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Social and economic relations with non-Muslims in light of hadith narrations

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Abstract--The idea of our research is based on demonstrating the virtues of Islam in weaving neighborly relations, exemplifying the values of citizenship, and highlighting ways to recognize the rights of others, in the texts of the second source of legislation, which is the Purified Sunnah. Regardless of what belief this dissenter holds, or what ideas and convictions he adopts, this is done by explaining the forms of social relations between Muslims and those who differ from them in belief, which are based on honoring them, treating them well, protecting their souls, advising them of goodness, and warning against their injustice And exchanging gifts and loans with them, and visiting their sick and economic matters such as leasing and mortgage between them separate them And between Muslims, and employing their experiences in various areas.

Keywords---Relationships, social, economic, Muslims, narratives, hadith.

Search text

The topic that we are about to study, Which is of great importance in people's living reality, and this through their diverse relationships that are open to all different areas of life, makes us affirm that the one who contemplates the system of these Islamic relations in dealing with those who differ from the Islamic religion will find that it has elevated it to the highest levels of human sophistication, where Islam has gone. He lavishes his lofty values, lofty morals, and high virtues on his opponents, so he wrote a set of foundations for this in his dealings with them.

These great Islamic virtues and noble values in the relations of Muslims with those who differ from them in belief, the foundations of which Islam laid down in the contents of its texts, come out of the sphere of theory into the sphere of application, to radiate lofty values, sophisticated dealings, and wonderful life interdependence, even if the matter concerns those who differ from us in approach. And belief, this is what we will present through our statement of a number of aspects of the relationships that Islam has adopted in its dealings with its opponents, through an introduction, a preamble, two main demands, and a conclusion, as follows:

Introduction:

We will discuss it through the following points:

First - The importance of the topic:

The topic is considered one of the researches worthy of study and exploration, because it has a lofty position in highlighting the tolerance of Islam towards those who differ from it in belief, by highlighting those wonderful aspects that Islam established for the relations with its citizens of other religions, which included all aspects of life, including social, and economic, which without a doubt highlight the bright face of Islam, full of human and civilizational values that make it immune from the suspicions that arise around it, and the Intrigues are being hatched against him, and his tolerant principles in dealing with non-followers - especially with his fellow citizens - are superior to the principles of human rights in the modern era.

Second - The research problem:

The problem of researching the issue of life relations between Muslims and their citizens who differ from them in belief in the light of hadith narrations, stems from an attempt to answer a main and pivotal question, which is: Did Islam - truly - guarantee life relations of coexistence for its citizens, or is that merely claim? What is the impact of this on achieving the values of citizenship? And sub-questions emerging from it, which are: What is the concept of each of the life relationships? What are the most prominent areas of these relations in the reality of citizens of Islamic countries of different sects? These are the questions that we will try to answer through the scientific material presented in this research.

Third - Previous studies:

Among the previous studies of the topic of our research, which is the life relations between Muslims and their citizens who differ from them in belief in the light of modern narratives, - **Islam and coexistence between religions on the horizon of the 21st century**, by Dr. Abdul Aziz bin Othman Al-Tuwajjri, publications of the Islamic Educational, Scientific and Cultural Organization (ISESCO), Second edition: 1436 AH 2015 AD. Its owner participated in the Tenth General Conference of the Supreme Council for Islamic Affairs, affiliated with the Ministry of Endowments, Arab Republic of Egypt, held in Cairo, during the period extending between July 2 and 5, 1998 AD, whose slogan was: "Islam and the Century Twenty-one. "It came in an introduction and a preface in which its author highlighted the importance of coexistence, cooperation, and relationships between Muslims and those who differ in faith, and explained Islam's position on it, considering that this falls within the laws of civilizational conflict. Then he touched on the following points, which are: The concept of coexistence, Islam is a universal message, Islam and coexistence, coexistence among non-Muslims, and coexistence between religions, how? And why.? We have benefited from it in explaining the concept of the life relationships that link people of different religions and other Muslims. It differs from our study in that it was devoted to global coexistence among all of humanity, and it was dominated by political tendencies in its treatment. We also find no trace of the texts of the Sunnah in its contents, which It makes our study different from it, as our study focused on the inter-relations required by common citizenship, and the addition to it was clear, as its scientific material was based on drawing from the texts of the Sunnah, as well as the details of coexistence in the life relations between Muslims and their countrymen who differ from them in religion, Which included social, and economic aspects, which Al-Tuwajjri's study did not include.

