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The Elements of Civil Peace with Non-Muslims in the Prophetic Curriculum

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Abstract

The people of Dhimma, covenant, truce and safety are terms that Muslim scholars call non-Muslims, residents or immigrants to The Land of Islam, and that they are in the era of Muslims, their sin and their protection. Civil peace towards others does not mean at all the contractual and intellectual thaw towards the other and the loss of identity, humiliation and rebuttal to it, but rather mutual respect and knowledge of each party's money and what it is. The policy of civil peace in the Prophetic curriculum, which provided the Islamic call and the prophetic leadership with a good reputation, and a bright face in front of public opinion, which helped to spread Islam, and the popularity of the people.

Keywords: Civil, Peace, Non-Muslims, Prophetic Curriculum

Los elementos de La Paz civil con los no musulmanes En el currículo profético

Resumen

El pueblo de Dhimma, pacto, tregua y seguridad son términos que los eruditos musulmanes llaman no musulmanes, residentes o inmigrantes a La Tierra del Islam, y que están en la era de los musulmanes, su pecado y su protección. La paz civil hacia los demás no significa en absoluto el deshielo contractual e intelectual hacia el otro y la pérdida de identidad, humillación y refutación, sino más bien el respeto mutuo y el conocimiento del dinero de cada parte y lo que es. La política de paz civil en el plan de estudios profético, que proporcionó una buena reputación al llamado islámico y al liderazgo profético, y una cara brillante frente a la opinión pública, que ayudó a difundir el Islam y la popularidad de la gente.

Palabras clave: Civil, Paz, no musulmanes, currículo profético

1. INTRODUCTION

Civil peace between the human social fabric, both internally and externally, is one of the basic principles advocated by the Islamic religion, and this is evident when reading the Islamic texts from the Holy Quran and the Prophet's Sunnah, The Islamic religion is based on the principle of peace, tolerance and coexistence between Muslim individuals, as well as the same applies to other non-Muslims, as well as the origin of peace, not war, unless this is overturned by the faithful. "Who are you to get into the peace as a father and not follow the winter plans of the people" (Cow: 208).

The concept of peace/civil peace and peace: (Identification of apparent and internal lesions... To hand over each of them to get him from the pain of his owner. (Isfahani) and the meaning of peace and safety: the summary of the fear, and the distancing of the soul from the ordeal in the two houses. (Al-Jarjani, 1983) and also of the meanings of peace and peace in the contemporary political term: Peace: "A state of security, stability and understanding prevails in the world or its region, development and progress can only be achieved through world peace, and the planning of peace can determine the precise concept of peace... It prevents the outbreak of war and effectively benefits humanity from scientific and technological progress (Abd al-Kafi, 2018) Therefore, the meaning of peace in the term means a situation in which society is a secure individual and security group, free from all manifestations of physical or psychological abuse, in a way that guarantees its full and effortless legitimate rights. As for the term "civil" is a social term characterized by man, therefore ibn Khaldoun, one of the leading sociologists in Islam, said: "The human meeting is necessary and the wise express this by saying that man is a civilian of course, i.e. he must meet the city in their terminology, which is the meaning of urbanization, i.e. he must meet with his gender and interact with them if it is normal. He also said: "The cities and the masts have great structures and criminals and a great building, and they are placed for the public, not especially, they need to meet hands and a lot of cooperation" (Ibn Khaldun, 1984) By the citizen or in the total citizen, a military reversal, which includes: every person who does not belong permanently or temporarily to a military body, and the city: the material aspect of civilization such as urbanization, means of communication and education, and debt A community of urban residents that is more than the village. (Mukhtar, 2008) Having mentioned the meaning of peace and civility, we are now talking about "civil peace", which in this way falls under the following meanings:

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Civil peace: in terms of the individual view of it, some of them said: "Everything that reassures the individual about himself and his money and ensures the sense of reassurance and fear and the recognition of his existence and his entity and his place in society" (Hetty)

The concept of civil peace and security in Islam is a term that can be included material and moral things, which is the right of individuals and groups, Muslims and non-Muslims, contains the purposes of the five Islamic sharia, and contains the purposes of the five Islamic sharia. It is impossible to miss out on any of its provisions, but all the legitimate costs revolve around it by conservation and maintenance.

Accordingly, the researcher means the concept of civil peace: to seek to achieve the meanings of peace inside and outside the city between Muslims, individuals and groups, and those in their rule, who are covered by the system of peace and security of non-Muslims, as determined by the Islamic faith.

