

The position of Islam towards the People of the Book in the light of the Noble Qur'an, Facts and Suspicions

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Published on: 2 Dec. 2023

Abstract

This research aims to clarify the nature of the relationship between Islam and the People of the Book in light of the Holy Qur'an and to detail the various circumstances regulating this relationship and a statement of the legal evidence indicating these conditions, as the research will delve into the relationship of Islam with the People of the Book, determine the positions, and respond to the essential contemporary suspicions that are raised about Islam. The researcher expects to reach some results that show the positions of Muslims towards the People of the Book in light of the Qur'an and that it is based on three branches: Doctrine, coexistence, and the jihadist position. Since these three positions do not contradict each other, this clearly shows that the doctrinal position of Islam towards the People of the Book

has been made clear in the Qur'an without ambiguity or ambiguity. Al-Bari stated in the decisive revelation that the Jews and Christians are disbelievers because if they do not believe in Muhammad, "may God's prayers and peace be upon him, the Seal of the Prophets," and in the Qur'an, the Seal of the Books, then this will not be acceptable from them. Likewise, the coexistence position of the People of the Book confirms the reality of the relationship between Muslims and others: Peace, not war, because the relationship should be between human beings, Acquaintance, and cooperation. Likewise, the jihadist position on the People of the Book is governed by three axes: calling them to enter Islam, negotiating with them in the best way, and finally fighting them If they turn away from Islam and attack Muslims.

Keywords: The Qur'an, Islam, People of the Book.

*** Introduction**

God Almighty sent Muhammad as a guide and revealed the Qur'an to him, explaining to the Muslim all his affairs and regulating all his relationships with himself, his Lord, and his surroundings, human and jinn, Muslim and non-Muslim. He created what regulates this relationship: balance and justice without addition or subtraction. God Almighty said:” *And the heaven: He has raised it high, and He has set up the Balance. So that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.*” (Surat Al-Rahman 7-9).

Among the most important relationships the Qur'an organized is the Muslim's relationship with the People of the Book (Jews and Christians). The People of the Book may sometimes mean the Christians alone or the Jews alone, but in general, it means both groups together. It is noted that the Holy Qur'an has paid particular attention to the People of the Book and has given them special attention in its address to them and some of the Sharia provisions. Whoever reviews the surahs and verses of the Holy Qur'an will be confident that the Qur'an has

not left any aspect or issue of the Muslim's relationship with the People of the Book without clarifying it and setting for appropriate rules and frameworks in the doctrinal coexistence, and jihad aspects. All of this is by the approach of fairness and justice, which is always represented by the approach of true religion. God Almighty said:” *We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.*” (Surah Al-Hadid: 25). This research comes to clarify the relationship of Islam with the People of the Book, according to what was stated in the Holy Qur'an and what is stated and detailed in the verses of this constitution regarding many relationships built on the foundations of faith, coexistence, and jihad on the one hand, and on the other hand; The research will discuss the suspicions raised about the relationship between Islam and the People of the Book, and all aspects related to this relationship.

*** The importance of the research**

The importance of this research becomes clear from the discussion of its topic by a significant group of researchers in our current era through a group of studies, some of which may have involved deception in the perception of Islam's

relationship with the People of the Book, mixing up some of its aspects, and confusion in inferring the verses of the Holy Qur'an related to our topic, which produced immature fruits like this relationship. The ambiguity and lack of clarity of the vision have become clear in the confusion in reasoning from the verses of the Qur'an between the coexistence, doctrinal, and jihadist positions, despite the Sharia's control over these relationships and its detail in these positions.

There is no doubt that the Prophetic Sunnah came to explain and clarify many of the verses of the Holy Qur'an and its rulings in general and to detail the relationship between Islam and the People of the Book through the Qur'an, there is no way but to seek help from the Prophetic Sunnah. Verbally and practically, and applying them to the lived reality.

*** The study problem and its questions**

The primary study problem for this research revolves around exploring the nature of the relationship between the Muslim and the People of the Book and clarifying its various situations to know the suspicions raised around it and its representation in our reality and respond to them.

Several questions are based on this case, including:-

- 1- What is the nature of the relationship drawn up by the Qur'an and revealed by the Sunnah?
- 2- What are the conditions governing this relationship between Islam and the People of the Book? What are the differences between the ideological, coexistence, and jihadist positions?
- 3- What is the evidence from the Qur'an and Sunnah that shows the relationship in light of these positions?
- 4- What suspicions have recently been raised about each of these positions individually? What is the appropriate response to it?

*** Study objectives**

This study aims to achieve the following:-

- 1- Confirm the facts related to the relationship of "Muslim" Islam with the People of the Book as stated in the Qur'an and Sunnah.
- 2- Explain the various conditions that regulate a Muslim's relationship with the People of the Book, with evidence of the many positions related to them.
- 3- Respond to the suspicions that have recently been raised about these positions that regulate the relationship of Muslims with the People of the Book.

* Previous studies

Studies and research that have dealt with aspects of this title have varied, and among them that are closest to our topic are the following:-

Research entitled *The Holy Qur'an and its position on the People of the Book* by researcher Ashraf Abbas Al-Qasimi, published in *Al-Da'i* magazine published by Dar Al-Ulum / Deoband - India, December 2013, issue 1-2. The researcher spoke about the meaning of the People of the Book, the reason why the Holy Qur'an mentions them explicitly, and how it addresses them; he touched on their rulings and how to dialogue with their contemporaries in light of the teachings of the Qur'an.

The research entitled: "Verses praising the People of the Book - a presentation and statement by Professor Dr. Muhammad Khazer Al-Majali, published in the magazine (*Derasat*) issued by the University of Jordan, vol. 31, issue 1/2004 AD. The researcher examined the verses praising the People of the Book in their apparent meaning and concluded that they came about those of them who converted to Islam, or in praise of those among them who followed the religion of his Prophet in his time, or as an encouragement for others to follow them. The researcher confirms that the praise was never

because they continued to follow their "distorted" religion, that the praise to them came after the stability and spread of the message of Islam, or that praise for them came after the stability and spread of Islam.

Master's thesis: "The Discourse of the People of the Book in the Holy Qur'an" by researcher Ahmed Lutf Al-Burahi, University of Aden (2008). The thesis focused on the Qur'an's style of talking about the People of the Book and addressing them in terms of style, form, and content, distributed over many Holy Qur'an surahs. The researcher demonstrated the complementarity of the texts of the verses with each other, their consistency, and the diversity and multiplicity of means of Quranic discourse according to the situation and position, including encouragement, intimidation, debate, dialogue, and response with argument and explanation. The thesis focused on the Qur'an's style of talking about the People of the Book and addressing them in terms of style, form, and content, distributed over many Holy Qur'an surahs.

The book "The Relationship of Muslims to Non-Muslims" by Dr. Saeed Ismail Sini, Dar Al-Fajr Islamic Library – Medina (2011). In his Book, the author presented the method of dealing with Muslims and

others, and that its basis is mercy and harmony and does not mean surrender or non-response to aggression. He explained that Islam deals with others with the bond of humanity, the bond of kinship, etc., and the author spoke about loyalty and disavowal in Islam.

Our study is unique in the following:-

Divide the Muslim's relationship with the People of the Book into three positions: the doctrinal position, the jihadi position, and the coexistence position, and inferring them from the Qur'an and Sunnah.

Respond to contemporary suspicions that have been raised about each position separately.

*** Research Methodology**

To achieve these goals, the following research approaches were followed:-

1- The inductive approach involves extrapolating the Qur'anic texts relevant to the People of the Book and the appropriate noble hadiths.

2- The analytical approach: It involves studying previous texts, analyzing them and their meanings in order to reach their goals, purposes, and objectives, as well as arriving at the values that they decide to combine in any apparent conflict.

3- The deductive approach consists of extracting and deducing the indications that lead to the difference in the conditions of the Muslim's relationship with the People of the Book, according to the differences in the positions above.

