

**Muslim
And non-Muslim
Relation**

**By
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Introduction

Thanks are due to Allah the Lord of the Universe. Peace and blessings be upon the noblest creation and the seal of the prophets as well as the other prophets of Allah, the family of the Prophet, his Companions and all who follow their steps closely.

Many jurists and authors of books of Islamic studies have dealt with the issue of the relationship between Muslims and non-Muslims. Among these works are both serious efforts as well as emotional attempts.

However, there are still some questions that need to be solved. Muslims today have to deal with new situations such as living as minorities in overwhelmingly non-Muslim communities. Muslim countries also have to deal with some new international environments, face new problems, which were non-existent during the Muslims' golden eras. The world now, interacts through a web of international laws and organizations leaving little room for isolation or real independence. There is also a great need to secure peace for the peaceful individuals and nations regardless of their faith. All these factors impose a need for a clear and broader understanding of the Islamic law concerning the relationship between Muslims and non-Muslims. This task can be accomplished only by resorting directly to the teachings of the Holy Quraan and the Prophetic Traditions guided by the Muslim scholars' works throughout history.

Among these urgent questions are:

What is the basic rule for the relation between Muslims and non-Muslims? What does Jihad mean?

Where does Islam stand from the born-with ties and the aquired ones? Does it consider all non-Muslims alike? And if not, how does it deal with each group?

What is meant by *al-Walaa* and *al-Baraa*? And what is the relationship between the two?

What is the legal opinion concerning living in the non-Muslims' countries?

What about helping non-Muslims?

What is the legal opinion concerning seeking the non-Muslims' support?

What about cross religion dialogue?

The purpose of this book is to answer these questions briefly, depending on the original research in Arabic for the author, titled "The Reality of the relationship between Muslims and non-Muslims" and other related papers.

All thanks are due to Allah, and then to those who contributed to this work directly or indirectly, either by enlightening the author by their writings, comments or by providing ideas for discussion. I would like to extend my special appreciation to my daughter Amani for editing this English edition.

Saeed Ismaeel Sieny

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Chapter One

The Basic Rule

Islam does not leave any aspect of the human life without setting its required guidelines. For each aspect it sets a basic rule, which goes in harmony with the basic rules of the other aspects, to indicate in the end, that there is but one creator and one perfect legislator. The basic rule usually functions as an axis around which the secondary rules and exceptions revolve. The relationship between Muslims and non-Muslims is no exception.

The basic rule for the relation between Muslims and non-Muslims is based on a few verses. The first is: {We have not sent you except as a mercy for the Universe}.(¹) This verse clearly assures that Islam is a mercy for all accountable beings, both the humans and the Jinn.(²) Islam is a mercy because it guides to felicity and happiness in both this world and in the Hereafter. But is Islam a mercy for those who choose it as their guidance or should Muslims force people and the Jinn to accept it?

(1) Glorious Quraan, 21: 107; and see for the commentary of Ibn Taimiyah on this verse in Majmooa: vol 1: 305-306.

(2) Jinn are some invisible creatures but could appear under various forms, both human and animals. They are intelligent enough to be responsible for their decisions and have special powers, such as moving very fast from one place to another They were created from fire free of smoke.

Here, the second verse comes to assure that: {There is no compulsion in religion. The truth stands out clear from error.}(³)

The third verse, specifically, defines the kind of relationship that should prevail between those who accept Islam and those who reject it. The Glorious Quraan reads: {Allah does not forbid you from those who did not fight you and did not drive you out of your homes, to deal with them justly or to do them favors, for Allah loves those who are just. Allah only forbids you from taking guardians of those whom have fought you because of the religion and have driven you out of your homes or helped in driving you out of your homes, for those are the aggressors.}(⁴)

Verse eight clearly assures that Muslims should not force others to accept Islam. For Allah, glorified be He, does not forbid Muslims from dealing justly with those who do not fight Islam or oppress Muslims. In deed, He does not forbid Muslims doing favor to them.(⁵) Obviously, doing favor is more than to deal justly, for doing a favor could mean to give people more than they deserve or to initiate an act of favor.

Verse nine follows, confirming the same ruling in an affirmative way, leaving no room for confusion and, at the same time, clarifying that those who aid the oppressors are not better than the oppressors themselves.

In other words, these verses confirm that Muslims should not force others to embrace Islam. These verses came after verse one that forbids taking guardians and trustees among the enemies of Allah, and encourages Muslims to follow the example of Prophet Abraham who boycotted the enemies of

(³) Glorious Quraan, 2: 256.

(⁴) Glorious Quraan, 60:8-9; and see the commentary of as-Saieedi on other related verses pp. 20-24.

(⁵) See for example: at-Tabari for his commentary on this verse.

Allah. These facts confirm the everlasting validity of the ruling given in verses eight and nine.

We also notice that verse two in the same Chapter does not leave the word "enemy" vague. It clarifies it by describing the enemies, as in: {If they get the better of you they would treat you as their enemies and use their hands and tongues against you with evil, and they desire that you become unbelievers}. So, the enemies are those who are characterized by one or more of these behaviors: harassing Muslims by action, by tongue, or by indicating the desire for Muslims to become non-believers and are ready to do anything that fulfills their desire. ⁽⁶⁾

Verse seven of the same Chapter introduces verses eight and nine by confirming that the above enmity may not be an everlasting one. Therefore, this enmity should not be considered as an everlasting enmity. Allah says: {It may be that Allah creates mutual love between you and those whom you took as enemies.}⁽⁷⁾ This enmity might be removed if the enemies become Muslims, take a supportive stand, or at least a neutral stand.

And because Allah has sent Prophet Muhammad (pbuh) as a mercy for the Universe, ⁽⁸⁾ no wonder the above verses comprise the basic rule of the relationship between Muslims and non-Muslims as a starting point.

In the light of these facts the validity of the meaning proposed by these verses i. e. eight and nine, seems very clear and irrefutable. *So Islam is a religion of peace and its ultimate goal is to establish peace for all accountable beings in both lives: this temporary life and the eternal life in the Hereafter. Even in the case where some people refuse to cooperate to*

⁽⁶⁾ Glorious Quraan, 60: 2..

⁽⁷⁾ Glorious Quraan, 60: 7; look for Ibn Taimiyah's comments on this verse, Majmoo', vol.1:305-306.

⁽⁸⁾ Glorious Quraan, 21.

achieve peace and happiness in both lives, Islam is prepared to cooperate in maintaining peace in this temporary life. For Allah says: {O you people We have created you from a male and a female and made you into nations and tribes to know each other. The best among you is the most pious.}(⁹). In other words, Islam encourages people to cooperate and to compete with each other for the better.

Thus, it becomes clear that Islam did not come to break the ties between relatives and human beings, or to instill hatred and enmity between them, or to encourage blood shedding. Nor did Islam come to eliminate the freedom of choice in this life, which was secured for them by God.

In deed, even, Satan was granted the freedom to choose between obeying and disobeying his Lord, but he miss-used this gift and by his own will chose to disobey. Not only that, but Satan also at his own request was granted the opportunity to mislead the others as a test for them in this temporary life.⁽¹⁰⁾

The basic rule is based on the fact that Allah has distinguished Mankind and the Jinn with special gifts that made them accountable for their choices in this life, for which they will be rewarded or punished mainly in the Hereafter. Among these special gifts were the intellectual faculties, the divine guidance and a limited freedom of choice.

In fact, a thorough review of the reports of the expeditions during the lifetime of Prophet Muhammad (pbuh) shows that the Prophet had never lead a group of Muslims initiating a raid or never sent Muslims to do so. Most of these reports confirm plainly that the battles that the Muslims were engaged in during the time of the Prophet were either in self-defense or retaliation. In general, the cause of these battles could be classified under

(⁹) Glorious Quraan, 49: 13.

(¹⁰) Ismaeel, Prerecording pp.29-33.

the following categories: ⁽¹¹⁾

1. Self defense, such as the battles of Uhod and al-Khandaq,
2. Retaliation for oppression and continuous hostility. This is true in the case of all major battles, including the battles with the tribe of Quraish such as Badr.

3. Following in the tracks of the enemies who carried out a raid on Medina such as the expedition of as-Saweeq and the expedition of thee Qarad.

4. Taking by surprise enemies who were preparing themselves to attack Muslims, such as the expedition of Bani al-Mustaliq and the expedition of Dowmat al-Jandal.

5. Punishing betrayers or traitors as in the case of bani Nadeer, bani Quraidah and the conquest of Mecca...

This basic rule is also confirmed by the fact that the Opening Chapter in the Glorious Quraan is a very short chapter. Even though it distinguished between two groups of non-Muslims: the neutral (miss guided) and the hostile (who deserve the wrath).

So, the basic rule in the relationship between Muslims and non-Muslims, as a starting point, is a peaceful relation, and this situation is to be maintained even if the non-Muslims continue to reject Islam for themselves, as long as they do not react in a hostile way. Not only that, but to wish them felicity in both lives.

This is where the duty of Muslims to share Islam with the others comes from. If they reject it their judge will be God. However, after embracing Islam a person cannot revert, because embracing Islam is a life long contract with God, and the Muslim should fulfill his obligations to avoid punishment.

⁽¹¹⁾ Ibn Hisham, trans. Guillaume pp; Ibn al-Qayyim, vol. 3.

Conclusion of the Basic Rule:

From what was mentioned before it becomes clear that the basic rule emphasizes that accountable beings (the humans and the jinn) in this life are free to choose their destination in the eternal life. But those who believe that they are on the right track should persuade the others to adopt their way, but not by using force or deception. For, there is a great reward for a Muslim who saves a brother or a sister. This reward is unmatched by the best reward of the mundane life.⁽¹²⁾ Therefore, the true Muslim is careful not to miss this reward by avoiding anything that may drive people away from Islam, rather he will treat non-Muslims the way they treat him or better to attract them to Islam. For a Muslim to deal with the others justly and fairly is a must in all cases. Justice in Islam has only one face; it is unlike the democratic justice practiced by many super democratic governments today. Allah says: {O you who believe stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice...}⁽¹³⁾

In case rejection of Islam is accompanied by a hostile response, Muslims should prove that they deserve Islam by defending and protecting their religion and themselves.