People Classes due to the Islamic Perspective

In order to highlight the manifestations of civil peace in the Islamic religion at the internal and external level, I think it is appropriate to introduce human kinds in terms of peace and war, with a statement of the intent of those types, the names and the nodal tightening towards them, in order to know the true space for civil peace in the Islamic religion towards humanity. The types of people according to the Islamic perspective are divided into: Muslims and non-Muslims, and non-Muslims are divided into: hypocrites, people of covenant, and people of war, which concerns us in this research, are As for the hypocrites: The Prophet Muhammad has non-Muslims. dealt with the system of civil peace, because they apparently proclaim Islam and include disbelief, so treat them apparently as part of the Islamic society, so they are outside the circle of our research as well. The people of the Covenant and reconciliation with the Muslims are divided into: the people of Dhimma, the people of Hadda, and the people of Aman (the faithful), who are also covered by the civil peace system in Islam. As for the people of war, they are divided as the military classification to: fighter and non-combatant, and expresses the non-combatant in our modern times by the term "civilians", Islam even with the people of war and during the war did not overlook the civil aspect towards non-combatants. From this brief presentation we know the reality of the universality of the Islamic civil peace system towards all people, and its actual area, everyone is covered by civil peace - on its terms - in Islam, except for the fighters of the non-urban warlords, they are outside the circle of research that we are repelling, as described in the following form, the square in which the word (fighters) is not covered by the civil peace system, and the rest is covered by the civil peace system in Islam. (Mukhtar, 2008)

The origin in dealing with others is peace, not war:

One of the basic elements of civil peace in Islam is that one of its legislative principles is a rule: the origin in Muslim relations with others is peace, not war, which is the opinion of the Muslim public (Al-Zahili, 1988), for saying: They're not going to be able to do it. The Anfal: 61 and his saying: "Which are the ones who have been safe to go into the peace as a kafa and not follow the plans of the two peoples that they are many of the fathers of the Qur'an. Even with those who reject Islam as a way to survive in the afterlife, unless they fight the Islamic religion and its people, by making good treatment the rule in dealing with others, Allah almighty said: "God does not end with those who have not said you in debt and not Your thoughts are that you will be able to express their dissonance and be divided into the love of God. The Prophet's Sunnah supports this origin and its meanings, and for my son, He said, "Don't be able to meet the prayers of God." If you meet them, they're going to have to do it in 2001 and another novel of Bukhari (Bukhari, 2001).

4-God's honoring to man and not to coerce the faith

It is one of the basic elements of civil peace in Islam that God created and honored man on all creatures. The Prophet Muhammad has emphasized respect for one's human self in general, and even respect for one's soul is a dead and dead one, which is clear in the Prophet's biography. It was stated that the prophet prayed to God and delivered a time when he had lost his right, He said to him: It's a spiritual juke, he said, "Isn't it a breath." (Bukhari, 2001) And from God's honor to the human race, the reason he has given him distinguishes between right and wrong? And the free will to choose what he wants. Based on this, a person chooses what he wills of belief ("No compulsion in religion has shown rationality from the abuser") (Al-Baqarah: 256), and God takes responsibility in the Hereafter for creatures. The companions and the righteous predecessors complied with this matter, and they did not compel anyone to Islam under compulsion, including that Omar bin

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Al-Khattab said to an old Christian woman: My greeting is my greeting, that God sent Muhammad the truth, she said: I am a big old man, and death is closer to me! Omar said: Oh God, bear witness, and recite: {No compulsion in religion} (Al-Baqarah: 256). (Ibn Hazm, 2014 AD) Imam Muhammad ibn al-Hasan al-Shaybani, the student of Abu Hanifa, said: (He was not transferred from the Prophet or from any of his successors; that he forced any of the dhimmis to Islam ... The rule of Islam has not been established for him until there is evidence of him voluntarily converting to Islam (Al-Maqdisi, 2017) and even a young dhimmic child if his father dies does not hate Islam during the era of the Prophet and the era of the one who came after him, the singer's owner said (and because he was not transmitted from the Prophet, peace be upon him) And he admitted, and not from one of his successors, that he forced any of the Dhimmis to convert Islam to the death of his father, even though their time was not far from the death of some dhimmis from an orphan) (Ibn Qudamah, 1994 AD).