*** Introduction**

*** The peculiarity of the People of the Book (Jews and Christians) in the hadith of the Qur'an and its legislation.**

God Almighty revealed the Qur'an, containing guidance and light for all of humanity, calling on them to enter into the religion of God. God Almighty said: "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner." The Qur'an mentions several religions and beliefs and explains their deviation and misguidance. The verses of the Book mentioned multiple positions for arguing with all false beliefs, such as polytheists, hypocrites, Jews, and Christians. This debate came in two forms: the first, mentioning the false belief, its evil and corruption, and denouncing its followers. The second is identifying and presenting doubts and responding to them with answers

and conclusive evidence. ¹By the way, the Qur'an gave the Jews and Christians special attention about the legislation related to them, gave them the term "People of the Book," and called them in more than one place. The word "People of the Book" was mentioned in the Qur'an 19 times, the word "those who were given the Book" was used 16 times, the word "those who were given a share of the Book" 3 times, and the word "those to whom We gave the Book" 7 times.

The Holy Qur'an's use of these expressions in its talk about the People of the Book stems from honor and obligation, as it is an honor for them. By reminding them of God Almighty and that they are more deserving of believing in Islam than others because they possess the knowledge and the Book and are not like pagans possessing ignorance. It is an obligation for them because, for all of the above, they must believe according to the description of the final religion mentioned in their books. Their disobedience requires a greater punishment for them than for others: *"O People of the Scripture, why do you disbelieve in the verses of*

while you witness [to their truth]?" (Surah Al Imran: 70).

Al-Tantawi says: The description of them by the People of the Book is an acknowledgment of them, past and present, and a recommendation for them. The Qur'an described them with this description out of kindness and generosity towards them, which may be a slander against them in some cases. ². Sayyid Qutb said: The People of the Book found in Islam the clear truth based on what was stated in their books. Some of them, for their fairness, converted to Islam, and some of them, despite signs and good tidings, insisted on denial, and the Qur'an called them in this capacity because it would guide them to the signs of God and His New Book ³.

The Holy Qur'an has specified some provisions for the People of the Book in its legislation, including:-

1- Islam permits marriage to a Christian woman, unlike polytheism. Because the Christian woman meets the Muslim in her belief in some foundations, such as recognition of God, belief in the prophets, the Last Day, Paradise, and Hell, the availability of a set of principles

¹ Al-Dahlawi, Wali Allah, Al-Fawz Al-Kabir fi Usul Al-Tafsir, p. 32.

² Tantawi, Muhammad Sayyid, The people of Israel in the Qur'an and Sunnah, p. 123.

³ Qutb, Sayyid, In the Shadows of the Qur'an, vol. 1/0414.

qualifies for a minimum marital life. It is not permissible for a Muslim woman to marry a person from the People of the Book because the Muslim faith is based on sound principles that prevent infringement on the Book's beliefs and feelings. As for the non-Muslim, he does not believe in Islam, so there is an imminent danger to the wife from his religion and belief, and women are by nature quick to submit and be influenced. ¹. Allah says: *"(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends"*. (Surat Al-Ma'idah 5).

2- God Almighty permitted the Muslim to eat the food of the Book and made his sacrifice permissible. The Almighty said: *"Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, and*

fruits)]. *The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you, and yours is lawful to them.*" (Surat Al-Ma'idah 5).

The author of Al-Manar says: "And since the People of the Book were - originally - people of monotheism, then polytheistic tendencies entered them due to the entry of some polytheists into their religion, and they were not careful to separate their present from their past, and this was the reason for the emphasis on eating and marrying the People of the Book, just as Islam stressed in Eating the sacrifices of Arab polytheists and marrying their women. In this verse, God Almighty has made it clear that the People of the Book should not be treated as polytheists. ².

Sayyed said in the shadows: This informs us of Islam's tolerance in treating non-Muslims who live among them or are connected to them by the people of the Book because Islam does not isolate them in Muslim society but instead treats them with kindness and benevolence and includes them in an atmosphere of social participation, so it permits them to eat, drink, and have sexual intercourse with their wives, and he

¹ Al-Zuhaili, Wahba Mustafa, Islamic jurisprudence and its evidence, vol. 7/159.

² Reda, Muhammad Rashid, Tafsir Al-Manar, vol. 6/147.

has permitted their food so that they may visit one another, so that they may enter the religion of God Almighty. God has made the mention of the women of the People of the Book associated with the mention of the women of the Muslims. In this, there is justice, equality, and tolerance that only Muslims feel among all people of other religions. We see the embarrassment in marrying a Catholic to a Protestant or Orthodox woman, and none of them do that except those who have renounced their faith¹.

3- The People of the Book are designated to pay the jizya (tax) to the exclusion of other non-Muslims, and this is an honor for them, as it is not acceptable for a polytheist to remain in his polytheism even if he wants to pay the jizya (tax), and this is a matter over which there is disagreement. ². There is no doubt that legislating the jizya (tax) on Jews and Christians is a consolidation of the principle of the Almighty's saying: "*There shall be no compulsion in [acceptance of] the religion.*" (Al-Baqarah: 256). Ibn Hazm narrated on the authority of Ibn

Jurayj that the Messenger of God, may God's prayers and peace be upon him, wrote to the people of Yemen: "Whoever hates Islam, whether Jew or Christian, must not convert from his religion and must pay the jizya tax." ³. Rashid Reda said: "When they pay the jizyah, they must be protected and defended, and they may practice their rituals in their places of worship, and be treated with justice and equality, and not be entrusted with what they cannot bear. They are called the people of the Dhimmah, and as for those with whom peace is concluded, they are called the covenants." ⁴

This summarizes what the Qur'an specifically mentioned to the People of the Book regarding legislation and public discourse. The Muslim position on them is not one but has three branches, the first of which is the doctrinal position, and the second is the coexistence position. The third is the jihadist position, which we are about to clarify.

¹ Qutb, Sayyid, In the Shadows of the Qur'an, vol. 2/148.

² For more information, see the comprehensive jurisprudence encyclopedia, A Group of Scholars / Kuwaiti Ministry of Endowments, vol. 15/170-171.

³ Ibn Hazm, Al-Muhalla bi-Athar, vol. 5/416.

⁴ Reda, Muhammad Rashid, Tafsir Al-Manar, vol. 10/255-256.

* The first topic

The doctrinal position of the People of the Book and the refutation of the suspicions that have been raised about it.

The first requirement: The Holy Qur'an's explanation of the doctrinal position of the People of the Book.

The Qur'an has established the doctrine of the People of the Book and demonstrated its invalidity because it is based on disbelief and polytheism and because the People of the Book altered and changed what the Messengers brought, so God sent Muhammad as a seal to make clear to them what they concealed of the truth, and to warn them of the consequences of remaining in disbelief and to give good tidings to the believers of reward. Allah says: "O People of the Scripture, there has come to you, Our Messenger, to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." However, a bringer of good tidings and a warner has come to you. Moreover, Allāh is overall things competent." The Holy Qur'an declares the disbelief of the People of the Book. It describes them as polytheism in several verses, such as the Almighty saying: "They have

certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" (Surat Al-Ma'idah 72). Furthermore, as God Almighty says: "Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." (Surat Al-Ma'idah 73). As God Almighty says: "Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds". (Surat Al-Ma'idah 78). Moreover, as God Almighty says: "Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence." (Surat Al-Bayyinah 1). As God Almighty says: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allāh) Lâ ilâha illa

Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." (Surat Al-Tawbah 31).

Despite the Christians' belief in Jesus and Moses, and the Jews' belief in Moses, Islam declared them disbelievers because they denied the prophecy of Muhammad, may God bless him and grant him peace, as God Almighty said: "Those who disbelieve in Allah and His messengers, and wish to make a distinction between Allah and His messengers, and they say, "We believe in some and disbelieve in others," wishing to adopt a way in between 151. It is they who are the true disbelievers, and We have prepared for the disbelievers a humiliating punishment 152." (Surat An-Nisa 150-151). The fact that they are infidels does not prevent them from being called People of the Book. God Almighty said: "O People of the Scripture, why do you disbelieve in the verses of Allāh [while you witness [to their truth]]"? (Surah Al Imran 70).