Financial Transactions with Non-Muslims Master's thesis by the student Maysa Aliya under the supervision of Professor Souad Sotahi was discussed in 2010 at Emir Abdelkader University of Islamic Sciences, but we note that this study focused on the financial aspect, while our study combined the social and economic aspect.

Fourth - The overall research plan:

We will address the topic of our research through the following general plan, which includes: an introduction, four main issues, and a conclusion, which we addressed as follows:

A - Introduction: It includes the importance of the topic, its problem, previous studies, and its overall plan, which we will address through the following two demands:

B - The first issue: We have established it to explain the images of social relations between Muslims and those who differ from them in belief through hadith narrations, by honoring them, treating them justly, protecting their souls, advising them of goodness, warning against their injustice, exchanging gifts and loans with them, and visiting their sick.

C - The second issue: We included it to clarify the images of economic relations between Muslims and those who differ from them in the faith through hadith

narrations, in which we highlighted a number of examples that reveal the seriousness and smoothness of these relations as a solution of leasing in their dealings, the legitimacy of mortgages between them, and employing their expertise in the field of agricultural investment.

E - Conclusion: It includes the most important results and recommendations of the research.

Introduction:

We have devoted it to clarifying and explaining both the term life relationships and the concept of citizenship, which makes individuals enjoy its lush shadows, abundant goods, and various gains as first-class citizens without regard to their personal convictions, intellectual inclinations, or religious beliefs, which we will explain through the following two points:

First - The concept of life relations: It is: the desire of the followers of different religions and civilizations to come together to exert effort and effort for the purpose of spreading both security and peace, and spreading tranquility and tranquility throughout the globe, with the aim of humanity enjoying the abundant shade of brotherhood and the warmth of fruitful cooperation that prevails all humanity is alike¹.

By relying on this definition, it can be said that what is meant by these life relations between Muslims and their citizens who differ from them in belief, is the agreement between human beings, for the sake of coexistence, in harmony, harmony, brotherhood, tolerance, and cooperation, which brings general goodness and peace. Security and safety are for all human beings, so that each one of them recognizes the rights of other people of his country without regard to his belief, thought, or individual convictions, while each party maintains what makes it immune to melting or merging into the other.

Secondly - The concept of citizenship: It is defined as a trend that seeks to make humanity a family melted into one melting pot, taking the universe as a homeland, and all human beings as members, requiring every inhabitant of the globe to respect human rights, and equality in rights and duties among the members of one nation, and not to differentiate between them. In dealing, based on their beliefs, races, languages they speak, or races².

From the above it becomes clear that citizenship: is a characteristic of a person who resides in a certain country, shared by other residents, entitling him to the right to affiliation and belonging to a specific country, enjoying its privileges, fulfilling its rights and the rights of its residents, and obligating him to bear the burdens and duties they are obligated to, towards each of the country, Citizens, regardless of their religion, ideology, or gender.

The first issue: images of Social relations with non-Muslims In light of hadith narrations

The one who examines the social relations established by the true Islamic religion in the dealings of Muslims with those who differ from their faith in general, and

¹ Al-Tuwaijri: Islam and coexistence between religions on the horizon of the 21st century, p. 13.

² Dictionary of the Contemporary Arabic Language, its website was visited on: 08/14/2018 AD

those with whom they are united by the right of citizenship in particular, will notice the tolerance of its values in its dealings with its opponents, which are based on cooperation between its followers and their citizens from other sects, who are united by one homeland and united by them. They share a common nationality, and are governed by a law that applies to everyone, regardless of a specific religious affiliation, which makes these tolerant social relations a living reality between Muslims and their citizens of other sects, and that is done by presenting some examples of these social behaviors, for example but not limited to them, and highlighting them in The following points:

First - To treat them with justice and treat them fairly:

