

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

IHSAN AKTAŞ stated in an article titled "Anti-Semitism in West and Zionism in Muslim world":

In Islam, on the other hand, both Judaism and Christianity are considered sacred religions. The members of these three monotheistic religions coexisted peacefully in Muslim cities. In the Ottoman Empire, for example, non-Muslim communities were not only protected by the state, they also lived according to their own religious laws. Under the Ottomans' famous multireligious "people" system, the Sephardi Jews were a respected community. When the Umayyad dynasty of Andalusia disintegrated, the new Christian state slaughtered the indigenous Jewish and Muslim communities. When the Ottomans lost the city of Thessaloniki, not just Muslims but also Jewish and non-Catholic communities were expelled from their ancient metropolis, which was transformed into a mono-religious city. Anti-Semitism is deep-rooted in the Christian practice. The Muslim people, in contrast, believe that both Jesus Christ and Moses are the prophets of God.

<https://www.dailysabah.com/opinion/columns/anti-semitism-in-west-and-zionism-in-muslim-world>

Response to the above statement of brother Ihsan:

There is no doubt that Ihsan made valid points in his article regarding some of the crimes of the Zionists and the Christian west, however he failed to give a precise distinction between truth and falsehood when he - in this present era - refers to Judaism and Christianity as monotheistic religions! Therefore, he should be reminder of that which he has not detailed and explain. Allaah [The Exalted] said:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say (O Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." [Surah Aal Imraan. Verse 64]

Meaning: say to the people of the scripture – the Jews and Christians:

[تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ] – Come to a word that is just between us and you]- Meaning: Come let us unite upon the statement which all the Prophets and Messengers agreed upon and none opposes it except the obstinate and misguided. This statement is not specific to anyone of us; rather it is something that you and us should establish between us, so this is justice and fairness in debate. Then Allaah explains this and said: [أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا] – that we worship none but Allah, and that we associate no partners with Him]- Meaning: We should single out Allaah in worship, devoting all love, fear and hope to Him alone, and we should not

associate anyone as partner with Allaah in worship- neither a Prophet, an Angel, a Righteous Person, an Idol, a Deified image, a living or non-living thing, [وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ] – and that none of us shall take others as lords besides Allaah]; rather all obedience is to be devoted to Allah and His Messengers. [فَإِن تَوَلَّوْا فَعُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ]. [Tafsir As-Sadi]

Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said: The false religion of the Christians is an innovated religion- innovated after the departure of the Messiah [peace and blessings of Allaah be upon him] and altered the religion of the Messiah by way of that. They deviated from the Messiah's [peace and blessings of Allaah be upon him] path and remained upon that which they innovated.

Then when Allaah [The Exalted] sent Muhammad [peace and blessings of Allaah be upon him], they disbelieved in him; so their disbelief and misguidance occurred in two ways- substitution of the religion of the first Messenger [i.e. the Messiah] and belied the second Messenger [i.e. Muhammad], just as the Jews substituted the rulings of the Torah before the Messiah [peace and blessings of Allah be upon him] was sent and then belied him. The Christians' denial of the Messengership of Muhammad [peace and blessings of Allaah be upon him] is a well-known belief of theirs to every Muslim, which is similar to the Jews' disbelief in the Messiah [peace and blessings of Allaah be upon him]. The Christians emphasise the disbelief of the Jews greater than what the Jews deserve, because the Jews claimed that the Messiah was a magician and a liar; rather they said that he is an illegitimate child, as Allaah informed us about them: [وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا] – And their speech against Maryam (Mary)- a grave false charge (that she has committed illegal sexual intercourse). [Surah An-Nisaa. Aayah 156]; however, the Christians claimed that the Messiah [peace and blessings of Allaah be upon him] is Allaah, so therefore the trial between them and the Jews regarding the Messiah [peace and blessings of Allaah be upon him] involved a lot of contradictions, misguidance at similar levels and confrontation, and this is why both nations rebuked one another with something more than what each of them deserved, just as Allaah said:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى عَلَى شَيْءٍ وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الَّذِي كُتِبَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

The Jews said that the Christians follow nothing; and the Christians said that the Jews follow nothing; though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allah will judge between them on the Day of Resurrection about that wherein they have been differing. [Surah Al-Baqarah. Aayah 113]