However, some scholars claim that Muslims should fight those who stand as obstacles in the path of preaching Islam. This claim is not supported by any Quranic verse, Prophetic tradition or practice of the Guided Caliphs. In fact the prophet (pbuh) accepted the provision of not preaching Islam to get the permission to perform Umra (minor Hajj) from Quraish who were in control of Mecca.⁽¹⁴⁾ It seems that the ruling in this issue depends on other factors such as the mutual agreements

⁽¹²⁾) al-Bukhari: The virtues of the Companions, virtues of Ali.

⁽¹³⁾) Glorious Quraan 5: 8.

⁽¹⁴⁾) al-Bukhari, al-Jizyah, al-Muwadaah.

and the legality of the government preventing preaching in its country.

There are scholars who claimed that this basic rule had been abrogated, depending on two verses from the Glorious Quraan⁽¹⁵⁾. In fact, numerous evidences in the Glorious Quraan, the Prophetic Traditions, the biography of the Prophet and the Islamic history refute this claim. Even a casual scanning of the first thirteen verses of the concerned Chapter reveals that the verses are confined to the hostile non-Muslims. By no means what so ever do they include all non-Muslims.⁽¹⁶⁾ This rule is applicable to all related texts.

Jihad in Islam:

The primary rule for the relation between Muslims and non-Muslims is a peaceful cooperative relationship. If they take a hostile position from Islam and the Muslims, it is the duty of Muslims to defend their religion and themselves. And this is only one form of *jihad* in Islam. For the word *Jihad* in Arabic means to struggle i.e. a response to, not an initiative. A Muslim should make jihad with his personal whims to force it to comply with the commandments of Allah and to avoid what Allah Has made forbidden.⁽¹⁷⁾ Even to make jihad against the oppressors does not necessarily mean to wage war, but it includes resorting to courts, to the media and the influential figures or organizations.⁽¹⁸⁾

Perhaps one of the very effective types of jihad against the aggressors is praying to Allah. Many miracles happened as a result of resorting to God with sincere prayers. The fire became

(15) Glorious Quraan 9: 5, 29.

(16) For the detailed argument see Ismaeel, The relation. pp. 11-15; the original research in Arabic (Haqiqat al-Alaqah pp. 26-50.

(17) Ibnal Qayyim, zad vol. 3: 5-9.

(18) Sieny, Hageegat al-“alagah pp. 50-54.

cool and harmless to prophet Abraham (pbuh), ⁽¹⁹⁾ the bolder, which blocked the cave entrance was removed...⁽²⁰⁾ No wonder Prophet Muhammad (pbuh) said: “Nothing can prevent “al-Qadaa” (the imminent result of a natural law) except prayer.”⁽²¹⁾ However, to secure a good result a Muslim should abstain from eating, drinking or using forbidden food or money to meet his needs. He has to be sincere, humble himself before his Lord, and seek the right times such as: before dawn, during prostration and between the call for prayer (Athān) and the call to start praying (Iqamah)...

The Islamic Bound and the Other bounds:

Some people think that Islam neglects the importance of the natural and the acquired relationships between human beings unless they belong to the same faith. However, whoever scrutinizes the Holy Quraan and the Prophetic Traditions carefully will soon discover the error in this understanding.

In fact, Islam encourages strengthening these relations and helps Muslims to do so and to fulfill their duties, according to their relative importance as long as that realizes the felicity of man in this life and in the Hereafter or at least in this world without sacrificing the rights of those who seek success in the Hereafter as well.⁽²²⁾ The evidences are neumerous in the major sources of Islam and among these are the following:

The Bond of Humanity:

As we have mentioned earlier Islam is a mercy for all accountable beings both the human beings and the Jinn. For Allah assures that: { We have not sent you except as a mercy for

⁽¹⁹⁾ Glorious Quraan 21: 69.

⁽²⁰⁾ al-Bukhari, al-Ijazah.

⁽²¹⁾ at-Tirmithi, al-Qadar.

⁽²²⁾ see for example at-Turaiqi pp. 23-31.

the whole Universe}).(23) Therefore, every Muslim should call to Islam, and not to monopolize it by any means. Among the means of monopolization is to do anything that might drive others away.

All human beings are but brothers in humanity and in being accountable beings. They all come from one father and one mother, multiplied in the same way, and share the same basic components of the human being: the physical, the spiritual, the mental, the psychological, and the behavioral components, as well as the motivations and the needs. Every one of these brothers and sisters should care for the other. Everyone should try to save the other, but with wisdom and tender approaches such as begging them to listen sometimes. For this is the tradition of all messengers of God.(24) Among these tender approaches is to call a non-Muslim: my father, my son, my folks, people of the book, and my uncle.(25)

In case the non-Muslim tries to argue in vain or bargain on the principles, then he could be told {...I do not worship what you worship and you do not worship what I worship ...You have your religion and I have my religion}).(26)

The Kinship Bound:

The difference in faith did not prevent Prophet Muhammad (pbuh) from advising Muslims to take good care of the people of Egypt in general predicting: You are going to conquer Egypt, be good to them. They have the right of kinship."(27)

(23) Glorious Quraan, 21: 107; and see for the commentary of Ibn Taimiyah on this verse in Majmooa: vol 1: 305-306.

(24) See for example: Glorious Quraan, 16: 125 and Ismaeel, The Relationship. pp. 15-23.

(25) Glorious Quraan, 19: 42, 11: 42, 61: 6, 40: 28-44, 3: 64; Temithi: Quraan Interpretation.

(26) Glorious Quraan, 109: 1-6.

(27) Muslim, virtues of the Companions, the kinships of the Prophet.

The Prophet was referring to his grand grand mother Hagar, wife of Prophet Abraham, and to his wife Maryiah., may Allah be pleased with them. It should be kept in mind that according to the Quraan the wives of the Prophet are entitled to the title: "Mother of the Believers."⁽²⁸⁾

Acknowledging the rights of kinship in spite of difference of religion, the Prophet (pbuh) was reported to say: "The family of X is not my guardians and trustees because my guardians and trustees are Allah and the pious believers, but they have kinship rights which I should fulfill."⁽²⁹⁾ Acting on this principle the Prophet (pbuh) fulfilled this right even in the case of one of the worst enemies of Islam then, Quraish, during the peace treaty period. When the chief of Bani Haneefah tribe became a Muslim he swore that he would prevent his tribe from selling wheat to Quraish unless the Prophet (pbuh) gave his permission. The Prophet gave his permission upon the request of Quraish. ⁽³⁰⁾

On another occasion, the Prophet approved his daughter's expression of love or special sympathy for her husband, Abal al-'As, even though at that time, he was not a Muslim. She sent a precious necklace, which she had inherited from her deceased mother, to free her husband from captivity. The Prophet was moved by love for his daughter and the memory of his deceased wife, and asked the Muslims to give permission to free his daughter's husband, which was granted. ⁽³¹⁾ So, Abul-'As was released under the promise that he would send the Prophet's daughter to her father in Medina, which he fulfilled. No wonder the Prophet, on one occasion praised him for what

⁽²⁸⁾ Muslim, trans. Siddiqi vol 4: 1450.

⁽²⁹⁾ al-Bukhari, trans. Khan vol 8: 14.

⁽³⁰⁾ al-Bukhari, trans. Khan vol 5: 464-465; Ibn al-Qayyim, zad vol 3: 277.

⁽³¹⁾ al-'Asqalani: vol 7: 107; Ibn al-Qayyim, Zad vol 3: 282.

he did, even though abul 'As was still a non-Muslim, by publicly attesting: "Abul 'As promised me and he fulfilled his promise."⁽³²⁾ The Prophet also approved the asylum that Um Hani (a niece of the Prophet (pbuh) granted to two non-believers who were kin of her husband, during the conquest of Mecca.⁽³³⁾

Acting on the same principle the second Guided Caliph, Umar, sent his non-Muslim brother a piece of clothing as a present.⁽³⁴⁾ As a matter of fact, Umar was known to be very strict in implementing the Islamic teachings, to the degree that Satan always avoided his path. ⁽³⁵⁾

Indeed, the Glorious Quraan clearly confirms the rights of kinship of non-Muslim relatives, for Allah says: {We have enjoined on man kindness to parents, but if they strive or force you to worship with Me things which you have no knowledge, do not obey them.}⁽³⁶⁾ In another verse Allah says: {And We have enjoined on man to be good to his parents. His mother bore him, in travail upon travail. And in two years was his weaning. Show gratitude to Me and to your parents. To Me is the final destiny, and If they strive to make you worship with Me things which you have no knowledge, do not obey them. Yet, bear them company in this life with kindness...}⁽³⁷⁾

For this reason the Prophet (pbuh) granted permission to Asmaa to take care of her mother, who was a non-Muslim, during her visit to her daughter, in Medina. ⁽³⁸⁾ Also, a weighted legal opinion of Muslim jurists says it is compulsory

⁽³²⁾ al-Bukhari, trans. Khan vol 5: 56-57.

⁽³³⁾ al-Bukhari, trans. Khan vol 8: 82.

⁽³⁴⁾ al-Bukhari trans. Khan vol.8: 9-10.

⁽³⁵⁾ al-Bukhari:, trans. Khan vol 8: 10.

⁽³⁶⁾ Glorious Quraan, 29: 8.

⁽³⁷⁾ Glorious Quraan, 31: 14-15.