Islam has enjoined its followers to treat their fellow citizens of other sects with kindness and to treat them justly and fairly, as their disbelief was not made a reason for insulting them or being unfair in dealing with them, especially if they made peace a slogan and respect for the spirit of citizenship a cover. By establishing and consolidating the principle of social cooperation in method and conduct, this strengthens their honor, requires benevolence toward them, and confirms their enjoyment of the rights and privileges of citizenship enjoyed by their Muslim citizens, this citizenship that makes them all keen on positive solidarity among themselves, in order to give priority to the interests of the nation's security and tranquility, and to contribute to its advancement and prosperity, especially since Allah Almighty said: "Allah does not forbid you, from those who do not fought you because of religion, nor expel you from your homes, from being righteous toward them and being just towards them. Indeed, Allah loves those who are just." Al-Mumtahina: 8

Imam al-Tabari, made it clear that the most correct and just saying in interpreting the aforementioned verse is that righteousness, connection, fairness, and justice are general and inclusive of all kinds of sects and sects. If they prefer peace with us, then we must be fair to them and treat them with justice, truth, and benevolence³.

Secondly - Securing their lives, advising them of goodness, and warning against their injustice:

Securing the lives of citizens of Islamic countries from people of other sects, advising them of goodness, and warning against their injustice, or attacking them, is considered a solid pillar and a solid foundation for life relations with them. The texts of the Sunnah have come warning against aggression on their souls, in order to preserve their right to citizenship, and to protect society from the disturbances that result from that, and to establish the goal of preserving souls, which achieves the values of tranquility, peace, and security throughout the common homeland. The texts of the purified Sunnah came warning against attacking them, and are arranged according to That is deprivation of Paradise, as stated in his saying, (peace and blessings be upon him): "Whoever kills a covenanter will not smell the scent of Paradise, and its scent is smelled from the distance of forty years"⁴.

The texts also came urging people to avoid the call of their oppressed, advising them to do good, requiring them to fulfill their promises, defend them from any

³ Jami' al-Bayan: 10/550.

⁴ Al-Bukhari: Al-Jami' al-Sahih, Book of Jizyah, Chapter on the sin of one who kills a covenant without a crime, Hadith No. 3166, and in the Book of Blood Money, Chapter on the Sin of one who kills a non-Muslim without a crime, Hadith No. 6914.

danger that befalls them, and not entrust them with tasks beyond their capacity, but in doing so they are on an equal footing with their Muslim compatriots, and there is no doubt that this is all It is considered one of the pillars of sublime relations in societies and nations, and this is highlighted by the texts of the purified Sunnah of the Prophet, as in the words of the Messenger of Allah (peace and blessings be upon him): “Fear the supplication of the oppressed, even if he is an infidel, for there is no veil over him”⁵, as stated in the will of Omar ibn Al-Khatab to the Caliph after him is that: “Their covenant will be fulfilled, and he will be fought behind them, and they will not be burdened with anything except what they can bear”⁶.

Imam Al-Qarafi, (may Allah have mercy on him), said in his talk about the prohibition of injustice against citizens of the Islamic State who are members of other sects: that the one who attacks the violator from among the people of the Dhimmah in any form of harm is considered to be a waste of the protection of God, His Messenger, and the Islam that God professes⁷.

Third - Exchanging gifts with them:

The exchange of gifts between Muslims and their compatriots of other sects is a manifestation of the social relations between them, based on his saying (peace and blessings be upon him): “give gifts to one another you will love one another”⁸. The command to exchanging gifts came in this hadith in its general form, and it includes that Compassion between Muslims and followers of other sects. In addition to this, what supports this is the Almighty’s saying: “Allah does not forbid you from being kind to them and treating them justly.” *Almoumtahinah*:

It was reported that Abdullah bin Amr had a sheep slaughtered for his family, so when he came he said: “Did you give a gift to our Jewish neighbor? Did you give a gift to our Jewish neighbor?” He heard. The Messenger of Allah, (peace and blessings be upon him), said: “Gabriel kept advising me of my neighbor to the point that I thought he would make him an inheritor.”⁹

