

HUMANITARIAN DIMENSIONS OF THE PROPHET MUHAMMAD'S DEALINGS WITH NON-MUSLIMS: AN INTERFAITH PERSPECTIVE

Shujaur Rahman ¹
Rafidah Abdullah ²
Rafizah Abdullah ³
Radziah Abdullah ⁴

¹ Faculty of Contemporary Islamic Studies, Universiti Sultan Zainal Abidin, Malaysia
Email: shujaurrahman@unisza.edu.my; rafizah.abdullah@unissa.edu.bn
<https://orcid.org/0000-0003-4453-7742>

² Faculty of Arabic Language, Universiti Islam Sultan Sharif Ali, Brunei Darussalam
Email: rafidah.abdullah@unissa.edu.bn

³ Faculty of Arabic Language, Universiti Islam Sultan Sharif Ali, Brunei Darussalam
Email: rafizah.abdullah@unissa.edu.bn

⁴ Faculty of Arabic Language, Universiti Islam Sultan Sharif Ali, Brunei Darussalam
Email: radziah.abdullah@unissa.edu.bn

Article history

Received date : 5-8-2026
Revised date : 6-8-2026
Accepted date : 12-9-2026
Published date : 17-9-2026

To cite this document:

Rahman, S., Abdullah, R., Abdullah, R., & Abdullah, R. (2026). Humanitarian dimensions of the Prophet Muhammad's dealings with non-Muslims: An interfaith perspective. *Journal of Islamic, Social, Economics and Development (JISED)*, 11 (86), 315 – 334.

Abstract: *This study aims Islam views and deals with human being as a unique creation of Allah, it considers all humans as honourable and noble beings irrespective of religion, race, nationality, social or financial status, and so on. The prophets dealing with the people of different religions is a model for Muslim Ummah as well as for whole mankind in this controversial word, it is the topic which discussed within academicians and researchers already but still there are many problems which need to be solved, There are numerous narrations and traditions that highlight how well the Prophet (PBUH) treated non-Muslims which can be used as a role model, in this article, proved that the Islam and its last messenger prophet Mohammad (PBUH) keep and treat all mankind in a general category without dealing them by religion, race, nationality, social or financial status.*

Keyword: *Dealing, Different Faiths, Humanity, Mankind, Prophet's Model.*

Introduction

The topic “Humanitarian Dimensions of the Prophet Muhammad’s Dealings with Non-Muslims: An Interfaith Perspective” is one of the significant topics that need global attention in today’s world. Many researchers and academics have addressed it, but there are problems and questions that still need to be solved and answered. This study seeks to highlight the value of humanity in light of the noble biography of Prophet Muhammad (peace be upon him) and the solutions offered by the way he interacted with people of other faiths.

The twentieth century witnessed various revolutions. The most prominent ones were the freedom movements that emerged after World War II, the Universal Declaration of Human Rights, and the emergence of international and regional organizations that work for global peace and security. There were, however, some setbacks and disappointments too as many conflict areas around the globe witnessed the rise of nationalist and racist powers and the capturing of key decision-making positions by them to serve their jingoist purposes. In the twenty-first century, all these events have taken a new direction, especially in view of globalization becoming a reality that now is now imposing itself on the entire world.

In this context, it is important to highlight the Prophet’s way of dealing with different cultures and to shed light on the human values enshrined in his teachings, such as tolerance, mutual understanding, and harmony.

Undeniably, a look at the noble biography of the Prophet, especially at his interaction with non-Muslims, along with an overview of Qur’anic verses and Prophetic, will shed light on Islam’s tolerant attitude towards non-Muslims and its respect of humanity. Additionally, it will also guide on how to govern these interactions in line with the limitations set by Islamic Shariah. Against this backdrop, this study seeks to highlight Islam’s position on dealing with non-Muslims in light of Sunnah of the Prophet (peace be upon him).

Human being in the eyes of Islam

Islam regards the human being as one of Allah’s most distinguished creations. It affirms the inherent dignity and nobility of every person, regardless of religion, race, nationality, social status, or economic standing. This principle is clearly expressed in the Holy Qur’an, where Allah states: “Indeed, We have honoured the children of Adam, carried them on land and sea, provided them with good and lawful sustenance, and favoured them above many of Our creations” (Qur’an 17:70).

Furthermore, Allah Almighty addresses humanity as rational and responsible beings, endowed with intellect and entrusted with stewardship over creation. The Qur’an emphasizes that the universe has been subjected to human benefit as a manifestation of Allah’s mercy and wisdom. Allah says: “Do you not see that Allah has subjected to you whatever is in the heavens and whatever is on the earth and has abundantly bestowed upon you His blessings, both visible and invisible?” (Qur’an 31:20). Likewise, He declares: “He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him. Surely in this are signs for people who reflect” (Qur’an 45:13). These verses highlight the elevated status of humankind and underscore the responsibility to utilize Allah’s blessings with gratitude, wisdom, and ethical conduct.

According to Qur’an, man is a striving creature who seeks to transform the world that he lives both individually and collectively. He first learns the secrets of universe and then works hard

to gradually improve his situation. Through these collective efforts, he learns to coexist and live harmoniously with other members of human society.

Islamic view of human society

Islam's view on coexistence is rooted in human nature, as mankind is regarded as the highest being in the physical world, and he has a great need to live within a community. His nature demands to live in a society where he could engage with others, and such society should be based on values such as cooperation, integration, and the sharing of roles. This framework allows individuals to be part of a larger group, working together to fulfill common goals and interests.

Anyone who contemplates the Qur'an will realize a number of facts related to human nature, the most prominent of which are the following:

1. Humans are inherently social beings, as reflected in the Qur'an's approach, which addresses both individuals and communities.
2. People vary in their nature, temperaments, languages, colors, and personalities, yet these differences do not hinder the possibility of closeness, cooperation, and integration. Allah says:
"Had your Lord so willed, He would have certainly made humanity one single community, but they will always differ— except those shown mercy by your Lord—and so He created them." [Qur'an, 11:118-119]

According to Al-Qurtubi, the above verse indicates that if Allah wanted, he could have created all humans on the religion of Islam, or on any one religion, be it true religion or false. But Allah Almighty decided to create them on different religions with different beliefs, except those whom Allah shows his mercy and guides them to the true faith of Islam. Another interpretation of the difference mentioned in the verse is that it refers to difference in financial status, as some are wealthy and others are poor. (Al-Qurtubī:1964)

3. Cooperation is a fundamental objective of human society, as it yields benefits that promote the well-being and advancement of both individuals and the community as a whole.
4. The difference in status and the subordination of some human beings to others is, as per Qur'an, a divine wisdom to ensure the integration of roles and to foster the coexistence and harmony among people. Allah said: "Is it they who distribute your Lord's mercy? We 'alone' have distributed their 'very' livelihood among them in this worldly life and raised some of them in rank above others so that some may employ others in service. 'But' your Lord's mercy is far better than whatever 'wealth' they amass." [Qur'an, 43:32]

Therefore, it is divine teachings that lay the foundation of human society and define the roles of various groups that constitute this society. Moreover, these teachings provide the laws and legislations that govern mutual relationships among human beings who embrace the principle of coexistence. Based on this unique perspective of society's foundations, the Qur'an reveals truths about humanity that serve as bridges for reconciliation and cooperation. These truths help to ease tensions and accommodate the diverse inclinations that often lead to division and discrimination among people. These truths are reflected in the following points:

1. The origin of all humans is the same, which is clay. Their father and mother are also the same, Adam and Hawwa, as stated in the Qur'an: "O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through

both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and ‘honour’ family ties. Surely Allah is ever Watchful over you.” [Qur’an, 4:1] .