⁽³⁸⁾ al-Bukhri, trans. Khan vol 8: 8.

for a Muslim to provide his non-Muslim parents with sustenance.⁽³⁹⁾ Another legal opinion states that a non-Muslim's relative deserves his share from his Muslim relative's inheritance.⁽⁴⁰⁾ Even a non-Muslim slave girl who gives birth to a child from her Muslim master is automatically freed after the death of her master.⁽⁴¹⁾

According to the Islamic law a Muslim male can marry a Jewish or a Christian female. Therefore, if both couples were Christians or Jews and the husband became a Muslim, he is still permitted to maintain the marriage bond. This exception was granted for a female from the People of the Book because all three religions, originally, come from God according to Islam. This fact secures the wife her husband's respect. For the same reason Islam does not allow a Muslim to marry female from other sects or religions and Islam does not permit a female Muslim to marry any non-Muslim male because the female is usually the weaker partner in the marriage bond. This fact jeopardizes the destiny of the children in the Hereafter, especillay because the non-Muslim is not governed by clear cut or stable laws concerning the wife's rights as it is the case with the Muslim husband.

Regardless of the difference in faith the couple can share a mutual love and concern for each other, for this is a matter of natural law. Allah says: {And among His signs is that He created for you mates from among yourselves that you may dwell with in tranquillity, and He has put love and mercy between you.}⁽⁴²⁾

⁽³⁹⁾ Ibn al-Qayyim, Ahkam vol2: 417-419.

⁽⁴⁰⁾ Ibn al-Qayyim, Ahkam pp. 203-5.

⁽⁴¹⁾ Ibn al-Qayyim Ahkam p. 317.

⁽⁴²⁾ Glorious Quraan, 30: 21; see at-Turaqi, al-Isti'anah pp. 23-31.

Rights of the Acquired Bounds:

Embarking from this principle the Prophet (pbuh) out of hospitality permitted his Christian guests to say their prayer in the mosque ⁽⁴³⁾, The Prophet also encouraged doing good, regardless of who benefits from it. He said: "Any Muslim who plants any kind of a plant shall be rewarded for it each time a human being or an animal eats from it."⁽⁴⁴⁾ Here the Prophet encourages doing good regardless of who will benefit from it. This principle is applicable to all kinds of contributions that realize the public welfare in the country where a Muslim is a citizen or a resident.

Islam also honored the bonds of community belonging and neighborhood regardless of the difference in faith. Islam made it clear that Muslims should take good care of their neighbors. Allah, glorified be He, says: {Worship Allah and do not join any partners with Him and do good to your parents, kinsfolk, orphans, those in need, neighbors who are relatives, neighbors who are strangers, companions by your side, wayfarers and slaves.}⁽⁴⁵⁾

The Prophet also emphasized the neighbor's rights, for he said: "Whoever believes in Allah and in the Hereafter should take good care of his neighbor,"⁽⁴⁶⁾ and said: "Gabriel kept reminding me of the neighbor's rights till I thought he would tell me that the neighbor inherits his neighbor."⁽⁴⁷⁾ Al-'Asqalani, commenting on this tradition and quoting the verse which urges Muslims to take good care of their neighbors said:⁽⁴⁸⁾"A Companion of the Prophet (pbuh) understood the verse as

⁽⁴³⁾ Ibn al-Qayyim, Zad vol 3: 629.

⁽⁴⁴⁾ al-Bukhari, trans. Khan vol 8: 26.

⁽⁴⁵⁾ Glorious Quraan, 4: 36.

⁽⁴⁶⁾ al-Bukhari, trans. Khan vol 8: 29.

⁽⁴⁷⁾ al-Bukhari. trans. Khan vol 8: 27.

⁽⁴⁸⁾ Glorious Quraan, 4: 36.

setting a general rule. Therefore, when a sheep was slaughtered for him he ordered his family to send some of it to his Jewish neighbor." Al-Asqalani added that at-Tabarani reported that the Prophet (pbuh) said: " There are three types of neighbors: a neighbor who has one right, the non-Muslim neighbor, a neighbor who has two rights, the Muslim neighbor, a neighbor who has three rights i.e. the Muslim who is also a relative".

The Prophet also said: "By Allah, he is not a true believer. By Allah, he is not a true believer. By Allah, he is not a true believer." the Companions asked: "Who?" The Prophet said: "The One whose neighbor is not save from his evils."⁽⁴⁹⁾

Al-Qaradawi gave numerous examples from both the Prophetic Traditions and the Islamic history of fairness and magnanimity in dealing with the non-Muslims. Among his examples was: ⁽⁵⁰⁾

1 - Regardless of Quraish's hostility, the Prophet sent gifts to the Meccans to be distributed among the poor when they had a drought.

2 - The Prophet assigned an annual charity for a Jewish family.

3 - The Prophet stood for a Jewish funeral that was passing by.

4 - The second Caliph Umar ordered charity for some leper Christians, and although one of the non-Muslims assassinated him, he recommended that *themmies* (non-Muslims living in the Muslim country) should be treated well.

5 - When Um al-Harith ibn Rabeeah, a Christian woman, died some of the Companions attended her funeral.

Al-Qaradawi added that some of the Muslim scholars held the opinion that the zakat (the obligatory charity) could be given to a *themmy* and among these scholars are: Ikrimah, and

⁽⁴⁹⁾ al-Bukhari. trans. Khan vol 8: 28.

⁽⁵⁰⁾ al-Qaradawi pp. 43-54.

ibn Sireen. He assured that this magnanimity departs from the Islamic teachings that emphasize respect of human being in general, recognition of his freedom of choice in religion in this life and that Muslims are not required to judge prejudicially the non-Muslims because of not believing in Islam.

Thus, it becomes clear that Islam respects all sorts of bonds and gives each bond its rights according to its relative importance.

The Quraan and Generalization:

When reviewing the Quraanic style we notice that the Quraan avoids generalizing the negative attributes of non-Muslims. This principle is well demonstrated in the verses describing the People of the Book or the polytheists. There are basically two techniques that have been used to avoid generalization: the special words and the direct or indirect context.

First. The special word:

There are certain words in Arabic that give clear indications that only part of a group is meant by a specific description. Among these words are: فريق *fareeq* (a group),⁽⁵¹⁾ طائفة *taayfah* (a group),⁽⁵²⁾ كثير *katheer* (many)⁽⁵³⁾, or من *min* (some).⁽⁵⁴⁾

Secondly. The special context.

Sometimes, a verse may seem to contain a general judgment. But once the direct context is examined the generalization is

⁽⁵¹⁾ Glorious Quraan, 2: 75, 100, 101; 3: 100; 24: 47-49.

⁽⁵²⁾ Glorious Quraan, 3: 69, 72; 4: 81.

⁽⁵³⁾ Glorious Quraan, 2: 109; 5: 66, 71.

⁽⁵⁴⁾ Glorious Quraan, 3: 75, 113; 9: 98-99.

removed. The special context or direct context appears in different forms. It appears before the judgment or directly after the judgment. For example, verses (9: 97-98) read: {The Arabs of the desert are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah has sent down to His Apostle, but Allah is All-Knowing, All-Wise.} This verse directly followed by: {Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you. On them is the disaster of evil, for Allah hears and knows all things}. These two verses are followed immediately by verse (9: 99) which reads: {And among the desert Arabs are those who believe in Allah and the Last day and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Prophet. Indeed, these deeds bring them nearer to Allah, and soon Allah will admit them to His mercy, for Allah is Oft Forgiving, Most Merciful.}(⁵⁵) If we quote only verses 9: 97, we definitely come to understand that the description given is true for all Arabs. However the true meaning appears only if we read verses 9: 98-99 too.

The context could be a lengthy one and is interspersed with appropriate teachings and comments, such as in the case of verses (5: 51-52) that read: {O You who believe, do not take the Jews and the Christians as your guardians and trustees. They are guardians and trustees of each other. And whoever takes them as guardians and trustees is but one of them, Allah will not guide those who choose misguidance. You will see those in whose hearts is a disease- how eagerly they run about among you saying: “our fortune changes and disaster falls on us”. Perhaps Allah brings you victory or a decision according to His will. Then they will repent of the thoughts, which they secretly harbored in their hearts.} The context of this verse begins from verse (5: 12) in which Allah, glorified be He, tells

(⁵⁵) See also Glorious Quraan, 3: 110-115.

the story of some Jews and Christians who rejected and mocked their prophet and plotted against Islam. So, the reference is not to all Jews or all Christians, but only to those who participated in or approved these evil deeds.

The context, sometimes, is not included in the text but exists in the reason or the specific event behind the revelation of the verse or the judgment. And without referring to the event itself the verse cannot be interpreted properly, such as in the case of the verse which reads: {Soon We shall cast terror into the hearts of the unbelievers, because they worshipped other things with Allah, for which He had sent no authority. Their abode will be Fire, and evil will be the home of the wrong doers.}(⁵⁶) Although the reason for the mentioned threat seems to be sufficiently declared in the verse, the complete meaning is not clear till we read from verse (3: 139), where the description and the comment on the battle of Uhud begins. In other words, the threat was given not just because they worshipped other things with Allah, but because of their aggressive acts against the Muslims.

Similarly, when we look at the following verses without their contexts, they seem to be passing generalized judgment. These verses read: {Never will the Jews or the Christians be satisfied with you unless you follow their religion...}(⁵⁷) and {Even if you bring to the People of the Book all signs, they would not follow your Qiblah or religion...}(⁵⁸) If we try to understand those two verses without their contexts, we will certainly end up with accusing the Glorious Quraan of contradiction. The generalized meaning of these verses contradicts numerous verses, Prophetic Traditions, legal opinions of the majority of Muslim jurists and valid historical

(⁵⁶) Glorious Quraan, 3: 151.

(⁵⁷) Glorious Quraan, 2: 120 and its context begins from verse 2: 40.