It was mentioned in the hadith on the authority of Abu Hurairah, may God be pleased with him, that

¹ Sahih Muslim, The Book of Faith, Chapter on the Obligation of Faith in the Message of Muhammad, H. 386 / p. 077.

the Prophet, may God's prayers and peace be upon him, said: "By the One in whose hand is my soul, no one from this nation, Jew or Christian, will hear of me, and then he dies and does not believe in what I was sent with, he will be among the companions of Hell." ¹. Despite this frankness and this clear separation in describing the belief of the People of the Book, and that it is false and that it is disbelief in Islam, Islam respects their freedom of belief and rejects their coercion to enter Islam, so God Almighty said: "*There shall be no compulsion in [acceptance of] the religion.*" (Al-Baqarah 256). Because Islam is evident, whoever wants to enter into it is welcome, but there is no compulsion for the People of the Book to embrace Islam. Ibn Katheer mentioned that No one is forced to enter into Islam and that whoever God Almighty guides to Islam expands his heart and enlightens his insight enters it at will evidence, and whomever God blinds his heart and seals his hearing and sight, if he converts to Islam under duress, that will not benefit him and he will be among the hypocrites. ². Faith in the rule of religion is not just a word said, or rituals performed but

² Ibn Kathir, Interpretation of the Great Qur'an, vol. 1/416.

an acknowledgment and submission. Therefore, history does not mention that a Muslim ruler, state, or Muslim nation attempted to force the people of the Dhimmah to Islam. The Qur'an denounced such an act, and the Almighty said: *"Will you then compel people to become believers?"* (Surah Yunus: 99). Muhammad Rashid Reda says in the interpretation of this verse: O Muhammad, it is neither in your power nor one of the functions of your message that you and other messengers were sent to force people to believe in your religion. ¹ The Almighty said: *"There shall be no compulsion in [acceptance of] the religion."* (Al-Baqarah 256). The reason for its revelation was that some Muslims converted some of their children to Judaism, so they wanted to prevent them from leaving with the Banu al-Nadir, so the Prophet ordered them to give them a choice. Muslim scholars have unanimously agreed that the faith of a forced person is invalid. ²

Muslims were accused of using violence to spread religion, which Gustave Le Bon responded to in his Book *The Civilization of the Arabs*, where he said: "We saw from the verses of the Holy Qur'an that Muhammad treated the Jews and

Christians with the great tolerance of Islam and that none of the founders of the religions that emerged did anything like what Muhammad did." Before Islam and his successors, he followed his tradition, and this tolerance was recognized by some European scholars who looked deeply into the history of the Arabs.

Perhaps I may quote some phrases from their books that prove, in this case, that our opinion is not unique to us. Michaud said in his Book *The History of the Crusades* that the Qur'an, which ordered jihad, is tolerant towards followers of other religions. It exempted the patriarchs, monks, their monasteries, and their servants from the jizya (tax), and Muhammad forbade the killing of monks for their devotion to worship. Omar ibn al-Khattab did not harm the Christians of Jerusalem when he conquered it, but we find that the Crusaders slaughtered the Muslims and burned the Jews when they entered it. Robertson said in his Book *The History of Charles*: "Muslims are the only ones who combined zeal for their religion with a spirit of tolerance towards followers of other religions, and despite carrying the sword to spread their religion, they left those who did not want to enter their

¹ See Al-Qaradawi, *Non-Muslims in Islamic Society*, p. 6.

² Reda, *Tafsir Al-Manar*, vol. 11/395.

religion free and had the right to adhere to and worship their religion¹.

*** The second requirement is doubts about the doctrinal position of the People of the Book**

A group of skeptics about the message of Islam has raised several suspicions of undermining the religion, weakening Muslims' confidence in their religion, and pushing non-Muslims to distance themselves from it. They made false claims about what the Qur'an stated without ambiguity or hesitation. Below are some of these suspicions and the responses and refutation of them:-

First: The claim that some verses of the Qur'an prove that some Christians are believers

Mahmoud Yuria titled his book "The Religion of God is One" in broad text: The Jews and Christians are People of the Book, neither polytheists nor infidels² He cited a set of evidence that he claimed was conclusive and clear proof that the People of the Book, whether Jews or Christians, are neither infidels nor polytheists. He cited the Almighty's saying: *"The believers and those who were Jews, Christians, and the Sabians [before Muhammad] –*

whoever believed in Allah and the Last Day and did righteous deed, they will have their reward with their Lord, and they will have no fear, nor will they grieve." (Surah Al-Baqarah). He said: Everyone who believes in God and the Last Day and does good deeds will be saved by the grace of God, on God's will. These are the fundamental pillars that every Messenger comes with. Whoever follows its rulings and establishes its principles - from whatever religion he is - has won the pleasure of God Almighty. Moreover, whoever violates any of them and follows his desires, his matter is up to God. If He wills, He will have mercy on him, and if He wills, He will punish him, and He, Glory be to Him, is Forgiving and Merciful.³

Based on the words mentioned above of Abu Rayya, neither the Jew nor the Christian is obligated to believe in Muhammad to survive the Day of Resurrection. Instead, it is sufficient for him to adhere to his religion, whatever it may be, to believe in the Last Day, and to do good deeds. And some cite the words of God Almighty: *"Yet all are not alike: there are some among the People of the Book who are upright;*

¹ Le Bon, Gustave, Arab Civilization 137-138.

² Abu Rayya, Mahmud, God's Religion is One, pp. 74-75.

³ Abu Rayya, previous source, p. 16.

they recite the verses of Allah during the night, and they prostrate. (114) They believe in Allāh and the Last Day, enjoin what is right, forbid what is wrong, and hasten to good deeds; those are among the righteous. (115) And whatever good they do - never will it be denied them. Moreover, Allāh knows of the righteous." (Surah Al Imran 113-115). He uses these verses to infer that Christians are not infidels because they praise them and describe them as having faith and piety.

Muhammad Amara cited as evidence that God Almighty says: *"You will surely find that the most hostile people towards the believers are the Jews and those who associate partners with Allah, and you will surely find that the closest of them in affection to the believers are those who say, "We are Christians." That is because among them are priests and monks, and they are not arrogant.*" (Surat Al-Ma'idah 82). Since he used this noble verse as evidence that Christians will be saved on the Day of Resurrection even if they do not believe in Muhammad, may God bless him and grant him peace, and it is praise for a group of the People of the Book who remained in their religion after the mission of

Muhammad, and yet they achieved the reward of eternity in gardens beneath which rivers flow. God Almighty says: "And the truth which has come to us" is the law of Jesus; peace be upon him. ¹. Not believing in the prophecy of Muhammad is not disbelief but rather a deviation from the one religion, and the difference between those who believe in Muhammad and all the messengers and those who deny his message and prophecy, despite their monotheism and obedience, is like the faith of a believer free of heresies ².

*** The response to this suspicion**

Abu Rayyah's reasoning is false reasoning because the Noble Qur'an confirms some of it, and clarifies some of it, as the Lord Almighty explained the faith that satisfies him, and He, Glory be to Him, said: *"Those who disbelieve in Allah and His messengers, and wish to make a distinction between Allah and His messengers, and they say, "We believe in some and disbelieve in others," wishing to adopt a way in between (150). They are, in truth, disbelievers. Moreover, we have prepared for the disbelievers a humiliating torment (151).* (Surat An-Nisa 150-151). This verse indicates that whoever disbelieves in

¹ Amara, Muhammad, Islam, and National Unity, p. 64.

² (18) Previous reference, p. 55.

Muhammad is a true disbeliever and is threatened with painful punishment, and if he dies in that state, he will live forever in Hell. So how does Abu Rayyah respond to the texts that declare the disbelief of Christians, such as the Almighty's saying: *"They have certainly disbelieved who say, "Allāh is the third of three."* (Surat Al-Ma'idah 73). The reader of Abu Rayya's words will settle that a person has a choice between Islam, Judaism, and Christianity because, according to his claim, the true religion is not Islam alone, so an individual does not have to be a Muslim to win the afterlife. Accordingly, following Judaism and Christianity with the presence of Islam is acceptable to Abu Rayyah, which contradicts the words of God Almighty addressing His Prophet: *"The Jews and the Christians will never be pleased with you until you follow their religion."* (Surah Al-Baqarah: 120). Here we ask Abu Diya: Does the text and implication of this verse not indicate the misguidance of the Jews and Christians? Al-Tabari said in his interpretation of this verse: "The Jews are not satisfied with your religion, O Muhammad, nor are the Christians, so abandon what they

asked for so that they may be satisfied with you, and accept the request of your Lord for which He called you. It is the only way to meet with you. There is no way to satisfy them because they are not satisfied with each other. God Almighty said: *"The Jews say, "The Christians have nothing to stand on" and the Christians say, "The Jews have nothing to stand on"* (Surah Al-Baqarah: 113). Therefore, God Almighty commanded His Prophet to turn away from their claims and adhere to the guidance of God, which unites creation in harmony and goodness ¹. The true and correct interpretation of the verse mentioned above of Al-Baqarah No. 62 is what the master commentators have stated, meaning what is meant by "those who believe," meaning those who believed Muhammad in his message and became his followers, because God Almighty shows us that the condition of this Islamic nation and the condition of those who preceded it is due to one reference, which is: that faith in God and the Last Day, and good deeds deserve the reward mentioned by God Almighty.

