to tolerance and freedom of religious life of all followers of other religions. In general, non-muslims have enjoyed degrees of tolerance that have no similar in Europe until the very modern ages, and the conversion to Islam through coercion is prohibited according to the teachings of the Holy Quran, and the mere presence of many different communities and Christian groups in countries that have remained centuries under Islamic rule is a constant proof of the tolerance that Christians enjoyed".

b "William James Durant" (1885-1981)

In his famous book "The story of Civilization", in which he spoke of various civilizations, this American philosopher, historian and writer went to say that Christians, Jews and other people of Dhimmi lived in Muslim lands as safely as if they were living in their own homes, and that Muslim rulers did not oppress them nor oblige them to change their beliefs nor demolish their temples (Churches...etc), and he is saying about this: "In the reign of Umayyad Caliphate, Christians, Zoroastrians, Jewish, and non-believers enjoyed a degree of tolerance that have no counterpart nowadays. They were free to practice their rituals and keep their churches and temples."

He also said: "despite to the religious tolerance plan adopted by the first Muslims, or because of this plan, the new religion (Islam) was embraced by most of the Christians, all of the Zoroastrians and pagans

except for a few of them. Islam captured the hearts of hundreds of nations in the countries stretching between China and Indonesia to Marrakesh (Morocco) and Andalusia, possessing their imaginations and controlling their morals, shaping their lives, and sending hopes that relieve them of the misery and hardship of life.”

c Sigrid Hunke (1913-1999)

A German Orientalist who spent most of her time to defend Islam and Muslims' cases, and her famous book "Allah's sun over the occident" spoke extensively about Islam and Islamic civilization in an attempt to highlight the tolerance of this true religion, and she says: "There is no compulsion or coercion in religion, this is what the Holy Quran ordered". Accordingly, the Arabs did not force the conquered nations to enter (convert to) Islam. Christians, Zoroastrians and Jews who before Islam faced the worst and the most horrible examples of religious fanaticism; were allowed to practice their rituals without any hindrances, and Muslims left those people's houses of worship (Churches and temples) and their priests without harming them. Is this not tolerance? Where did history tell such things and when?"

d Alfred Guillaume (1888-1965)

An English Orientalist specializing in Islamic theology, who has a collection of books on comparative religions, Hadeith's science and the prophet's biography. He did not hide his admiration for Islam and its tolerance, as he said: "Muslims in Syria, Egypt and Iraq were welcomed because they wiped out the imperial blackmailing, and saved different Christian groups from the overwhelming pressure of the central government, and thus demonstrated a knowledge of local feelings more than the knowledge of foreigners."

e Emile Dermenghem (1892-1971)

One of the most important French Orientalists, who worked as a manager of the Library of Algeria, one of his books is "Life of Mohamed", which is one of the best books written by an orientalist about the prophet (PBUH), and the Book "Mohamed and the Islamic Sunnah", furthermore his research and studies were published in classified magazines and oriental periodicals. This orientalist (Emile Dermenghem) admired Islam a lot and its tolerance which made it an acceptable universal religion, according to what he said, Muslims did not take vengeance for the abuse caused by others, but they met it with forgiveness and tolerance; in his book "Life of Mohamed": "Islam triumphed because it is the title of a message which the East needed the most, Muslims endured the torture before the migration (from Mekka to Madinah) and did not respond, and when the migration happened they showed a lot of resistance and were victorious, taking the broad tolerance as a constitution for them. Yes, the polytheists did not remain in the house of Islam, but this House of Islam became a house for people of the book of Jews and Christians who had the right of protection and freedom of worship and so on, and they became a part of the community as long as they paid the Jizyah (tributes).

There are many verses in Quran and Hadith (Prophet Mohamed's Sayings) commanding tolerance, and there are many examples for Islamic leaders who followed this order when taking the countries and history did not tell that Muslims killed any nation. Different nations converted to Islam according to their desire, Omar Ibn El-Khattab (May Allah bless his soul) entered Jerusalem and took it, he ordered that the

Christians, were not to be harmed, and to let them have their churches, and he took care of the patriarch and refused to pray in the church fearing that Muslims would take it as an excuse to turn it into a mosque. The difference between the Muslims as conquerors for Jerusalem, and the entry of Crusaders to it, was that the latter killed all Muslims within Jerusalem, and their knights were walking in a river of blood, having had the intention to kill Muslims who escaped the first massacre.”

f Reinhart Dozy (21st February 1820~ 29th April 1883)

A Dutch Orientalist of French origin who was a professor who specialized in Arabic Language in Leiden University, famous for his studies about the history of Northern Africa and Andalusia. He has many writings, the most famous writing from him was completing the Arabic Dictionaries. He says in his book “Visions in the History of Islam”: “That the tolerance and the good communication of Muslims with Ahl El-Dhimmah (Jews and Christians) were the reasons that those people converted to Islam, as they saw benevolence and leniency in Islam which they did not sense in any of the previous religions”.