(⁵⁸) Glorious Quraan, 2: 145 and it is a continuation of verse 2: 120.

reports. All of which assure the existence of the neutral non-Muslims, the supportive, or those who accepted Islam among the People of the Book. ⁽⁵⁹⁾ For example, Allah says: {Among the people of the Book are some who if entrusted with a hoard of gold will pay it back...} ⁽⁶⁰⁾ and Allah says: {... and you will find that the nearest among them in love to the believers are those who say: we are Christians. Because among them there are men devoted to learning and men who have renounced the world and they are not arrogant.}⁽⁶¹⁾ Allah also says: {Not all of them are alike. Of the People of the Book are portions that stand for the right. They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration. They believe in Allah and the Last Day. They enjoin what is right and forbid what is wrong and they hasten in emulation in all good works. They are in the ranks of the righteous}⁽⁶²⁾

Therefore, to understand any verse properly we cannot ignore its direct or indirect contexts. Unfortunately, very often intentionally or unintentionally some people strip the holy texts of their proper contexts to come up with outrageously wrong interpretations and conclusions.

It is also worthy of mentioning that to generalize the wickedness is similar to generalizing the goodness of someone. They are both wrong and contradicting to Islamic justice. They only distort facts and may damage the friendly cooperative interaction between Muslims and non-Muslims at both the popular and the official levels.

In addition to that all human beings, naturally, share great similarities in values such as: disliking evil and injustice and

⁽⁵⁹⁾ See "Peace not Submission to creatures" in Chapter One and "Supportive and Neutral" in Chapter One.

⁽⁶⁰⁾ Glorious Quraan, 3: 75.

⁽⁶¹⁾ Glorious Quraan, 5: 82.

⁽⁶²⁾ Glorious Quraan, 3: 113-114.

loving good and justice. So, it is no wonder that people, regardless of their faith, nationality and language, cooperate in the fight against evil. There are many among the non-Muslims who maintain this natural disposition and their religions support these natural inclinations.

Departing from this Basic rule Islam in general granted neumerous rights for the non-Muslim minorities in the Muslim countries. In fact some of the non-Muslims became ministers in the Muslim countries and in a few cases represented their Muslim countries in Islamic conferences attended by the foreign ministers of the Muslim countries, a status, which no Muslim reached in any secular countries. For example, Judaism and Christianity have survived and flourished in the areas subsequently reigned by Muslims throughout centuries although the opposite is not true.

The Islamic law being realistic as any realistic system, certainly, gives the majority more rights, a principle that is also practiced by the secular systems. For example, Muslim minorities who live in non-Muslim countries cannot apply some of the very basic parts of the Islamic law. And because Islam is a practical religion it pardons those Muslims from applying these laws. Among these laws are: capital punishment, cutting of the hand of the thief and lashing who commit adultery. In fact, Islam encourages these Muslims to be good citizens of high moral values.⁽⁶³⁾

Supportive and Neutral Non-Muslims:

When we review Muslims' experience with the non-Muslims throughout history, we find many examples of neutral or even supportive non-Muslims. Yes, there are some fierce enemies of Islam and Muslims, but this is not always the case.

(63) Fiqeh Congregation, Declaration of Mecca.

We all know of the protection and the support rendered by Abu Talib to his nephew, the Prophet (pbuh), although Abu Talib was not a Muslim and chose to die as such.⁽⁶⁴⁾ We cannot ignore that during the battle of *Hawazin*, Safwan son of Umayyah who was not a Muslim lent Muslims a large amount of weaponry. ⁽⁶⁵⁾ The Prophet was visiting a Jewish boy who was sick and asked him to accept Islam. Then the boy's father encouraged his son to respond to the request of the Prophet. ⁽⁶⁶⁾ The clan of Bani Hashim, although not Muslim, voluntarily joined their cousins, the clan of Bani Abdul Muttalib, in the siege imposed by the Tribe of Quraish on the Prophet, and his clan bani Abdul Muttalib.⁽⁶⁷⁾

Some non-Muslims also aided the Muslims during this siege by providing food secretly, while others worked on abolishing the siege document signed by Quraish. ⁽⁶⁸⁾ After the death of the Prophet's uncle he went to Taif to call its people to Islam but they only encouraged their children to throw stones at the Prophet. The Prophet felt deeply hurt and humiliated, but al-Mut'am bin 'Adyi helped him return to Mecca under his and his sons protection. The Prophet was grateful for his help and after the victory of the battle of Badr -although al-Mut'am died as an unbeliever- the Prophet said: "if al-Mut'am bin Adyi were alive and asked me to free the captives, I would have freed them for him."⁽⁶⁹⁾ Indeed, this is the kind of gratitude that suits the excellent character of the Prophet (pbuh).

It is also suitable, in this respect, to mention the story of Abu

⁽⁶⁴⁾ Ibn Hisham, trans. Guillaume pp. 238-243.

⁽⁶⁵⁾ Ibn Hisham, trans. Guillaume vol 118-9.

⁽⁶⁶⁾ al-Bukhari, trans. Khan vol. 2: 246; Ibn al-Qayyim, *Ahkam*. pp. 200-202.

⁽⁶⁷⁾ Ibn Hisham, trans. Guillaume pp. 172-5..

⁽⁶⁸⁾ Ibn Hisham, Guillaume pp. 172-5.

⁽⁶⁹⁾ al-Bukhari, trans. Khan vol 4: 239-240; and see the comment of al-'As-Qalani on the Hadeeth.

Bakr who was going to leave Mecca to save himself from the harassment of Quraish. But Ibn ad-Doghonnah, a non-Muslim, persuaded him not to leave Mecca by offering him his protection, saying to Abu Bakr: "A person like you should not be driven out of his home. You help the needy, take care of kinship, feed the poor, honor the guest, and extend your help when disaster befalls."⁽⁷⁰⁾

The Prophet (pbuh) trusted Abdullah ibn al-Oraiqit, a non-Muslim, as a guide in his secret migration to Medina. This is a strong indication that not all non-Muslims are alike, especially when we know that the non-Muslims in Mecca offered a very big reward for the one who would bring the Prophet to them.⁽⁷¹⁾ On another occasion, the prophet (pbuh) also trusted ibn Abi Hadrad, a non-Muslim, to spy on the army of Thaqeef, which was a very critical situation. ⁽⁷²⁾

The advice of the Prophet (pbuh) to the oppressed Muslims to immigrate to Ethiopia, a Christian empire, is another strong proof of the existence of neutral non-Muslims. ⁽⁷³⁾ The Prophet's advice proved to be more than appropriate, for the Christian emperor refused to send the refugees back to Mecca, even when tempted by gifts presented to him by the delegates of Quraish. ⁽⁷⁴⁾ The tribe of Khoza'ah (Muslims and non-Muslims) joined the Muslim party in the Treaty of al-Hudaibiyah, they also helped the Muslims in the conquest of Mecca.⁽⁷⁵⁾

⁽⁷⁰⁾ al-Bukhar, trans. Khan: vol 5: 158-9.

⁽⁷¹⁾ al-Bukhari, trans. Khan vol 5: 157-66.

⁽⁷²⁾ Ibn Hisham, trans. Guillaume pp. 166-7.

⁽⁷³⁾ Ibn-Hisham, trans. Guillaume pp. 146-55.

⁽⁷⁴⁾ al-Bukhari: vol 4: 237; al-'Asqalani vol 7: 227-230; Ibn Hisham vol 1: 280-291.

⁽⁷⁵⁾ Ibn-Hiaham, trans. Guillaume p. 504;. ibn al-Qayyim, Zad vol.3: 395, al- Madkhali p. 47.

Islamic history also reports the assistance rendered to the Muslim armies by some of the Christians against other Christians, the Romans in Syria and in Egypt. ⁽⁷⁶⁾ Even today, when we look at the help rendered by the non-Muslims to the oppressed Muslims in Bosnia and Somalia, compared to the help coming from the Muslims we find good examples of the humanitarian bond bypassing the religious bond.

This is not to say that these non-Muslims loved Islam but rather to say that being a non-Muslim does not always mean dislike or hatred for Muslims or plotting against Islam. Rejecting Islam for ones self is one thing and hatred for Islam is another thing. In fact there are non-Muslims who appreciate Islam but have no courage to change their religion and what they are used to. Perhaps, the difference is not visible to many people, but there is a critical difference. Non-Muslims may not like the Muslims' religion, but they may appreciate their treatment or the benefits they get from true Muslims. In other words, Muslims and non-Muslims could share the same interest, but with different motivations. This fact does not out rule the existence of wicked or hostile non-Muslims, whose hatred for Islam has blinded them from not only the truth but also from justice.

The Dues of Objectivity and Justice:

A basic rule of justice is to avoid generalizing some of the others' negativities to all their behavior or the negativities of some members to the whole group. Among the basics of justice is also to avoid blaming others for our own faults, completely or partially. For Allah, glorified be He says: {Mischief has

⁽⁷⁶⁾ Abu Yusuf pp. 30, 81; Arnold p. 44-50, 87; A recent example is what we see in Bosnia-Herzeegovina and in Somalia, the help coming from the Muslims is not comparable to the help coming from the non-Muslims.

appeared on land and sea because of what men have done.}(77) Allah also confirms that He will not bring calamity to people unless they deserve it. He says: {Allah will never change the grace that He has bestowed on a people until they change what is in their own souls, and verily Allah is He who hears and knows all things.}(78) In fact, the common trend among many Muslims today of blaming others for their own problems is not only a violation of the Islamic teachings, but an acknowledgment that they are but chess pieces, played by others.

Another basic of the Islamic justice, is the injunction to avoid misinterpretation of others' good deeds based on suspicion of their intentions, as if knowing what was in their hearts.

Also among the basics of the Islamic justice, is to be grateful for the help rendered by others, and to express appreciation to those who rendered the help, as the Prophet (pbuh) used to do and to readily reward them.(79)

Similarly, among the basics of objectivity and wisdom is that Muslims should realize that the difference in religion is not the major criteria in our dealings with others in all affairs. This was the tradition of Prophet Muhammad (pbuh). (80)

Finally, among the most important basics of justice and obedience to Allah and His messenger is that Muslims should wish guidance for others as they wish it for themselves. Not only that but they must spend time, money, and make necessary efforts to realize this wish.