Imam al-Bukhari also included this in his book *Jami`* by saying: Chapter on accepting gifts from polytheists¹⁰, and Imam Ibn Hazm said: “Giving to an infidel is permissible, and accepting what he gives is like accepting what a Muslim gives.”¹¹ This undoubtedly establishes the values of social relations. It strengthens the foundations of familiarity between the citizens of one country, spreads affection and love, strengthens the bonds and ties between them, and removes resentment and hatred from their souls, in addition to bringing them

⁵ Ahmad: Al-Musnad, Musnad of many of the Companions, Musnad: Anas bin Malik, may God Almighty be pleased with him, Hadith No. 12549, and Sheikh Shuaib Al-Arna’ut clarified that its chain of transmission is authentic according to the conditions of the two Sheikhs, as authenticated by Sheikh Al-Albani in *Sahih Al-Jami`*, Hadith No. 119, and *Al-Silsilah Al-Sahih*, Hadith No.: 767.

⁶ Al-Bukhari: *Al-Jami` Al-Sahih*, Book: Jihad and Sir, Chapter: Fighting on behalf of the People of the Dhimmah, and not being enslaved, Hadith No.: 3052.

⁷ Differences: 3/14.

⁸ Al-Bayhaqi: *Al-Sunan Al-Kubra*, Book of Gifts - Chapter on incitement to gifts and gifts as a connection between people, Hadith No.: 12065, and it was authenticated by Sheikh Al-Albani: in *Sahih Al-Jami`*, Hadith No.: 3004.

⁹ Al-Tirmidhi: *Al-Jami`*, Chapters: Righteousness and Connectivity, Chapter on What is Concerned with the Right of Neighborhood, Hadith No.: 1943, Abu Issa said: This is a Hasan Gharib hadith from this perspective, and Abu Dawud: *Al-Sunan*, Book of: Manners, Chapter on the Right of Neighborhood, Hadith No.: 5152, and it was authenticated by Sheikh Al-Albani in: *Irwa` Al-Ghaleel*, No.: 891.

¹⁰ Al-Bukhari: *Al-Jami` Al-Sahih*, Book: The Gift, Chapter on Accepting a Gift from the Polytheists, 2/922.

¹¹ Al-Muhalla 9/159.

closer and endearing themselves to one another, in order for life to be good, the people of the country to cooperate, and things to be easy¹², and there is no doubt that A society whose members exchange gifts and think about each other, overcoming the spirit of selfishness in their souls, making altruism a method and conduct, and involving their citizens in this, regardless of their boredom and beliefs, worthy of having civilizations built on whose shoulders prevail in cooperation, affection, love, and brotherhood in humanity. In order to sense the spirit of responsible, active citizenship that contributes to the movement leading to the advancement of the common homeland and elevating it to the highest levels of progress, sophistication and civilization.

Fourth - Exchanging loans among themselves:

The exchange of loans¹³ between Muslims and their citizens of other sects is considered an aspect of cooperation, solidarity, and social coexistence among the inhabitants of Islamic countries, regardless of their religion or background, since man in this society is in need of what is in the hands of his fellow man. So that he cannot do without his help, even if he was keen to do so, which makes the act of kindness a type of righteousness and benevolence, through which the ties of relations and the bonds of affection and love between the citizens of Islamic countries are strengthened. Among what confirms these relations in the Sunnah is The Prophet (peace and blessings be upon him) borrowed shields and swords from his compatriot Safwan bin Umayyah, who was a polytheist in the Battle of Hunayn. This was reported by Ibn Hisham, who said: "When the Messenger of Allah decided to march to Hawazin(tribe), it was mentioned to him that Safwan bin Umayyah had armor and weapons for him, so he sent for him, and he was a polytheist at that time, so he said: (O Abu Umayyah, lend us this weapon of yours so that we will meet our enemy tomorrow.) Safwan said: "Usurp us, O Muhammad." He said: "Rather, it is a loan guaranteed until we return it to you." He said: "There is no harm in that." So he gave him a hundred pieces of armor with enough weapons for them. They claimed that The Messenger of Allah asked him to carry it enough for them, so he did."¹⁴

Fifth - Visiting their sick:

Islamic law permits visiting the sick, even if they follow a religion other than Islam. This is confirmed if the patient is from another sect and shares a common homeland with the Muslim. This is more likely to visit him, supports the spirit of coexistence with him, and demonstrates tolerance through Islam. Perhaps it will be a reason for his conversion and his joining the legions of believers from his Muslim countrymen.