g The Orientalist Gustave Le Bon (7th May 1841~13th December 1931)

A French physician, Philosopher and Historian who was interested in Eastern civilization. One of his most famous works was “Arabs and Indians’ Civilizations” and “Paris 1884”, he said in his book “Arabs’ Civilization”: “what Historians ignore is that the patience and tolerance of the Arabic conquerors was a reason for their quick expansion and the easiness with which many nations converted to their religion and spoke their languages. The truth is that these nations did not know tolerant or merciful conquerors like the Arabs, nor experienced a tolerant religion like Islam.”

h The Egyptian Christian Scholar Dr. Nabil Luka Bibawi (1944~)

He said: “Religious tolerance was achieved by the Islamic state in Egypt, the religious freedom of belief was approved by Islam for non-Muslims, and let them freely practice their religious rituals inside their churches, and applying their own religions’ laws regarding their individual affairs, following the order of Allah Almighty in the Holy Quran when he almighty said: {There shall be no compulsion in [acceptance of] the religion.} [Al-Baqarah (The Heifer): 256]. Justice and equality in the rights and duties between the Muslims and non-Muslims in the Islamic state was also achieved, following the Islamic rule: (they have what we have (of rights), and they do what we do (of duties)), and that proves that Islam did not spread by force or edge of sword; as non-Muslims had the choice to accept Islam or to stick to their religions with the payment of Jizyah (tributes) (which was a tax for defending them and protecting them and for enjoying services applied for them). Although the Islamic state had the power to force Christians to convert to Islam, or even to kill those Christians if they did not convert to Islam, but the Islamic state did not do such things; following the teachings of Islam and its principles, so how come there are sayings that Islam has spread by the edge of sword?”

In conclusion, the testimonies of these fair Westerners who have justified the truth and did not base their ideas on falsehood nor suspicions, we can say that:

- 1) These testimonies unanimously agreed that Islam respected and honored other religions, and allowed its followers under the Islamic state to practice their religious rites completely.

- 2) Christians and Jews are people of Dhimmah for Muslims unless they fight them, and they have enjoyed throughout the long Islamic history all the privileges of citizens, and never once the Muslims abused them or raped their rights and freedom in their beliefs.
- 3) Islam is simply a religion of forgiveness and tolerance, not a religion of compulsion, coercion nor terrorism.

4. 2 Tolerance and Coexistence of non-Muslims

Perhaps one of the greatest and strongest argument for the establishment of Islamic civilization through ages on solid basis, is the coexistence of Muslims with non-muslims in countries that Muslims governed over centuries, and if we tried to collect the evidences for that through the history, we would not have to specify our search, as the living examples of Islamic coexistence with all religions, heavenly and non-heavenly, are countless, while we could not find any manifestation of tolerance and coexistence, from non-Muslims back then.

We are comparing between two touching scenes in human history, the first when the Caliph Omar Ibn El-Khattab entered Jerusalem as a conqueror, and the second when the Crusade leaders (Godfrey) and (Tancred) captured Jerusalem, to quote what the Historian (Henry Osborn Taylor) in his book "The Medieval Mind" about the second event of the priest (Raymond Ajili) who saw the city after the seizure of the Crusaders of it, who says: "we saw awful things, as the heads of a large number of Muslims were cut off, others were killed by arrows, or forced to cast themselves from above the castles. Others were tortured for several days and then were thrown into the fire. The roads were full of heads, arms and legs, and wherever one goes, they would be walking among the dead bodies of humans and horses".

The Historian "William Durant" in his book "The Story of Civilization" also mentions some of the contemporaries of this campaign saying: "Women were killed, stabbed by swords and bayonets, babies were taken by their legs from their mothers' breasts and thrown over the walls, or smashed their heads by beating them into walls, and the seventy thousand Muslims who remained in the city were slaughtered".

We mention these historical examples only to emphasize that tolerance in Islam is an authentic origin, and that coexistence between Muslims and other people of the Book (Jews and Christians) is a consistent principle of Islamic civilization. We do not mention these examples to pour salt on old wounds nor to evoke the worst of history. But what encourages us to go back through history and bring the mutual history between Muslims and non-muslims, is that we want to clarify as much as we can, that coexistence is one of the values that has been embedded in the Islamic civilization across the ages.

What happened when the Caliph Omar Ibn El-Khattab (May Allah bless his soul) entered Jerusalem, was simply a bright picture of the Islamic tolerance which embedded a rule of religious and cultural coexistence, as when Omar entered Jerusalem and met the patriarch, they went through the city until he entered the Resurrection Church, and when it was prayer, he said to the patriarch: "I want to pray" so the patriarch said: "you can pray where you are". However he was in the middle of the church, Omar refused as he was afraid that Muslims might follow him and say "here is where Omar prayed, and it is now our right to pray in it", perhaps taking the church by force and turning it into a mosque ignoring the promise Omar made to the Christians when he entered the city "to preserve their churches" thinking that Omar changed

what he promised. So Omar stood up and went out of the church and prayed outside, after he finished praying, he wrote an order that this place was not to be a praying place, nor to call for prayer from it, then Omar went to the rock and built the Mosque of the Rock (in Palestine)..