The only difference between them is based on fear of Allah and piety: “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” [Qur’an, 49:13].

1. Man has been sent to this world as vicegerent of Allah and his ultimate duty is to fulfill the requirements this role: “‘Remember’ when your Lord said to the angels, “I am going to place a successive ‘human’ authority on earth.” They asked ‘Allah’, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.”” [Qur’an, 2:30].

And: “Then We made you their successors in the land to see how you would act.” [Qur’an, 10:14].

2. Man is fallible by nature who seeks to elevate himself and his society towards various forms of perfection.
3. Freedom of thought is a fundamental principle that guarantees that individuals are not coerced into religion and they participate in social and political life within society.

Based on the above, Islam emphasizes that social life is an inherent part of human nature, arising from the natural interaction between man’s biological and psychological characteristics and external circumstances. This relationship requires adjustments influenced by the law of natural selection and social adaptation. Further, Islam emphasizes the impact of shared origin and similar composition on the closeness and cooperation. Humanity is the basis of unity, forming the foundation for harmony and interaction among individuals. It is also the basis of mutual relationships, starting from family, then the extended family, to the relationships among members of the larger community.

The Qur’an rejects the notion of a community founded upon hostility, fear, or mutual animosity. Rather, it envisions a society in which individuals enjoy security, trust, and peaceful coexistence. According to the Qur’anic perspective, a mere gathering of people cannot be regarded as a true community unless its members are protected from fear and are able to live in an atmosphere of safety and harmony. Such a society is established through mutual cooperation, collective responsibility, and adherence to moral values. The Qur’an emphasizes this principle by commanding believers to cooperate in all that is righteous and beneficial while refraining from supporting wrongdoing and aggression. Allah says:

“O believers! Do not violate Allah’s rituals ‘of pilgrimage’, the sacred months, the sacrificial animals, the ‘offerings decorated with’ garlands, nor those ‘pilgrims’ on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment.” (Qur’an 5:2)

Furthermore, Islam establishes religious brotherhood (ukhuwwah) as a fundamental pillar of Muslim society. This brotherhood transcends tribal, ethnic, and social distinctions, uniting believers through their shared faith in Allah Almighty. The Qur'an repeatedly stresses the importance of unity and warns against division, reminding Muslims that faith has the power to transform hostility into fraternity and solidarity. Addressing the believers, Allah states:

“And hold firmly together to the rope of Allah and do not be divided. Remember Allah’s favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be rightly guided.” (Qur'an 3:103)

These verses demonstrate that cooperation, unity, and brotherhood are essential foundations for building a stable and harmonious society. Through adherence to divine guidance, communities can overcome conflict, strengthen social cohesion, and cultivate an environment characterized by justice, peace, and mutual respect.

Furthermore, the Qur'an establishes ethical values as the cornerstone of human interaction and social cohesion. It emphasizes that the stability and well-being of any community depend upon adherence to moral principles that govern interpersonal relationships. Violations of these ethical standards inevitably lead to moral deterioration, social fragmentation, and the spread of conflict and disorder. To safeguard society from such consequences, the Qur'an prohibits behaviors that undermine human dignity and mutual respect, such as ridicule, defamation, and the use of offensive labels. Allah Almighty states:

“O believers! Do not let some ‘men’ ridicule others, they may be better than them, nor let ‘some’ women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the ‘true’ wrongdoers.” (Qur'an 49:11)

This verse highlights the Qur'anic commitment to preserving human dignity and fostering an atmosphere of mutual respect among individuals. By discouraging mockery, insult, and social humiliation, the Qur'an seeks to cultivate harmonious relationships and strengthen the bonds that unite members of society. Such ethical teachings provide a foundation for peaceful coexistence and contribute to the development of a just, compassionate, and morally responsible community.

It must be noted that all the punishments prescribed by Islamic law and all the precautionary injunctions of Shariah in fact seek to preserve the structure of society with a system that ensures stability and eliminates chaos. (al-‘Alānī: d.n.)⁶

Islam's position on dealing with people of other religions

Before examining Islam's position on coexistence and interaction with non-Muslims, it is essential to first consider the status and circumstances of non-Muslim communities living under the authority of the Islamic polity during the time of the Prophet Muhammad (peace be upon him). From the Qur'anic perspective, humanity is broadly distinguished according to its response to divine revelation and the message conveyed by the prophets. Those who accepted the Prophet Muhammad's message and believed in Allah were identified as Muslims, whereas those who rejected it were described as disbelievers (*kāfirūn*). At the same time, the Qur'an also recognizes the followers of previous prophets as having submitted to Allah in accordance with the revelation given to their respective messengers. Thus, the Qur'anic classification is fundamentally theological, based on belief and rejection of divine guidance, rather than on ethnicity, race, nationality, or social status.

The Qur'an makes this distinction clear by stating: *‘‘As for those who believed and did good, their Lord will admit them into His mercy. That is ‘truly’ the absolute triumph. And as for those who disbelieved, ‘they will be told,’ ‘Were My revelations not recited to you, yet you acted arrogantly and were a wicked people?’’’* (Qur'an 45:30–31). This distinction provides an important theological framework for understanding the Qur'anic discourse on Muslims and non-Muslims. However, it should not be understood as implying that non-Muslims were deprived of their basic human dignity or that peaceful interaction with them was prohibited. Rather, the Qur'an distinguishes between matters of religious belief and the principles governing social relations, justice, security, and peaceful coexistence. This distinction is essential for understanding Islam's approach to relations with non-Muslim communities during the Prophetic era. A close look at the Islamic state during the Prophet's era will reveal that there were three categories of its subjects:

- A. Muslims from the Muhajirun and the Ansar
- B. Polytheists from the Aws and Khazraj tribes who remained on their religion
- C. Jews, who had three groups: one group lived inside the city of Madinah, that is, Banu Qaynuqa, and three groups lived outside the city, and they are: Banu Nadir, the Jews of Khaybar (who, before Islam, had formed a distinct community), and Banu Qurayza.

Apart from these three, there were other categories of non-Muslims too, such as Christians and polytheists other than the idol worshippers, like Magians.

The Magians: They are fire worshippers. The Prophet (PBUH) instructed to treat them like People of the Book, i.e., Jews and Christians. It is narrated that the Prophet (PBUH) took Jizyah from Magians and said: ‘‘Treat them like the People of the Book except do not marry their women and do not eat their slaughter.’’ al-Zayla‘ī: n.d.)