The faith that the Qur'an means in the noble verse is what the Prophet, may God bless him and

¹ Al-Tabari, Muhammad bin Jarir, Jami' al-Bayan, vol. 1/678-679.

grant him peace, made clear when Gabriel, peace be upon him, asked him about faith, and he said: "Faith is to believe in God, His angels, His books, and His messengers, and destiny, its good and its evil..." Hadith ¹ This faith can characterize no non-Muslim. Whoever does not believe in the Qur'an and his prophethood, Muhammad, may God bless him and grant him peace, is not considered a believer, and whoever believes in them has left the circle of any religion and entered the chorus of Islam.² From this standpoint, it is clear to everyone that the verse does not praise the Jews and Christians in the time of the Prophet and until now, but rather it praises a people in a time that is past and has ended, and this is a way to encourage them to follow the true religion. ³ All religious people and followers of the prophets are required to believe in Muhammad and follow his law in confirmation of the Almighty's words:" And [recall, O People of the Scripture], when Allāh took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom.

Then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allāh] said, *"Have you acknowledged and taken upon that My commitment?"* [136] They said, "We have acknowledged it." He said, *"Then bear witness, and I am with you among the witnesses."* (Surah Al-Imran 81). Ibn Katheer said: What this means is that whoever of the Jews believed in Moses and the Torah was a believer until Jesus brought the Gospel, so whoever followed him was saved, and whoever refused was destroyed, and whoever followed Jesus with what he came until God sent Muhammad was a believer. If he did not follow Muhammad and the guidance he brought, he would be destroyed ⁴. As for the evidence from Surah Al Imran in the Almighty's saying:" (113) *They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in prayer].* (114) *They believe in Allāh and the Last Day, enjoin what is right, forbid what is*

¹ Muslim bin Al-Hajjaj, Sahih Muslim - p. 8.

² Al-Shawkani, Muhammad bin Ali, Fath al-Qadeer, vol. 1/118.

³ Al-Majali, Muhammad Khazer, Verses praising the People of the Book - Presentation and

Explanation - Journal of University of Jordan Studies, Vol. 31, No. 1, p. 196.

⁴ Ibn Kathir, previous reference, vol. 1/148.

wrong, and hasten to good deeds. Furthermore, those are among the righteous. (115) And whatever good they do - never will it be denied them. And Allāh knows of the righteous." (Surah Al Imran 113-115). It is misplaced because the previous verses do not praise a group of the People of the Book that was abandoned for its affiliation to the People of the Book. Instead, what is meant is someone who remains a believer from the People of the Book and enters the religion of Islam, according to the words of Ibn Abbas, may God be pleased with them both: When Abdullah bin Salam, Tha'labah bin Sa'iyah and Asad bin Ubaid converted to Islam, and a group of Jews converted to Islam with them, and they believed and believed and desired Islam. The Jews and their rabbis said, "No one believes in Muhammad except the worst of us." Moreover, if they had been better than us, they would not have abandoned the religion of their fathers. And they said to those who believed: You have lost by replacing another religion with yours. Then God Almighty revealed the previous verses: "They are not the same..."¹

¹ Al-Wahidi, *Asbab al-Nuzul*, p. 122.

Ibn Katheer said: What is well known among many commentators is that the verses were revealed about those of the Jewish rabbis who believed, such as Abdullah bin Salam, Tha'labah bin Sa'iyah, his brother Usaid, and Asad bin Ubaid. These people are not equal to those who have previously criticized the People of the Book. Those who have believed are mentioned in the Qur'an in the Almighty's saying: *"(199) And indeed, among the People of the Scripture, are those who believe in Allāh and what was revealed to you and what was revealed to them, [being] humbly submissive to Allāh. They do not exchange the verses of Allāh for a small price. Those will have their reward with their Lord. Indeed, Allāh is swift in account."* (Surah Al Imran 199). Therefore, God Almighty said: *"And whatever good they do, they will not deny it."* That is, his reward will not be lost from God Almighty².

As for the words of Dr. Muhammad Amara, praising a group of Christians who recognized the Prophet but did not believe in his message, citing the Almighty's saying as evidence: "You will indeed find that the most hostile people towards

² Al-Shouha, Khaled Nawaf, *Dialogue with the Other in the Holy Qur'an according to contemporary interpreters and thinkers*, p. 287.

the believers are the Jews and those who associate partners with Allah, and you will indeed find that the closest of them in affection to the believers are those who say, *"We are Christians." That is because among them are priests and monks, and they are not arrogant.*" (Surat Al-Ma'idah 82). This inference is rejected and has no relation to the truth because whoever reads the context does not doubt that the verses are praise for those who believed in Muhammad, may God bless him and grant him peace, and believed in his final Book, and what is meant by the Messenger in the Almighty's saying: *"When they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of recognizing the truth. They say, "Our Lord, we believe, so record us among those who testify [to the truth]."*" (Surah Al-Ma'idah 83). He is Muhammad. Furthermore, what is meant by the Almighty's saying: *"And why should we not believe in Allāh and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."* (Surah Al-Ma'idah 84). The truth is the Holy Qur'an. Even if we assume that the truth means the law of Jesus, it does not indicate that it is not obligatory to follow the law of Muhammad

because from the law of Jesus, peace be upon him, is the obligation to believe in Muhammad, may God bless him and grant him peace, and in confirmation of the Almighty's saying:" And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: *"O Children of Israel! I am the Messenger of Allāh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.* However, when he (Ahmad, i.e., Muhammad, Peace be upon him) came to them with clear proofs, they said: *"This is plain magic."* (Surah As-Saff: 6).

The context of the verse in Surat Al-Ma'idah speaks about the Jews and Christians. It initially spoke about the disbelief of the Christians when they said: "But God is the Messiah, the son of Mary." Christ was acquitted of what he was falsely and slanderously accused of. The verse also confirmed the disbelief of those who said: "God is the third of three," and the Qur'an urges them to repent and seek forgiveness then the context went on to talk about those who went to extremes in religion and those who cursed by the tongue of David and Jesus, due to the ugliness of their actions and their outright disbelief, and it is not reasonable for

the Qur'an to praise a people; Then he praises them in the same context, unless some of them are meant, and this is correct. ¹. Sayyed Qutb says in *The Shadows*: Not everyone who claims Christianity is included in this ruling, and it is not permissible to cut verses from the Holy Qur'an without completing them, and this ruling is limited to a specific case that the Qur'anic context did not leave ambiguous and unknown. Its condition is not confused with anything else in many or few matters. ². I wonder what Dr. Amara's response to the saying of the Prophet, may God bless him and grant him peace: "By the One in Whose Hand Muhammad's soul is! There is nobody of this Ummah, be they Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire"³.

Second, the claim that declaring Christians to be infidels is the opinion of the commentators, not the ruling of the Qur'an.

Bishop Khidr says: There is a difference between the revelation itself and its meaning and interpretation. All interpreters are human beings who differ in

understanding, and all theologians and jurists are human beings. So, what is the aspect of divinity in what they said and brought? What is the aspect of humanity that is vulnerable to error? ⁴? He also says: If this theory of ours is correct, and if the Qur'anic text addressed all Christians, then Christians of all ages are not concerned with what the Qur'an says about them, except with what was common. It appears that Christians have adhered throughout ancient times to this name due to its mention in the Qur'an among the recognized religions. He goes on to say: "Explanatory research into the Qur'an is possible in ways other than the usual ones without making the Qur'an wrong, and perhaps Muslim scholars can conduct research into the Qur'an from this point of view after they have learned the method of critical sciences, they applied it to the Holy Book. If they justified themselves in researching the Holy Book in its two testaments, why do they not justify themselves in using the same method in Quranic research without denying the Quranic revelation ⁵?"

*** The response to this suspicion**

The content of Pastor Khidr's words is the claim that some of the

¹ Al-Majali, seventh source, p. 205.

² Qutb, previous reference, vol. 2/964.

³ Muslim, Book of Faith, vol. 386, p. 77.

⁴ George Khader, *Islamic-Christian Relations*, p. 212.