Conclusion

After this study about tolerance and coexistence between Islam and other religions, the following is shown:

First [Results]

- 1) Islam is characterized as a religion of leniency and it lifts doubt, uneasiness and hardship as there is no difficulty in it nor shackles, and this feature is exclusive to Islam.
- 2) Islam includes tolerance and forgiveness for Muslims and non-Muslims alike, Islam tolerated everyone in many issues and judgments, and granted them many rights.
- 3) Islam was keen that most people convert to it, for guidance to the right path and encouraging them to convert through its tolerance and acceptance to other people no matter what their characteristics were, as to save them from misguidance and straying away from the light (the right path), and from torment to Allah Almighty's forgiveness.
- 4) One of the most important principles of Islam in tolerance with non-Muslims is to leave them the choice of remaining non-muslims in exchange for Tribute (Jizyah). As the principle says: {to you be your way, and to me mine}, so it is not permissible to direct injustice to those of different races, genders and religions.
- 5) Tolerance in Islam means knowing the rights and duties that must be known to people. There are many people who are ignorant of this culture and its role in shaping the future by applying the principle of tolerance in Islam in all fields of life.
- 6) The desired coexistence with others is organized in all forms and pictures of positive interaction, rational and civilized cooperation and the integration of conscious human behavior that is open to interacting with others order to enable Muslim Individuals and communities to carry out the task of succession from Allah Almighty, and the construction of the universe, and the happiness of humanity according to the approach intended by Allah Almighty.
- 7) The desired coexistence with others, depends not only on the intellectual or political coexistence, but also on social, cultural and educational coexistence, since all forms of coexistence are integrated, intertwined and interdependent, which makes it eventually hard to suffice on one form without others. So, today we are deeply in need to search and to carefully study each form of coexistence in order to identify the appropriate means for each of these forms.
- 8) There are many ways in which coexistence exists in its many forms and fields. Among the most important of these are the means mentioned by the Holy Quran with regards to praise, dialogue, marriage, financial dealings, treaties and cultural exchanges. Accordingly, each one of these means is in need of scientific and objective studies with deep awareness to clarify the ways and means of utilizing them in an integrated scientific way.

- 9) A clear set of Islamic principles of openness and flexibility should be adhered to when formulating the rules of coexistence with one another. Consideration should be a medium for the procedures that are based on the observation of these principles so as to enable communication to become a clear practice.
- 10) There are still constants and inconstants in our monotheistic nature, therefore, the exact distinction between the constants and inconstants when coexisting with others, should be done, as the constants of the rulings cannot be altered or waived, as those are the bases which the Islamic presence is based on, while the inconstants, which are thinkable doctrinal pursuits are necessarily flexible when coexisting with others.
- 11) The purposes of Shariaa's conducts of coexistence should be arbitrated in total jurisprudence and in intellectual pursuits, so that these pursuits, which are based on observations of legitimate aims of coexistence, namely, the purpose of impartiality in dealing with the other, the purpose of acknowledging others, and the purpose of positive and balanced openness to others, are strictly adhered to.

Second [Recommendations]

- 1) The concept of interfaith coexistence should be broadened to eliminate any cause of tension and insecurity in many parts of the world, such as Palestine, Bosnia and Herzegovina, Myanmar, Kosovo, Kashmir, the Philippines, and many regions of Africa and Asia. Therefore, the work in this range of coexistence would be beneficial and meaningful and would have an impact on the lives of the people. Thus, interfaith coexistence would be an effective means of supporting the efforts of society for peace and for the establishment of sound relations between people and nations under a rule of international law, respect for human rights and the establishment of fundamental freedoms set out in international charters.
- 2) The coexistence of the people of faith should be directed towards the justice of the oppressed people everywhere without exception, and to compel those who practice injustice, oppression and terrorism at the state level or at the level of individuals and groups to respect international law and obey the teachings of divine religions.
- 3) It is not permissible for coexistence among people of faith to come out of the scope of its interests to combat injustice, aggression and seizure of the lands of others by force under any lawsuit or to appease the perpetrator of such crimes on the pretext of not engaging in political matters.
- 4) In order for interfaith coexistence to be in service of a just peace, the parties involved must be free of all restrictions, pressures and commitments that contradict the principle of coexistence and its objectives.

References:

All the translation of verses from the Holy Quran are taken directly from Saheeh International Translation and could be viewed through the following link: quran.com

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