

Peaceful Coexistence in Contemporary Islamic Societies: An Objective Study in Light of the Qur'an and Sunnah

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SUMMARY

Contemporary Islamic societies are societies with multiple religions, races, ideas and sects. It is very difficult to unite them all on one religion or sect, or even to bring them closer together, but coexistence is possible among them in light of mutual rights and duties within one nation. This research aims to correct misconceptions about the relationship between Muslims and others, and to present a practical model of coexistence through looks at the Noble Sunnah and the biography of the Prophet, may God bless him and grant him peace. The problem of this research lies in the misconceptions about the relationship between Muslims and others, internally and externally, and the importance of this research is highlighted in correcting these concepts about the relationship between Muslims and others internally and externally, and highlighting the meaning of peaceful coexistence between Muslims and others through looking at the Noble Sunnah. The practical application of the Noble Sunnah, represented by his fragrant biography, and in this research I relied on the inductive approach in tracing the texts of the Sunnah and the events of the biography in which the manifestations of peaceful coexistence, its foundations and controls are manifested, then the analytical approach in analyzing and discussing research issues, then the deductive-deductive approach to know the correct approach to the relationship of Muslims with others, and among the most important results that I reached through this research is that the origin of human relations is that they are based on acquaintance, not denial And on cooperation, not conflict, and on peace, not war, and that Islam accepts others and cooperates with them within the framework of common denominators and the general interests of society, and that the Islamic state that the Prophet, may God bless him and grant him peace, established in Medina was based on peaceful coexistence and cooperation between all sects of society.

Keywords: peaceful coexistence – minorities – Sunnis- Contemporary

INTRODUCTION

The concept of peaceful coexistence

Coexistence linguistically:

from the verb (to live), to live, to live, and to live; And (living) is the combination of the causes of living. And (coexist): they lived on familiarity and affection, including peaceful coexistence. (Al-Razi, 1999 AD, (1/223))

As-Salami in language: (as-salam) is peace. Peace be upon you. You say: I am peace upon those who make peace with me. And (peace) is reconciliation. And (peace) reconciliation. (Ahmed Mukhtar, 2008 AD, (2/1583))

n terminology: peaceful coexistence is a contemporary term that means acceptance of others who are ideologically, religiously and ethnically different. Or it means mutual living with opponents based on peace and appeasement. Peaceful coexistence between countries: "is the agreement between them not to attack" (Ahmed Mukhtar, 2008 AD, (2/1583)), and although it is a political term, there is nothing preventing the expansion of its use in the arena of social relations between followers of different religions, especially if they are in one country. Peaceful coexistence between individuals is defined in the Encyclopedia of Islamic Concepts: "A man should live with people, be safe from them, do justice to them on his own, and meet God Almighty, who has given them their rights and been safe with his religion, among them" (Ministry of Endowments, 2004 AD, (1/144))

The first requirement: the legitimacy of peaceful coexistence Section One: The legitimacy of peaceful coexistence and its control

Peaceful coexistence in the Qur'an and Sunnah: Islam calls for tolerance and coexistence with opponents, unless the opponent initiates war and harm against Muslims. The Qur'an and Sunnah provide numerous texts on this subject.

Evidence of peaceful coexistence from the Qur'an:

[Al-Baqarah: 256] "لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ" :God Almighty said (1)

The significance of the verse: Entering Islam does not require coercion or peaceful coexistence, because the Islamic faith is clear and evident, and its argument is strong, so it does not require coercion. Ibn Qudamah said: "If someone is forced to convert to Islam who cannot be forced, such as a dhimmi or a trustworthy person, and he converts to Islam, the ruling of Islam will not be established for him, until there is evidence from him that he converted to Islam voluntarily, such as him remaining in Islam after the coercion has been removed from him". If he dies before that, his ruling is the same as that of the infidels. If he returns to the religion of disbelief, it is not permissible to kill him or force him to convert to Islam" (Ibn Qudamah, 1968 AD, (9/23))

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ" [Al-Ma'idah: 8] God Almighty said (2)

Al-Mumtahanah:] "لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ" [8]

The evidence from the verses is that God has made justice obligatory in everything, with everyone, and between every opponent. He, the Most High, did not forbid Muslims from being just with non-Muslims, but rather commanded them to be dutiful to them, to be kind to them, and to be just with them, by helping the needy among them, feeding the hungry, covering the naked, providing justice to the oppressed, and other forms of righteousness and kindness.