⁵ Previous source, pp. 212-218.

beliefs related to the Christians, such as the Trinity, the crucifixion, and prophecy, are only the words of historians and commentators and not from the text of the Holy Qur'an. This claim is completely false because the Qur'anic issues are explicitly stated in the Qur'an in several surahs and many verses, including the Almighty's saying: *“(72) They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" Surah Al-Ma'idah 72. And the Almighty said: “(73) They have certainly disbelieved who say, "Allāh is the third of three.” (Surah Al-Ma'idah: 73). Moreover, the Almighty said: “(30) The Jews say, "Ezra is the son of Allāh"; and the Christians say, "The Messiah is the son of Allāh." That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allāh destroy them; how are they deluded?” (Surat Al-Tawbah 30). Almighty said: “But they did not kill him nor did they crucify him, but it was made to appear to them” (Surat An-Nisa 157). The Almighty said: “Say: “He is Allah, the One, (2) Allāh, the Eternal Refuge. (3) He neither begets nor is born, (4) Nor is there to Him any equivalent.” (Surat Al-Ikhlās 1-4). There are many other verses.*

From the above, it is clear that what Pastor Khidr sought to criticize was not interpretive research, nor a historical perspective. However, rather, he wanted to criticize the words of God Almighty. Any criticism of the word of God is considered blasphemy because the Muslim faith is based on belief in God and His Book, the Noble Qur'an, which is protected from alteration and distortion. Part of the completeness of faith is not doubting a word of what the Holy Qur'an says. God Almighty says: *“(41) Indeed, those who disbelieve in the message [i.e., the Qur'ān after it has come to them... And indeed, it is a mighty Book. (42) Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” (Surah Fussilat: 41-42). And the Almighty said: “(9) Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, we will be its guardian.” (Surat Al-Hijr 9).*

What Bishop George Khader is trying to achieve is to put the Holy Qur'an in the position of the distorted books of the Jews and Christians, whose distortion has become clear to their followers, and that is to degrade the value of the Holy Qur'an and raise the status of their books, by calling for criticism of the Qur'an. As is the

case with the books written by John, Matthew, Luke, and Mark, and the previous books of the Old Testament. As Muslims, we believe in these books (the Torah and the Gospel) as God Almighty revealed them to Moses and Jesus; peace be upon them¹.

* **The second topic**

The Jihadist Position on the People of the Book and the Response to Suspicions about it:-

The first requirement: The Holy Qur'an's explanation of the jihadist position on the People of the Book.

It is no secret to anyone that jihad is broader in meaning than fighting. There is jihad of money, jihad of the self, jihad of Satan, and jihad of the enemy with the tongue. The Holy Qur'an has described the jihad of the tongue as a great jihad, and God Almighty said: "*52 So do not obey the disbelievers, but strive against them with this [Qur'an] a great striving.*" (Surah Al-Furqan: 52). Here, he means the Qur'an².

He said about the virtues of interpretation: And strive against them with it; That is: Strive against them with the Qur'an and the truth that has been revealed to you. As for

a great jihad, its meaning is that it should not be mixed with any laziness or apathy by requiring them to provide evidence and proof and calling them to gain insight into the rest of the verses. So that their beliefs may be shaken, their dreams become foolish, and their customs become trivial in their eyes. This verse is one of the most evident proofs of the necessity of arguing with those who are false because, according to them, the truth is only made clear by evidence.³ So, the dialogue is to prove the truth of Islam Jihad and the call to Islam, Jihad as well. Finally, fighting to defend the sanctities of Islam is jihad. Accordingly, we find that the jihadist position towards the People of the Book includes several axes, which is by calling them to Islam, then dialogue and debate with them in the best way, and finally fighting them if necessary if they attack Muslims and turn people away from the religion of God.

Here, it is necessary to discuss in detail the three axes above:-

1- The first axis is inviting them to enter Islam

There is no doubt that the People of the Book are included in the duties of the call of the Prophet, may

¹ Al-Shouha, previous source, pp. 168-169.

² Al-Qurtubi, Al-Jami' fi Ahkam al-Qur'an, vol. 13/56.

³ Al-Qasimi, The Virtues of Interpretation, vol. 7, p. 433.

God bless him and grant him peace, since he is the seal and his Book is the abrogate of all books, and since the Prophet is sent to all people, the Jews and Christians are part of this composition. The message of Islam remains and is immortal, on the first day of his call, he announced that he had been sent to the worlds, and God Almighty said: "Say [O Prophet], *"O people, I am the Messenger of Allah to you all."* (Surah Al-A'raf 158). In confirmation of the universality, comprehensiveness, and generality of the Islamic call, the Prophet, may God's prayers and peace be upon him, called all the People of the Book to Islam, so he sent messengers to Caesar, Al-Muqawqis, Heraclius, Al-Najashi, and to some of the princes of the Levant who followed the religion of Christianity. He concluded the message with the words of God Almighty: *"Say, "O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides*

Allah." However, if they turn away, say, *"Bear witness that we are Muslims [submitting to Allah]."* (Surah Al Imran 64) ¹

Here is what he, may God's prayers and peace be upon him, wrote to Heraclius: In the name of God, the Most Gracious, the Most Merciful, from Muhammad, the Messenger of God, to Heraclius, the Great of the Romans. Peace be upon those who follow the guidance. As for what follows, I invite you to preach Islam. And submit to Islam, and God will give you your reward twice. If you turn away, then you will bear the sin of the Aresibin. ². *"O People of the Book, come to a word of commonwealth between us and you... Verse"* ³.

The Prophet, may God bless him and grant him peace, used to call on the People of the Book just as he called on others. With wisdom and beautiful exhortation, in accordance with the words of God Almighty: *"(15) O People of the Scripture, there has come to you Our Messenger making clear to you much of what you*

¹ See Al-Qaradawi, Jurisprudence of Jihad, vol. 2, p. 1110.

² Arisians mean peasants, meaning that if you do not convert to Islam, then your sin is upon you and those who follow you if they do not convert to

Islam in imitation of you. Al-Asqalani, Ibn Hajar, Fath al-Bari, vol. 1/54.

³ Narrated by Al-Bukhari, Book of Interpretation, Chapter: Say, "O People of the Book, come to a common word between us and you, that we should worship none but God," H. 4553, p. 774.

used to conceal of the Scripture and overlooking much There has come to you from Allāh a light and a clear Book [i.e., the Qur'ān]. (16) By which Allāh guides those who pursue His pleasure to the ways of peace [252] and brings them out from darknesses into the light, by His permission, and guides them to a straight path.” (Surah Al-Ma'idah 15-16).

2- The second axis is dialogue and debate with them in the best way

The Holy Qur'an expressed the phrase “and argue with them in a way that is best” and took it as a fixed approach in its relationship with those who disagree, as God Almighty said: “(125) *Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord knows most who has strayed from His way, and He is most knowing of who is [rightly] guided.*” (Surah An-Nahl 125). Through wisdom, minds are spoken to, hearts are influenced by admonition, and every human being has both a mind and a heart. We have learned that admonition is for those who agree, while arguing is for those who disagree. The Qur'an has directed that admonition should be good, while debate should be the best. The meaning is that if there are two ways of arguing or dialogue, one of

them is good and the other is better, then the Muslim must use the best. Dialogue and debate occur with all people and are required to reach the truth, even with the polytheists, with whom the Qur'an debated in multiple surahs and many verses, with the most delicate expressions and the softest methods.

The Qur'an expressly states and encourages good debate with the People of the Book, as God Almighty said: (46) “*And do not argue with the People of the Scripture except in the best way, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. Our God and your God is one, and we are Muslims [in submission] to Him.*” (Surat Al-Ankabut 46). If the verse in Surat An-Nahl leads us to debate with opponents in general in the best way, and the verse in Surat Al-Ankabut forbids arguing with the People of the Book except in the best way, and those who have wronged are excluded from that, and based on that, there is no dialogue between us and the Jews of our time who wronged us, usurped our land, and violated it. Our deprivations, and what injustice is

greater, more severe, and crueler than this? ¹.

3- The third axis is fighting the People of the Book if they attack Muslims or turn away from the religion

God Almighty says: “(29) *Fight against those who do not believe in Allāh or the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah (tax) willingly while they are humbled.*” (Surat Al-Tawbah 29).