According to Ibn ‘Abd al-Barr, the Prophet's instruction of treating them like the People of the Book applies only to Jizyah. This is why he prohibited marrying their women and eating their slaughter. (ibn ‘Abd al-Barr: 1378H). The reason why the Prophet (PBUH) did not permit mingling with Magians is because they are idolaters. This indicates that Islam wants to distinguish between idolatry and religions that have a divine origin.

However, the Prophet's saying ‘‘Treat them like the People of the Book’’ proves that the Magians are not the People of the Book. (ibn Hajar al-‘Asqalānī: n.d.)⁹ This implies that the Magians do not originally hold the same status as the Jews and Christians, but they were

afforded similar treatment in terms of taxation (Jizyah). The last part of this tradition is also explicit in forbidding the marriage with Magian women. Moreover, ‘Umar bin al-Khattab, the second caliph, stopped collecting Jizyah from the Magians until ‘Abd al-Rahman ibn ‘Awf testified that the Prophet (PBUH) collected it from the Jews of Hijr.

****The Sabeans:**** The Sabeans (*al-Ṣābi’ūn*) constitute another religious group mentioned explicitly in the Qur’an. Their precise religious identity has been a subject of scholarly disagreement. Some Muslim scholars regarded them as belonging to the People of the Book, whereas others viewed them as a distinct religious group or as being closer to polytheistic traditions. Al-Qurṭubī, in his interpretation of Qur’an 2:62, records the differing scholarly opinions concerning their beliefs and religious status. The Qur’an mentions the Sabeans alongside the believers, Jews, and Christians, stating: *‘‘Indeed, the believers, Jews, Christians, and Sabians—whoever ‘truly’ believes in Allah and the Last Day and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve.’’* (Qur’an 2:62; al-Qurṭubī, 1964).

****Polytheists:**** Polytheists (*al-mushrikūn*) are those who acknowledge the existence of Allah but associate partners with Him in worship. The Qur’an indicates that the polytheists of Makkah recognized Allah as the Creator and Supreme Deity, yet they associated other beings with Him and regarded them as intermediaries or intercessors. Their belief is described in the Qur’an as follows: *‘‘They worship besides Allah others who can neither harm nor benefit them, and say, ‘These are our intercessors with Allah.’ Ask ‘them, O Prophet’, ‘Are you informing Allah of something He does not know in the heavens or the earth?’ Glorified and Exalted is He above what they associate ‘with Him!’’’* (Qur’an 10:18). Thus, the fundamental distinction between Islamic monotheism and polytheism lies not necessarily in the denial of Allah’s existence, but in the attribution of divine partners or intermediaries to Him.

The polytheists are of different types. Some of them worship idols, like the polytheists of Makkah, and others worship the sun, the moon, and other natural forces.

The Prophet’s treatment of non-Muslims

There are numerous narrations and traditions that highlight how well the Prophet (PBUH) treated non-Muslims.

Helping the weak irrespective of religion

The Prophet urged Muslims to help weak and poor people irrespective of their religion. He said: ‘‘You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you.’’ (Al-Bukhārī, 1987)

A society that does not support its weak and disadvantaged members is not an Islamic society. Any community that aspires to be successful and victorious must strive to support the weak, as according to Prophet Muhammad (peace and blessings be upon him), one of the reasons for victory is to give the weak their rights.

Peaceful coexistence and good behaviour

The Qur’an explicitly commands Muslims to demonstrate kindness, justice, and fairness towards non-Muslims who do not engage in hostility or aggression against them. Peaceful relations with people of other faiths are therefore not only permitted but are grounded in

principles of ethical and equitable treatment. Allah Almighty states: *‘‘Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.’’* (Qur’an 60:8). This verse establishes that religious difference, in itself, does not constitute a justification for hostility or injustice. Rather, Muslims are encouraged to maintain peaceful and respectful relations with those who coexist with them without aggression, while upholding the principles of kindness (*birr*) and justice (*qist*).

Al-Tabari commented on this verse, saying: ‘‘It means Allah does not forbid you from being kind, maintaining ties, and dealing justly with people of other faith who did not fight you for religion. Indeed, Allah loves those who are just and fair to people and give them their rights. They treat well those who treat them well and are kind to those who show kindness to them.’’ (al-Ṭabarī: n.d.)

Kindness is the highest form of good treatment. Allah has commanded to be kind in dealing with parents, relatives, and all the people. The Messenger of Allah (PBUH) explained the meaning of kindness by saying: ‘‘Kindness is good character.’’ (Ṣaḥīḥ Muslim, 1955)

Al-Qarāfī explains the meaning of being kind and just while dealing with non-Muslims: ‘‘Be kind to their weak, fulfil the needs of their poor, feed their hungry, clothe their naked, speak to them gently out of kindness and mercy, not out of fear and humiliation, tolerate their harm in the neighborhood despite having the ability to remove it, out of kindness from us to them, not out of fear and respect, pray for their guidance and that they be made among the fortunate ones, advise them in all their affairs be it related to religion or worldly life, protect them in their absence if someone tries to harm them, protect their wealth, their children, their honor, and all their rights and interests, and help them to defend themselves against injustice, and deliver them all their rights.’’ (Al-Qarāfī:1998)

Islam’s emphasis on kind treatment of non-Muslims reflects in numerous Islamic legislations that foster the sentiments of compassion and humanity.

Islam emphasizes the importance of maintaining kinship ties and treating non-Muslim relatives with kindness and respect, despite differences in religious belief. This principle is particularly evident in the Qur’anic guidance concerning relationships between Muslim children and their non-Muslim parents. Even when parents attempt to persuade their child to associate partners with Allah or abandon monotheistic belief, the child is not permitted to obey them in matters that contradict Islamic faith. Nevertheless, the obligation to maintain respectful and courteous relations with them remains. Allah Almighty states: *‘‘But if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this world courteously.’’* (Qur’an 31:15).

This verse demonstrates that Islam distinguishes between disagreement in matters of faith and the ethical obligations arising from family relationships. While Muslims are required to remain firm in their religious convictions, they are simultaneously instructed to uphold kindness, respect, and good companionship towards their non-Muslim parents. Thus, differences in religion do not, in themselves, justify severing family ties or abandoning the principles of filial respect and compassionate conduct.

It was narrated from Asmā', she said: "My mother came to me seeking some act of kindness from me during the treaty of the Quraish (at Hudaibiyyah). While she hated Islam and she was a polytheist. I asked, O Messenger of Allah! my mother has come to me while she hates Islam and she is a disbeliever. May I do an act of kindness to her? He replied, "Yes, do an act of kindness to her." (Al-Bukhārī, 1987 & Abū Dāwūd, 2009)

Al-Khaṭṭābī commented on this narration, saying: "It suggests that a non-Muslim relative is entitled to financial support and similar assistance just as a Muslim relative is. It can also be inferred from this hadith that it is obligatory to provide for a non-Muslim father and mother, even if the child is a Muslim." (ibn Ḥajar al-ʿAsqalānī: n.d.)

