

The Principle of Religious Freedom in Islam

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Abstract:

The idea of this research, titled: “The principle of religious freedom in Islam” aims to explain the tolerance, mercy, and justice of the teachings of Islam in its interaction and communication with those who differ from it in belief, by not compromising their religious freedom that they have accepted, which necessitated us to spread it, and spread Its contents, and expressing the clarification of its ideas and contents by clarifying the concept of religious freedom and its supports, which are based on Islam eliminating the compulsion to convert to it, guaranteeing places of worship for its opponents, and not confiscating their ideas and convictions, and its foundations, which are based on achieving the values of justice, equality, and human dignity, in obtaining rights, And performing duties regardless of the adopted faith, its restrictions and controls, namely not disturbing the security of society and its public order, respecting its symbols, and preserving the health of its residents,

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Article:

The topic that we are about to delve into, study its ideas, explore its depths, and traces of its effects, is related to: the principle of religious freedom in Islam, which is of great importance in people's living reality, because of its strong connection to freedom of thought, which is essentially related to the mind, which without There is no doubt that preserving it is one of the five goals of Islamic law, which gave him complete freedom to choose the belief he adheres to and the convictions he adopts,

as the one who meditates on the texts of the Qur'an and Sunnah finds them full of what supports religious freedom in Islam, and makes its origins and supports clearly visible, making it easy to deduce from them, rather, he finds that Islam has made it an authentic foundation and a solid pillar of religious coexistence among its citizens in Islamic countries. It also considers it a solid foundation for the nation's security and stability, this is what we will present through an introduction, four discussion points, and a conclusion, as follows:

Introduction

We will discuss it through the following points:

First - The importance of the topic:

It is considered one of the researches worthy of study and exploration, and this is because of its lofty position in highlighting the tolerance of Islam towards its opponents, through eliminating the coercion to enter into it, and guaranteeing the sanctity of places of worship for non-adherents, and even affirming their beliefs, while legislating ways to protect their freedoms, and explaining the foundations that Dealing with them is based on it, so their dignity is not infringed, as none of them are subjected to disbelief because of their disbelief. Rather, they are on an equal footing in citizenship and rights with their fellow Muslims. If this indicates anything, it indicates the lofty values of justice that characterize Islam in its view of the issue of religious freedom.

, and even make his tolerant principles in dealing with non-follower's superior to the principles of human rights in the modern era.

Second - The research problem:

The research problem on the subject of the principle of religious freedom in Islam stems from an attempt to answer the following questions:

- Did Islam guarantee freedom of belief for its opponents, or did it confiscate it?
- And assuming that it guaranteed it, did it create ways to protect it?
- And did it establish a road map for dealing with those who violate it?
- Has it set controls and restrictions that limit its practice in the event of transgression or transgression?

we will try to answer through the scientific material presented in this research.

Third - Previous studies:

Previous studies on the topic of our research are many and numerous, which makes us not claim to be the first to prepare it. However, we can say that the topics of our study were not included in a specific source or reference, which justifies our delving into the topic of the principle of religious freedom in Islam, with the aim of giving a comprehensive view of the topic, including.

"Freedom of Belief under Islam" by Taysir Khamis Al-Omar, in 611 pages, in which the author spoke about belief and its impact on human life, highlighting the concept of belief and its characteristics, the history of it as a science, its pillars, its effects on human life and his psychological and moral education, and the ruling on embracing and abandoning it. In this regard, he explains many issues, such as the absence of coercion, abandoning the belief, and the reasons leading to it, explaining the similarities and differences between apostasy and disbelief, and clarifying the methods of apostasy, which he has shown to be in deed or word, along with stipulating the penalty resulting from that, as well as presenting problems. It opposes the application of the punishment for apostasy, and does this application have an impact on freedom of belief or not? With its presentation of some underground movements and intellectual doctrines alien to Islam, and its presentation of some philosophical ideas on the issues of democracy and partisanship.

After this presentation of the contents of this study, it can be said that it focused on the

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provisions of apostasy, and nothing else, and linked it to modern philosophies and ideas, with an unjustified expansion in the history of the science of belief, which made benefiting from it narrow in scope. It did not go beyond explaining the concept of religious freedom and some controls. Restricted to it, which makes our research distinguished from this study by being more comprehensive in its presentation and broader in its presentation.

“Freedom of Belief, Its Legislative Provisions, Application Conditions, and Importance in Interfaith Dialogue” by Saadi Muhammad al-Khatib, which came in 239 pages, in which its author focused on presenting and putting forward the most important restrictions and controls regulating it, which are based on taking into account the rights of those who disagree with religion, showing a spirit of responsibility in exercising it, and staying away from fanaticism. abhorrent, and outrageous extremism towards those who differ in belief, while calling for the necessity of opening the doors of interfaith dialogue wide open, for the purpose of spreading the values of harmony, solidarity, and cooperation among humankind, while presenting a set of provisions related to this type of freedom, accompanied by some practical and applied implications for it. It is reinforced by its analysis of the most prominent factors leading to fragmentation and sectarian and sectarian divisions, and an attempt to explain ways to find appropriate solutions and medicines for them, the forefront of which is interfaith dialogue.