Sheikh Muhammad Rashid Reda said when interpreting this verse: All of the above from the beginning of the Surah is about the rulings on fighting the polytheists and what relates to them, and likewise, this verse is about fighting the People of the Book. It is a prelude to the Battle of Tabuk, the other side of which was the Romans in the Levant, who were among the People of the Book, and everything related to the situation, such as the difficult situation of the Muslims, the permission of the hypocrites, and the scrutiny of the believers. ². Ibn Ashour said: It appears that this verse

is an initial appeal that does not branch out from the one before it. The discussion shifted from rejecting the covenant of the polytheists and the conditions of dealing between them and the Muslim nation to dealing between Muslims and the People of the Book because the People of the Book were peaceful towards the Muslims in the beginning. They saw the polytheists' preoccupation with the Muslims as repelling the Muslims and attacking them, which was enough for them to support the defeat of Islam. However, when Islam began to spread and expand daily, Islam had a state in Medina. Some Jews began to show their hatred and anger towards the Muslims, so a society of hypocrisy arose under Jewish sponsorship. When the Battle of Khandaq occurred, the Jews supported the Banu Qurayza and Banu al-Nadir parties. So, God expelled them from it, then victories continued to conquer Mecca and Taif, and Islam spread throughout the Arabian Peninsula. Hence, the tribes came to the Messenger of God to pledge allegiance, and the conquest extended to the borders of the Levant. Here, the Arab Christians feared the arrival of Islam to them, so they provoked the Romans to war with the

¹ Jurisprudence of Jihad, previous reference, vol. 2/1107.

² Tafsir Al-Manar, reference 7, vol. 10, p. 247.

Muslims. The Ghassanids had the upper hand in fighting Islam, and it was natural that after defeating polytheism in the peninsula, the Muslims would devote themselves to the Jews and Christians, and they took the opportunity to betray the Jews, which was the Battle of Khaybar and then the Battle of Tabuk¹.

The words of Ibn Ashour make it clear that if the People of the Book harbor enmity towards the Muslims and attack them, then they will fight just as the Messenger of God did with the Romans when he knew that they were preparing to invade Medina, so he hastened to Tabuk. So, God cast terror into their hearts, so the command did not come for the Muslims to fight the People of the Book until it became clear that they were lurking against the Muslims, and the Muslims warned them and gave them a choice between Islam and living under the umbrella of justice and benevolence, or war in which there was no courtesy.².

*** The second requirement: Doubts about the jihadist position on the People of the Book**

This position, like its predecessors, is not free from

¹ Ibn Ashour, *Al-Tahrir wa Al-Tanweer*, vol. 10, p. 162.

suspicious spread and raised by the enemies of Islam and the ignorant among its followers through misguidance, distortion, and slander. Among these suspicions are:-

First: The suspicion that the Qur'an describes the People of the Book as minors in Surat Al-Tawbah.

These skeptics say: How can Islam, which is a religion of tolerance and mercy, describe the People of the Book as minor, which means humiliation in the Almighty's saying: *"(29) Fight against those who do not believe in Allāh or the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah (tax) willingly while they are humbled."* (Surat Al-Tawbah 29). The response is: You have interpreted the word "the minors" in a way other than what you intended, and what is correct, as stated by the commentators, is the obligation of the People of the Book to apply the laws of God Almighty to

² Al-Khatib, Abdul Karim, *The Qur'anic Interpretation of the Qur'an*, vol. 5, p. 734.

them continually, and to pay the tax ¹. Muhammad Rashid Reda said: The small is against the big and applies to physical and moral matters. What is meant by this is submission to the rules of Islam and its sovereignty, by which their souls are made puny by their loss of kingship and their inability to resist the rule, and thus, the rule of Islam applies to them ². Sheikh Al-Qaradawi, may God have mercy on him, said: (The meaning of minors is to lay down their arms, surrender, and submit to the rulings of the Muslims ³).

There is no doubt that the speech comes in the context of war, fighting, and conflict, as evidenced by his saying: “Fight,” which is a word that indicates participation by both parties. Usually, one of the two parties surrenders in war upon defeat, and the conditions of the winner are imposed on him: that he submits to him, controls him, and humiliates him, which is the true meaning of the young.

Second: The suspicion of alleged contradiction between denying coercion on Islam and commanding fighting the People of the Book.

Some skeptics claim that the Qur'an fell into contradiction when it denied coercion in religion and then ordered fighting the People of the Book. Is not the fighting coercion on them to convert to Islam? Do they have to submit and enter into religion to be safe from being killed?

The response to this suspicion: - God Almighty has guaranteed that there will be no contradiction in His Book and among His verses because there is division and disagreement, which is far from the Qur'an. Instead, contradiction is a form of falsehood. The Almighty said: “42. *Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise*” (Surah Fussilat: 42). There is not a single contradiction between the command to fight the People of the Book in his saying: “(29) *Fight against those who do not believe in Allāh or the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth*”

¹ Ibn al-Qayyim, *Ahkam Ahl al-Dhimmah*, vol. 1/121.

² *Tafsir Al-Manar*, op. cit., vol. 10, p. 256.

³ Al-Qaradawi, *Non-Muslims in Islamic Society*, p. 35.

[i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.” (Surat Al-Tawbah 29). And he stated the denial of coercion in religion in the Almighty’s saying: “(256) *There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So, whoever disbelieves in tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.*” (Surah Al-Baqarah 256). The command to fight them is not to force them to enter Islam. Otherwise, everyone whose countries were conquered would have been forced to enter Islam, and despite that, many, many People of the Book remained in their religions. If you wish, look at India or look at the Christians of Arab countries or the Christians of Europe when the Ottomans ruled half of them. But the campaign to fight the Jews and Christians is one of two things:-

First, the People of the Book attacked Muslims, abused them, and sought to control disbelief and its authority over Muslim countries, forcing them to convert from their religion. This resulted from defending Muslims, the policy of every nation and every country.

Second, The People of the Book prevented Muslims from calling to God for those who wanted guidance. Instead, they went to great lengths to prevent Muslims from learning about the matters of their religion. This is why Islam repels the People of the Book with the jihad of seeking. From the above, it is clear to everyone that the process of fighting the People of the Book is not to force them to enter the religion of God but rather to repel their aggression against others and against religion or to stop their tyranny, as previously mentioned in the first.

*** The third topic**

*** The coexistence position of the People of the Book and the refutation of the suspicions directed against it**

*** The first requirement: The Qur’an’s explanation of the position of coexistence with the People of the Book**

The principle and basis upon which the coexistence position of the People of the Book was based is the rule established by the Holy Qur’an and established in the Almighty’s saying: “(8) *Allāh 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, Allāh*

loves those who act justly.” (Surat Al-Mumtahina 8). Imam Al-Qarafi explained the meaning of righteousness in (Tabarruhum), which was mentioned in the noble verse in dealing with non-Muslims, such as being kind to their weak, feeding their hungry, clothing their naked, and being kind to them with gentle words and mercy toward them. All of this is done as a matter of love and familiarity, and praying for them to be guided and to be among the people of happiness, and not to be harmed, and to protect their wealth, their honor, their beliefs, and all their rights, and to protect them from injustice and aggression falling upon them.¹ This verse indicates that the basis of the relationship between Muslims and the People of the Book is peace, not war because acquaintance and cooperation in righteousness are the basis and origin of the relationship between human beings. The Almighty said: “(13) *O humanity, 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 Allāh is the most righteous [1521] of you.*

¹ Al-Qarafi, *Anwar al-Buruq fi Anwa al-Furuq*, Al-Furq 119, vol. 3, p. 28.

Indeed, Allāh is Knowing and Aware.” (Surah Al-Hujurat 13).

Islam is a religion of peace, aiming to achieve peace for creatures in this world and the hereafter. If some creatures want to change the balance of cooperation to disrupt this comprehensive peace, then Islam is ready to repel that and impose peace by force in a way that achieves justice and equality for all.² Although Islam does not prohibit treating an unbeliever with kindness, treating him fairly in all circumstances is obligatory. Whims do not influence justice in Islam and are not colored, as is the case with the policies of many countries that pay lip service to democracy, and God Almighty says: “(8) *O you who believe! Stand out firmly for Allāh as just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.*” (Surat Al-Ma'idah 8). Righteousness is the initiative to do good or do better, and this treatment leads to the establishment of a good relationship with peaceful non-Muslims³.

Among the innovations of the coexistence position is what the

² Sini, Saeed Ismail, *The relationship of Muslims with non-Muslims*, p. 11.

³ Previous reference, p. 9.