Imam Al-Aini believed that it was permissible to treat the sick of the people of Dhimmah, but he believed that this ruling was confirmed if the Muslim was connected to them by a bond of neighborhood, especially since this was a statement of the tolerance of Islam, a highlight of its virtues, and an opportunity

¹² Hassan Ayoub: The jurisprudence of financial transactions in Islam. 269

¹³ It is about enabling the borrower to exploit the benefits of the loaned item without compensation. Ibn Jazi': Jurisprudential Laws, 357.

¹⁴ Ibn Hisham: The Prophet's Biography 4/55. It was cited by Sheikh Al-Albani in Al-Silsilah Al-Sahihah, No. 631.

to prepare their hearts to embrace Islam.¹⁵

The texts of the Prophetic Sunnah came calling for this, on the authority of Anas, (may allah be pleased with him), who said: A Jewish boy was serving the Prophet, (peace and blessings be upon him), and he fell ill, so the Prophet, came to him. And he sat by his head and said to him: “submit to Islam.” So he looked at his father while He was there and his father said to him: Obey Abu Al-Qasim, and he submitted to Islam. Then the Prophet (peace and blessings be upon him), came out and said: Praise be to allah who saved him. From the hell.”¹⁶

From the above, it can be said that there is no doubt that the Messenger of allah’s visit, (peace and blessings be upon him), to patients from the citizens of Dar al-Islam of other sects, as he did with the Jewish boy, is considered a wonderful manifestation of good social relations between Muslims and their citizens who do not profess Islam, and it is also considered good behavior. Humanely, rooting the spirit of communication and harmony between the people of one nation, and embodying the bonds of mercy required by human nature, which leans and depends on harmony between human beings, this is because a Muslim’s visit for a sick person from other religions is considered a civilized act inspired by this mercy that the Lord Almighty has deposited in The heart of His faithful servants, and this is without a doubt a sublime feeling that makes the believer affected by human pain and afflictions, and works hard to remove their injustice from them, which makes this mercy fall within the perfections of human essence and human nature, which is created through righteousness and goodness based on solidarity, harmony, cooperation, and synergy between Those residing in one country¹⁷.

After this calm, clear presentation of the tolerance and beauty of the values of Islam in the field of relations with its opponents, through its human values that it adopted in dealing with its citizens of other sects, which alerted us in this place to highlight examples of its social aspect, from which we can say: What The most beautiful values, and the most wonderful interactions, included an outstanding honor for the human being, and full activation of the comprehensive human values in dealing with him, regardless of his belief, gender, or race. Such a thing I do not believe has its counterpart in man-made laws, or in the principles of human rights. Human beings, which had a profound impact on many fair people converting to Islam and enjoying the application of its sublime values in their daily lives, which resulted in security, security, and reassurance for them, and for their homelands, progress and prosperity, and civilizational witnesses.

The second issue: Aspects of economic relations with non-Muslims through the texts of the Sunnah texts

Anyone who examines the history of economic relations between Muslims and their citizens of different religions and groups will find that it has opened the door wide for them, even wide, by not restricting the people of these beliefs in economic dealings, so he allowed them on the basis of the privileges guaranteed to them by

¹⁵ Umdat Al-Qari, 8/17.

¹⁶ Al-Bukhari: Al-Jami’ Al-Sahih, Book: Funerals, Chapter: If a boy converts to Islam and dies, should the funeral prayer be performed over him, and should Islam be offered to the boy, Hadith No.: 1356.

¹⁷ Bin Yarbeh: Methods of dealing with opponents in light of the Sunnah of the Prophet, p. 69.

the right of citizenship To be in their common homeland among the great merchants and their masters, among the skillful craftsmen, among the skilled workers in the self-employed jobs that their citizens need, among the masters of money exchangers and goldsmiths, and among the best farmers, just like their fellow citizens who profess Islam, which makes everyone feel With this economic coexistence, which can be relied upon to strengthen the infrastructure of the nation's economy, the well-being of its residents, and strengthen trade relations between them.