After this presentation of this study, we can say that it focused on interfaith dialogue, preventing extremism, and trying to search for appropriate solutions for both sectarian and intellectual differences, which makes our study different from them, in terms of presentation and approach, as our topic focused on the pillars and reinforcements of this religious freedom, And the values applied in its practice, with a comprehensive explanation of the restrictions and controls assigned to it. Despite this discrepancy between the two studies, we benefited from them, even if only a little, in determining some of the controls of this freedom.

“The right to freedom in the world” by Wahba Al-Zuhaili, and it was contained in 272 pages, where he explained and understood the right to freedom in its broad global concept, which made his author take time to explain its truth, its history, and its place in human rights charters, positive laws, and the Islamic religion, and to highlight its advantages and types. And its forms and sections, all of this is accompanied by the provisions related to it, with a review of the restrictions and controls regulating its practice and protecting its application in our living reality.

After presenting this study, we can emphasize its encyclopedism, as it included tracking the development of the right to freedom historically, expanding the explanation of its sections, and linking it to human rights charters and statutory laws, and what was mentioned about them in our true religion, and the restrictions and controls that accompanied them, which makes them different from our study, which aims to Explaining the virtues of the teachings of Islam and the beauty of its legislation in preserving the right to exercise religious freedom, through the supports that have been established for it, the foundations that have been written regarding it, and the controls mentioned around it that guarantee the continuity of its practice without injustice to its owners, or restrictions on its adherents and practitioners, and despite the clear differences. In the proposal contained in this study, and our topic, we have benefited from it in explaining the concept of religious freedom.

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After presenting some of the studies that preceded our research, we can say that what distinguishes our research is that it brings together what was scattered in these studies, and others like them, in order to thus comprehend the subject of the principle of religious freedom in Islam, and the supports and controls that surround this freedom, and the foundations and pillars that surround it. Specific and organized methods of dealing with violators, and the restrictions that restrain them if they stray on the right path, and the protection and support provided to them if they adopt a set of behaviors that regulate them, and the controls that guarantee the protection of their practice.

Fourth - The overall research plan:

We will address the topic of our research through the following general plan, which includes: An introduction: It includes the importance of the topic, the research problem, previous studies, the overall plan for it, and four demands, the first of which we held to explain the concept of the terms religious freedom and suspicion, and the second. To the supporters of this freedom, as for the third, we devoted it to the foundations of Islam's call to dealing with those who differ in the faith, and as for the fourth, we discussed the restrictions and controls of religious freedom in Islam, which are based in their entirety on reverence for morals, and respect for public order with its multiple components, which is represented by taking into consideration each of the aspects Health, tranquility, security, and warding off temptations, unrest, and disturbances.

We also concluded this research topic with a conclusion that included the most prominent results and the most important recommendations reached in this study.

The first issue: Definition of the term “religious freedom”

1 - Definition of freedom: We will address it in both its linguistic and terminological parts as follows:

A - Linguistically:

(the free) refers to the sand that has been freed from mixing with others, and (the free) is among the men other than the slave, and it is taken from that because he has been freed from slavery and its plural is (free)¹, and freedom is the removal of the hand from something in every respect². In addition, it was said: freedom from impurities, slavery, or meanness.³

From the above, we can sum up that freedom is when a person has his hands free, without pressure to make his various decisions, because he is free of every impurity that disturbs the peace of this freedom, such as coercion, coercion, coercion, or coercion into something that contradicts his convictions and choices.

B - Terminologically:

It is that description by which a person is able to carry out all his verbal or actual actions according to his will and conviction without pressure, coercion, or coercion from any quarter,

¹ Al-Fayoumi: Al-Misbah Al-Munir fi Ghareeb Al-Sharh Al-Kabir by Al-Rafi'i, 1/128.

² Al-Manawi: Al-Tawqeef on the Important Definitions, p. 163.

³ Ibrahim Mustafa and others: Al-Mu'jam Al-Waseet 1/165.

and all of this is in accordance with special controls and restrictions.⁴

2- Definition of religion:

We will discuss it in its linguistic and terminological concepts as follows:

A - Its definition in language:

Religion in language is reward and reward, and I condemned him to his actions as a religion: his tribute, and the Day of Judgment: the day of reward. It is also used to refer to obedience, piety, humiliation, Islam, authority, and oppression.⁵As it includes the obedience of the servants and their submission to the path that God has approved for them, and their submission to the command of His authority and the tyranny of His oppression.

B - Terminologically:

Muhammad Abdullah Daraz defined it by saying: "A divine position that guides to the truth in beliefs, and to goodness in behavior and dealings"⁶

3 -: Definition of religious freedom in its complex form:

It has been known as a complex term with multiple definitions, including:

A - That a person enjoys full rights to choose what his research and conviction in religion lead him to, such that no one else has any input in forcing him to embrace a particular doctrinal doctrine, or power or authority to abandon what he believes in by any means of coercion or coercion⁷.

B - That a person should enjoy exercising his choices and convictions that his mind and thought have decided upon, and that his soul is comfortable with, without being subjected to oppression, coercion, or coercion, and all of this is in light of the concern for the security of society, and the preservation of the continuity and safety of its public order⁸.

Through these two definitions, it is clear that religious freedom is based on three main foundations, which are: the individual enjoying his intellectual freedom, far from being influenced by the opinions of others and their followers, with the necessity of prohibiting coercion and forcing him to convert to a religion other than the one he is convinced of, while giving him full freedom to practice what he believes based on it. On the contents of the adopted faith, without being prevented from implementing his convictions by injustice, coercion, or coercion in presenting his belief to the public and carrying out his teachings.⁹

⁴ Ibrahim Mustafa and others: *Al-Mu'jam Al-Waseet* 1/165.