Qur'an has enjoined upon Muslims regarding their parents, even if they are infidels and polytheists. So, what about them if they are among the People of the Book? The Almighty said: *"(15) But if they endeavor to make you associate with Me that of which you do not know, [1161] 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."* (Surah Luqman 15). Disagreeing with them in belief and commanding them not to obey it in the event of disagreement with them does not negate their right to receive good treatment, generous companionship, kindness to them, and righteousness to them ¹.

Likewise, one of the aspects of the coexistence position is what the Qur'an stated in the Almighty's saying: *"(8), and they give food despite the love for it [1813] to the needy, the orphan, and the captive"* (Surah Al-Insan: 8). When the verse was revealed, the captive was only a non-Muslim. Some Muslims have raised doubts regarding the legality of spending on their relatives or non-Muslim neighbors who insist on their

disbelief. The Qur'an responded to this suspicion: *"You are not responsible for their guidance [O Prophet], but Allah guides whom He wills. Whatever wealth you spend in charity is for your good – as long as you do so, seek Allah's pleasure. Moreover, whatever wealth you spend in charity, you will be rewarded in full and not be wronged"*. (Surah Al-Baqarah 272).

Islam has implanted clear ideas and truths in the minds and hearts of Muslims, making their prevailing outlook in their treatment of non-Muslims a basis in their lives. Among these facts and ideas are:-

1- The Muslim is not obligated to hold the disbelievers accountable for their disbelief or to punish their misguided ones. This is not his duty, and it is not his place in this worldly life. Their reckoning is with God Almighty. This does not affect his excellent treatment of the disbeliever and his kindness to him, leaving him to do what he deems appropriate for him.

2- The Muslim believes in the dignity of the human being, whether Muslim or non-Muslim, without distinction of race or nationality. The Lord Almighty said: *"We have honored the children of Adam, carried them on*

¹ In the Shadows of the Qur'an, previous reference, vol. 5/2789.

land and sea [64], provided for them good things, and favored them above many of those whom We have created.” (Al-Isra: 70), which is a general speech.

3- The Muslim belief is that the difference in religion occurs by the will of God, who gave creation the freedom to choose, so God Almighty said: “(29) *And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, we have prepared for the wrongdoers a fire whose walls will surround them. Moreover, if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.*” (Surah Al-Kahf 29).

4- The Muslim’s belief and faith that God Almighty commands fairness and justice, calls for the best morals even with non-Muslims and hates injustice and punishes the oppressor. God Almighty said: “(8) *O, you who believe! Stand out firmly for Allâh as just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is Well-*

Acquainted with what you do.” (Surah Al-Ma'idah 8)¹

God said in the holy hadith that the Messenger of God narrated about him: "O my servants, I have forbidden injustice for myself and made it forbidden among you, so do not oppress one another. Hadith" ². Likewise, among the manifestations of coexistence with the People of the Book and tolerance with them is the permissibility of eating their food and marrying their women, in addition to what Islam stipulates that marital life is based on love, harmony, affection, and mercy. God Almighty said: "(5) *Today all good things have been lawful to you. The food of the Book's people is lawful to you. Your food is lawful to them, [it is lawful to marry] chaste believing women and chaste women from among those who were given the Book before you, provided that you give them their dowries [10] in honest wedlock, neither fornicating nor taking them as secret lovers. Whoever rejects the faith, all his efforts will be worthless and, in the Hereafter, he will be among the losers.*" (Surah Al-Ma'idah 5). This is one of the most significant forms of tolerance in Islam, as it allows a

¹ Non-Muslims in Islamic Society, op. cit., p. 49.

² Al-Nawawi, Riyadh Al-Salehin, Part 11, Chapter on Struggle, from the hadith of Abu Dharr, may God be pleased with him.

Muslim to have the mother of his children and his life partner from the People of the Book ¹. Islam has permitted all types of transactions with the People of the Book, except for what was originally forbidden in Sharia law. The Prophet, may God bless him and grant him peace, treated the people of Khaybar with half of what came out of the land, provided that they would plant, sow, and harvest. The Messenger of God, may God bless him and grant him peace, bought food in Medina from a Jew in exchange for mortgaging his armor. The Messenger died while his armor was still mortgaged, and this shows us that trade with the Jews is permissible and that dealing with them is likewise. ²

Islam has called the People of the Book who live under its protection the People of the Dhimmah. Because they have the covenant of God, His Messenger, and the Muslim community, and they have what Muslims have and what Muslims owe them, and thus they acquired in Islamic society what is modernly called political citizenship, which grants its holder all rights and binds him to all duties, there is no

difference except religion. The people of the Dhimmah are under the care and protection of God, and whoever opposes them has violated religion. He strays from the straight path and deserves punishment for that. ³This comes based on the hadith of the Messenger of God, may God bless him and grant him peace: “If anyone wrongs a man with whom a covenant has been made, or curtails any right of his, or imposes on him more than he can bear, or takes anything from him without his ready agreement, I shall be his adversary on the day of resurrection.” ⁴

Al-Qarāfī said in his Book *Al-Furāq*: The dhimmah contract imposes rights for the people of the dhimmah over us because they are in our neighborhood and guard over us because they are under the protection of God and His Messenger and ours. So, whoever assaults them, even with a bad word against one of them or harms one of them, or helps in doing so, has forfeited the protection of God and His Messenger and the protection of Islam ⁵. The Commander of the Faithful Ali bin Abi Talib, may God be pleased with him, said: The people of the Dhimmah only paid the jizya

¹ Al-Qaradawi, previous reference, p. 53.

² Al-Muhalla, previous reference, vol. 6, p. 416.

³ A group of authors, *The Treatment of Non-Muslims in Islam*, p. 14.

⁴ Narrated by Abu Dawud, Hadith No. 3052, p. 467, corrected by Al-Albani.

⁵ *Al Furouq*, vol. 3, p. 28.

(tax) so that their blood would be like our blood and their wealth would be like our wealth ¹. Thus, it is determined that one of the fundamental rights of Muslims is to protect them from all internal injustice or external aggression. One of the influential positions in this position is the practical application of Sheikh al-Islam Ibn Taymiyyah, may God have mercy on him, when he asked the Tatar commander to release the prisoners whom the Tatars had captured, so he released the Muslim prisoners to him and kept the Jews and Christians, but the Sheikh of Islam refused: He said that there was no difference in the request between Muslims and the people of the Dhimmah, and when the sheik continued to insist on his request, the Tatar commander released the rest of the prisoners. ².

Among the precious things that history mentioned is that a man from the People of the Book - from the people of Homs - an older man, entered the council of Omar bin Abdul Aziz, may God be pleased with him, and said: O Commander of the Faithful, I ask you for the Book of God, and Omar said: What is that? He said that Al-Abbas bin Al-Walid bin

Abdul-Malik took my land, and Al-Abbas was sitting in Omar's council, so Omar asked him: What do you say, Abbas? Al-Abbas said: Yes; My father, the Commander of the Faithful, granted it to me and wrote a record for me. Omar said, "What do you say, O Dhimmi?" He said, O Commander of the Faithful, I ask you for the Book of God Almighty. Omar said to Al-Abbas, "The Book of God is worthier than the Book of Al-Walid, so stand up and return his property to him." ³.

These incidents, stories, and conditions that govern the manifestation of the coexistence position of the People of the Book are not limited to the existence of the state and the existence of the dhimmah contract. However, rather, they are the reality of the shared social life that Islam legislated, regulating the relationship of Muslims with peaceful Jews and Christians of all stripes, whether they are dhimmis, covenants, or trustworthy people.

The second requirement is suspicions about the coexistence situation and a response to them.

First: Verses that they claim contradict the coexistence position

¹ Ibn Qudamah, Al-Mughni, vol. 9/223.

² Ibn Taymiyyah, Total fatwas, vol. 28, pp. 617-618.

³ Ibn al-Jawzi, Sifat al-Safwa, vol. 1/366.

Some cite verses that they understand superficially, describing Islam as fanatical against the People of the Book and others, including the Almighty's saying: "(28) *Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allāh, except when taking precaution against them in prudence. [122] And Allāh warns you of Himself, and to Allāh is the [final] destination.*" (Surah Al Imran 28). Likewise, God Almighty says: "22. *You (O Muhammad, Peace be upon him) will not find any people who believe in Allāh and the Last Day, making friends with those who oppose Allāh and His Messenger (Muhammad, peace be upon him), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they are with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be successful.*" (Surah Al-Mujadila 22). And the Almighty said: "O you who believe, do not take the

Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies [48] is indeed one of them. Allah does not guide the wrongdoing of people." (Surah Al-Ma'idah 51).