Muhammad Bin Abee Muhammad the protege of Zaid Bin Thaabit reported from Ikrimah or Saeed Bi Jubayr, who reported from Ibn Abbaas that when the Christian delegation of Najraan came to the Messenger of Allaah [peace and blessings of Allaah be upon him], the Rabbis came and argued with them in the presence of the Messenger [peace and blessings of Allaah be upon him]; so Rabee bin Hurmilah said, "You are upon nothing", so he disbelieved in

Eesaa [peace and blessings of Allaah be upon him] and all the Injeel”; then a man from the people of Najraan said to the Jews, “You are upon nothing”, so he wilfully denied Moosaa’s [peace and blessings of Allaah be upon him] Prophethood and disbelieved in the Torah, so Allaah revealed:

وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَّصْرَىٰ عَلَىٰ شَيْءٍ ۚ وَقَالَتِ النَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ ۚ وَهُمْ يَتَّبِعُونَ الْكِتَابَ

The Jews said that the Christians follow nothing; and the Christians said that the Jews follow nothing; though they both recite the Scripture. [Surah Al-Baqarah. Aayah 113]

So each of them recited the affirmation of what they reject in their book- meaning, the Jews disbelieved in Eesaa [peace and blessings of Allaah be upon him] whilst they had the Torah in which Allaah established the evidence against them through Moosaa [peace and blessings of Allaah be upon him] that they should believe in Eesaa [peace and blessings of Allaah be upon him]; and in the Injeel, Eesaa [peace and blessings of Allaah be upon him] confirmed the Messengership of Moosaa [peace and blessings of Allaah be upon him] and what he came with. So, each one disbelieved in what was in the possession of the other. [Ibn Abee Haatim. 1/339]

وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَّصْرَىٰ عَلَىٰ شَيْءٍ ۚ – The Jews said that the Christians follow nothing]; Qataadah [rahimahullaah] said regarding this Aayah, “Certainly, the early Christians were upon something, but they innovated and split”. [وَقَالَتِ النَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ ۚ] – and the Christians said that the Jews follow nothing]; Qataadah [rahimahullaah] said regarding this Aayah, “Certainly, the early Jews were upon something, but they innovated and split”.

The Jews belied the religion of the Christians and said that the Christians were upon nothing; and the Christians denied everything through which the Jews were distinguished from them, even the laws of the Torah which the Messiah [peace and blessings of Allaah be upon him] did not abrogate; rather he commanded them to act upon it. As for the Jews, they denied many of things through which others were distinguished from them, until they denied the truth brought by Eesaa [peace and blessings of Allaah be upon him].

So, even though the Christians – due to that which they innovated of exaggeration and misguidance – went into extremes in excommunicating the Jews and showed them enmity beyond what is obligated, however there is no doubt that the Jews disbelieved when they belied the Messiah [peace and blessings of Allaah be upon him], just as Allaah [The Exalted] said to the Messiah [peace and blessings of Allaah be upon him]:

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا

I will take you and raise you to Myself and clear you [of the forged statement that ‘Iesa (Jesus) is Allah’s son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, ‘Iesa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur’an] till the Day of

Resurrection. [Surah Aal Imraan. Aayah 55]

And Allaah [The Exalted] said:

قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ
وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

Eesaa the son of Maryam said to Al-Hawariun (the disciples): “Who are my helpers (in the Cause) of Allah?” Al-Hawarieen (the disciples) said: “We are Allah’s helpers” (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost. [Surah As-Saff. Aayah 14]

The disbelief of the Christians – due to their denial of Muhammad’s [peace and blessings of Allaah be upon him] Messengership and being in opposition to the Muslims- is greater than the disbelief of the Jews due to their denial of the Messiah’s [peace and blessings of Allaah be upon him] Messengership, because indeed the Messiah [peace and blessings of Allaah be upon him] only abrogated a little from the Torah and all the laws and acts of worship ordained for him could be traced back to the Torah; however the majority of the beliefs and practices of the Christians were innovated after the departure of the Messiah [peace and blessings of Allaah be upon him]. That which is found in the Jews’ denial of the Messiah [peace and blessings of Allaah be upon him] by opposing Allaah’s Sharee’ah is not the same as the Christians’ denial of Muhammad [peace and blessings of Allaah be upon him], who brought an independent book from Allaah, because nothing in the laws of the Qur’aan was ordained based on the law of another Messenger. Allaah [The Exalted] said: [ذَٰلِكَ] فِي ذَٰلِكَ – Is it not sufficient for them that We have sent down to you the Book (the Qur’aan) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe]. [Surah Al-Ankabut. Aayah 51]

The Qur’aan is an independent book like the Torah of Moosaa [peace and blessings of Allaah be upon him], even though the Qur’aan is greater than it. And this is why the Christian scholars made a connection between Moosaa and Muhammad [peace and blessings of Allaah be upon them], just as when An-Najaashee [may Allaah have mercy upon him]- the (Ethiopian) king of the Christians- heard the Qur’an, he said, “Indeed, this and what Moosaa brought came from the same source”.