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ" [Al-Hujurat: 13] God Almighty said (3)

The significance of the verse: God Almighty tells us that He created the children of Adam from one origin and one race, all male and female, and they all trace their lineage back to Adam and Eve. This requires acquaintance and coexistence between them, and abandoning fanaticism based on gender, language, or color.

Evidence of peaceful coexistence from Sunnis:

The Prophet, may God bless him and grant him peace, forbade the injustice of the People of the Book and the covenants, saying: "Whoever kills a covenantor will not smell the scent of Paradise, and its scent is present from a journey of forty years" (Al-Bukhari, (3166)). The covenantor is the polytheist who takes a covenant from the

Muslims, so his covenant must be fulfilled. Meaning: "He has not smelled the scent of Paradise", meaning he does not find its scent.

The Messenger of God, may God bless him and grant him peace, said: "Whoever wrongs a covenantor, or belittles him, or burdens him beyond his capacity, or takes something from him without a good soul, I will be his proof on the Day of Resurrection." (Abu Dawud, (3052))

Reducing it is by diminishing his right, and burdening him is beyond his capacity, and it may be in the jizya, the tax, or the like. Whoever does that, then the Prophet, may God bless him and grant him peace, is his opponent, his argumentator, and his conqueror by showing arguments against him on the Day of Resurrection.

The significance of the two hadiths is clear and apparent, as removing all forms of injustice against institutes and preventing harm to them in any way is the best evidence of creating a societal climate for coexistence and tolerance.

(2) The Prophet, may God bless him and grant him peace, ordered the relationship between the polytheist parents: Asma bint Abi Bakr said: My mother came while she was a polytheist, during the time and term of the Quraysh, when they made a covenant with the Prophet, may God bless him and grant him peace, with her son. So I sought a fatwa from the Prophet, may God bless him and grant him peace, and said: Did my mother come while she was desirous? Should I separate it? He said: "Yes, pray to your mother" (Bukhari (5979), Muslim (1003)) .

Permissible intercourse with a polytheist relative is the best evidence of the tolerance and coexistence established by Islam .

(3) The Prophet, may God bless him and grant him peace, made peace with the Jews in Medina: The Prophet, may God bless him and grant him peace, made peace with everyone who lived in Medina. Then he wrote a book between the Muhajireen and the Ansar, in which he invited the Jews and approved of their religion and wealth. Ibn Hisham mentioned this book in its entirety in his biography, and it includes the principles on which the first state in Islam was founded. It contains humanity, social justice, religious tolerance, and cooperation for the benefit of society, which every student should return to, understand, and preserve his principles. Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, wrote a letter between the Muhajireen and the Ansar, in which he called upon the Jews and made a covenant with them, and approved of their religion and their wealth, and set conditions for them and imposed conditions on them. (Ibn Hisham, 1955 AD, (1/501)), but the Jews broke their covenants and conspired against the Islamic state, so they deserved punishment, so the Prophet, may God bless him and grant him peace, fought them and expelled them from Medina.

(4) It is permissible to deal with non-Muslims; buying, selling, giving, bequests, lending, and lending.

Unless the sale is forbidden, or the sale is invalid or prohibited, like all other prohibited sales in general.