⁵ Ibn Manzur: *Lisan al-Arab*. 13/164.

⁶ Muhammad Abdullah Daraz: *Religion*, p. 33.

⁷ Muhammad Abdullah Daraz: *Religion*, p. 33.

⁸ Tayseer Khamis Al-Omar: *Freedom of belief under Islam*, p. 49.

⁹ Ragheb Jibril Khamis Ragheb is drunk: *The conflict between individual freedom and state authority*, pp. 69-70, Al-Zuhayli: *The right to freedom in the world*, p. 139, and Abu Zahra: *Human society under Islam*, pp. 193-194.

The second issue: Supporters of religious freedom in Islam

Anyone who contemplates the texts of the Qur'an and Sunnah will find that they are full of what supports the supporters of religious freedom in Islam, and this is evident through the following:

First - Islam abolishes coercion and compulsion to convert to a particular religion: This is due to the Almighty's saying: "There is no compulsion in religion" Al-Baqarah: 256, and His saying: "Then do you compel people until they become believers?" Yunus: 99, and His saying: "And speak the truth from your Lord." As much as anyone wants Let him believe, and whoever wills, let him disbelieve." Al-Kahf: 29.

The one who contemplates these Qur'anic texts senses in them the sophistication of Islam and the tolerance of its prominent teachings in its guarantees of freedom of belief for its citizens who differ from it in their religion and benevolence, as there is no coercion on them to convert to Islam, which indicates that they enjoyed in its vast territories a freedom the likes of which history has never witnessed.¹⁰

Anyone who examines the books of Sunnah and biographies will find that they are full of texts and facts that establish the principle of religious freedom, which is one of the pillars of the success of harmony in human societies, which has made religious tolerance a method and freedom of belief a path, the foundations of which were laid by the texts of the pure Sunnah and the glorious facts of Islamic history among them is what was included in the Document of Medina, regarding the Jews' approval of their religion, alongside the religion of Islam, and that no one should attack them unless injustice or aggression occurs on their part that requires its removal and repulsion.¹¹

And what Al-Siddiq, may God be pleased with him, recommended to the commanders of his army, not to harm the monks in the hermitages¹², and what the Commander of the Faithful, Omar bin Al-Khattab, may God be pleased with him, wrote in his letter to the people of Ilia, regarding the safety of their souls, that they should not be harmed or destroyed, and their places of worship, that not It may be subject to demolition, aggression, nationalization or transfer, and their crosses must not be subject to breakage or mockery, and their beliefs and worship must not be subjected to injustice or coercion, and their wealth must not be a place for waste, plunder and usurpation, all of this without harming them or restricting them¹³.

Added to all of this is what some fair Western scholars testified to, as some of their scholars demonstrated that Islam, with its lofty values, did not confiscate the freedom of its adherents, and that it did not force them to embrace it, but rather entered it voluntarily due to its tolerance

¹⁰ Muneeb Muhammad Rabie : Guarantees of freedom in the Islamic system and its applications, p. 135.

¹¹ Ibn Kathir: The Prophet's Biography, 2/322, and Ibn Hisham: The Prophet's Biography, 2/114.

¹² Malik: Al-Muwatta, Book: Jihad, Chapter: Prohibiting the Killing of Women and Children in Conquest, Impact No.: 1294, and Abd al-Razzaq: Al-Musannaf., Book: Jihad, Chapter: Uprooting Trees in Enemy Land, Impact No.: 9377, and the pronunciation of it.

¹³ Al-Tabari: History of Nations and Kings. 2/449.

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and the ease of its teachings, as the orientalist Gustave Le Bon says in his book: *Civilization*. The Arabs: "Force was not a factor in the spread of Islam, and the Arabs left the conquered free in their religion. If it happened that some Christian peoples adopted Islam, this is due to the types of justice that characterize the Arabs, the like of which people have not had a covenant, and because Islam was based on it." It is an ease that other religions have not known."¹⁴

After this calm presentation, it becomes clear clearly, without ambiguity or bias, that Islam embodies the values of religious freedom, peace and security, security and security, and tolerance with its citizens of other sects, as there is no way for any pressure or coercion on anyone, or any infringement on their religious freedom or a scratch on his citizenship guaranteed to him in Islamic countries. What sublime coexistence, what beautiful values, what wonderful freedom, and what sublime teachings, healthy hearts quickly yearn to imitate them, so that this is reflected in the soul in submission, in the limbs in implementation, and in the homelands in Tranquility and stability.

Secondly - Islam guarantees the sanctity of monasteries, hermitages, and churches, and sells Jews and Christians, and even approves them to practice their religious rituals: If one carefully examines the texts of the Holy Qur'an, he will notice that it has made it clear that among the reasons for permission to fight is preserving places of worship, and not violating the sacred religious rituals. Among Muslims, and others, this is in order for each party to enjoy its religious freedom, and for their places of worship to be protected from being demolished, vandalized, or desecrated by atheists, polytheists, and those who lean toward them and follow their path.¹⁵ God Almighty said: "And had it not been "God has repulsed people one by another. The silos, the shops, the prayer halls, and the mosques in which the name of God is frequently mentioned have been demolished." Al-Hajj: 40.