Also, when Waqarah bin Nawfil [may Allaah have mercy upon him] – who was one of Christian Arab scholars- heard the statement of the Prophet [peace and blessings of Allaah be upon him], he said, “Indeed, the Naamoos [i.e. Jibreel] came to you, who was sent to Moosaa. I wish I were young till when your people expel you [i.e. from Makkah]”. Allaah’s Messenger [peace and blessings of Allaah be upon him] asked, “Will these people drive me out?” Waraqah [may Allaah have mercy upon him] said, “Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day [when you start

calling to Islaam], then I would support you strongly”. [Bukhaari]

And this is why Allaah mentioned the Torah and the Qur’aan together in His statement:

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَيْفٍ لَوْ كُنَّا نَعْلَمُ

فَلَوْ فَاتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ

But when the truth (i.e. Muhammad with his Message) has come to them from Us, they say: “Why is he not given the like of what was given to Musa (Moses)? Did they not disbelieve in that which was given to Musa (Moses) of old? They say: “Two kinds of magic [the Taurat (Torah) and the Qur’an] each helping the other!” And they say: “Verily! In both we are disbelievers.” Say (to them, O Muhammad): “Then bring a Book from Allah, which is a better guide than these two [the Taurat (Torah) and the Qur’an], that I may follow it, if you are truthful.” [Surah Al-Qasas. Aayaat 48-49]

Allaah did not revealed books that were a better guide than the Tawraat and the Qur’aan. Then Allaah said:

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَعْدَ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily! Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists). [Surah Al-Qasas. Aayah 50] **[An Excerpt from Al-Jawaabus Saheeh Liman Baddala Deenul Maseeh. 1/26-30. Slightly paraphrased]**

Allaah [The Exalted] said:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا

لَقَدْ أَحْضَبُوهُمْ وَعَدَّهُمْ عَدًّا

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

And they say: “The Most Beneficent (Allaah) has begotten a son (or offspring or children). Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are

almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Beneficent (Allaah). But it is not suitable for (the Majesty of) the Most Beneficent (Allaah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Beneficent (Allaah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)". [Surah Maryam. Aayaat 88-95]

And Allaah [The Exalted] said:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا
 قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا
 مَّا كُنْتُمْ فِيهِ أَشِدَّتْ
 وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا
 مَا لَهُمْ بِهِ عِلْمٌ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

All the praises and thanks be to Allaah, Who has sent down to His slave (Muhammad) the Book (the Qur'aan), and has not placed therein any crookedness. (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allaah Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise). They shall abide therein forever. And to warn those (Jews, Christians, and pagans) who say, "Allaah has begotten a son (or offspring or children)." No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie." [Surah Al-Kahf. Aayah 1-5]

Allaah stated about the Messiah [alayhis-salaam]:

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ
 مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
 وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هٰذَا صِرَاطٌ مُسْتَقِيمٌ
 فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّسْهَدِ يَوْمٍ عَظِيمٍ
 أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْآتِيَوْمَ فِي ضَلٰلٍ مُّبِينٍ

Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allaah that He should beget a son [this refers to the slander of Christians against Allaah, by saying that 'Iesa (Jesus) is the son of Allaah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is. ['Iesa (Jesus) said]: "And verily Allaah is my Lord and your Lord. So

worship Him (Alone). That is the Straight Path. (Allaah’s Religion of Islamic Monotheism which He did ordain for all of His Prophets).” Then the sects differed [i.e. the Christians about ‘Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that ‘Iesa (Jesus) is the son of Allaah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire). How clearly will they (polytheists and disbelievers in the Oneness of Allaah) see and hear, the Day when they will appear before Us! But the Zalimoon (polytheists and wrong-doers) today are in plain error”. [Surah Maryam. Aayaat 34-38]

Allaah [Glorified be He and free is He from all imperfections] said:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Say (O Muhammad): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path. [Surah Al-Maa’idah. Aayah 77]

When one ponders upon the condition of the Yahood and the Nasaaraa in comparison to that of the [rightly guided] Muslims, he finds that the Yahood are on one extreme in misguidance and the Nasaaraa are on another extreme in misguidance, and the [rightly guided] Muslims are upon the middle course. Likewise, the [rightly guided] Muslims are upon uprightness in the affairs related monotheism, the Prophets, the Revealed laws, and in the affairs of Halaal, Haraam, Manners and other than that.