Muhammad ibn Hasan writes: "Financial support of non-Muslim parents is obligatory on Muslim child, based on the verse "keep their company in this world with kindness" [Qur'an, 31:15]. It is not a kind companionship to enjoy Allah's blessings while his parents starve. Grandparents from both the father's and mother's side hold the same position as the parents in this regard, as their right is based on their status as ancestors, just like the parents." (Al-Sarakhsī: n.d.)

In another example of maintaining kinship ties with non-Muslim relatives, Abdullah bin Marwan says I asked Mujahid: I have a polytheist relative, and he owes me a debt. Should I waive it? He said: "Yes, and maintain kinship ties." (Abū 'Ubayd: n.d.)

The teachings of kindness and kinship ties extend to distant relations that go back hundreds of years. The Prophet (peace and blessings be upon him) advised his companions to treat the people of Egypt well, due to the kinship ties that go back to Prophet Ibrahim (peace and blessings be upon him). He said: "You will soon conquer Egypt... So when you conquer it, be good to its inhabitants, for they have a covenant and kinship ties." (Ṣaḥīḥ Muslim, 1955)

Al-Nawawī commented: "As for the covenant, it refers to protection and right, and here it means 'covenant of protection'. As for kinship, it is due to Hajar, the mother of Isma'il, being one of them." (Al-Nawawī: 1392H)

Visiting the sick is another form of kindness and maintaining family ties. The Prophet (peace and blessings be upon him) visited his uncle Abu Talib when he was sick, and he also visited a Jewish neighbor when he was sick and sat near his head. (Al-Shuḥūd: n.d.)

One more form of kindness that wins hearts and removes hostility is giving gifts. The Prophet (peace be upon him) gave gifts to his opponents. One such instance is narrated by Ibn Zanjawayh, who reported that the Messenger of Allah (PBUH) sent a gift of Ajwa dates to Abu Sufyan while he was in Mecca, and he wrote to him asking for a gift of leather in return. Abu Sufyan then sent him the leather as gift. (Ibn Zanjawayh: 1406H)

In Khaybar, the Prophet (PBUH) accepted the gift of Zainab bint al-Harith, a Jewish woman. However, it was a gift of treachery, not goodwill. She gave him a roasted sheep that had been poisoned.

In another instance, a Jewish man invited the Prophet (PBUH) to barley bread and rancid fat, and he accepted the invitation. Similarly, the Prophet (PBUH) accepted gifts from non-Muslim kings, including from Al-Muqawqis, from Ukaydar, the king of Aylah, and from Kisra.

Ibn Qudamah said: “It is permissible to accept gifts from Harbi infidels, because the Prophet (PBUH) accepted gift from Muqawqis, the king of Egypt.” (ibn Qudāmah: 1417H)

In a similar instance, the Prophet (PBUH) gifted an expensive garment to ‘Umar who gave it to his brother in Makkah, who was a polytheist at that time.

Al-Nawawi commented: “It proves the permissibility of maintaining ties with non-Muslim relatives, treating them kindly, and giving them gifts.” (Al-Nawawī: 1392H)

In a tradition recorded by al-Bukhari in ‘Al-Adab al-Mufrad’, Mujahid narrates: “I was with ‘Abdullah ibn ‘Amr while his slave was skinning a sheep. He said, ‘Boy! When you finish, start with the Jewish neighbour.’ A man there exclaimed, ‘Jewish? May Allah correct you!’

He replied, ‘I heard the Messenger of Allah, may Allah bless him and grant him peace, recommend that we treat our neighbours well until we feared (or we thought) that he would order us to make them our heirs.’” (Al-Bukhārī, 1379)

Moreover, when Muslim scholars talk about the rights of guests, they see them as compulsory for every guest regardless of their religion. Abu Ya’la said: “Hospitality is obligatory on Muslims for both Muslim and non-Muslim guests, based on the generality of the hadith. Ahmad ibn Hanbal made it clear when he was asked if a man hosted two guests from among the non-Muslims. He replied: The Prophet (PBUH) said: “A night’s hospitality is an obligatory right on every Muslim.” This indicates that the command to be hospitable to guests extends to both Muslims and non-Muslims.” (al-Māwardī: n.d.)

One of the rights of guest is to be treated with honour and respect. When Adi bin Hatim came to the Prophet (PBUH), he treated him with respect. Adi narrates: “I went to the Prophet (PBUH) while he was sitting in the Masjid, the people said: ‘This is ‘Adi bin Hatim.’ And I came without having a treaty nor a writ. When I was brought to him, he took my hand... he brought me to his house. A slave girl brought him a cushion to sit on, and I sat in front of him.” (al-Tirmidhī, 1996)

The greatest form of Prophet Muhammad’s (PBUH) kindness was that he prayed for non-Muslims. For example, he prayed for Daws tribe when Tufail ibn ‘Amr al-Dawsi came to him along with some other men of his tribe and said: “O Allah's Messenger! The people of the tribe of Daws disobeyed and refused to follow you; so invoke Allah against them.” The people said, “The tribe of Daws is ruined.” The Prophet (PBUH) said, “O Allah! Give guidance to the people of Daws, and direct them to me.” (Al-Bukhārī, 1987)

At another occasion, the Prophet was requested to curse the idolators, upon which he said: “I have not been sent as the invoker of curse, but I have been sent as mercy.” (Ṣaḥīḥ Muslim, 1955)

Being just to non-Muslims and preventing injustice from them

Justice is one of the high moral values that Islam seeks to protect and promote. Doing justice is easy when one is dealing with people of his family, race, nation, or religion. But the true quality of justice is manifested when it comes to people of different race, nation, or religion. This manifestation of justice is what concerns us in our discussion on the concept of justice with non- Muslims in the Islamic teachings.

The Qur'an commanded Muslims to be just, with a special emphasis on being fair with their opponents, as people tend to be unfair to their opponents due to enmity and hatred. Allah said: *"O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do."* [Qur'an, 5:8].

Al-Qurtubi said commenting on this verse: "This verse indicates that the disbelief of a disbeliever does not prevent justice from being applied to them, and that one must limit themselves to what they deserve in terms of fighting and enslavement. It also suggests that mutilation (of bodies) is not permissible, even if they have killed our women and children and caused us grief by doing so. We are not permitted to kill them in a similar manner with the intent of inflicting grief and sorrow upon them." (Al-Qurtubī:1964)

Similarly, Al-Baydawi commented: "Do not let the intensity of your hatred for the polytheists drive you to do injustice to them, causing you to commit what is impermissible, such as mutilation, slander, killing women and children, or breaking treaties, out of a desire to satisfy what is in your hearts. [Be just: that is nearer to piety] means that justice is closer to piety." (al-Ru'aynī, 1432)

Allah Almighty emphasizes that He loves those who uphold justice and fairness in their dealings with non-Muslims who neither engage in hostilities against Muslims nor expel them from their homes. He states: *"Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair."* (Qur'an 60:8). This verse establishes justice and fairness as fundamental principles governing relations with peaceful non-Muslims. It further demonstrates that just and equitable conduct is not merely a social or moral obligation; rather, it is an act that earns the love and pleasure of Allah Almighty. Thus, treating others with justice and fairness, regardless of differences in religious belief, represents an important manifestation of Islamic ethical conduct.