5-The people of the Covenant are non-Muslims

the people of the Covenant are non-Muslims, and the son of values divided them into three sections: the people of the Covenant are three equals: the people of Dhimma, the people of Hadana, and the people of Amana" (Ibn al-Qaim, 1997) and with The words of covenant, disclaimer, truce and safety (Al-Qunoy, 2004) - some of which are expressed by one of them or expressed by the word covenant or disclaimer - the scholars have distinguished them from the terminology, they singled each one with a type, and to clarify the meanings of those terms briefly according to the following :

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The dhimma people are the kuffaar who approve of their disbelief in The Islamic countries, provided that the jizya is given in exchange for their protection and the sacrifice of them, and the contract of dhimma can be defined as: the commitment of the kuffaar to the rule of Islam, protect them, and to deny them by swearing at them by swearing The commitment to the provisions of the mullahs, and the reward: the money is not provided to believe in him by his decision sought and insisted. (Al-Ghazali, 1417H).

The people of the truce: (he is a mother or his vice-president, who is in favor of Muslims to be in their home other than the people of Al-Jazia) (Son of Mufleh, 1997) The son of values described it as: "They prayed for the people to be in their house, and only they were praying for a lot, or a lot of I'm not going to let you go. The prayer salvo and the people of The Hague are called The Son of Values, 1997.

The people of safety (the safe): (he is the warman who entered the house of Islam safely) (nuclear, 1408 Ah) and the people of safety: they are the people of war who come to our country without settlement to it, ibn al-Qa'im said: And the master of the master is the one who is delivering the son of the people of The Sain. For her, and the people of the five of the people of The Saam: a man, a man, a traders, and a man... And the rule of these people is not to be displaced, not to be killed, not to take from them the reward, and not to offer to ask them to ask for help. To the mother and the Qur'an, he entered in his own right, and i would love to catch up with his hopes, and he was not offered to him before his arrival to him) (Ibn al-Qa'i, 1997).

The sanctity of killing institutes in Islam, an Islamic doctrine

From the son of Amr, god bless them, about the prophets said: (Who killed a man who did not see It's the good side, and it's her son's going to be able to go back a year) (Bukhara, 2001) (and he's been wanted by him who has promised with the salmen, then he was staying A cowardly, or a son of a son, or a man of a deliverable (Ashkeloni, 1989). About dividing between a brother and a man, for a man, from the prophet's beneer, to the son of God said: Who killed a man of the dissonment did not find the good of the gin, and that her sorority would not be found from (Women, 1986) (Ibn Taymiyyah, 1995) and this is one of the nodal decisions of civil peace towards others in Muslim countries, because the Muslim (is unjustly banned) He killed the demenor and promised to kill him in 1989. He did it after the construction of the mosque and the interwheiha between the immigrants and the ansar, and he put the newspaper of the treaty with the Jews who lived in the city, and entrusted him to the sons of Qaryaza and Bani Al-Nadhir, and entrusted him to the people of Najrari and Na'ayla, and he gave the qurayth in Hadibia to leave the fighting ten years, and that who came from the Muslim Quraish muslim returned to them. This is all known in the books of the Sunnah and the biography.

7-Delegating the validity of the covenant of safety for all Muslims

From the decisions in the Islamic faith fixed in the Qur'an and the Prophet's Sunnah, giving the authority to conclude the covenant of safety for all Muslims, and this is one of the basic principles concerning the manifestations of civil peace and the elements of coexistence with others and respect for mutual relations. The basic principle of safety is to be a wali, and the validity extends to all Muslims, i.e. if one of the Muslims gives it to him, and this is one of the decisions in the Islamic religion in the Qur'an and the Prophet's Sunnah.

This is evidenced by a hadith narrated by Ali ibn Abi Talib (May God bless him) about the Prophet in which he said: (The sin of the Muslims is one, it seeks to destroy them...)) (Bukhari, 2001) Ibn Hajar said: "I suffer from the name of the two people son of a stone, or more, a sign or a light. I'm sure i'm one of the most important people in that man and the man who's been He said in another place: "Say it i'm going to say them all and i'm saying them all." In my hands, the law, the worship, the crucifixion, the son of the two peoples, (Ashkelon, 1999)

The application of this order was mentioned in the Prophet's Sunnah, when the Messenger of God spent his time next to um Han, and he said to her: "We have been forced to do what you have done, and i am the mother of her." (Bukhari, 2001) And God has asked us not to be exposed to the believer, and he said: "And i will be one of the people who is pointing. You could have been forced to run it so he could hear all the god's talk then a mother.It's a good thing they're saying they're values that they don't know. Repentance: 6)

8-Obliging Muslims to abide by the covenants of Islam

It requires that the covenants taken by the believers on their own, or on others, be fulfilled, as well as obliging them to abide by the covenants and covenants concluded by the ruler, or any member of the