The Yahood liken Allaah to the creation by describing Him with (Attributes) of imperfection, which the Lord [Glorified be He and free is He from all imperfections] is totally free of; such as the statement of those amongst them who say that Allaah is Poor and Miserly, and that Allaah was overcome by fatigue after creating the heavens and the earth. The Nasaaraa liken the creation to the Creator with regards to the Attributes of Perfection that are specific to the Creator, and which none else has a likeness to besides Him (Alone); such as their statement that the Messiah is Allaah, and that he is the son of Allaah. The Nasaaraa also ascribed attributes of imperfection to Godhead, which the Lord [Allaah] must be freed from. They make lawful that which Allaah has forbidden, just as they have made swine lawful and other than it from the impure things; rather, they do not make anything unlawful (of those things that are to be declared unlawful), just as they have unlawfully prescribed the innovation of monasticism. They abolished that which Allaah has enjoined, just as they have abolished circumcision and other than it. They abolished various forms of purification related to affairs of Ghusul, the removal of impurities and other than that. They enjoined that which is to be abolished, such as the man made laws which Allaah and His Prophets have not enjoined.

The [rightly guided] Muslims describe the Lord with what befits Him of Perfect Attributes. They free Allaah from deficiencies that depict a likeness of Him to (others). They describe Allaah with what He described Himself with, and with what His Messengers described Him with, without Tahreef [altering the meaning understood, and accepting such a meaning

which the words may indicate in a doubtful sense], Tateel [negating the Attributes of Allaah] and Takyeef [attributing a state of being or likeness to the creation]. The [rightly guided] Muslims know that there is nothing like unto Allaah, neither with regards to His Essence and His Attributes nor His Actions, and they say: [أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ] – His is the creation and the command]. [Surah Al-A'raaf. Aayah 54]

And just as none else besides Him creates, (also) none else besides Him commands; rather all the Religion belongs to Him. He is the One worshipped (in truth), the One to be obeyed, and all worship is to be devoted to Him [Glorified be He and free is He from all imperfections]. There is no obedience to anyone except through His obedience, He is the One Who abrogates what He abrogated from His revealed laws, and it is not for anyone else to abrogate His revealed laws. The Yahood go beyond bounds with regards to avoiding the impure things and thus they declared unlawful the lawful and good things, and the Nasaaraa made lawful the impure things (i.e. swine). And Allaah has made lawful for the Muslims the good pure things in opposition to the Yahood, and He prohibited them the impure things in opposition to the Nasaaraa.

Indeed, Allaah sent His Messengers with Guidance and the Religion of Truth- guidance comprises of beneficial knowledge, and the Religion of Truth comprises righteous action in order that it may become dominant over all other Religions. Dominance takes place through knowledge and (clarification through speech), in order to clarify its truthfulness and what it contains of guidance. Dominance can take place by way of striving with the hand and weapons, in order to be aided in victory. [Ref 1: Read here about Jihaad: <https://www.abukhadeejah.com/salafi-shaikh-fawzaan-on-jihaad-in-our-times-and-the-guidelines-of-jihaad-according-to-islam/>]

Indeed, Allaah manifested this dominance, because the Muslims are the people of the straight path- the straight path that Allaah has chosen for the Prophets, The Truthful Ones, The Martyrs, The Righteous Ones, and how excellent these companions are! The Yahood killed the Prophets and those who enjoined justice, and the Nasaaraa took their priests, monks and the Messiah (son of maryam) as lords besides Allaah. The [upright] Muslims establish uprightness, they believe in Allaah, in His Angels, His Books and His Messengers. They neither belie the Prophets nor insult them. They neither go into excess regarding the status of the Prophets nor do they worship them. Likewise, they neither diminish the rights of the people of knowledge nor do they go into excess regarding them. **[An Excerpt from Al-Jawaabus Saheeh Liman Baddala Deenul Maseeh. Pages 41-46. Slightly paraphrased]**

Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] stated:

Prior to the incident when the Christians of Najraan came to the Prophet [peace and blessings of Allaah be upon him], many people amongst the Jews, the Christians- leaders and other than them – believed in the Prophet [peace and blessings of Allaah be upon him] when it became clear to them that he is indeed a Messenger of Allaah sent to them, just as An-

Najaashee [may Allaah have mercy upon him], the king of Ethiopia, believed in him. An-Najaashee's [may Allah have mercy upon him] entry into Islaam took place during the early days of the Prophet's [peace and blessings of Allaah be upon him] mission when his companions were oppressed in Makkah- oppressed, harmed and punished by the disbelievers due to their belief in Allaah and His Messenger. So, a group of them migrated to An-Najaashee's [may Allaah have mercy upon him] country, such as Uthmaan Bin Affaan, Abdur Rahman Bin Awf, Zubayr Ibn Al-Awwaam, Abdullah Bin Mas'ood, Jafar Bin Abee Taalib and others, both men and women. Then the disbelievers followed the Muslims and sent a messenger with a gift to Ethiopia for the king so that the Muslims are returned to Makkah, but the king's sense of justice did not allow him to hand over the Muslims to the disbelievers until he heard what the Muslims had to say. So, when he heard their speech and that which they reported regarding the affair of the Prophet [peace and blessings of Allaah be upon him], he believed in him and allowed them to stay in his country. When he heard the Qur'aan, he said, "This and what Moosaa [peace and blessings of Allaah be upon him] brought came from the same source". And when he asked the Muslims about the Messiah [peace and blessings of Allaah be upon him], they said, "We bear witness that he is a slave of Allaah, His Messenger and Allaah's word [i.e. Allaah's decree] that Eesaa was to be conceived by Maryam [peace and blessings of Allaah be upon her] – the virgin and chaste woman whom no man has ever touched"; so he said to Jafar Bin Abee Taalib [may Allaah be pleased with him], "By Allaah! Eesaa the son of Maryam [peace and blessings of Allaah be upon both son and mother] is not more than what you have said". Then his companions grunted; so he said, "Even if you grunt, even if you grunt". Thereafter An-Najaashee [may Allaah have mercy upon him] sent his son and a group of his companions with Jafar [may Allaah be pleased with him] to the Prophet [peace and blessings of Allaah be upon him] in the year when the battle of Khaybar took place. Indeed, a group of scholars and the leading experts in the science of Hadeeth have mentioned his story, such as Imaam Ahmad in Al-Musnad, Ibn Sa'd in Tabaqaat, Abu Nu'aym in Al-Hilya and others. Also the scholars of Tafseer, Hadeeth and Jurisprudence have mentioned this story and it is Mutawaatir.

A Bit More Regarding The Conversation Between Najaashee [may Allaah have mercy upon him] And Jafar [may Allaah be pleased with him]

Jafar said, "O king! We were a people in a state of pre-Islamic ignorant- we worshipped idols, ate carrion (dead meat), committed evil deeds, cut kinship ties, mistreated neighbours, and the strong amongst us used to assault and take advantage of the weak. We were upon this path until Allaah sent a Messenger from amongst us, who is well known to us by his lineage, his truthfulness, trustworthiness and chastity. He ordered us to declare that Allaah alone is the true deity, worship Allaah alone and abandon that which we and our fore fathers worshipped besides Allaah, such as stones and images depicted as deities. He ordered us to tell the truth, fulfil trusts, preserve kinship ties, be kind to our neighbours, refrain from what is forbidden, refrain from bloodshed, obscenities, and false speech; refrain from misappropriating the wealth of orphans and from falsely accusing chaste women; commanded us to worship Allaah alone and not associate anyone as a partner with Him in worship, to establish prayer and fast. So, we affirmed

the truthfulness of what he stated, believed in him, follow him based upon that which he brought, worship Allaah alone without associating anyone as partner with Him in worship, declared unlawful what he declared unlawful and declared lawful what he declared lawful for us; so our people declared enmity against us, punished us and put us to trial in our religion in order to return us to the worship of images and to abandon worshipping Allaah alone, and that we declare lawful those filthy-impure things which we used to declare lawful in the past. O king! Then when they subjugated and oppressed us, turned our lives into misery and sought to prevent us from practising our religion, we left to come to your country, chose you instead of others, wish to be your neighbour and hope that we will not be oppressed in your presence'. So, An-Najaashee [may Allaah have mercy upon him] said, 'Do you have with you anything which the Prophet brought?' Jafar [may Allaah be pleased with him] said, 'Yes'; so An-Najaashee [may Allaah have mercy upon him] said, 'Recite it to me'. Jafar [may Allaah be pleased with him] recited it from his memory as follows:

كَهَيْعَصَ (١) ذَكَرْتُ رَحْمَتَ رَبِّكَ عَبْدَهُ دَكْرِيًّا (٢) إِذْ نَادَى رَبَّهُ دِنَاءَ خَفِيًّا (٣) قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (٤) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) يَرْتُدِّي وَوَيْتٌ مِنْ آلِي يَغُفُّوا بِي وَأَجْعَلْهُ رَبِّي رَضِيًّا (٦) يَزَكِّيَنِي إِنَّ نَبْشَتَكَ بِغُلَامِي لَمْ تَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (٧) قَالَ رَبِّ إِنِّي يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨) قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئُ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا (٩) قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ إِلَّا تُكَلِّمُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (١٠) فَخَرَجَ عَلَيَّ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١) يَنْجِيَنِي خُذِ الْكِتَابَ بِقُوَّةٍ وَآيَاتِنَاهُ الْحُكْمَ صَبِيًّا (١٢) وَحَنَانًا مِّنْ لَّدُنَّا وَرُكُوهٌ وَكَانَ تَقِيًّا (١٣) وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا (١٤) وَوَسَلَّمَ عَلَيَّ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا (١٥) وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا (١٦) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧) قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (١٨) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسَّسَنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠) قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئُ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَلِنَجْعَلَهُ مِمَّا وَكَّانَ أُمَّرًا مَّقْضِيًّا (٢١) فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا (٢٢) فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ فَسَقَطَ عَلَيَّكَ رُطْبًا غَبِيًّا (٢٥) فَكَلِمًا وَأَشْرَبِي وَقَرِي عَيْنًا فِيمَا تَرِيَنَ تَحْتِهَا إِلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤) وَهَرِيَّ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيَّكَ رُطْبًا غَبِيًّا (٢٥) فَكَلِمًا وَأَشْرَبِي وَقَرِي عَيْنًا فِيمَا تَرِيَنَ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (٢٦) قَالَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤُكُمْ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَتَّخِذُ هَزْوُونَ مَا كَانَ أُمَّرًا سَوْءٌ وَمَا كَانَتْ أَفْكًا يَغِيًّا (٢٨) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأَمْهَادِ صَبِيًّا (٢٩) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) وَبَرًّا بِوَالِدِيٍّ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٣٤) مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٣٥) وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (٣٦) فَاتَّخَذَتْ الْأَحْزَابُ مِنْ بَنِيهِمْ قَوْلًا لِلَّذِينَ كَفَرُوا مِنْ مُشْهَدٍ يَوْمٍ عَظِيمٍ (٣٧) أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ (٣٨) وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ (٣٩) إِنَّا نَحْنُ نَرُفُّ الدَّرَجَاتِ وَمَنْ عَلَيْنَا وَإِلَيْنَا يُرْجَعُونَ (٤٠)

Kaaf- Haa-Yaa-'Ain-Saad. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah). When he called out his Lord (Allah) a call in secret, saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord! "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir, who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!" (Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)." He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

[Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

Then he came out to his people from Al-Mihrab (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous; and dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents). And Salamun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!

And mention in the Book (the Qur'an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects. She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."

(The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son." She said: "How can I have a son, when no man has touched me, nor am I unchaste?" He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).' So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you; "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.'" Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing). "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" "He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;" "And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live." "And dutiful to my mother, and made me not arrogant, unblest. "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they

doubt (or dispute). It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is. ['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)." Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire). How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the Zalimun (polytheists and wrong-doers) today are in plain error. And warn them (O Muhammad) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned. [Surah Maryam Aayaat 1-40]