Judge Iyad said: "The scholars unanimously agreed that it is permissible to deal with the people of the Dhimmah and that it is permissible to deal with the polytheists, except for what strengthens the people of war to fight the Muslims, such as the weapons and tools of war and what is spent on them... And what is not permissible for them to own because it is forbidden, such as a Muslim and the Qur'an" (Iyad, 1998 AD, (5/305)). The Sunnah has indicated that this is permissible (5) It is permissible to visit non-Muslims if they become ill: This visit is desirable if he visits him to offer him Islam and encourage him to do so, especially if he sees that his visit gives him an opportunity to accept from him the call to enter the religion of God. Anas, may God be pleased with him, said: There was a Jewish boy serving the Prophet, may God bless him and grant him peace, but he fell ill. The Prophet, may God bless him and grant him peace, came to him to visit him, but he sat at his head and said to him: "Submit." He looked at his father while he was with him and said to him: Obey Abu al-Qasim, may God bless him and grant him peace. So he converted to Islam, and the Prophet came out. May God bless him and grant him peace and say: "Praise be to God who saved him from the fire." (Al-bukhari (1356)), and the Prophet, may God bless him and grant him peace, visited his uncle Abu Talib during his death illness.

The second requirement: Controls for peaceful coexistence

First officer: Commitment to balance and moderation in peaceful coexistence with non-Muslims .

That the Muslim avoids excess and negligence in his coexistence with others, and does not be loyal to them with reprehensible loyalty, by loving them inwardly, courting them, supporting them against Muslims, linking his fate to theirs, and flattering and complimenting them; By acknowledging their corrupt beliefs and not ruling that they are infidels. Likewise, He does not oppress them, nor does He permit their blood, money, or honor, but rather He is kind to them and good to them. Sharia texts require Muslims to be moderate and balanced in all their thoughts, actions and relationships. Islam has commanded justice and forbidden injustice and oppression.

In short: A Muslim must adhere to moderation when interacting positively in the discourse of peaceful coexistence with other non-Muslims.

The second officer: the necessity of distinguishing between constants and variables in judgments.

Not all of Islam's legislative rulings have been proven by a single type of legal evidence. Rather, some of them have been proven by conclusive evidence. This is one of the constants that does not change with time or place. Therefore, there is no bargaining, no review of it, and no concession on any of it at all. Some of them have been proven by speculative evidence, even if the proof is definitive, and these rulings are those that are subject to reconsideration, applying the minds of those who strive in them, and not stopping at one of their possible aspects, but rather perhaps in one of their possible aspects there is interest and coexistence between Muslims and others. There are interpretations and rulings that scholars have derived based on bringing about an interest, or warding off corruption, or taking into account a custom, habit, or certain circumstances. These rulings are more deserving of reconsideration and interpretation than the previous ones. What is based on an interest and this interest has changed, or warding off corruption that no longer exists, or a custom or habit and this custom has changed and that habit has changed, or certain historical circumstances, all of this must be reconsidered Extracting new provisions that take into account bringing benefits and warding off harm. This area is very large, and it is one of the changes .

The third officer: differentiating between not being forced into religion and calling for it

[Al-Baqarah: 256] "لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ" :God Almighty said.

Not being forced does not mean not offering the invitation!! Calling people to religion and explaining its virtues is not a compulsion to do so; compulsion is forbidden and prohibited, while compulsion is imposed and is one of the greatest tasks of Muslims. He also differentiated between coercion into religion and repelling the aggression of someone who has turned away from it and preventing it from being explained with argument and proof. This person fights when the fighting is necessary and against him

[Al-Baqarah: 193] "وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً وَيُكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ" :God Almighty said

Fourth officer: Differentiating between affection and loyalty, and between righteousness, justice, and good treatment .

Affection and loyalty are forbidden for a believer in God and His Messenger against anyone who does not believe in God and His Messenger, whoever he may be, but righteousness, justice, and good treatment are legitimate matters according to the Qur'an, Sunnah, and consensus.

Al-Mumtahanah:] "لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُفَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُحَرِّجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ" :God Almighty said [8

In it, the prohibition of loyalty is limited to a specific category in which they have mobilized their forces for aggression, injustice, and turning away from the path of God, as God Almighty says:

"إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الذِّمِّنَ قَاتِلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تُولُوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ" [AI-] [Mumtahanah: 9]

Fifth Officer: Respect covenants and agreements and avoid treachery and betrayal. If everyone adheres to covenants and agreements, and does not betray or betray, society will become stable and peaceful coexistence will occur among all its members.