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Muslims with others, and may not be broken, As long as the conditions of health were met in the meaning of previous hadiths, and in the sense of his saying: "And they promised that the promise was questionable." (Isra: 34) About the prophets of God from a hadith he narrated about the Messenger of God in which he said: (The son of the ones who are the ones, he is called by her. I'm going to give them a hand, do it to suffer god and to own and people All of them, he does not accept from him a class and no fairness(Bukhari, 2001) and guard: the revocation of the promise (Ashkeloni, 1989), and in Hadith means: (Whoever guards a muslim who has given him the curse of God) has given him the right to deny the safety of a muslim who has been offered to an infidel who has given him safety, and Allah has cursed him. (Nuclear, 1408Ah) And ibn al-Atheer said: "If one of the old people has given a great nation, you have all the Delivered, not to be afraid, and not to be able to do so. Ibn al-Atheer, 1979, said: "The whole thing is that safety is given if the people of war are given the sanctity of their killing, money and exposure to them." (Ibn Qadama, 1994)

9-Contemporary images of the covenant and safety from contemporary safety images

Official permission to enter the country visa, such as visa, visit card, entry stamp, etc., as well as invitations of Muslim individuals to visit and so on, including employment contracts, or the recruitment of technicians and so on by Companies owned by Muslims, like them in government ambassadors and members of diplomatic missions, and at present the foreigner is given permission to enter and reside according to the regulations in Islamic countries to enter foreigners, etc. This is from every picture to which the legitimate description of safety applies, and when the imam or the right holder gives safety to a non-Muslim person, then all Muslims must respect that person and not violate it, because the imam or his deputy has the right. In this regard, it is forbidden for a Muslim to be exposed to himself, his money and his son, and the security applies to the wife. They are subject to sharia law, although this does not make them a people of Dar al-Islam, because they are in a temporary need and then return to the war house, and the Islamic State has known from an early age the system of permits for travel and entry. During his temporary stay, the control of the embryos is similar to the current system. (Al-Turki, 2019) and these are institutes and believers, all of whom are blood-blind, they should not be assaulted or subjected to them, unless they attack and violate the Covenant, with the evidence of his saying: "Except those who have covenanted among the polytheists, then they did not defend you anything, and they did not demonstrate to you: no one did, but they fulfilled their commitment to them. God loves the righteous" (Al-Touba-4). These visas and so on are the least of them as a safety suspicion, and the scholars have decided that it is not permissible to kill those who entered the Muslim homes on suspicion of safety, and their image, as this house of Muslims thinks that his blood is infallible. From the words of the scholars in this regard, al-Sarkhsi said: "If he came out of a way of the love with the world, he would be able to do it. He remembered to say the deliverer: I took it in a way, he said the hatred: she got upset. No, he said the harem, because he came to the masjids. If the Muslim refers to them with what they see as safe, he

said: I want him to be safe, and if he says: I did not want him to be safe, because he knew his intention, if the kuffaar came out of their fortress on the basis of this sign, then he did not have to kill them, but they would return to their safety, and Omar said, "May God bless him." About. God, if I would like to thank you for pouring it into the sky to walk. He lost his breath, he killed him. (Ibn Qadama, 1994) and from contemporary fatwas: "It is not permissible to kill the settler infidel or the secure immigrant who was introduced by the state safely" (Ibn Baz) and who secures the safety of Muslims in their country; They were greeted by those who wanted the land of the enemy, who wanted the land of Islam, did not offer them or fight them, and all those who entered the muslim countries of the people of war by a lucrative trade and were not asked for anything" (Ibn Qadama, 1994) and also followed The messengers of the polytheists, like him, if he claimed to be a messenger, said: "If the warman enters Dar al-Islam, a messenger or a merchant, and their merchants have traditionally entered us, it was safe for him, and he was not allowed to be exposed to him; (Because the Messenger of God said to His Salisela: ((If the apostles would not kill you) (Abu Dawood, 2016) ... Because they entered believe in safety, it is more like if they entered the Muslim signal (Ibn Qadama, 1994) and therefore: the covenant and the contract of safety in Islamic law represents a manifestation of civil peace, and highlights the real peaceful elements in dealing with non-Muslims, through various relations with all people, if the kafir enters the Muslim country with a covenant or security, or he establishes among them the covenant of one of them:

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10-the prohibition of killing women and boys and Sheikh Al-Fani in the house of war