From the above it is clear that Islam is keen to establish the sanctity of the monasteries and churches of its citizens of other sects, by guaranteeing the protection of their places of worship and permitting them to practice their religious rituals, which makes everyone enjoy their religious freedom, and this undoubtedly establishes the values of tolerance and religious coexistence among the members of the country. And the categories of their citizens, despite their differences in intellectual convictions and religious beliefs, and this is what is reinforced by the letter of the Messenger of God, may God's prayers and peace be upon him and his family, to the people of Najran in Yemen, and to those who are next to them, when he gave them the protection of God and the protection of His Messenger, and that is by his, may God's prayers and peace be upon him, guaranteeing their lives and property to those present and absent, Their beliefs, their places of worship, and even their bishops, monks, and priests' approval of what they are, and their asceticism was not considered an act of inferiority to them, with an emphasis on not invading their land, treating them fairly in their demands for rights, not making it difficult for them in

¹⁴ Arab Civilization, p. 145.

¹⁵ Tayseer Khamis Al-Omar: Freedom of Belief under Islam, 226 and Asim Ahmed Ajila: Freedom of Thought and Rationalization of Islamic Reality, p. 74.

their dealings, and not diminishing their measures and weights.¹⁶

And the letter of Amr ibn al- 'Aās, may God be pleased with him, to the Copts of Egypt after its conquest, in which he gave them general security over lives and property, places of worship, crosses, and the places of their land and sea dealings, and that none of that should be touched by evil or aggression.¹⁷

And the reconciliation of Khalid bin Al-Walid, may God be pleased with him, with the people of Al-Hirāh¹⁸ and Anāt¹⁹, provided that their homes or churches are not demolished or vandalized, and that they are not prevented from displaying their crosses on the days of their religious holidays, and ringing their bells whenever they wish during the days of the year except during the times of Muslim prayers. This is to preserve their sacred religious feelings.²⁰

Third - Difference in thought and difference in convictions are among the characteristics of humanity approved by God Almighty: One of the most prominent and confirmed constants of God's Book that support religious freedom, which God bestowed upon humanity, is that His will in His creatures required that they be diverse and different in thought and convictions, as He created them as chosen. Enjoying their will, despite being afflicted with legislation and costs, and the texts proving this are quite numerous in number and clear in their meaning²¹, among which, by way of representation, is the Almighty's saying: "And if God had willed, He could have made you one nation, but that He might try you in what He has given you"²² and His saying: And if he wished God has certainly made them one nation, but He admits whomsoever He will into His mercy, and the wrongdoers have neither guardian nor helper.

From the above, we should say: Is it possible for a rational person to look at these values that Islam has guaranteed to non-Muslims, with the aim of protecting their religious freedoms, and not acknowledge the greatness of its wise legislation, which is based on argument and persuasion, not on oppression and coercion, which made many of them enter into religion? May God bless them, their souls satisfied with that, reassured that their hearts have imbibed His principles and lofty values, willing to implement His teachings with their eyes, so that they may be a building

¹⁶ Abu Yusuf: Al-Kharaj, p. 72, and Ibn Kathir: The Beginning and the End, 3/5/60.

¹⁷ Al-Tabari: History. 4/229, and Ibn Kathir: The Beginning and the End. 7/112.

¹⁸ Al-Hira: A city that was three miles from Kufa on a place called Al-Najaf. They claimed that the Persian Sea was connected to it. Yaqut al-Hamawi: Mu'jam al-Buldan: 2/376, 377. It is now located in south-central Iraq, at a distance of 7 km to the southeast of the cities of Najaf and Kufa, extending to near Imam Ali Airport today. Key Lestrangle: Countries of the Eastern Caliphate 102. And the free encyclopedia Wikipedia org.Wikipedia

¹⁹ Anat: (Aana) is a famous town between Raqqa and Hit. It is counted in the works of the island, and it overlooks the Euphrates. Yaqut al-Hamwi: Mu'jam al-Buldan 4/80-81, and it is currently a town on the Euphrates, 212 km north of Ramadi. K. L'Strange : Countries of the Eastern Caliphate 138.

²⁰ Abu Yusuf : Abscess. , p. 146.

²¹ Abd al-Rahman Halili: Freedom of belief in the Holy Qur'an - a study of the problems of apostasy, jihad, and the tax, 66.

²² Al-Ma'idah: 48

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force among their new Islamic nation, after some of them were shovels of demolition brandished at it before their conversion to Islam, and this is all thanks to those lofty values, which made them accept They adhere to Islam and do not control it. They coexist, do not repel each other, and are an obedient tool and a positive added value in the ladder of the advancement of Islamic countries, their civilizational witnesses, and their peaceful coexistence.

