

Sh Safwat Morsy Article -1

The Relationship Between Muslims and Non-Muslims in Light of Islamic Law

To my teachers and mentors who raised me and taught me from their vast rivers of knowledge and to my ever patient and sacrificing wife who has been by my side throughout life's journey, I present this work as a preface of several works to come that deal with the special reality Muslims face in America. I hope that those who read this work will not forget me in their du'a (prayers) and not forget to offer any advice they see needed.

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Preface:

It is commonly known that it is within the nature of human beings to be sociable and want to be in touch with life's surroundings. It is actually more of a necessity to do so because it is virtually impossible for a human to live alone, secluded from the people around him or her. This is needed because a stable livelihood requires a high level of positive interaction with one's surrounding society to achieve a level of "completeness" with one's existence.

Because it is impossible to face life with its everlasting changes alone, it is imperative that people of all creeds, colors, norms, and customs positively interact and cooperate with one another so that we coexist peacefully and positively on this earth.

Despite the several studies and academic publications in the intellectual arena that deal with the relationship between Muslims and others, we still remain in dire need studies that will be more objective and will give a more true understanding of the reality of Islamic Law while taking into account the general "maqasid of sharia" or goals and objectives of Islamic Law. Such an approach will help Muslims & individuals and groups & enable them to positively connect and cooperate with the rest of society, which, in turn, will result in a cohesive connection between humankind and the flourishing of our worldly lives.

1- To achieve this type of connection and cooperation, we must first acknowledge the dignity that humanity possesses. All people - regardless of their creeds, norms, and cultures - share a mutual dignity that Allah SWT (God) has protected, preserved, and emphasized.

It is evident that the Glorious Quran elevates the status of humankind based on this dignity and honor.} HNDNBN/á CN1QNEáFN' (NFPIS !N'/NEN HN-NENDáFN@pGOEá API qDá(N1QP HNqDá(N-á1P HN1N2NBáFN@pGOE EQPFN qD7QNJQP(N@p*P HNAN6QNDáFN@pGOEá 9NDNIp áN+PJ1Mì EQPEQNFá .NDNBáFN' *NAá6PJD'Ki {'D%31!`ÿ(70`ÿ "We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation."(Al-Israa: 70) } DNBN/á .NDNBáFN' qDá%PF3N@pFN APIS #N-á3NFP *NBáHPJEMì { ('D*JFÿ4ÿ)We have indeed created man in the best of moulds, (4)." (At-Teen: 4).

It is important to note that the verses & in the Quran & that glorify/dignify humankind and raise its worth and status above all other creations deal with basic human existence in itself. These verses deal with basic human existence before dealing with humans based on their creeds and regardless of their colors. It is incorrect to believe that the glorification given to humankind in the Quran relates only to Muslims as some have come to believe; rather it is glorification for all of humankind, and this dignity that Allah SWT (God) has blessed humankind with should be the basis upon which positive interactions should be established.