Section Two: The foundations and pillars upon which peaceful coexistence is based in Islamic society

Islam has laid the foundations and pillars upon which social peace is based to ensure peaceful coexistence among all citizens of the Islamic state. The most important of these foundations are:

First: Unity of human origin. The Qur'an established clear rules for the human family, and Islam declared that all people were created from one soul, which means the unity of human origin. In the eyes of Islam, all people are members of this human family, and they all have the right to live and human dignity, without exception or discrimination. In the eyes of the Holy Qur'an, a person is honored as a human being, regardless of his religion, color, or gender.

This difference should not be a cause of discord and enmity. On the contrary, it should be a cause of acquaintance and convergence for good and common interest.

A person is not flawed by the color of his skin, his ethnicity, or his tongue, because these are not criteria for differentiation between people, but rather he is flawed by his bad character, his bad work, his bad intention, his bad behavior, and his bad conduct. The criterion for differentiation between people is their deeds and piety towards God Almighty. Although the prophets and messengers have different laws, their religion is one.

Second: Guaranteeing freedom of belief.

The Muslim belief, as stated in the Holy Quran and the Sunnah of the Prophet, is that the religion acceptable to God is Islam alone, and that Islam has abrogated the laws that preceded it, and that whoever seeks a religion other than Islam is an infidel in this world and a loser in the Hereafter. This has been demonstrated by verses of the Quran and texts of the Sunnah. Despite this, Islam recognized freedom of belief and ordered Muslims not to force anyone to convert to Islam, and the texts of the Qur'an and Sunnah demonstrated this.

Non-Muslims have enjoyed freedom of belief under the Islamic state. History has not mentioned that Muslims exercised any form of coercion on non-Muslims to embrace the doctrine of monotheism brought by Islam. However, they pitied all of humanity and did their utmost to bring people out of darkness into the light. They called them to Islam with wisdom and good advice, in accordance with the correct Islamic approach to calling to God.

Third: Ensuring freedom to practice worship and ensuring the protection of its places.

This is a natural consequence of the freedom of belief established by Islam, which requires that Islam guarantees freedom of worship to those whom Islam has established according to their beliefs. The Prophet, may God bless him and grant him peace, wrote for the people of Najran a security that included the safety of their churches and non-interference in their affairs and worship, and he gave them the protection of God and His Messenger for that.

Ibn Saad says: "The Messenger of God, may God bless him and grant him peace, wrote to the bishops of Banu al-Harith ibn Ka'b, the bishops of Najran, their priests, those who followed them, and their monks, that they would have, with what was under their control, little and much of their allegiance, prayers, and monasticism. The protection of God and His Messenger is that no bishop should deviate from his bishopric, no monk from his monasticism, and no priest from His priests, and none of their rights will be changed Neither their authority nor anything of what they were upon was what they advised and made amends against, not burdened with injustice nor unjust" (Ibn Saad, 1968 AD, ((1/264)).

Fourth: Good treatment and good treatment.

God has commanded us to treat others well and to be dutiful to those who differ with us in religion and do not fight us in our religion. This is general in all religions and religions that do not fight Muslims.

Fifth: Justice in treating them and removing injustice from them.

God Almighty is justice, and He commanded it absolutely from any restriction. Islam has given special attention to morals and etiquette, and the Prophet, may God bless him and grant him peace, said: "I was sent to perfect good morals." (Ibn Hanbal, (8952). From the hadith of Abu Hurairah, which is an authentic hadith), and one of the most important ideals and noble morals that Muhammad, may God bless him and grant him peace, came to protect and perfect; Justice and establishing justice among members of the same faith is an easy and simple matter, but for Islam to command the establishment of justice even between those who differ with us in religion and those whom our hearts hate, this is the legislative miracle that Islam brought. The Holy Quran has commanded justice and emphasized it with those who disagree and may be wronged by disagreement. The Qur'an outlines for believers how to deal with their enemies among the unbelievers who fight them in their religion and repel them from their Qiblah, so it commands justice again and warns against aggression that hatred may require.