In addition, the Prophet (PBUH) warned against oppressing *dhimmi*s (the non-Muslim subjects of Islamic state) or violating their rights. In fact, he declared himself to be an adversary to those who wrong them. He said: "If anyone wrongs a man with whom a covenant has been made, or curtails any right of his, or imposes on him more than he can bear, or takes anything from him without his ready agreement, I shall be his adversary on the day of resurrection." (Abī Dāwūd, 1392H)

The Prophet (PBUH) proclaimed that oppressing a non-Muslim causes Allah's anger, as He accepts the plea and supplication of the oppressed against their Muslim oppressor. He said: "Beware of the supplication of the oppressed—even if he is a disbeliever—for there is no veil between it and Allah." (Musnad Ahmad, 2001)

To further emphasize this, the Messenger (PBUH) instructed Muslims not to oppress or tyrannize the vulnerable among non-Muslims. He said: "Probably you will fight with a people, you will dominate them, and they will save themselves and their children by their property. You will then conclude peace with them. Then do not take anything from them more than that, for it is not proper for you." (Abī Dāwūd, 1392H)

A person asked Abdullah ibn Abbas: "We pass by the people under protection (*dhimmi*s) and take some of their barley or other things, is that permissible? Ibn Abbas replied: "It is not

permissible for you to take anything from your protected people except what you have agreed upon with them.” (Abū ‘Ubayd: n.d.)

When the Prophet (PBUH) wrote the treaty of peace for the people of Najran, he stated in it: “None of their rights, authority, or anything that they used to have shall be changed, as long as they remain faithful and fulfill their obligations without being burdened with injustice or being cruel.” (Ibn Sa’d, 1990)

The most heinous form of injustice is to kill an innocent person. This is why killing a non-Muslim carries the harshest and most serious warning. The Prophet (PBUH) said: “Whoever killed a Mu’ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years” (Al-Bukhārī, 1987)

According to Ibn Hajar, this applies to anyone who has a covenant with the Muslims, whether through a contract of *jizya*, a truce from the ruler, or a guarantee of safety from a Muslim. (ibn Hajar al-‘Asqalānī: n.d.)

Interestingly, the Khawarij, who freely shed the blood of Muslims and considered it permissible, refrained from killing *dhimmis* lest they break their covenant. (Ibid)

In another hadith, the Prophet (PBUH) clearly said: “Whoever gives protection to another person regarding his life, then kills him, I have nothing to do the killer, even if the person killed was a disbeliever.” (Al-Bayhaqī: n.d.)

Ibn Qayyim also explicitly mentioned: “Killing a Musta’mīn (a non-Muslim foreigner temporarily residing in Muslim lands) is forbidden, his life is protected, and hand will be chopped for stealing his property.” (Ibn Qayyim: n.d.)

In Islamic law, the life and property of a *dhimmi* hold the same value as those of a Muslim. Al-Qurtubi said: “The blood of a *dhimmi* is protected forever similar to a Muslim, as they both are citizens of the Islamic state. This claim is supported by the fact that a Muslim’s hand is chopped for stealing a *dhimmi*’s property, which proves that the *dhimmi*’s property holds the same status as that of the Muslim’s. It also proves the sanctity of the life of both, as the sanctity of property depends on the sanctity of its owner.”

Accordingly, a group of scholars opine that a Muslim will be killed for taking life of an innocent non-Muslim. Ibrahim al-Nakha’i narrated that a Muslim man killed a *dhimmi* from Hirah during the caliphate of ‘Umar, so ‘Umar executed him in retribution. (Abd al-Razzāq, 1983)

A similar incident has been recorded by Al-Shafi’i in his Musnad. A Muslim man was arrested during the caliphate of ‘Ali for killing a *dhimmi*, and ‘Ali ruled for retribution (*qisas*). But the victim’s brother came and chose blood money (*diyah*) in exchange for execution. ‘Ali asked him if he was threatened or pressurized, which he denied saying that he is opting for blood money out of his free will, and that executing the killer will not bring his brother back. So, ‘Ali released the killer and said: “You know better. Whoever is under our protection his blood is like our blood and his blood money is like our blood money.” (Al-Bayhaqī: n.d.)

Similarly, ‘Umar ibn ‘Abdul ‘Aziz wrote to some of his governors about a Muslim who had killed a dhimmi and ordered that the killer be surrendered to the victim’s family so that they could either execute or forgive him. The governor did that and the killer was executed. (Abd al- Razzāq, 1983)

Although Muslim jurists have differed on the issue of killing a Muslim in retribution for a dhimmi, they had no difference of opinions about the severity of the crime heinousness of the act. Just as they had no two opinions regarding the Similarly, there is no disagreement among them regarding the obligation of justice towards the people of other religions, as well as the obligation to refrain from harming or oppressing them.

The Prophet (PBUH) made it clear that: “Allah has not permitted you to enter the houses of the people of the Book without permission, or beat their women, or eat their fruits when they give you that which is imposed on them.” (Abī Dāwūd, 1892H)

Accordingly, the renowned Hanafī jurist, Ibn ‘Abidin opines that it is obligatory to refrain from harming the dhimmis, and it is forbidden to backbite them, just like Muslims. (Al-Ḥaṣkafī, 2002) Ibn ‘Abiding gives the reason as: “It is because by virtue of the covenant of protection, he gets entitled to all the rights that we have, so when backbiting a Muslim is prohibited, backbiting a dhimmi will be prohibited too. Rather, they say that oppressing a dhimmi is far more severe.” (Ibid)

In the Islamic history, there are abundant examples of Muslims being just to dhimmis. Dhimmis were given justice even in disputes them and the caliphs or rulers. One such example is the dispute between Caliph ‘Ali and a Jewish man over Ali’s lost armor, which he later found in the possession of the Jew. They took the case to Qadi Shurayh, who ruled in favor of the Jewish man due to the lack of sufficient evidence from Ali. Witnessing this act of justice, the Jewish man accepted Islam. (al-Aṣḥānī, 1974)

Another example is the story of a Coptic man and ‘Amr bin al-‘As, the ruler of Egypt, and his son. ‘Umar bin al-Khattab, the Caliph at that time, ruled in favor of the Coptic man and gave him justice. Afterward, Umar famously said to Amr ibn al-As, "Since when have you enslaved people when their mothers bore them free?" (Ibn al-Jawzī, 1924)