*** The response to this suspicion**

Anyone who contemplates such verses with insight and traces their dates, the reasons for their revelation, and the circumstances of the facts they dealt with will become apparent to the following:-

The prohibition came from taking violators as guardians as a group with religion and belief that has its ideas, beliefs, and rituals, that is, in their capacity as People of the Book or those who were attached to them, such as the Magians or the like, not as colleagues, neighbors, or citizens, because a Muslim's loyalty is supposed to be only to his nation, as is the case with other nations. Therefore, in several verses in the Book of God, it is necessary to warn against taking them as allies instead of believers. Its meaning is clear: showing his affection for them at the expense of his religion and his nation, a positive social or religious system does not allow any of its followers to leave the group in which he lives and give his allegiance to another group, and this is what the People of the

Book do. This loyalty to others is called these days "betrayal."

The Noble Qur'an has warned that the state of hostility between infidels and Muslims may change and become dominated by affection, so God Almighty says: *"(8) Allāh 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, Allāh loves those who act justly."* (Surat Al-Mumtahana 8), the evidence is that the reason for affection is not restricted to the state of faith. However, rather, it is absolute, as the matter may change from hostility to neutrality or support at times, even if they do not surrender.

The Qur'an did not leave the description of the address "my enemy and your enemy" mentioned in verse Al-Mumtahana in an ambiguous form. Instead, it made it clear in the verse that followed it. Hence, God Almighty said: *"(2) If they gain dominance over you, they would be [i.e., behave] to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve."* (Surat Al-Mumtahana 2). Here, the enemy appears whose loyalty is forbidden because he is characterized by one or

more of these three characteristics, which result in practical harm to Muslims, harm on the tongue, or hope that Muslims will be disbelieved despite their readiness for any action that helps to achieve that.

Islam has permitted marriage to men of the Book, and it is known that marital life, for it to be sound, must be based on affection, mercy, tranquility, and reassurance of the soul. This indicates that there is nothing wrong with a Muslim's affection for a non-Muslim, as God Almighty said: *"(21) And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between your affection and mercy. Indeed, in that are signs for a people who give thought."* (Surat Al-Rum 21).

How can there not be affection between the spouses, even if the wife is a Christian? How can there not be affection between the boy, his grandfather, maternal grandmother, maternal uncle, and aunt? The forbidden affection is affection for one who harms Muslims and opposes God and His Messenger, and not affection for someone who opposes the religion. The Qur'an has made that clear, and God Almighty said: *"(22) You (O Muhammad Peace be upon him) will not find any people*

who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad peace be upon him), even though they were their fathers or their sons or their brothers or their kindred (people). He has written faith in their hearts and strengthened them with Rûh (proofs, light, and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they are with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.” (Surah Al-Mujadila 22). It is known that opposing God and His Messenger is not merely disbelief in God and His Messenger, but instead attacking them, fighting their call, and standing in every way to confront it and harm its family and companions. There is no doubt that Islam affirms the supremacy of the religious bond and its status above every other bond, whether it is a bond of lineage, region, tribe, race, or class. It affirms that a Muslim is a brother to another Muslim, that believers are brothers, and that Muslims are one hand and the lowest of them seeks to protect them. They unite against everyone who harms Muslims and transgresses sacred things. It is also known that a Muslim, regardless of

who he is, is closer to his Muslim brother than an infidel, even if he is a father or a brother. This is the nature of religions and the reality of those who affiliate with them.

Second: Suspicion about legislating the jizya tax on the People of the Book

Some Orientalists raised the suspicion of legislating the jizya tax on the People of the Book, which was mentioned in the Qur’an in the Almighty’s saying: “(29) *Fight against those who do not believe in Allâh or the Last Day and who do not consider unlawful what Allâh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islâm] from those who were given the Scripture - [fight] until they give the jizyah[466] willingly while they are humbled.*” (Surat Al-Tawbah 29). They showed an understanding of it other than its true face, accused Islam of injustice, and disparaged its justice and tolerance. They said: “Is it permissible to humiliate the People of the Book, unjustly take the tax from them, humiliate them, and belittle them? Isn’t this a restriction on the People of the Book and hatred for them?”

*** The response to this suspicion**

They were forced to contribute to paying part of the expenses of defending the homeland and the

protection provided by Islamic rule - it is a participation in the expenses on public facilities of the state from which every resident of the state benefits, regardless of his religion. Then, the jizyah is a type of tax imposed by every government in the present era. It is in exchange for the zakat that a Muslim pays on his hoarded money, trade, livestock, and crops, so there is no miserliness in asking the People of the Book to contribute this small amount, which is the jizyah." ¹. Thomas Arnold says: The Qur'an's purpose was not to impose this tax on Christians, as some writers also want us to think that it is a form of punishment for refraining from converting to Islam. Instead, they performed it with the rest of the Dhimmah, whose religion prevented them from serving in the army, in exchange for the protection provided to them by the Islamic State.

We find this clearly in the people of Al-Hirah offering the money agreed upon. They explicitly stated that they paid the jizya on the condition that they would be protected from the aggression of the Muslims and others against them, and this is what Khalid recorded for them and the people of the neighboring

countries: "If we prevent you, we will receive the Jizya. Otherwise, we will not." Thus, we can judge the extent to which the Muslims explicitly recognized this condition from the incident that occurred during the caliphate of Omar. May God be pleased with him; when Heraclius mobilized a huge army to repel the Muslims, Abu Ubaidah returned the Jizya that had been taken from the people of the conquered cities and wrote to them saying: We returned your money to you because we reached what was collected for us from the crowds, and you stipulated that we must prevent you, and we are not able to do that, and we have returned to you what we took from you.

Some writers also want us to think that it is a form of punishment for refraining from converting to Islam. "May God return you to us and grant you victory over them - meaning the Romans - and if it were them, they would not have returned anything to us, and what was left would have been taken." ² With the end of this topic, I reached the end of my research. God blesses.

¹ Al-Qaradawi, Non-Muslims, pp. 36-38.

² Arnold, Thomas, The Call to Islam (an investigation into the history of the dissemination of the Islamic faith), p. 79.

* Conclusion

After my research, I would like to record the most important results that I came out with, which are as follows:-

To begin with, The Muslim position toward the People of the Book is not a single position; rather, it has three sides. It includes the doctrinal position, the coexistence position, and the jihadist position. These positions are in harmony and communicate with each other, although each position is unique.

Second, The Muslim's doctrinal position on the Jews and Christians has been stated in the Qur'an without ambiguity. It stipulates the disbelief of the People of the Book and that if they do not believe in the prophecy of Muhammad, may God bless him and grant him peace, and in his Book, they will not accept it, and they will be among the losers in the afterlife.

Third: The suspicions that have been raised about this position are not difficult to refute. Rather, refuting them is an easy matter through clear and definitive verses, which state that every individual recognized the Prophet, may God bless him and grant him peace - especially the People of the Book - and did not believe in him or the Qur'an, he is an infidel. Neither justice nor pure will be accepted by him. With the

presence of many verses praising the positions of the people of the Book before the mission of the Prophet, may God bless him and grant him peace, or those who realized him and believed in him.

Fourth: The jihadist position on the People of the Book is attracted by three axes, namely, their call to Islam, their debate and dialogue in good manners, and their fighting if they refuse to turn away from Islam or fight it.

Fifth: The coexistence position towards Jews and Christians confirms that the origin of the relationship between Muslims and others - including the People of the Book - is peace, not war because a relationship of acquaintance initially links human beings. Cooperation and Islam - from its name - aims to establish peace between the entrusted creatures in this world and the hereafter. If some of them refuse to cooperate to achieve comprehensive peace, Islam is ready to cooperate in achieving and imposing peace with this group on the level of worldly life.

Sixth: The suspicions that have been raised about the position of coexistence between Jews and Christians are nothing more than a misunderstanding - intentional or unintentional - of these verses, or use

of them outside of their context or intent.

Seventh: The description of the word “little ones” that appeared in the verse on the tribute does not mean attaching the quality of humility to the People of the Book, but rather what is meant by it is laying down arms, surrendering, and submitting to the rulings of the Muslims and their state.

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