The Prophet, may God bless him and grant him peace, warned against oppressing the people of the Dhimmah and diminishing their rights, and made his honorable self an opponent of those who attacked them. As for some of the injustices that befell non-Muslims, the same number befell Muslims at the hands of unjust princes and others. Such a thing is present in no society, but it has never been systematic in our history. Its perpetrators did not claim that religion commanded them to do it, nor did Islamic scholars accept it. Rather, they denounced it and saw it as injustice and a departure from the spirit of the Sharia.

Sixth: Solidarity and social security.

The social solidarity that Islam establishes among all its subjects is one of the most important foundations of peaceful coexistence among its subjects, as God Almighty sent His Prophet, may God bless him and grant him peace, as a mercy to the worlds.

The Messenger of God, may God bless him and grant him peace, said: "God does not have mercy on those who do not have mercy on people" (Al-Bukhari, (7376)).

Ibn Hajar quoted Ibn Battal as saying: "It urges people to use mercy for all creation, so that the believer and the disbeliever may enter" (Ibn Hajar, 1379 AH, (10/440))

Section Three: Muslims' coexistence with others as minorities in non-Islamic countries

Islam has legislated cooperation in righteousness and piety, and has prohibited cooperation in sin and aggression. Muslims, as minorities in non-Islamic countries, are required to integrate into these societies and infiltrate them to introduce their people to Islam, and to cooperate with individuals and institutions in these societies to achieve common interests, ward off public corruption, and prove their rights as citizens within these societies. However, all of this is conditional upon preserving their identity and not dissolving into these societies their life with its anti-Islamic character. There are some hadiths that may appear to prohibit traveling to non-Muslim countries, residing there, or carrying the Qur'an there. These hadiths must be understood in light of the circumstances and conditions in which they were said. Among these hadiths are:

Hadiths prohibiting residence in non-Muslim countries and their guidance:

Hadith: "I am innocent of every Muslim who stands among the polytheists." The reason for its occurrence is what was narrated by Abu Dawud, Al-Tirmidhi and others, on the authority of Jarir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, sent a detachment to Khatham, and some of them held on to prostration, and the killing of them hastened. He said: This reached the Prophet, may God bless him and grant him peace, so he ordered them to be given half a mind and said: "I am innocent of every Muslim who

resides among the backs of the polytheists." They said: O Messenger of God, why? He said: "You will not see their fire." (Abu Dawud (2645), Al-Tirmidhi (1604), and its chain of transmission is authentic. There is disagreement about its chain of transmission and its sending. Abu Muawiyah Muhammad bin Khazim Al-Darir, Hafs bin Ghiyath, and Al-Hajjaj bin Artah connected it, and others sent it. The chain of transmission is an increase in trustworthiness, and it is accepted, so the one connected is not superior to the one sent. He only gave them half of the blood money while they were Muslims, because they helped with themselves and waived half of their right to reside among the polytheists fighting God and His Messenger, may God bless him and grant him peace, and they refrained from supporting God and His Messenger. God Almighty says about people like them: "And those who believe and do not emigrate - you have no authority over them at all until they emigrate. And if they seek your support in religion, then victory is upon you, except over a people between whom and you there is a covenant." [Al-Anfal: 72]). It may be understood as prohibiting residence in non-Muslim countries in general, with multiple needs for that, for learning, treatment, work, trade, or other things.

bn Hajar said: "This is attributed to someone who does not believe in his religion" (Ibn Hajar 1379 AH, (6/39)).

Al-Qaradawi said: That is, he is innocent of his blood if he is killed, because he exposed himself to that by residing among these warriors of a state Islam. The meaning of this is that if the circumstances in which the text was said change, and the observed cause behind it is absent, whether it is an interest that is brought, or a corruption that is repelled, then it is understood that the ruling that was previously established in this text is absent, as the ruling revolves around its cause, existence or non-existence (Al-Qaradawi, 1421 AH, (1/148)).