When ‘Umar ibn ‘Abd al-‘Aziz was appointed as the Caliph, he ordered a person to announce: 'Whoever has a grievance, let them present it.' A dhimmi came forward complaining about al-Abbas ibn al-Walid ibn Abd al-Malik, regarding a property that al-Walid had granted to his grandson, al-Abbas. The caliph ruled in favor of the dhimmi and returned the property to him. (Ibn al-Jawzī, 2000)

At many occasions, Muslims refrained from taking revenge from their opponents. Instead, they forgave and let it go. As occurred during the Caliphate of Mu'awiya ibn Abi Sufyan when the people of Baalbek broke their treaty with the Muslims, while some Roman hostages were in the possession of Muslims. Muslims did not kill the hostages, rather they released them and said: “Fulfilling a promise despite betrayal is better than doing betrayal for betrayal.” Hisham says: “The jurists, like Auza’i and others, hold the same view”. (Abū ‘Ubayd: n.d.) (Al-Balādhurī: 1988)

There is no denying that in our long history, some instances of injustice are found which occurred to both Muslims and non-Muslims. However, Muslims scholars always denounced these wrongdoings and deemed them an oppression and a violation of Islamic principles. For example, Hisham bin Hakim bin Hizam once passed by some Nabateans in Syria who had been made to stand in the sun. He asked about them and was told that they were being held for Jizyah. Upon knowing this Hisham said: “I bear witness that I heard the Messenger of Allah (PBUH) say:

‘Indeed, Allah torments those who torment people in this world.’” Then, Hisham went to the governor, Umair bin Sa’ad and informed him of the situation, so Umair ordered their release.

In a similar example, when Caliph Walid ibn Yazid expelled the Christian of Cyprus fearing from them, the Muslims were horrified and considered it an injustice. Ismail ibn Ayash writes: “The Muslims were appalled by this and the scholars deemed it a serious matter. When Yazid ibn Al-Walid took over, he allowed them to return to Cyprus, and the Muslims regarded this action as commendable and saw it as justice.” (Al-Balādhurī: 1988)

Similarly, ‘Umar ibn ‘Abd al-‘Aziz removed the additional one thousand dinars that Abdul Malik had imposed on the people of Cyprus compared to what was in effect during the time of Muawiya. Then, Hisham ibn Abdul Malik reimposed it on them. But later, when Abu Ja’far al-Mansur became the Caliph, he removed it and said: “We are more deserving of being fair to them, and we do not take pride in their injustice.” (Ibid)

Likewise, Imam Al-Awza’i, the jurist of Syria, acted when Salih ibn Ali ibn Abdullah ibn Abbas expelled the dhimmis from Mount Lebanon. Al-Awza’i wrote to him: “How can all the people be held accountable for the sins of some, such that they are expelled from their homes and properties? And Allah’s decree: “No bearer of burdens shall bear the burden of another” [Quran 53:38], is the most deserving to be followed and adhered to, and the most deserving of the commandments to be preserved and observed is the commandment of the Messenger of Allah (PBUH), for he said: “Whoever oppresses a dhimmi or burdens him beyond his capacity, then I am his opponent.” They are not slaves, so you cannot transfer them from one land to another; but they are free people under protection.” (Abū ‘Ubayd: n.d.)

The Muslim scholars and caliphs always advised each other about the rights of the dhimmis. They were always concerned that the protection given by Allah and His Prophet to the non-Muslims may be violated under their watch. For this reason, they were keen to know about their conditions and to learn if they were facing any problems. One example is that when a delegation of dhimmis came to Caliph ‘Umar, he asked them: “Perhaps the Muslims act unjustly towards the dhimmis or engage in actions that could lead to violation of your rights?” They replied: “We know nothing except fulfilment of promise and good governance.” (al-Ṭabarī: n.d.)

In another similar instance, ‘Umar wrote to his governor, Abu ‘Ubaidah, advising him about the dhimmis: “Prevent Muslims from oppressing or harming them, and from consuming their property unrightfully. Fulfill the conditions that were agreed upon in everything you have granted them.” (Al-Balādhurī: 1988)

Even when death approached the Caliph ‘Umar, he did not forget to advise the Muslims to look after their non-Muslim countrymen. He said: “I advise the caliph after me to be good to the dhimmis, to fulfill the promises made to them, to defend them, and not to burden them beyond

their capacity.” Also, he wrote to the governor of Egypt: “Be informed, O ‘Amr, that Allah watches you and whatever you do... You have the People of covenant and dhimmah with you about whom the Messenger of Allah (PBUH) willed, specially concerning the Copts, he said: “Treat the Copts well, for they have a covenant and a kinship tie,” referring to the fact that the mother of Ismail was one of them. The Messenger also said: “Whoever wrongs a person of a covenant or burdens him beyond his capacity, I will be his opponent on the Day of Judgment.” Avoid, O ‘Amr, making the Messenger of Allah your opponent, as whoever becomes his opponent, he becomes his adversary.” (al-Hindī: n.d.)

Historians have attested to the greatness of Islamic civilization in this regard. The Christians of Homs acknowledged the fairness of Muslim rulers when they wrote to Abu Ubaidah ibn al-Jarrah: “Your governance and justice are more beloved to us than the injustice and oppression we were in before you. We will definitely fight the army of Heraclius to defend the city alongside your commander.” After this, they closed the gates of the city for Romans who were also Christians. (Al-Balādhurī: 1988)

The German orientalist, Sigrīd Hunke, cited an important testimony of justice and fairness of Muslim rulers in her fascinating book ‘Allahs Sonne über dem Abendland’ (Allah’s sun shines on the West). She states: In the ninth century, the Patriarch of Jerusalem wrote to his brother, the Patriarch of Constantinople, about the Arabs: “They are distinguished by their justice, they never treat us unjustly, and they do not use any violence against us.” (Sigrīd Hunke: 1965)

Social Solidarity

One of the most important forms of security that Islam gives to non-Muslims residing in a Muslim society is their inclusion in the framework of the Islamic solidarity system.

Allah Almighty sent his Messenger, Prophet Muhammad (PBUH), as a mercy to the whole world. Allah says: “*And We have not sent you [O Muhammad] except as a mercy to the worlds*” [Qur’an, 21: 107]. Islam also ordered its followers to be merciful and compassionate in their interaction with all, either Muslims, non-Muslims, or even with animals. The Prophet (PBUH) said: “Allah will not be merciful to those who are not merciful to mankind.” (Al-Bukhārī, 1987) The word ‘mankind’ makes this inclusive of everyone, irrespective of race or religion.

Moreover, Islam encourages Muslims to demonstrate kindness, compassion, and benevolence in their dealings with people of other faiths who do not engage in hostility or aggression towards Islam and Muslims. Such conduct reflects the broader Islamic principle of promoting goodness and maintaining harmonious relations with others. Allah Almighty states: “*And do good, for Allah certainly loves the good-doers.*”* (Qur’an 2:195). This verse highlights the virtue of benevolence as a fundamental Islamic value and demonstrates that acts of kindness towards others are among the deeds that earn the love and pleasure of Allah Almighty.