Classes of non-Muslims:

In the light of the basic rules we can today classify the non-

(77) Glorious Quraan, 30: 41.

(78) Glorious Quraan, 8: 53.

(79) al-Halabi vol 1: 143-147; and see for example footnotes: 226..

(80) See al-Bukhari, vo;. 5: 157-166, Ibn Hisham vol. 4: 64.

Muslims into the following groups:

First. The non-Muslims who are completely independent and have a mutual agreement with Muslims to live peacefully, on an equal basis.⁽⁸¹⁾ This group encompasses all members of the UN, but we should notice the difference between the principals and the practice. Also all neutral or friendly organizations and individuals are included under this category.

Secondly. The non-Muslims who are hostile to Islam or Muslims because of their religion, and this situation does not out rule the possibility of having some kind of temporary peace agreement which eventually may turn into permanent peace.⁽⁸²⁾ This is so because the peace situation is to the advantage of the truth more than the time of war.

It is true that the original relation is peace and cooperation but this does not mean submission. In deed there is a big difference between peace and submission. A Muslim should be proud of his religion and should express this feeling by suitable means that do not intimidate or provoke the just non-Muslim as much as possible. And the least expression of pride is to implement Islam in his own life and the life of those whom he is responsible for. He is required to make some effort in sharing Islam with others within his means. He is also required to defend his religion utilizing the means that his enemy may impose upon him. A person can defend his religion by writing, by resorting to law or, if necessary, by using weapons.

The Muslim is required to always follow the traditions of Prophet Muhammad (pbuh) and invite people to Guidance. Even if they reject the invitation he should pray for their guidance. The Muslim, in calling others to Islam, should balance pride in his religion with kindness, which goes in

⁽⁸¹⁾ Ibn Hisham, trans. Guillaume pp. 231-5, 281.

⁽⁸²⁾ See for example the Hudaibiyah treaty between the Muslims and Quraish, Muslim, trans. Siddiqi 3: 979-82.

harmony with the nature of Islam as a merciful religion and a blessing for the whole Universe. This can only be done by implementing religious teachings openly, with sincere appreciation of the guidance that Allah has granted him, and with sincere sympathy for those who are deprived of it. The Muslim should remember the great difference between pride and arrogance and between sympathy and submission.

Even regarding the hostile ones a Muslim should not lose hope in their guidance and should pray for their guidance or if necessary for God to punish them and to protect the innocent from their evil.

Thirdly. The non-Muslims who plot against Muslims and secretly fight them and their religion.

Chapter Two

Al-Walaa and al-Baraa

Very often the words: *الولاء al-walaa* and *البراء al-baraa* are mentioned when speaking about the relationship between

Muslims and non-Muslims. In this chapter, we will discuss the real meaning of both words based on their usage in the Glorious Quraan and the Prophetic Traditions and their meanings in the Arabic dictionaries.

Al-Walaa:

Usually there is no critical difference between the common usage of a term and its utilization in the Glorious Quraan or in the Sunna (Prophetic Traditions). But does this hold true in the case of the word "*al-Walaa*" (the *walaa*)?

There are several meanings for the word "*al-Walaa*" and its derivations. Among these derivations are الولي *al-walyi* or المولى *al-mawla*, both of which mean the supporter, the ally, the inheritor, the guardian and the trustee. It is also noticeable that both derivations can be used for both the person who provides guardianship and the one who receives it.⁽⁸³⁾

The same meanings appear in the Glorious Quraan and the Prophetic Traditions. Both sources distinguish between two major categories:

First. *The Wilayah for Allah alone.* This ولاية *wilayah* defines the relationship between the Creator and His creation and it is divided into two types:

1 - The natural sovereignty where there is no difference between the believers and the non-believers. For Allah is the Master who has the absolute sovereignty over all His creatures.⁽⁸⁴⁾ Allah says: {Who is the Lord and the Sustainer of the heavens and the earth? say it is Allah. Say, then do you take other than Him masters who do not have power to harm or

⁽⁸³⁾ Ibn-Manzoor, Lisan al-Arab, walyi; and see Anees et. al., al-Muwalat and Mawalyia.

⁽⁸⁴⁾ Glorious Quraan, 7: 3.

benefit themselves?})(⁸⁵) This *wilayah* (sovereignty) is only for Allah.

2. The special *wilayah* for the believers. This *wilayah* is granted only to whom Allah is pleased with. This meaning comes from the verse that reads: {That is because Allah is مولى The Guardian of the believers but those who reject the Faith have no مولى guardian to protect them.})(⁸⁶)

This type of *wilayah* could be granted by the Creator to the created who truly believe in His messages, for Allah says: {Your Guardians, who protect you, are Allah, His apostle and the believers who establish obligatory prayers and pay the obligatory charity, and they bow humbly in worship. It is the fellowship of Allah that certainly triumphs.})(⁸⁷)

Second. *The wilayah* between the creatures and this category can be classified into three types:

1 - Mutual *wilayah* between the creatures. In other words both parties, voluntarily, have taken each other as guardians and trustees. (⁸⁸) The *wilayah* could be between the believers, in accordance with Allah's teachings, (⁸⁹) or between the non-believers. (⁹⁰)

2 - *Wilayah* from one side between the creatures; one party voluntarily takes the other party as a guardian and trustee. This type is mentioned in the verse that reads: {Some He has guided.

(⁸⁵) Glorious Quraan, 13: 16; and see 11: 20,113; 17: 97; 18: 44. It should be noticed that there is actually no original difference in meaning between al-*Walayah* and al-*Wilayah*. (see Ibn Manzoor, quoting ibn Sayyidah, al-Azhari, al-Farraa, and Seebawaih).

(⁸⁶). Glorious Quraan, 47: 11; see also 6: 127; 8: 34; 10: 62.

(⁸⁷) Glorious Quraan, 5: 55 and see 5: 54.

(⁸⁸) Usually the voluntary guardianship is accompanied by trust.

(⁸⁹) Glorious Quraan, 9: 71; and see 8: 72.

(⁹⁰) Glorious Quraan, 45: 19; and see 6: 129; 8: 73.

Others have deserved misguidance because they took devils for guardians and trustees, in lieu of Allah, believing that they are guided.}(91)

3 – Non-voluntary *Wilayah* between the creatures. It could be imposed by a partial superiority of one above the other, such as father to son or an employer to his employee. Examples of this came in a few Quraanic verses as well as in the Prophetic Traditions. (92)

However, the word *wilayah* does not necessarily include love المحبة or support نصرة. They are not essential parts of the word ولاء *walaa* because Allah says: {Those who believed and adopted exile and fought for the Faith, with their property and their person, in the cause of Allah as well as those who gave asylum and aid, these are guardians and trustees of each other. As to those who believed but did not come into exile you owe them nothing of the rights of guardianship until they come into exile. But if they seek your aid in religion, it is your duty to help them except against people with whom you have a treaty and Allah sees all that you do.}(93) The verse verifies the existence of a situation between two groups of believers where no rights of guardianship are due between them i.e. the independent Muslim majority and a Muslim minority, which lives under the rule of a non-Muslim majority. However, if the minority requests help, the independent group should extend their help. It is evident that if love or support is an essential part of *wilayah* then denial of *wilayah* means complete denial of love between the two Muslim groups, which is not logical at all. The verse also separates support from guardianship, because the denial of the latter does not necessitate the cessation of the first.

(91) Glorious Quraan, 7: 30; and see 3: 175; 4: 176; 6: 121; 22: 3-4; 16: 100.

(92) Glorious Quraan, 2: 282; and see 16: 76; 33: 6.

(93) Glorious Quraan, 8: 72. And see 2: 107, 120; 4: 45, 75, 89, 123, 173; 9: 74; 22: 78; 29: 22; 33: 17; 65; 42: 8, 31

Also, it does not include intercession,⁽⁹⁴⁾ protection,⁽⁹⁵⁾ guidance⁽⁹⁶⁾ or being a close friend.⁽⁹⁷⁾ Reviewing the Prophetic Traditions we will reach the same conclusion.⁽⁹⁸⁾

Thus it appears quite clear that the essence of the meaning of the word *walaa* means the “guardian” who has some sort of authority over another, or a person who takes someone to be his guardian.

Al-Baraa:

The verb form $\bar{\text{b}}\bar{\text{r}}\bar{\text{a}}$ of the word *al-Baraa*, in the Arabic dictionaries and in the Glorious Quraan and the Prophetic Traditions ⁽⁹⁹⁾ shows that $\bar{\text{b}}\bar{\text{r}}\bar{\text{a}}$ *baraa* (past tense of *al-Baraa*) and its derivations come with different meanings such as: created, overcome sickness, clear of debit and clear of faults or responsibility. The essence of all these meanings is to cut off the relationship with something or some one.⁽¹⁰⁰⁾

It is evident that the word *baraa* does not necessarily include dislike or hatred because they were added to the word *al-baraa* in the Glorious Quraan.⁽¹⁰¹⁾ Its core meaning lies in the word "cut off" i. e. to separate. This is so even when the word is used to indicate the relationship between accountable beings: Mankind and the Jinn.⁽¹⁰²⁾ In reality the relationship between Satan and those who obey him is usually a relationship between

⁽⁹⁴⁾ Glorious Quraan, 6: 51; and see 6: 70.

⁽⁹⁵⁾ Glorious Quraan, 13: 37.

⁽⁹⁶⁾ Glorious Quraan, 18: 17.

⁽⁹⁷⁾ Glorious Quraan, 22: 13.

⁽⁹⁸⁾) see for example the word “wali” in Wensinck.