In conclusion: The one who examines the hadith and deduces the rulings from it must know the reason for which the hadith was narrated, or the context and incident in which the hadith was narrated, due to its predominant influence in directing the meaning and arriving at the prophetic purpose through the hadith itself. The reason for the hadith's occurrence may be specific to the generality of the hadith, or a restriction on its generality, or a diversion of the matter from obligation to recommendation, or something else.

Hadith: "Do not live with polytheists, and do not have intercourse with them. Whoever lives with them or has intercourse with them is not one of us" (Al-Hakim (2627))

The hadith: "Whoever meets a polytheist and lives with him, he will be like him" (Abu Dawud (2787), meaning whoever meets a polytheist, he will be like him in character, for character is theft).

Hadith: "God does not accept any polytheist who associates others with God after he has converted to Islam, in any action until he separates the polytheists from the Muslims" (Ibn Majah (2536))

A noble hadith, may God be pleased with him, in which he said: "I pledged allegiance to the Messenger of God, may God bless him and grant him peace, to establish prayer, pay zakat, and advise every Muslim and the polytheist group" (Al-Nasa'i (4175))

In sum: Residing in the homes of non-Muslims does not have one permanent ruling, but rather the ruling differs according to necessity or need, according to interest and corruption, according to the ability to perform Islamic rituals or not, and according to security from strife, or not.

Prohibition of traveling with the Qur'an to non-Muslim countries:

The two sheikhs narrated on the authority of Abdullah bin Omar, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy" (Bukhari (2990), Muslim (1869)), and in another narration: "Do not travel with the Qur'an, for I do not believe that the enemy will attain it" (Muslim (1869)). In the novel: "For Fear that the Enemy Will Catch Him" (Muslim (1869))

Al-Nawawi said: "It prohibits traveling with the Qur'an to the land of the infidels for the reason mentioned in the hadith, which is the fear that they will attack it and violate its sanctity. If this reason ensures that it will enter the army of the Muslims who are victorious over them, then there is no dislike or prohibition from it at that time

due to the lack of reason. This is the correct view. Abu Hanifa, Al-Bukhari, and others said the same." (Al-Nawawi 1392 AH, (13/13))

I said: Most of the commentators here have decided to travel for jihad and fighting, and it is likely that the Qur'an will be insulted by tearing it up and other things. As for the current situation, it is not like that, and the Qur'an is printed and circulated everywhere. Most of those who travel or reside in this country do not join an army or mujahideen, for the prohibition no longer has a place and its cause has disappeared, so the ruling revolves around its cause, whether it exists or not.

CONCLUSION

Through this research, I reached the following results:

- (1) The basic principle in Muslims' relations with others is peace and forgiveness, and this basic principle can only be changed by any direct or indirect attack by non-Muslims on freedom of advocacy or on a Muslim.
- (2) Muslims are committed in their human relations – including relations with others – to the fixed and clear moral principles brought by Islam, including: honor, mercy, love, justice, equality, and reciprocity.
- (3) The scope of social interaction between Muslims and others shall expand in a manner that does not affect the faith, worship, morals, and Islamic personalities of Muslims .
- (4) Muslims must provide what supports good treatment and coexistence with others, in terms of connection and financial and moral giving. They also wish to have their gifts accepted as originally permissible things, and it is permissible to seek their assistance in matters that benefit both parties. Their food is permissible, other than the sacrifice for a partnership rooted in their belief, as are their drinks if they are free of a forbidden substance, such as alcohol, dead animals, blood, pork, and what is attached to it, and what is qualified for other than God .
- (5) (All subjects of the Islamic State, whether Muslims or others, are subject to the law of the State, which is based on Islam, except with regard to personal status, as the people of each religion resort to their Sharia, unless non-Muslims wish to resort to Islamic Sharia.
- (6) There is nothing wrong with Muslims residing in countries with a non-Muslim majority, as long as they live in safety for themselves, their money, and their honor, and take their freedom to practice their worship and all other rituals of Islam, and are not forced to do things that contradict Islam, such as drinking alcohol, eating pork, or the like, as long as there is a significant interest in their residing in these countries.

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