Furthermore, Islam made it mandatory on Muslims to pay Zakat to the deserving and the needy and allowed it be paid to non-Muslims. Allah says: “*Alms are only for the poor and the needy*” [Qur’an, 9:60]. Al-Qurtubī commented on this: “The unrestricted term ‘the poor’ does not necessarily mean it is exclusive to Muslims and not to the people of dhimmah... Ikrimah said: The poor refers to the poor among Muslims, and the needy refers to the poor among the People of the Book.” (Al-Qurtubī:1964)

Al-Sarakhsi writes: “Our understanding is that the objective is to fulfill the need of the needy through an act that is rewarding for the doer, and this objective is met by giving to dhimmis, as giving charity to them is a rewarding act and the proof is that it is not prohibited for us to give voluntary charities to dhimmis who do not fight with us, as Allah says: *“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes.”* [Qur’an, 60:8]. (Al-Sarakhsī: n.d.)⁶⁴

The Holy Qur’an not only permits but also encourages Muslims to extend charitable assistance to non-Muslims. This principle is illustrated by the circumstances surrounding the revelation of Qur’an 2:272. Abū ‘Ubayd narrated that some Muslims had relatives among Banū Qurayzah and Banū al-Nadīr and were initially reluctant to provide them with charity, hoping that such assistance would lead them to embrace Islam. Thereafter, the following verse was revealed: **“You are not responsible for people’s guidance ‘O Prophet’—it is Allah Who guides whoever He wills. Whatever you ‘believers’ spend in charity, it is for your own good.”** (Qur’an 2:272; Abū ‘Ubayd, n.d.). This verse indicates that charitable acts should not be restricted by differences in religious affiliation, particularly when the intention is to provide assistance and fulfil humanitarian needs.

The practice of the Prophet Muhammad (peace be upon him) further demonstrates this principle. Sa‘īd ibn al-Musayyib narrated: **“The Messenger of Allah (peace be upon him) gave charity to a Jewish household, and it continued to be given to them.”** (Ibid.). This Prophetic practice demonstrates that charitable support could be extended to non-Muslim communities and that religious difference did not prevent Muslims from providing material assistance to those in need.

On the basis of such Qur’anic and Prophetic evidence, Muslim jurists permitted charitable assistance to non-Muslim subjects, including *dhimmīs*. This broader principle is also supported by the Qur’an’s reference to providing food to those in vulnerable circumstances, including captives. Abū Razīn relates that he was in the company of Sufyān ibn Salamah when some polytheist prisoners passed by. Sufyān instructed him to give them charity and recited the verse: **“And they give food—despite their desire for it—to the poor, the orphan, and the captive.”** (Qur’an 76:8). These evidences collectively demonstrate that Islam recognizes charitable giving as an expression of compassion and social responsibility that may extend beyond the boundaries of religious affiliation.

Abu ‘Aziz bin ‘Umayr reported: “I was among the prisoners of Badr, and the Messenger of Allah instructed: “Act kindly towards the prisoners”. I was with a group of the Ansar, and whenever they ate their meal, whether lunch or dinner, they would eat dates and give me bread, following the instruction of the Messenger of Allah.” (Al-Ṭabarānī: n.d.)

Likewise, Muslim Jurists allowed endowment of *waqf* for dhimmis and considered it a form of kindness commanded by Allah. Muhammad ibn al-Hasan al-Shaybani said: “It is valid to create an endowment for dhimmis as they possess legitimate ownership and giving them charity is permitted... When giving them charity is permissible, then creating endowments for them is also permissible, just as they are for Muslims. It is narrated that Safiyyah, the wife of the Prophet (peace be upon him), made an endowment for her Jewish brother. And because an endowment can be made for a non-Muslim, it is permissible for a Muslim to make an endowment for them just as it is for another Muslim. Moreover, if one makes an endowment

for those who visit their churches or synagogues, whether travelers or passersby from among the dhimmis or others, it is valid.” (ibn Qudāmah: 1417H)

This principle of extending charitable assistance to non-Muslims, as discussed above, forms part of the broader framework of kindness, compassion, and justice that the Qur’an encourages in dealing with peaceful non-Muslims who neither harm Muslims nor engage in hostility against them. Allah Almighty states: **“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.”** (Qur’an 60:8). This verse establishes that peaceful relations with non-Muslims should be governed by kindness and justice, demonstrating that differences in religious belief do not, in themselves, prevent Muslims from extending charitable assistance and treating others with fairness and compassion.

Al-Qarāfī explains the meaning of being kind and just while dealing with non-Muslims: “Be kind to their weak, fulfil the needs of their poor, feed their hungry, clothe their naked, speak to them gently out of kindness and mercy, not out of fear and humiliation... protect them in their absence if someone tries to harm them, protect their wealth, their children, their honor, and all their rights and interests, and help them to defend themselves against injustice, and deliver them all their rights.” (Al-Qarāfī:1998)

A similar explanation was given by the Maliki jurist, Al-Kharashī: “Preventing harm and removing injury from Muslims, or those who are considered to be like Muslims in the eyes of the law, that is, dhimmīs, are collective obligations, such as feeding the hungry and clothing the naked, when charity or the public treasury are not sufficient for that.” (Al-Kharashī: n.d.)

After Prophet Muhammad (PBUH), his companions treated non-Muslims in the same way. In one instance, Khalid bin Al-Walid wrote to the Christians of Al-Hirah: “I have ordered that any old man who is too weak to work, or is afflicted with an affliction, or was rich and became poor and the people of his religion began to give him charity, his tax to be waived, and he and his family are to be supported from the treasury of the Muslims.” (Abū Yūsuf: 1984)

Another example of compassion shown to non-Muslims by the Islamic state is the story of ‘Umar ibn al-Khaṭṭāb, that upon seeing an old Jewish man begging, he said: “We have not been fair to you, we have eaten up your youth and abandoned you in your old age.” Then, he wrote to his officials not to take Jizyah from the elderly. Then, ‘Umar mentioned Allah’s words in the Holy Qur’an: *“Alms are only for the poor and the needy”*, and said: “The poor refers to Muslims and this man is from the needy among the people of the book.” And he abolished the Jizyah from him and other poor people like him. (Ibid)

‘Umar also ordered his officials that: “Whoever finds it hard to pay the Jizyah, reduce it for him, and whoever is incapable to pay, help him.” In Jabiyah, he passed by some *dhimmīs* who were suffering from leprosy, so he ordered that they be given from the Muslims’ alms, and that they be provided with food from the public treasury. (Al-Balādhurī: 1988)

Islam’s unparalleled approach of caring for its non-Muslim citizen was attested by the orientalist Bartold in his book ‘Cultural History of the Muslims’, in which he wrote: “Christians were in a better condition under the Muslim rule, as the Muslims followed the principles of care and leniency in their religious and economic dealings with the dhimmis.” (Taufiq Sulṭān: n.d.)