From the son of a god's son, he said: You found a murdered mother in some of the people who sent the son of God (Al-Bukhari, 2001) The point is: The hadith explicitly indicates the prohibition of killing women and children in war, and scholars have unanimously agreed to do so, and to prohibit the killing of women and boys if they do not fight. (Al-Nouri, 1408H) and some scholars are joined by Sheikh Al-Fani if he does not have an opinion and advice in war, and those with disabilities that prevent them from participating in combat and war; Because in the rule of women and children, they do not have the ability to fight, and they do not participate in it, and some of them are the Kassani, where he says, "Either the fighting is in place, it will be a woman and a woman." A boy, not an evil sheikh, and not a cripple, and not a young man, not a blind one, and a severed hands and a man through Not the right hand, no maniac, no monk in a deaf, and no sins in me. The mountains don't make people go, and they stay in a house or a house that they go and they're going to have to knock on the door... Because these aren't the people of the fighting, they don't kill them (Kasani, 1986).

The prohibition of the killing of the son of the son, the peasants and the merchants

From the rest of the world, he said: We were with the son of God in the country; people gathered something that happened to a man, saying, and "Look at the meeting of these people?" He said, "It wasn't for this to be killed" he said: "The offer is to be presented by the

son of the bastard. He said: "Say to a brother that he will not kill a mother or a son of a sword." (Abu Dawood, 2016) Al-Aseer (Ibn al-Atheer, 1979), and hadith indicates that it is not permissible to kill the perpetrators and the abused, because they are vulnerable, and do not participate in the next acts, and his mark may be unarmed. Islamic law forbids the abuse of abuse, and the scholars' public has argued that it is not permissible to kill wage earners who do not take part in the fighting, as well as farmers and merchants who do not bear arms. This protection is conditional on their non-participation in hostilities, and if he is hired to carry out hostilities, he is a combatant, and may be intended to fight and kill. (Ali Al-Qari, 2002).

Contemporary meanings in the description of civilians of this kind in our contemporary time

It follows the chastity and the actions of all those in their meaning (the peasants... And the workers in the factories, the cleaners in the streets, the doctors who frequent the sick and the wounded and the hospitals to do what they were hired, these and those like them... They are believed to be described as being in fact the most abused, because they are in fact puppies... They enjoy legal immunity against the targeting of weapons against them, provided that they do not have any connection to combat actions (Heikal, 1996) and based on the development of wars and the development of their means and methods, we can attach to the above, some of the items in which the noncombatant sought, and why the leaders of the two countries, as follows:

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Humanitarian workers such as association staff, medical personnel whose role is to treat, transport and treat the wounded, such as the crescent and the red cross, doctors without borders, civil defense organizations and others, and also The staff of the relief organizations for the relief of the affected areas and the areas of war, all of them should not be killed unless they participate in the enemy or provide him with any means of support, then the preventing is gone.

Civil press workers: civilian journalists, non-military journalists, of all their tasks, such as reporters, photographers or technicians, individuals or institutions, who are not subject edited to fight Muslims, or to fight them, and whose presence has no purpose other than to convey events impartially and sincerely, they are like the chastity and the criminals because they are busy with their manufacturing, and their lack of participation in the war.

This type of body did not exist in the past, it is one of the modern institutions that emerged in the late times, and the jurists who spoke of it did not speak explicitly about it, but the general rules that they set in this area can be applied in terms of the distinction between the fighter and the fighter, and the fact that when the person is As a warrior, when it is not so, and the proof of that is their measurement of chastity, and the parties whom Islamic law has forbidden to violate; They take part in hostilities, and they have not been harmed by Muslims (Al-Farra, 2007).

2. CONCLUSION

The report on the principle of civil peace is one of the nodal constants in the Islamic religion, both among Muslims themselves and with peaceful people from others, and this is contained in this regard texts of revelation, and the Muslim doctrine obliges him to follow.

The people of Dhimma, covenant, truce and safety are terms that Muslim scholars call non-Muslims, residents or immigrants to The Land of Islam, and that they are in the era of Muslims, their sin and their protection.

Civil peace towards others does not mean at all the contractual and intellectual thaw towards the other and the loss of identity, humiliation and rebuttal to it, but rather mutual respect and knowledge of each party's money and what it is.

The policy of civil peace in the Prophetic curriculum, which provided the Islamic call and the prophetic leadership with a good reputation, and a bright face in front of public opinion, which helped to spread Islam, and the popularity of the people.

From contemporary safety forms: official permission to enter the country through a visa, such as a visa, a visit card, a check-in stamp, etc., and these are considered institutes and security, they may not be assaulted or subjected, unless they are assaulted and broken. The

Islamic religion did not lose sight of the aspect of peace towards the civilians of the war and during the war, women, children, the elderly, the chaste (the puppies), the peasants, the merchants, and so on, unless they fought.

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