Adam Metz said: "They were firmly established in trades that generated abundant profits. They were money-changers, merchants, landlords, and doctors... so that most of the great money-changers in the Sham, for example, were Jews, while most of the doctors and scribes were Christians, The head of the Christians in Baghdad was the Caliph's physician, and the leaders of the Jews and their leaders were with him."¹⁸

If one carefully examines the texts of the narrations of the Noble Prophetic Sunnah, one will clearly see the joints of these economic ties between Muslims and their compatriots of other sects, some examples of which we will cite as follows:

First - The law of leasing between them:

The leasing contract¹⁹ between Muslims and their citizens from other sects is an aspect of economic dealings between them, because people are not at the same standard of living, owning some tools, and acquiring skills and experiences, so they need to serve each other. Some people legitimize the lease contract between residents of the same country, regardless of their religion and beliefs, because it relieves hardship for people and makes their lives easier. The poor, for example, needs the money of the rich, and the rich needs the work and experience of the poor, and taking into account people's needs is a foundation in the law of contracts²⁰, There is no doubt that taking into account the needs of the people falls within the goal of economic relations between all of humanity, so that they complement each other. The clearest evidence of these relations is the action of the Messenger of Allah, (peace and blessings be upon him) and his companion Abu Bakr al-Siddiq, (may Allah be pleased with him) in hiring their citizen, Ibn Oreiquit, and he is on his disbelief to be a guide for them on the blessed journey of migration, due to his knowledge of the routes between Meccah and Medinah, and this was reported on the authority of Aisha, (may Allah be pleased with her) according to Al-Bukhari, (may Allah have mercy on him).²¹

In addition to this, one of the requirements of economic relations between the citizens of Islamic countries, regardless of their background or background, is that each individual is made to serve the other, within the limits of his intellectual and physical energies and capabilities, and that this use is one of the requirements dictated by the spirit of citizenship, and the Holy Qur'an has made that clear. In the Almighty's saying: "that they make use of one another for

¹⁸ Adam Metz: Islamic Civilization in the Fourth Century AH, 1/86

¹⁹ It is the lessor granting the lessee one of the benefits for a period of time in exchange for a condition that the benefit, time, and compensation are known. Al-Hattab: Mawahib Al-Jalil, 5/389.

²⁰ Ministry of Endowments and Islamic Affairs Kuwait: Jurisprudence Encyclopedia, 1/254.

²¹ Al-Bukhari, Book: Hiring, Chapter: "Hiring polytheists when necessary, or if there are no people of Islam and the Prophet's agent is the Jews of Khaybar," Hadith No.2263

service.” Al-Zukhruf: 32.

Secondly - The legality of mortgages between them:

Mortgage²² is considered a pioneering method and an aspect of economic relations between the Muslim residents of one nation and their citizens of other religions, due to the extension of a helping hand and charity to those in need among them, while establishing legislation that preserves the rights of benefactors from among them. Loss, denial, and ingratitude, and this is for a great purpose, which is to continue to keep the doors of goodness and cooperation open, in order for people to enjoy a life full of cooperation, and solidarity²³

In order to ensure the continuity of the advancement of economic relations and the advancement of the spirit of coexistence among human beings dealing with each other, mortgages were legislated to preserve rights and not interrupt the goodwill between people, so that they could live in cooperation and harmony, even if their backgrounds and sects differed. The Messenger of Allah,(peace and blessings be upon him) gave the highest model of economic coexistence with his citizens, by meeting his food needs from a Jew, in exchange for mortgaging his armor until he repays his debt. What wonderful relations are there, preserving the rights of both the creditor and the debtor, and this is what we sense in the texts of the purified Sunnah. On the authority of Aisha,(may Allah be pleased with her) she said: “The Messenger of Allah(peace and blessings be upon him) passed away, and his armor was pawned to a Jew for thirty saa’s of barley.²⁴

Third - Employing their expertise in the field of agricultural investment:

There is no doubt that Islamic law is based on taking care of people’s interests in their livelihood and the future, and it is known that people’s need and interest necessitate the legislation of both sharecropping²⁵ and Musaqah²⁶, as the Ownership of some orchards is transferred many people through a gift, inheritance, or purchase, and it is not possible for them to invest in them. Likewise, many people may not have access to the reasons and justifications for ownership, and they are experts in land service, agricultural affairs, and investment, as it is wise and in the interest to facilitate Agreeing between them on what makes the trees healthy, ripens the fruit, increases production, and provides profits, this is done through the contracts of sharecropping and shareholding ²⁷, between two parties from the people of the same nation, regardless of their sectarian affiliations and religious convictions, in order to serve the economy of their homelands, develop their resources, increase their incomes, and extract their resources, in order to achieve the sublime economic relations among them. These relations Which achieves well-being, food security, and self-sufficiency, the

²² (الرهن) "is a funding thing that is intended to be in a religion or a pillar of the enrichment." Al-Dar-Dir: The nearest tract to the Imam Kalmal, R: 132.

²³ Al-Fiqii: jurisprudence of transactions- comparative study- p: 425

²⁴ Al-Bukhari: Al-Jami’ Al-Sahih, book: Al-Jihad wa Al-Sayr, chapter: what has been said on the armor of the prophet peace and blessings be upon him and alqamis fi alharb and said..." Hadith No= 2916, book: Al-Maghazi, chapter: the prophet’s death, Hadith No= 4197

²⁵ it is a partnership between the land owner and the worker aiming to cultivate the land, Ibn-Aljuzyi: jurisprudence rules, P271

²⁶ it is sharing the yield between two people, one of them is the owner of trees, and the other is the worker. Ibn-Aljuzyi: jurisprudence rules, P269

²⁷ Muhammed Fouzi Fayd Allah: Islamic jurisprudence, P440

nature of which was known to the Messenger of Allah(peace and blessings be upon him), so he entered into a contract with some Jews from the citizens of Khaybar, which became one of the areas of his state, after its conquest, as its Jewish citizens became some of the subjects of Islamic countries, provided that the lands of Khaybar and its trees remain under the hands of these Jewish citizens, so that they can work on planting and watering them, giving this all their experience in the agricultural field, in exchange for them taking half of what the land produces and what the trees produce, this is confirmed by what was reported: "The Prophet(peace and blessings be upon him), gave to the Jews of Khaybar the palm trees of Khaybar and its land, on the condition that they would manage it from their own wealth, and that the Messenger of God, may God's prayers and peace be upon him, gets half of its fruit²⁸, and this is truly the pinnacle of financial relations, which No party is excluded from it because of their religion or affiliation, but rather all citizens of Islamic countries participate in laying its foundations, regardless of their beliefs and convictions. Some contribute with the land or trees, and that with experience and technical manpower, so everyone cooperates, serving the interest of the nation and its inhabitants, and improving its economy, and food security.

Fourth: Treat them well and do not harm them in economic dealings:

Islamic Sharia jurists have stated that commercial dealings with non-Muslims are permissible, ²⁹ They cited as evidence what was narrated by Abd al-Rahman bin Abi Bakr al-Siddiq - may God be pleased with them both - where he said: "We were with the Prophet, may God's prayers and peace be upon him... Then a polytheist man came... with sheep, and the Prophet, may God's prayers and peace be upon him, said: A sale or a gift, or he said, or a gift?" A gift. He said: no, but a sale, so he bought a sheep from him. ³⁰

Ibn 'omar (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Do not sell some of you to sell each other." ³¹

The jurists stated that selling on sale is forbidden, ³² Based on this hadith, they agreed that whoever did this is considered disobedient by doing so.

They asked whether it is permissible for a Muslim to sell to sell a non-Muslim or not ?

They said there is no difference in that between a Muslim and someone else.

that this is not a restriction, but he mentioned the Muslim because he is quicker to comply with orders and avoid prohibitions.

This indicates the urging of hadith narrations to deal well with non-Muslims and not to harm them in their commercial dealings in particular and economic in general.