Conclusion

In conclusion, it becomes clear that this topic is indeed very vast, consisting of several dimensions. What we have written serve as merely a glimpse into the vast subject, aiming to highlight Islam's profound call to uphold human dignity. It also underscores the possibility of creating more inclusive and humane interactions between people – interactions that reject violence, extremism, selfishness, and the oppression of one person by another. This topic demands that we put more efforts to unite all of humanity, so that the entire humanity becomes like a family where each one cares for and looks after the other. We must be enjoiners of good and forbidders of evil. We must strive to promote love, friendliness, selflessness, righteousness and piety.

The outcome of this research can be summarized in the following points:

- Islam the final religion of Allah which was brought to us by His final prophet, Muhammad (peace and blessings of Allah be upon him), who was a mercy for the whole world. Allah chose Islam as the only religion acceptable to Him.
- Islam preached the right of every human being to follow any religion he wants without being forced to leave his religion. Islam also guaranteed every individual the right to worship and protection of his places of worship.
- The People of Covenant, the People of Dhimmah, the People under Protection, and Dhimmis are some of the terminologies used by Muslim scholars to refer to non-Muslims who reside in the Islamic state. All of these terminologies convey the protection and security provided to them by Islam.
- Islam acknowledges the existence of different religions as it understands that differences among human beings are inevitable since man has been given the power to discern and act on his free will.
- Forcing people to accept Islam is totally wrong. Muslims never did that throughout their history, due to the definitive religious texts that prohibit it. Historians from the West and other parts of the world have attested to this fact.
- Muslim scholars and Muslim rulers have always been careful with respect to the rights of dhimmis, out of fear of the Prophet's warning against those who wrong or oppress them.
- Allah loves Muslims who are just and fair to dhimmis and treat them with kindness – the ones who maintain ties with them, give them gifts, visit them when they are sick, are hospitable to them, and are respectful in all their interactions.
- Wherever Muslims went as conquerors, the people there witnessed the greatness of Islam and the tolerance of their religion. Therefore, they welcomed Muslims and helped them in safeguarding the lands and repelling the enemies.
- Islam, through its teachings, included the dhimmis in its framework of social solidarity. This transformed them from mere payers of the jizya into individuals supported and protected by the Muslim community.
- The jizya was a system known to ancient nations and was also prescribed in the sacred scriptures of Jews and Christians. However, Islam improved this system by introducing unique guarantees in exchange for a small sum of coins, which the conquered could easily pay.

Acknowledgements:	The authors would like to express their sincere gratitude to University Sultan Zainal Abidin for providing the necessary resources and support throughout the course of this research. Special appreciation is extended to colleagues and peers who contributed valuable insights and constructive feedback, which greatly enhanced the quality of this paper.
Funding Statement:	No Funding.
Conflict of Interest Statement:	The authors declare that there is no conflict of interest regarding the publication of this paper. All authors have contributed to this work and approved the final version of the manuscript for submission to the Journal of Islamic, Social, Economics and Development (JISED)
Ethics Statement:	This study did not involve any human participants, animals, or sensitive data requiring ethical approval. The authors confirm that the research was conducted in accordance with accepted academic integrity and ethical publishing standards.
Author Contribution Statement:	All authors contributed significantly to the development of this manuscript. [Author A] was responsible for the conceptualization, methodology, and overall supervision of the study. [Author B] handled data collection, analysis, and interpretation of results. [Author C] contributed to the literature review, drafting, and critical revision of the manuscript. All authors read and approved the final version of the manuscript prior to submission.

References

- Ibn ‘Abd al-Barr, Yūsuf ibn ‘Abdullāh ibn Muḥammad. (1378H). Al-Tamhīd. Morocco: Wazārat ‘Umūm al-‘Awqāf wa al-Shu’ūn al-Islāmiyyah.
- Al-‘Asqalānī, Aḥmad ibn Muḥammad ibn Ḥajar. (n.d.). Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī. Madinah: Al-Maktabah al-Salafiyyah.
- Al-Balādhurī, Aḥmad bin Yaḥyā. (1988). Futūḥ al-Buldān. Beirut: Dār wa Maktabah al-Hilāl.
- Al-Kharashī, Muḥammad ibn ‘Abd Allāh al-Mālikī. (n.d.). Sharḥ Mukhtaṣar al-Kalīl. Beirut: Dār al-Fikr.
- Al-Māwardī, ‘Alī ibn Muḥammad. (n.d.). Al-Aḥkām al-Sultāniyyah. Cairo: Dār al-Ḥadīth.
- Al-Nawawī, Yaḥyā ibn Sharaf. (1392H). Al-Minhāj Sharḥ Ṣaḥīḥ Muslim bin al-Ḥajjāj. Beirut: Dār Iḥyā al-Turāth al-‘Arabī.
- Al-Qarāfī, Abul ‘Abbās Aḥmad ibn Idrīs al-Ṣanhājī. (1998). Al-Furūq. Beirut: Dār al-Kutub al-‘Ilmiyyah.
- Al-Qurtubī, Muḥammad ibn Aḥmad ibn Abī Bakr. (1964). Al-Jāmi‘ Li Aḥkām al-Qur’ān (Tafsīr al-Qurtubī). Aḥmad al-Bardūnī & Ibrāhīm Aṭfīsh (ed.). Cairo: Dār al-Kutub al-Miṣriyyah.
- Ibn Qudāmah, Muwaffaq al-Dīn. (1417H). Al-Mughnī. Beirut: Dār ‘Ālam al-Kutub. Al-Ru‘aynī, Al-Ḥaṭṭāb. (1423H). Mawāhib al-Jalīl. Beirut: Dār ‘Ālam al-Kutub.
- Al-Sarakhsī, Muḥammad ibn Aḥmad. (n.d.). Al-Mabsūṭ. Egypt: Maṭba‘ al-Sa‘ādah. Al-Shuḥūd, Alī bin Nā’if. (n.d.). Al-Ḥaḍārat al-Islāmiyyah bayna Aṣālat al-Māḍī wa Āmāl al-Mustaqbil. Beirut: Al-Mu’ssasat al-‘Arabiyyah al-Ḥadīthah.
- Al-Ṭabarī, Aḥmad ibn Jarīr. (n.d.). Jāmi‘ al-Bayān ‘an Ta’wīl Āyi al-Qur’ān. Makkah: Dār al-Tarbiyah wa al-Turāth.
- Abū ‘Ubayd Qāsim bin Sallām. (n.d.). Kitāb al-Amwāl. Beirut: Dār al-Fikr. Abū Yūsuf, Ya‘qūb ibn Ibrāhīm. (1984). Al-Kharāj. Tunis: Dār Abū Salāmah.
- Ibn Zanjawayh, Kitāb al-Amwāl. (1406H). Riyadh: Markaz al-Malik Fayṣal li al-Buḥūth wa al-Dirāsāt.
- Al-Zayla‘ī, Abd Allāh ibn Yūsuf. (n.d.). Naṣb al-Rāyah li-Aḥādīth al-Hidāyah. Jeddah: Mu’ssasah al-Rayyān.