The third issue: Restrictions and controls on religious freedom

The Islamic religion has guaranteed the people of other sects and groups their religious and doctrinal freedom, and has even opened a wide scope for it, as it has granted them the right to establish its requirements, and discuss the ideas and opinions raised around it, and the rituals and practices that are based on it, and all of this is within an arsenal of controls and restrictions so that it can be applied in the The ground of reality is based on sound foundations that are neither crooked nor dead, and therefore it is not permissible for this freedom to remain as it is without controls or restrictions, such that it affects the safety of public order, the tranquility, security and stability of society, and thus becomes a tool for destabilizing the foundations of the nation, by spreading strife and discord. Unrest, enabling attacks on Islamic sanctities, spreading evil, and calling for the spread of atheism and heresy, while employing force, violence, cruelty, and all methods of intimidation in order to achieve what they aspire to achieve. If any of that happens, Islam will be imposed on the ruler for the sake of peace. The homeland and its security, and in order to preserve the safety of its citizens, and to establish the principle of coexistence among its inhabitants, and to ward off strife and disturbances occurring within it, one must intervene to repel all of this, even if it requires the use of force, and resorting to fighting with the aim of establishing security and safety, in accordance with the words of the Almighty: "And fight them." Until there is no persecution, and the religion is God's. But if they desist, then let there be no hostility except against the wrongdoers." Al-Baqarah: 193 ²³"Strengthen to your peace, for God has not made a way for you over them." An-Nisa: 90, and His saying: "So as long as they submit to you, then remain steadfast." "For them." Al-Tawbah: 7. ²⁴

Moreover, all that Islam requires of non-Muslim citizens is that they adhere to the restrictions and controls of this freedom that they enjoyed in light of their assimilation with the Muslims of their countrymen, which can be summarized as follows:

Firstly - Not displaying their rituals and crosses in Islamic countries, and this is out of consideration for the feelings of their Muslim citizens, the sanctity of their religion, and respect for their sanctities, because this display is a provocation to the Islamic sense, which may be a reason for sowing confusion, feeding discord, and spreading irritating unrest. For segments of Muslims²⁵, and this is what the Hanafi²⁶ and Hanbali²⁷ said, but the correct thing that we see in our present era is that they are not prevented from displaying their rituals, as this display is

²³ Shura: 8.

²⁴ Subhi Abdo Saeed: Authority and Freedom in the Islamic System - A Comparative Study - p. 141.

²⁵ Tayseer Khamis Al-Omar: Freedom of belief under Islam, p. 227.

²⁶ Al-Kasani: Bada'i' al-Sana'i: 7/113.

²⁷ Al-Bahuti: Kashshaf Al-Qinaa': 1/721.

conditional and restricted by the availability of regulatory controls for that, and this is what many of our contemporary scholars have seen, such as Sheikh Abu Al-Ala Maudūdi²⁸, and Dr. Abdul Karīm Zaidān²⁹, as they consider it permissible to display their rituals in the Islamic countries, which they have taken as their homeland, if this demonstration is safe from sedition, and does not provoke the feelings of the Muslim majority, and is careful not to fall into the unrest, which threatens the safety of the country and its inhabitants, there is no objection to displaying it, and there is no doubt that this is consistent and in harmony with the tolerance of Islam towards its citizens of other sects, and that this is considered a wonderful manifestation of religious freedom in the practice of rituals, as there is no closing the door of freedoms to the citizens of the Islamic country, because of their religious beliefs, and this undoubtedly reflects positively on the nation, that harmony, compassion, and cooperation will prevail among its citizens, and that security, safety, peace, peace, tranquility, tranquility, and harmony will prevail throughout its lands.

Secondly - not allowing all residents of Islamic countries - no matter how different their religious beliefs, their beliefs, their convictions, or their views - to make statements or actions that make religious symbols and sanctities vulnerable to insult, or heavenly religions a place for ridicule, or prophets and messengers a place for their homes to be disparaged. This is done by belittling their status, insulting their calling, or ridiculing them, because all of this is considered an insult to religious freedom and a desecration of its principles, under whose lush shade they live³⁰. His talk about abusers from people of other sects: "And if they break their oaths after their covenant and attack your religion, then fight the imams of infidelity. Indeed, they have no oaths, so that perhaps they will desist." Tawba 12.

To challenge religion is to label it with something that does not befit its sanctity, or to be the subject of disdain and disparagement of its teachings, legislation, and principles.³¹

Ibn Katheer, may God have mercy on him, said in his interpretation of the aforementioned verse that what is meant by attacking the religion is its disparagement and defect in it, and that it is taken from it to kill whoever dares to insult the Messenger of God, may God's prayers and peace be upon him and his family, or dares to challenge Islam by mentioning it in a way that offends him, or He feels that his value has been degraded, and this is to rebuke the imams of infidelity from their wrongdoings, so that they may refrain from their error and turn from their misguidance.³²

On the other hand, he forbade Muslims from insulting others who differed from them in religion, or challenging their beliefs, so he addressed them by saying: "And do not revile those they call upon besides God, lest they revile God as an enemy without knowledge." Al-An'ām: 108, where the verse forbids followers of Islam from cursing the polytheists so that this does not

²⁸ Maududi: Letters and Issues: 1/282.

²⁹ Rulings on non-Muslims and believers in the land of Islam. 100 - 101

³⁰ Saadi Muhammad Al-Khatib: Freedom of belief, its legislative provisions, its application conditions, and its importance in interfaith dialogue, pp. 55-57.

³¹ Al-Qurtubi: Al-Jami` fi Ahkam al-Qur'an. 8/20.