⁽⁹⁹⁾ See for example the word “*baraa*” in Wensinck.

⁽¹⁰⁰⁾ See for example: Ibn Manzoor, the word *Baraa*; Glorious Quraan, 57: 22; and see 2: 54; 59: 24; 3: 49; and see 5: 110; 33: 69; 2: 166-167; and see 8: 48; 9: 114; 28: 63; 59:16; 60: 4; 4: 112; 6: 19; 11: 35; 24: 26; 26: 216.

⁽¹⁰¹⁾ Glorious Quraan, 60: 4.

⁽¹⁰²⁾ Glorious Quraan, 8: 48.

a guardian and those who receive his guardianship. It is less likely to be a relation of enmity or mutual hatred. This fact is manifest in the verse {If they charge you with falsehood say: ‘my work to me and yours to you. You are بريئون free from responsibility for what I do and I am برئ free from what you do.}(103) Here, *braah* (clearing responsibility) is from things that each group does, but does not necessitate hatred between the two groups. The emphasis is on the deeds rather than those who do the deeds. In other words, it is possible that one may dislike or abhor a deed (such as disbelieving), but may have sympathy or pity for the one who commits it. He may even have some kind of love for him.(104)

In general, we can notice that the Quraan or the Sunnah, rarely use the word *baraah* or its derivation to indicate clearing of responsibility or cutting off relations between one person and another. Most of the time it is between a person and the beliefs or behavior of another person. The exceptional cases are: declaration of "immunity" against the hostile non-Muslims(105) and the declaration of clearance of responsibility between those whom have been worshipped and the worshippers, on the day of Judgment.(106)

It is true that sometimes *baraah* is declared where there is some kind of hostility. But in general, even when the difference of religion is concerned, the word *baraah* and its derivations are used to declare clearing of responsibility for the beliefs or the conduct of the concerned person but not of the person himself.(107) In fact, the feeling towards a non Muslim could be

(103) Glorious Quraan, 10: 41.

(104) Glorious Quraan, 18: 6; 35: 8; 28: 56; 30: 21.

(105) Glorious Quraan, 9: 1, 3.

(106) Glorious Quraan, 60: 4; , 9:114; , 8: 48, 59: 16; , 2: 166, 167; 28: 63.

(107) See for example: Glorious Quraan, 6: 19, 78; 10: 41: 11: 35, 54; 26: 216; 43: 26.

some kind of love as it is the case between Prophet Muhammad (pub) and his uncle Abu Tail or between a Muslim husband and his Jewish or Christian wife.⁽¹⁰⁸⁾ The Muslim is always requested to be truthful and act accordingly. The only exception is when he is weak and afraid of being oppressed by a stronger enemy.⁽¹⁰⁹⁾ However, this is different from acting exactly the opposite of his feelings, which is hypocrisy. For even in this situation a Muslim should not go beyond the necessary acts to avoid oppression.⁽¹¹⁰⁾

Putting together what was mentioned in chapter one and what was said in the definition of *al-Walaa* and *al-Baraa*, it becomes clear that merely being a non-Muslim does not induce boycotting. However, if other factors interfere such as hostile acts of any sort, then boycotting is necessary and it becomes forbidden to take non-believers as trustees or guardians even in the limited sense.

In other words, as long as the non-Muslim does not take a hostile stand he should be treated normally, justly and nicely and one can even do favor to him. The Muslim can help the non-Muslim to lift oppression or remedy an injustice within reasonable means suitable to a particular situation or according to a mutual agreement, because Islam is strict about justice and fulfilling agreements. ⁽¹¹¹⁾

Thus we can conclude from the practices of the Prophet, the Guided Caliphs and Muslim scholars till the present day that *al-baraa* does not include the following things concerning the non-hostile non-Muslims:

1. Engaging in lawful business with them,

⁽¹⁰⁸⁾ Glorious Quraan, 28: 56, 30: 21.

⁽¹⁰⁹⁾ Glorious Quraan, 3: 28.

⁽¹¹⁰⁾ see for example Ibn Katheer's Commentary of the mentioned verse.

⁽¹¹¹⁾ See for example Glorious Quraan: 5: 8; 6: 152; 17: 34.

2. Eating their food unless it is specified as unlawful,
3. Living in their country,
4. Benefiting from their knowledge in worldly affairs such as medicine,
5. Wearing their clothes and using their weapons,
6. Cooperating with them to realize a mutual lawful benefit...(112)
7. Concluding agreements of mutual benefits and fulfilling them, because it is a basic requirement in Islam.(113)
8. Treating non-Muslims nicely this includes greeting them with “Peace be on you”.(114) Muslim narrated that the Prophet (pbuh) said on one occasion: “Do not start them with greeting...”. But, we should not strip this command from its proper context. The Prophet said this statement only when he was going to Bani Quraidah (a Jewish clan) when he found out that they broke the treaty between them.

Between *al-Walaa* and *al-Baraa*:

In the light of the evidence presented previously, we can construe that absence of *al-walaa* does not mean, automatically, the existence of *al-baraa*. For there could be a situation where there is neither *walaa* nor *baraa*, i.e. there is a neutral attitude or stand.

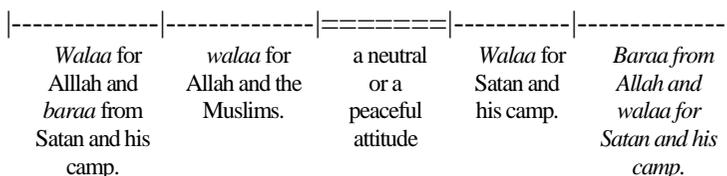
On the other hand, Muslims’ *walaa* is required for Allah,

(112) Ibn Taimiyah, Majmoo’ vol. 4: 114-6; Ibn al-Qayyim, Ahkam pp. 277- 400; Ayyoob w 90-2; Glorious Quraan, 24: 61; at-Termithi al-Istithan wal Aadab; Ibnal Qayyim, Ahkam pp. 270-7, 299-305; See al-Bukhari, trans. Khan vol. 5: 157-66; Ibn Hisham, trans. Guillaume pp. 567

(113) See for example: Glorious Quraan, Chapter 5: 1; Chapter 6: 152; Chapter 17: 90-92.

(114) Muslim:trans. Siddiqi vol. 3: 185 ; al-Asqalani vol.11: 41-42 Ibnal Qayyim, Zad vol.2: 424-6.

His messenger and the believers. Muslims' *walaa* is forbidden for Satan and the hostile non-Muslims. Muslims must boycott Satan and his camp. As far as the neutral or supportive non-Muslims, they could be taken as trustees and be given some kind of authority over a Muslim, concerning matters of mundane needs and could be loved within the permitted limits.⁽¹¹⁵⁾ The following diagram may better demonstrate the relationship between *al-walaa* and *al-baraa*:



In other words, on one side of the continuum falls any accountable creature that takes Allah and the believers as his guardians and trustees, in a general sense. This creature should sever his relations with Satan and his camp. On the other side of the continuum falls any accountable creature that takes Satan and his camp as his guardian and trustees and fights Allah and His camp. Any accountable creature can fall in any of these five categories. A hypocrite, who pretends to be a Muslim and in reality is not, usually, falls in the fifth category.

The Forbidden Walaa:

By reviewing the Quraan and the Sunnah carefully we can conclude that:

1. It is forbidden for a Muslim to take any unbeliever as a general guardian or trustee because this kind of guardianship will affect the worldly affairs as well as the affairs of the Hereafter.

⁽¹¹⁵⁾ See the Islamic Bond and the other Bonds in Chapter one.

2. It is forbidden to take as a guardian or a trustee any of those who fight Islam and the Muslims by any means,⁽¹¹⁶⁾ bearing in mind that this hostile situation may come to an end and the ruling will change accordingly.⁽¹¹⁷⁾

3. It is forbidden to take the non-Muslims as guardians and trustees at the expense of Islam or the rights of another Muslim.⁽¹¹⁸⁾

Immigration to a non-Muslim Country:

The Prophet has made it clear after the conquest of Mecca when he declared: "No migration but strive in the path of Allah and intention to do so. If you are called to fight for the cause of Allah then answer it".⁽¹¹⁹⁾ Therefore, ibn Taimiyah said it is permissible for a Muslim to live in a non-Muslim country.⁽¹²⁰⁾ Some scholars elaborated more by stating that there are three rulings regarding living in the non-Muslim country: ⁽¹²¹⁾

1 - Not permissible for whose commitment to Islam is not strong enough.

2 - Permissible for whose commitment to Islam is strong enough.

3 - Obligatory for whose commitment to Islam is strong enough and is capable and willing to teach Islam.

But if it is impossible or difficult to worship Allah, then the Muslim should migrate to wherever he can practice his religion and be accepted as a citizen or a resident. It is not necessary to migrate to an Islamic country because it is sometimes difficult to get admission and sometimes it is because some non-Muslim

⁽¹¹⁶⁾ Glorious Quraan, 60: 1 and see to the end of verse six.

⁽¹¹⁷⁾ Glorious Quraan, 60: 7-9 and see 5: 51, 57; 3: 118-120; 4: 141-4.

⁽¹¹⁸⁾ Glorious Quraan, 9: 23-24 and see 3: 28.

⁽¹¹⁹⁾ al-Bukhari, trans. Khan vol 4: 199.

⁽¹²⁰⁾ Ibn-Taimiyah Majmoo' vol.4: 113-115.

⁽¹²¹⁾ Among these scholars Saleh al-Fouzan, Imam University.

countries offer more freedom for a Muslim to practice and preach his religion. ⁽¹²²⁾

Working for a non-Muslim Government:

It is not prohibited to hold official positions in the non-Muslim majority government regardless of the nature of the position i.e. legislative, consultative or executive as long as the position does not necessarily force the Muslim to violate the Islamic teachings. The Muslim should prove that he is an active member of his community at large and that his religion encourages him to cooperate to establish justice and welfare for all, and to fight vice.