The extrapolator of history will find that the effects of these strong economic relations, which indicate true coexistence between Muslims and their fellow

²⁸ Muslim, book: Musaqah, chapter: Musaqah and dealing with a part of the fruit and seed, Hadith No= 1551

²⁹ Al-Hattab, Mawahib al-Jalil, 4/227, and Ibn Hazm, al-Muhalla bi al-Athar, 9/95.

³⁰ Al-Bukhari, Al-Jami' al-Sahih, Book: Sales, chapter: Buying and Selling with the polytheists and the people of war, 4/478 in Fath al-Bari, no. 2618.

³¹ - Malik: Al-Muwatta , book Sales, chapter: "What is forbidden from bargaining and pledging allegiance", 476. al-Bukhari, Kitab al-Bai'u, chapter: "He shall not sell on the sale of his brother and shall not sell on his brother's som until he gives him permission or leaves", 4/352 in al-Fath and Muslim, Kitab al-Bai'u, chapter: "Prohibition of selling a man for selling his brother, and his sums on his summa", 3/1154

³² .Bin Jazi: Jurisprudence Laws, 250

citizens of other sects, have borne fruit, yielded fruits, and achieved their goals, as we see entire peoples, and entire countries, embracing Islam because of these economic and commercial dealings, without any conqueror, invader, or military commander reaching it. Rather, they entered Islam through merchants and Muslim immigrants who were refugees, who were models of virtuous values, economic coexistence, and lofty role models in their morals and behavior. Indeed, the Islamic tide had reached To China, and Indonesia, which is considered the largest Islamic country today, through these people³³ about whom Thomas Arlund, a professor at the University of London, said: "Islam has settled in the hearts of these people, and filled their hearts with faith, through the merchants, the refugees to it, and others who were Examples for people in their behavior and actions, and they were truly imams who guided by the command of Allah."³⁴

Conclusion

After our careful study, we came to a number of results and recommendations that we summarize as follows:

Results

First - The most important results reached: After studying this topic and explaining its details, we concluded the following results:

- 1** - Islam establishes the principle of respecting the right of citizenship in Islamic countries for people of other sects, so no one's right is diminished because of his disbelief, as these people enjoy full citizenship, so they live under the confines of the Islamic state as first-class citizens.
- 2** - Islam's recognition of the principle of peaceful coexistence and the sublime relations between Muslims and their citizens of other religions and groups, who are united by one homeland, in which everyone lives in security, peace and harmony.
- 3** - Islam established the principle of comprehensiveness in the relations of Muslims with their fellow citizens of other sects. These relations were not limited to a specific field, but rather their scope was broad, encompassing all aspects of life.

Recommendations

1 - Preparing an awareness-raising media material that highlights the virtues of good relations between human beings and their benefits to humanity as a whole, and trying to broadcast them with great professionalism in the audio and visual means of communication, such as radio, television, and the Internet, so that awareness of the importance of relations of coexistence, tolerance and cooperation between Human beings, in the safety of bodies, and the stability of their homelands.

2 - Holding a number of conferences, periodic seminars, lectures, and study days, and preparing some booklets, brochures, and pamphlets that demonstrate the positive effects of good relations and positive religious coexistence on individuals, societies, and nations, in which simplicity of style, good presentation, and taking

³³ Asim Ahmed Ajila: freedom of thought and rationalisation of the Islamic reality, P78

³⁴ Thomas Arlund: The call to Islam, P22 and after it

into account the levels of the addressees are sought, So that the majority of segments of the people of the country can benefit from this, which includes among its members who adopt different sects and groups, but they are united by a common, unifying denominator, which is equality in citizenship and belonging to the homeland.

After presenting these results and recommendations:

We believe that we have lifted the veil and unveiled many issues related to the life relations between Muslims and their citizens who differ from them in belief in the light of hadith narratives, with the aim of highlighting the bright image of Islam, its lofty principles, and its luminous teachings in its dealings and coexistence with its citizens. From the followers of various sects and sects, it is hoped that this will be a reason for killing the alleged biased claims raised against Islam, feverish hateful thoughts, and cunning and poisonous opinions, as well as unveiling the bright and luminous face of the teachings of Islam in its dealings, legislation, and relations with opponents.

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