³² Interpretation of the Great Qur'an. 4/117.

embolden them from cursing God Almighty, in contrast to Muslims cursing their idols. There is no doubt that the benefit of refraining from cursing the idols is greater than the harms that it entails.³³

Third - Taking into account and paying attention to public health aspects in performing rituals in order to preserve the interest of the group and put it ahead of the interest of individual people, and what is based on what Omar bin Al-Khattab, may God be pleased with him, decided regarding his restriction of the freedom of a Muslim woman, sick with leprosy, whom he saw circumambulating the Sacred House, He said to her: "O servant of God, do not harm people, even if she stays in your house." So she sat, and a man passed by her after that and said to her: "The one who had forbidden you" He has died, so come out." She said: "I would not obey him while he was alive or disobey him when he was dead".³⁴

And this narration, even if we do not find in the available books anything that would be sufficient to explain the ruling on him whether it was accepted or rejected, it can be said: The diligence and action of Omar in preventing this woman from circumambulating is supported by the hadith of the Prophet, may God's prayers and peace be upon him and his family, in which he said: "flee from the leper, as you Flee from the lion."³⁵ In addition, it is supported by all the evidence found in the Qur'an and Sunnah, prohibiting harm and harm, including preventing someone with the smell of garlic from staying in the mosque, and in the time of the Prophet, may Allah's prayers and peace be upon him, he would be pushed out and go out to Al-Baqi', so what Beware of leprosy and its infection.³⁶

Accordingly, and by looking at what was stated in this narration and its additional texts of the private and general revelations, we can conclude that our master Omar - may God be pleased with him - saw that her mixing with those who circumambulated the Sacred House would lead to causing harm and compromising the safety of the lives of Muslims, and contributing to the deterioration of their health and exposing them to harm through the transmission of infection. They are suffering from leprosy.³⁷ And this restriction, even if it is specific to preventing this woman from circumambulating, for fear of the spread of infection among the delegations of the Sacred House of God, is also equivalent to prohibiting all practices that affect the health of citizens, regardless of the religion of those who carry them out, or their background. The harm that extends from the individual to the group, which requires restricting freedom because of it out of concern for the safety of the group and sacrificing the freedom of individual people.

The fourth issue: The foundations of Islam in dealing with those who differ in the faith

³³ Same source. 3 / 374.

³⁴ Malik: Al-Muwatta', Book: Hajj, Chapter: Jami' Al-Hajj, Hadith No.: 1603, and the pronunciation of it, and Abd al-Razzaq, Al-Musannaf, Book: The Rites, Chapter: Tawaf is the best mother of prayer and the Tawaf of the leper, Hadith No.: 9244.

³⁵ Al-Bukhari: Al-Jami' Al-Sahih, Book: Medicine, Chapter: Leprosy, Hadith No.: 5707.

³⁶ Ibn Abd al-Barr: Al-Istithkar: 13/355.

³⁷ Ragheb Jibril Khamis Ragheb Drunk: The Conflict between Individual Freedom and State Authority, 71.

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Islam has revealed to its followers how to deal with those who differ from their faith in general, and those with whom they share one homeland in particular, urging them to tolerance, harmony, unity, fairness, sympathy, love, connection, advice, and good treatment; making all of this a civilized social system for all³⁸, consolidating in it the foundations of the values of justice, equality, and respect for others.³⁹ Thus deserving to be the eternal religion that nations are happy to implement, so that under the shadow of its abundant values it can reach the ranks of civilizational witness, spiritual sophistication, and material superiority, and occupy the forefront among nations. In this vast universe, which led him to define a set of noble controls and values that govern these religious freedoms in the Islamic homeland, the most prominent of which we will point out through the following points:

First - Considering the standard of human dignity as a main control and fundamental value for religious freedom: regardless of the religion, race, thought, gender, or color of the violators, according to the Almighty's saying: "And indeed We have honored the children of Adam" (Al-Isra: 70), since this honor was not limited to it. It is a general rule that applies to all humanity, without distinguishing between the believer and the unbeliever, the rich and the poor, the male and the female, the learned and the ignorant, the old and the young. Rather, the matter goes beyond taking into account the dignity of the dead among them, which is confirmed by the actions of the Messenger of God, may Allah bless him. He greeted him as he stood up when a funeral passed by, and he was told that it was a Jew's, so he said: "Isn't it a soul?"⁴⁰

Secondly - Considering the values of justice as a basic control in dealing with people of other sects: We mean by the value of justice establishing a balance of fairness between all segments of society, so no one is distinguished from another in obtaining rights and performing duties, because of his character or religion, but rather they are all on an equal footing before the values of justice and his authority is this justice, which has sublime effects in the renaissance of nations, as it brings about power and development, as Al-Tartūshī stated in his talk about justice, saying of it that it is: "the strength of the king and the permanence of states, and the foundation of every kingdom, whether it is prophetic or righteous."⁴¹ How could it not? The texts of the Qur'an and Sunnah came commanding it, urging it, and setting out the reward for doing it, and the punishment for abandoning it, or straying from its straight path. The Almighty said: "Indeed, Allah orders justice and good conduct." Al-Nahl: 90, this is the verse that Abdullah bin Masoud, may Allah be pleased with him, is the most comprehensive verse in the Holy Book of Allah.⁴²

In view of the place of the value of justice in the reality of the progress of nations, the renaissance

³⁸ Symposium on the Impact of the Qur'an in Achieving Moderation and Repelling Extremism, Establishing the Rules of Tolerance, Kingdom of Saudi Arabia, Ministry of Islamic Affairs, Endowments, Call and Guidance, pp. 320-324.