It is imperative that Muslims participate in the legislative committees in order to make others aware of the Muslims' needs, opinions and interests. It is needless to say that the chance to present their cases and to defend them from both inside and outside is always better than doing so from outside these committees or counsels only. Since not all non-Muslims are prejudice, few Muslims can persuade the neutral majority to adopt their point of view. Muslims may be able to contribute in making decisions that match Islamic teachings not because they are Islamic but because they best serve the public interest. One Muslim member in a committee may make the difference for another Muslim when consensus is required.

As a matter of fact, if a person studies the laws in the non-Muslim countries he will find but a small portion of those laws and regulations that, actually, violate Islamic teachings.

Even concerning the executive aspects Muslims' participation could contribute to recognizing or acknowledging Muslims needs by the government. Working together with

⁽¹²²⁾ The early Muslims migrated to Abbyssenia which was not a Muslim country and see at-Turaiqi and his comment on the current international situation pp. 181-185.

others breaks the ice, removes misunderstanding, and develops understanding and mutual friendly relations. In other words, the intelligent Muslim, by serving the majority's government can help in realizing the Muslims interests as well as the majority's interests.

Seeking Help from Non-Muslims:

Seeking the non-Muslims help is but a form of cooperation, which is encouraged provided that the benefit of this cooperation is greater than the risk, or the cooperation is a necessity.

It should be clear also that in some cases it is even permissible to conclude a dealing to buy out the hostile enemy to avoid an imminent danger. Sometimes, the situation could be bad enough to make this kind of deal even compulsory. An example of this is to buy out one party of the enemy to remove an imminent danger, which cannot be removed without this kind of partial submission.

The prophet, in the battle of al-Ahzab, offered one third of the dates of Medina to the tribe of Ghatafan, a section of the attacking enemy, in return for lifting the siege on Medina. However, the Prophet canceled the deal because the owners of the dates suggested taking the risk of war instead of humiliating themselves before the enemy.⁽¹²³⁾ Muslims in that particular situation were capable of taking the risk of war because at that time the adults were trained to fight. But today, if a group of Muslims, who do not have enough training, claim to be ready to defend their selves, instead of seeking the help of non-Muslims, it would be illogical to accept this alternative.

⁽¹²³⁾ Ibn Hisham, trans. Guillaume p. 454; Ibn al-Qayyim, Zad. vol 3: 273.

Helping non-Muslims:

The primary rule is that Muslims should stay out when a war breaks up between non-Muslims. However, Islam does not prevent Muslims from extending help to the oppressed when asked for it or a deal of this nature exists. In fact, sometimes Islam encourages joint efforts to relieve grievances. Prophet Muhammad praised the confederacy of the Fudul (Hilf al-Fodool) held by few tribes to help the oppressed before Islam. He said “If I am called to join it after Islam I will answer the call.”⁽¹²⁴⁾ The Prophet also helped a non-Muslim (al-Irashi) to get his money back from another non-Muslim (abu-Jahl).⁽¹²⁵⁾

In fact Islam refuses oppression even if the oppressor is a Muslim. Prophet Muhammad (pbuh) said: “Support your brother whether he is the oppressed or the oppressor”. A man asked “I can understand that I should help him if he is oppressed, but how can I help him if he is the oppressor? The Prophet answered: “You should stop him. To stop him from aggression is to support him.”⁽¹²⁶⁾ However, it all depends on the circumstances such as: existence of mutual treaties and balancing between the advantages and the risks.⁽¹²⁷⁾

Cross Religious Dialogue: (128)

By scrutinizing the meanings of the word “*yuhawir*” (to have a dialogue with) in the Glorious Quraan, the Prophetic sayings and the Arabic dictionaries, we come to a conclusion that the comprehensive meaning of this word is: to exchange opinions of a contradictory nature or to have a discussion between two dissimilar parties. This exchanging process could

⁽¹²⁴⁾ Gullaume p. 57.

⁽¹²⁵⁾ Gullaume pp. 177-178.

⁽¹²⁶⁾ al-Bukahari: al-Adab.

⁽¹²⁷⁾ Sieny, Hageegat pp. 50-52.

⁽¹²⁸⁾ Sieny, Dialogue and the Islamic Perspective.

be between two or more parties, where each party exchanges with the other feelings, needs, opinions, ideas and beliefs.⁽¹²⁹⁾ The means of expression is usually not confined to the verbal but includes all means of communication.

However, dialogue does not include issuing a command and complying with the command. It also differs a little from arguing, which is more comprehensive, and from discussion, which includes one party arguing, and debate, which aims at defeating one of the involved parties.

Major Classes of Dialogue:

Dialogue could be classified as a form of communication only or as being loaded with content and purpose.

The first classification includes: the prepared verbal dialogue, the casual dialogue between any two or more people, the practical dialogue which is built in any daily dealings between people of different religions, countries or cultures.

The second classification is when dialogue is full of religious content for example; it could be classified into:

1. Dialogue to achieve a compromise between the two religions plainly or latently,
2. Dialogue where each participant tries to persuade the other participant to accept his own religion.
3. Dialogue which aims at informing the other about each religion (the basics of faith, rituals and other teachings), and the ultimate goal of this dialogue is to achieve mutual understanding.
4. Dialogue that automatically takes place between the followers of two or more different religions during the daily activities.

Perhaps, the fourth type of dialogue is more effective and articulate in developing mutual understanding and cooperation

⁽¹²⁹⁾ Ibn Manzoor; and Anees et.al.

among the people of different religions, cultures or nationalities than any of the other three forms.

This is so, because this type of dialogue is casual and automatic. It takes place directly in reality not in the minds of the opinion leaders or on papers first to be publicized later. Furthermore, it relies on human's natural sociability and mutual interests.

Dialogue and the Islamic Legal Opinion:

The Islamic legal opinion in general differs according to the context of the dialogue, especially its content and purpose. Below we shall discuss the legal opinion of the aforementioned classes.

As far as the forms are concerned, Islam supports all forms of dialogue because it is a natural disposition and human life cannot flourish without it. Allah says: {O mankind We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily the most honorable among you with Allah is the most pious.}⁽¹³⁰⁾

In other words, Allah has created man from one origin to share countless natural attributes, but made them different to encourage interaction and communication between them and dialogue is one of the most effective means of interaction and communication.

Interaction and communication usually motivates cooperation and competition for a better life in this world and in the eternal life for all.

Thus it becomes evident that some type of difference is vital for the happiness of human beings in this life and the eternal life. For example, the difference in capabilities, proficiency and interest are among the major factors that motivate competition to provide better services or products to

⁽¹³⁰⁾ Glorious Quraan, 49: 12.

meet the human needs. It also, provides greater variety for them to meet the different tastes. Multiplicity of habits and traditions are among the factors that make life more colorful and enjoyable. And I don't think any one would claim the ability to enjoy a routine life that does not change at all. This kind of life must be dull, or even measurable.

As far as the content and purpose of dialogue is concerned the legal opinion is as follows:

1. There is no doubt that the followers of all religions of a missionary nature claim that their religion is the one that secures felicity and peace for mankind in the mortal and the immortal lives. Therefore, the followers of these religions, as long as they care for the others, are keen to persuade the others to sponsor their religion.

Islam being a religion of a missionary nature imposes on Muslims to be keen to invite all accountable beings to their religion. ⁽¹³¹⁾ They are motivated by some factors among them are the following:

1. Muslims believe that Islam is the religion, which secures happiness in both lives for Allah says: {The religion with Allah is Islam.} ⁽¹³²⁾

2. Allah made it compulsory for Muslims to share Islam as a guidance with the others and promised a great reward for that who can convince another person to accept Islam. ⁽¹³³⁾

3. To Muslims, Islam is the last version of the divine message which was, first, brought by Adam, renewed by the other prophets of Allah such as: Noah, Abraham, Moses, Jesus and was concluded by Prophet Muhammad as the seal of the

⁽¹³¹⁾ The Glorious Quraan consider the humans and the jinn as accountable beings.

⁽¹³²⁾ Glorious Quraan, 3: 85.

⁽¹³³⁾ al-Bukhari: virtues of the Companions, virtues of Ali.

messengers of Allah,⁽¹³⁴⁾ may peace and blessings be upon them all. They all called to what brings felicity for all humanity in the temporary and eternal lives. Each of these messages was suitable to the circumstances of a specific geographical area or a specific period of time. However, Islam came as a mercy for all accountable beings and for all times to come. Allah says: {We have not sent [Muhammad] but as a mercy for the whole world}⁽¹³⁵⁾ Therefore, Islam makes it forbidden for Muslims to monopolize this divine guidance and makes it obligatory for them to preach it, to be available for everyone.

In other words, Islam was revealed to renew and update Judaism, Christianity and all previous divine messages, and to cover all divine teachings: the beliefs, worshipping rituals, laws and moral values. It came to encourage all accountable beings to cooperate with each other to achieve maximum happiness in both lives.⁽¹³⁶⁾

Departing from this fact Islam has its vivid opinion concerning the four types of cross religious dialogue: dialogue for compromise, dialogue to convince each other, dialogue for a better understanding and the automatic dialogue built-in the daily dealings.

Dialogue for Compromise:

This type of dialogue –as previously mentioned- requires that both parties are willing to give up some of their beliefs or teachings to reach a middle solution. In other words, all parties accept multiplicity of religion, believing that all religions equally secure felicity in both lives, and choosing among them is a matter of preference only.

⁽¹³⁴⁾ Glorious Quraan, 2: 213,

⁽¹³⁵⁾ Glorious Quraan, 21: 107.

⁽¹³⁶⁾ Ismaeel, the relation pp-107-112.