³⁹ Khaled Fahmy Mustafa : Freedom of opinion and expression in light of international agreements, national legislation, Islamic law, and crimes of opinion and expression, p. 143.

⁴⁰ Muslim: Al-Jami' Al-Sahih, Book of Funerals, Chapter: Standing for the Funeral, Hadith No.: 961.

⁴¹ Siraj Al-Muluk, p. 169

⁴² Ibn Kathir: Interpretation of the Great Qur'an. 4 / 597.

of societies, and the coexistence of peoples, Islamic law considered it the basis for all heavenly messages: Allah Almighty said: "We have already sent Our messengers with clear evidences, and We sent down with them the Book and the Balance, so that the people may maintain(their affairs) in justice". Al-Hadid:25.

The necessity of applying the value of justice with those who differ from us in belief is confirmed by what we learned from the biography of the Chosen One, may God bless him and grant him peace, from his actions and his behavior with the Jews of Khaybar when God granted him their land, where he approved them to plant it on the condition that the fruit would be shared equally between them and the Muslims, and when the time of harvest came, he sent Abdullah bin Rawāḥa came to them, so he harvested the product and valued it and gave them their share without omitting, then he said to them: "O Jews, you are the people I hate the most. You have killed the prophets of Allah Almighty and lied to Allah but my hatred for you does not lead me to be unjust towards you."⁴³

From the above it becomes clear that there is no injustice, nor a diminution of a person's right due to his violation of the doctrine of Islam, according to the Almighty's saying: **"And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness."** Al-Ma'idah: 8, and according to the Almighty's saying: **"And when "You judge between the people to judge with justice."** An-Nisāa: 58.

After citing these texts that embody the value of justice, we conclude that the effects of justice in the reality of the renaissance of nations are considered a great pride and a great achievement in Islam, as they embody various values within society, such as the value of stability in it and spreading reassurance among its people, because if society is devoid of Justice, in which chaos prevailed, crime spread, grudges and grudges spread, and people rush to take revenge and rights into their own hands, without any scruple to dissuade them, or deterrent to deter them, which deepens hatred and grudges among them, but if justice prevails among them, they are assured of the infallibility of their blood and the safety of their sustenance, and achieving their rights, cleansing their honor, preserving their freedoms, and redressing their grievances. If all of this is achieved, the values of peace, harmony, security, safety, tranquility, tranquility, goodness, and righteousness will prevail in society, so that all of this will be reflected in the nation's civilization, progress, and prosperity.

Third - Considering the values of equality as a standard in dealing with those who differ from the faith: By equality we mean the absence of favoritism, discrimination, distinction, or bias towards one person over another, in obtaining rights and privileges, or in carrying out duties and obligations, so that no one is delayed or taken precedence over. No one because of his religion,

⁴³ Ahmad: Al-Musnad, Hadith No.: 15184, and Sheikh Shuaib Al-Arna'ut said that: Its chain of transmission is strong according to the conditions of Muslim, and Abu Dawud, Book: Sales, Chapter: On Khart, Hadith No.: 3414, and Al-Daraqutni: Al-Sunan, Book of Zakat, Chapter: On Quantity. Giving charity on what the earth gives, and harvesting the fruits, Hadith No.: 2050, and Al-Bayhaqi: Al-Sunan al-Kubra, Book of Zakat, Chapter: Harvesting dates and the evidence that it has a ruling, Hadith No.: 7439, and the hadith was authenticated by Sheikh Al-Albani: Ghayat al-Maram, No.: 459.

gender, honor, clan, or social status. Indeed, all of them are on an equal footing in enjoying the rights of citizenship, whether spoils or losses. This is supported by what was reported: “Omar ibn al-Khattab was sued by a Muslim and a Jew, so Omar saw that the right belonged to A Jew, so he decided for him.”⁴⁴

There is no injustice to anyone because of his belief or disbelief in a religion other than Islam, rather they are on an equal footing in humanity, and that is due to prophet saying, (peace and blessings be upon him): “O people! Indeed, your Lord is One, and your father is One...”⁴⁵

Accordingly, there are no fatwas issued against anyone because of his lineage, lineage, disbelief, or belief in a religion other than Islam. We also find that our noble Messenger - may God’s prayers and peace be upon him and his family - has appointed himself as an opponent to whoever oppresses any of “ahlou thimah” (no muslims), in confirmation of the pillar of equality in dealing with him. The requirements of equality are not to issue fatwas against citizens who hold beliefs contrary to his saying (peace and blessings be upon him) - “Except for whoever wrongs a person who has made a contract with him, or belittles him, or burdens him beyond what he can bear, or takes something from him without good will.” I will be his plea on the Day of Resurrection.”⁴⁶

⁴⁴ Malik : Al-Muwatta’, Kitab Al-Aqdiya, Chapter: Encouragement to make up the right, hadith No.: 2663, and it was authenticated by Al-Albani in Sahih Al-Targheeb, Hadith No.: 2197.