Therefore, this kind of dialogue is rejected by the adherents of all religions of missionary nature as long as they are concerned with the felicity of all mankind in the temporary and eternal life. The Islamic legal opinion is no exception because this kind of dialogue is different from the dialogue that accepts multiplicity of religion as a reality and both have to deal with it in a way that secures peace and welfare for all, without distorting any religion.

Any effort, even though unintentional, where both parties jointly promote the teachings of the two religions falls into this category.

However, the joint efforts to help each other practice their own religion may fall into the mutual efforts to help each other realize their own goals. For the Prophet Muhammad permitted the Christian guests to perform their prayer in his mosque.⁽¹³⁷⁾ and Abdullah bin Umar, a Companion of the Prophet, sometimes prayed in a Jewish or a Christian chapel unless there were pictures of living things.⁽¹³⁸⁾

Preaching Dialogue:

We might not be wrong if we say that all religions of missionary nature encourage the preaching dialogue as long as it is guided by fair rules. Christians today as well as Muslims are keen to save humanity in their way.

In fact, preaching is only a step in the process of this kind of dialogue. In other words, the efforts of all prophets of Allah are but initiatives of this kind of dialogue with the non-believers in order to convince them with the divine messages.

So, it is natural that Islam encourages the preaching dialogue and sets a few rules in that respect. The following are among the major rules:

⁽¹³⁷⁾ Ibnal Qayyim, Zad Vol. 3: 629.

⁽¹³⁸⁾ al-Bukhari: The prayer.

1. All adults regardless of their sex are free in this world to choose the religion they want and are responsible for the results of their choice. For Allah says: {There is no compulsion in religion} ⁽¹³⁹⁾ Some Scholars commenting on this verse said that the verse was reviled because some Muslims wanted to force their adult children, who had embraced Judaism before Islam, to become Muslims ⁽¹⁴⁰⁾ Allah confirms: {Every soul draws the meed of its acts on none but itself. No bearer of burdens can bear the burden of another.} ⁽¹⁴¹⁾
2. To avoid deception or any means that may infringe upon the other's rights, because fairness is one of the major principles of Islam. Allah says: {Verily Allah commands justice, the doing of good...and He forbids all indecent deeds, and evil and aggression.} ⁽¹⁴²⁾
3. To use wisdom, for Allah commands: {Invite to the way of your lord with wisdom and beautiful preaching; and argue with them in ways that are best.} ⁽¹⁴³⁾
4. To avoid provocative means. Allah commands: {Do not revile those whom they

⁽¹³⁹⁾ Glorious Quraan, 2: 256.

⁽¹⁴⁰⁾ see for example Ibn Katheer.

⁽¹⁴¹⁾ Glorious Quraan, 6: 164.

⁽¹⁴²⁾ Glorious Quraan, 16: 90.

⁽¹⁴³⁾ Glorious Quran, 16: 125.

worship instead of Allah, lest they out of spite revile Allah.}(¹⁴⁴)

5. To be tender and sincere, some examples in the glorious Quraan are: [He said [prophet Saleh] O my people, do you see if I have a clear sign from my Lord and He has sent mercy unto me from Himself, who can help me against Allah if I were to disobey Him? Then what would you add to my portion but perdition}].(¹⁴⁵) Also a believer calling his people said:{O my people, how strange it is for me to call you to salvation while you call me to the Fire}].(¹⁴⁶)

Probably among the most prominent efforts of Prophet Muhammad in this concern is his letters to the kings of his time, the Arabs and the non-Arabs.(¹⁴⁷)

Also among the dialogues of this nature are the famous dialogues of Prophet Muhammad with some non-Muslims on different occasions such as: the dialogue with his uncle Abu Talib, (¹⁴⁸) with Utbah bin Rabe'e'ah (¹⁴⁹) and with the Christian delegation of Nejran. (¹⁵⁰)

This kind of dialogue is usually terminated in a friendly way, unless the dialogue is transformed into a debate. Usually even though none of the involved parties succeed in convincing the other, this kind of dialogue may leave some latent tracks, which may have their influence later.

(¹⁴⁴) Glorious Quraan, 6: 108.

(¹⁴⁵) Glorious Quraan, 11: 63.

(¹⁴⁶) Glorious Quraan, 40: 41.

(¹⁴⁷) ibn Hisham trans. Guillaume pp. 652-9.

(¹⁴⁸) ibn Hisham vol. 1: 240.

(¹⁴⁹) ibn al Qayyem, Zad vol 3: 629-646.

(¹⁵⁰) ibn Hisham vol. 1: 261.

Dialogues to realize Mutual Interests:

The Islamic legal opinion concerning all dialogues aiming at developing understanding, friendly relations, and cooperation stems from the same stand of Islam concerning dialogue in general. Islam encourages this kind of dialogue because it is one of the effective means for achieving felicity for all in this temporary life.

Prophet Muhammad said: “Spirits are soldiers ready at work, those who get to know each other will develop mutual understanding, and those who are strangers to each other are more likely to dispute.”⁽¹⁵¹⁾

These kinds of dialogue usually revolve around issues that are not subject to strict religious teachings or laws of the involved parties. Thus, the issues of basics of faith or the worshipping rituals are not involved in these dialogues. However, the teachings of the dealings are sometimes subject to compromise. For example, Islam sometimes takes into consideration the role of the regular majority when dealing with the non-Muslims, especially when public affairs are concerned. This is so because Islam is a practical religion that is keen to promote peace on Earth.

An example of this case is exempting Muslim minorities from executing some Islamic essential laws (capital punishment, punishing adulterers...), if these laws contradict with those of the non-Muslim majority. Not only that but Islam encourages Muslims –within the limits of the Islamic law- to be good citizens in their countries.⁽¹⁵²⁾

This kind of dialogue does not –at all- mean to change ones religion or to give up part of its obligatory teachings. Its purpose is to help each party secure maximum happiness in this world.

⁽¹⁵¹⁾ al-Bukhari: stories of prophets.

⁽¹⁵²⁾ Mujama' al-Fiq-h, Muslim World League.

From the Islamic point of view, refusing each other's religion should not prevent people from cooperating to maintain a peaceful environment for all. The peaceful environment here means that every one is able to work for his happiness from his own perspective without interference from the other except to help realize this goal or a better one, but without compulsion from either side. This is so because the relationship between adults is the relationship between equals and not between a guardian and a person who receives guardianship.⁽¹⁵³⁾

However, there are a few major provisions for the dialogue to be fruitful, among these are:

1. To be plain,
2. To be truthful,
3. To be sincere,
4. The participants are among the active opinion leaders or officials, who have some power to publicize, influence their followers or communities to adopt and to implement the agreements that have been reached by these dialogues

⁽¹⁵³⁾ Ismaeel, the relation. Pp. 107-112

Summary And Conclusion

Islam did not leave any aspect of life without basic rules to guide the Muslims to lead a successful life in this world and in the Hereafter. The relationship between the Muslims and the non-Muslims is no exception.

In general, the relationship between Muslims and non-Muslims could be summarized in the following points:

Firstly, The basic rule in this matter is that all men and jinn are granted a certain degree of freedom to enjoy in this world including freedom to choose their own religion while being accountable for this choice in the Hereafter. This means that Muslims should maintain a peaceful relation with non-Muslims. On the other hand, this should not mean that Muslims have to be submissive, but to deal with every situation justly and efficiently, within the range of the basic rule.

Secondly, The Humans and the Jinn, according to Islam, are divided into Muslims, hostile non-Muslims, and neutral or supportive non-Muslims.

Thirdly, Based on the basic rule, Islam encourages strengthening all innate and acquired bonds between Humans or the Jinn within their relative importance, including the religious bond.

Furthermore, we should not always concenter it either love or enmity. There is always varying grades between the two. Even the degree of conflict or dislike varies from extreme hostility to mere difference of opinion and in the middle there is a neutral area.

Forthly, Emerging from the basic rule and principle, Islam makes it compulsory for Muslims to be objective and fair, and to avoid generalizing some negatives of a person to his entire

behavior or generalizing the negatives of some members to the entire group.

According to the Quraan and the Sunnah, *al-walaa* does not automatically include love, support, intercession, protection or guidance, contrary to the common understanding. It means to take some one as a guardian; it could be mutual or one sided. It could be accompanied with any grade of love or no specific feeling.

On the other hand, *al-Baraa*, does not automatically include hatred for a person. It could be any grade of dislike of a behavior and sometimes of the person who does it but not always. In fact, sometimes *al-Baraa* can be accompanied with sympathy and pity for the person who has abhorred conduct. The essence of its meaning is to cut off the relationship with something or someone. It is also important to note that *al-Baraa* does not prohibit fair dealings that meet a real need of a Muslim or of a Muslim community.

It is also true that *al-walaa* for one party or group does not automatically necessitate *baraa* from the opposing party, or vice versa.

Jihad in Arabic means to struggle. A Muslim should make jihad with his personal whims to force it to comply with the commandments of Allah and against the oppressors. Even to make jihad against the oppressors does not necessarily mean to wage war, but it includes resorting to courts, to the media and the fair influential figures or organizations.

The ruling regarding living in the non-Muslim country depends on the qualities of the Muslim and his commitment to Islam and his knowledge.

Also, it is not prohibited to hold official positions in the non-Muslim majority government as long as the position does not necessarily force the Muslim to violate the Islamic teachings. The Muslim should prove that he is an active

member of his community at large and that his religion encourages him to cooperate to establish justice and welfare for all, and to fight vice.

Seeking the non-Muslims help is but a form of cooperation, which is encouraged provided that the benefit of this cooperation is greater than the risk, or the cooperation is a necessity. Islam also does not prevent Muslims from extending help to any oppressed especially if they were asked for it or a deal of this nature exists.

Islam has its vivid opinion concerning the four types of cross religious dialogue: dialogue for compromise, dialogue to convince each other, dialogue for a better understanding and the automatic dialogue built-in the daily dealings. It rejects the first type but it encourages the three other types provided that no deception or compulsion of any sort is utilized.

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