⁴⁵ Ahmad : Al-Musnad, Musnad Al-Ansar, may God be pleased with them - the hadith of a man from the Companions of the Prophet, may God bless him and grant him peace, Hadith No.: 23972. It was authenticated by Sheikh Shuaib Al-Arnaut in his ruling on the hadiths of Al-Musnad, and narrated by Al-Bayhaqi: Shu’ab Al-Iman, Chapter: On Preserving the Tongue, and he said: “ In this chain of narration there are some who are ignorant, on the authority of Jabir.”, 4/289, Hadith No.: 5137, and it was authenticated by Sheikh Al-Albani in Al-Silsilah Al-Sahih No.: 2700, on the authority of Jabir bin Abdullah, may God be pleased with them both, and in Sahih Al-Targheeb, Hadith No.: 2963, and he said Al-Haythami in Majma’ al-Zawa’id: “Narrated by Ahmad, and its men are the men of Sahih,” 3/586

⁴⁶ Abu Dawud: Al-Sunan, Book of Tax, Fay’, and Principality, Chapter: Giving tithes to the people of Dhimmah if they disagree about trade, Hadith No. 3052, and the wording is by Abu Dawud, with his chain of transmission, on the authority of Abu Sakhr Al-Madini, that Safwan bin Sulaym told him about several of his sons. The Companions of the Messenger of God, may God bless him and grant him peace May God bless him and grant him peace, on the authority of their forefathers, on the authority of the Messenger of God, may God bless him and grant him peace, who said, and Al-Bayhaqi: Al-Sunan Al-Kubra, Book of Jizyah, Chapter: Muslims do not take anything from the fruits of the people of the Dhimmah, nor their wealth, without their command, if they give what they owe, Hadith No.: 18511 , He mentioned in his chain of transmission: On the authority of Abu Sakhr al-Madani that Safwan bin Sulaym told him on the authority of thirty of the sons of the Companions of the Messenger of God - may God bless him and grant him peace - on the authority of their fathers, on the authority of the Messenger of God - may God bless him and grant him peace - He said: “Except for him who wrongs a covenanter...” Imam Al-Sakhawi said: There is nothing wrong with its chain of transmission, and the ignorance of those who did not name among the sons of the Companions does not matter. They are a many, and

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From the above, it can be said: The one who sees the value of equality in Islamic legislation notices the extent to which it maintains the values of cooperation between members of its societies, considering their humanity, so that they are on an equal footing in the gain and the afflicted, the active and the forced, without regard to their accounts, lineages, clans, races, and religions, which generates Other lofty values are represented in spreading justice and equality among the members of one society, and restraining the hands of people of dignity and honor from oppressing others, even if they differ from them in religion and belief, because they know, in light of the value of equality established by Islam, that they are exposed to accountability and punishment like other common people. The value of equality opens the door wide for members of society to assume positions and responsibilities in it, so that the criterion for prioritizing one person over another is only competence, excellence, and experience, and nothing else.

This undoubtedly establishes the values of citizenship, love, and affection among the members of a society whose members enjoy equality in costs and privileges. There is no class, no discrimination, and no injustice to human dignity and patriotism. There is no doubt that a society in which equality prevails among its citizens is worthy of occupying the peaks of the levels of civilization and advancement. And the Renaissance, there is no discrimination, no hatred, no malice, no hatred, and no envy among its children, due to differences in religion, but rather it is surrounded by security, stability, tranquility, peace and harmony.

Conclusion:

After carefully studying the topic: "What is religious freedom in Islam," we concluded a number of results and recommendations that we summarize as follows:

Firstly, the most important results reached:

- 1 - Respect the right to citizenship. No one's right is diminished because of his disbelief, as these people enjoy full citizenship, and they live under the protection of the Islamic State as first-class citizens.
- 2 - The true Islamic religion establishes the values of justice and equality in dealing with its opponents, so there is no injustice, oppression, or discrimination against anyone because of his religion and intellectual convictions.
- 3 - Approving the principle of curbing religious freedom if its owners violate morals and ethics, and expose the safety of public order, the tranquility and security of society to danger, strife, and unrest.

their ignorance will be overcome by it, and that is why Abu Dawud remained silent about him. Al-Maqasid Al-Hasanah 1/185, then he said: "It has evidence that I explained in a part that I devoted to this hadith, including on the authority of Omar bin Saad who narrated it: "I will be an adversary on the Day of Resurrection for the orphan and the covenanter, and whoever I dispute with, I will dispute with him." And Imam Al-Iraqi said: "And this is A good chain of transmission, even if there are those who are not named, then they are a number of the Companions' sons, reaching the level of frequency, which does not require justice. "Fath al-Mughith" (4/4, and authenticated by Sheikh Al-Albani in: Al-Silsilah Al-Sahihah: No.: 445..

4 - Islam's recognition of the principle of religious coexistence, and the consolidation of the foundations of peace with the infidels, who did not prefer to fight us or expel us from our homelands.

Second - The most important recommendations:

1 - Saturating the legal system with legislative articles that establish relations of religious tolerance in Islamic countries between segments of the nation's people with different beliefs, and establishing mechanisms to help implement this, and even including punitive texts that deter those who violate or attack the sanctity of these coexistent relations .

2 - Including a number of courses and study materials in all the different stages of education, , the contents of which contain the consolidation of the values of freedoms and the supports that surround them, and the restrictions and controls that surround them, seeking to spread the virtues of tolerance, peace, compassion, and harmony. , among humanity in general, regardless of their different beliefs, ideas, and convictions, in order to instil these values into the souls of young people, so that they grow up representing them in their living reality, so that this is reflected in their lives of security, peace, progress, prosperity, and coexistence, and this is based on The internal and external levels.

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