So, An-Najaashee [may Allaah have mercy upon him] wept until his beard was wet and his patriarchs also wept until their scrolls became wet after hearing what was recited to them. An-Najaashee [may Allaah have mercy upon him] said, 'This [recital] and what Moosaa [peace and blessings of Allaah be upon him] brought are from the same source'. Then he said to Abdullah Bin Abee Rabee'ah Ibn Al-Aas, 'Go back, for by Allaah, neither will I surrender them to both of you [i.e. to Abdullaah and Amr Ibn Al-Aas] nor am I close to doing so'. So, they left and Amr Ibn Al-Aas said, 'By Allaah! I will try tomorrow to make your affair blameworthy in his presence'. Then the next day, he said to An-Najaashee, 'O King! They slander Eesaa Bin Maryam [peace and blessings of Allaah be upon both son and mother]'; so An-Najaashee called for the Muslims again. Then the companions gathered and said, 'What will you say about Eesaa [peace and blessings of Allaah be upon him] if asked?' They said, 'By Allaah! Whatever the case may be, we will say about him that which Allaah said and that which our Prophet [peace and blessings of Allaah be upon him] brought about him'. Then when they entered, An-Najaashee [may Allaah have mercy upon him] said, 'What do you say about Eesaa the son of Maryam [peace and blessings of Allaah be upon both son and mother]?' So, Jafar [may Allaah be pleased with him] said, 'We say about him based on that which our Prophet [peace and blessings of Allah be upon him] brought, that he is the slave of Allaah, his Messenger, a soul created by Allaah and Allaah's word [i.e. Allaah's decree and Will] that Eesaa was to be conceived by Maryam [peace and blessings of Allaah be upon her], the virgin and chaste woman'. An-Najaashee [may Allaah have mercy upon him], said, 'Eesaa is nothing more than what you have just said', so they [i.e. the people] grunted, but he said, "Even if you grunt, by Allaah go [i.e. Muslims] and live in my land peacefully, and I would rather lose a mountain of gold than harming a man amongst you'. Then he returned the gift [to Abdullah and Amr] and said, 'I would never accept such a bribe', so both of them [Abdullah and Amr] left in a state of humiliation and with the gifts they brought. **[An Excerpt from Al-Jawaabus Saheeh. 1/76-80. Slightly paraphrased]**

Indeed, this is what Ihsan failed to clarify, because after the advent of Muhammad

[peace and blessings of Allaah be upon him], all the Jews and Christians who refuse to submit to his path will be dwellers of the eternal fire. The Prophet [peace and blessings of Allaah be upon him] said, **"By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire"**. [Saheeh Muslim. Number 153] Read more here: <https://salaficentre.com/2021/04/23/its-time-for-abrahamic-faiths-to-reclaim-religion-from-fascism-and-unite-in-peace-brief-rebuttal-of-mr-wael-aleji-and-mr-david-alton-at-alarabiya-news/>

Therefore, Ihsan has to limit himself to those subject matters which he is able to detail as well as distinguish its truth from its falsehood, otherwise he'll definately speak about Islam without knowledge and thus cause more harm than good. Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "It is obligated on you to give detail and make a distinction, because unrestricted and general [statements] without clarification has indeed corrupted this existence [i.e. the world], and misguided the intellects and views [of the people] in every era". Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] stated, "There has to be detail explanation. The one who is not proficient in giving detail should keep quiet, because benefit is not acquired from his speech. And every time error occurs, its cause is due to an absence of detail explanation regarding truth and falsehood. There has to be detail explanation and distinction and not to mix up [affairs]. Indeed, it may be that there is something of truth and falsehood in an opponent's statement, so all of it is neither deemed to be false nor truth; rather there has to be a distinction between its truth and falsehood. All of it is neither rejected nor accepted; rather a distinction is made regarding the truth and what is correct and the falsehood and error in it. And if you are not proficient in giving detail, then you should not enter into this field". [An Excerpt from At-Taleeqat Al-Mukhtasar Alaa Al-Qaseedah an-Nooniyyah: Vol: 1 page: 216]

As for peaceful coexistence and treating everyone with kindness, then indeed what Ihsan stated is true, because our pious predecessors were people of justice. Thaabit Ibn al-Hajjaaj [may Allaah have mercy upon him] reported that Abu Bakr As-Siddeeq [may Allaah be pleased with him] stood up among the people, praised and thanked Allaah, and then said, "No doubt, do not kill the monk in the monastery". **[Muşannaf Ibn Abee Shaybah 32425]**

Umar Ibnul Khattaab [may Allaah be pleased with him] granted safety to the Christians

He wrote: In The Name of Allaah, The Most Merciful, The Bestower of Mercy. This is that which has been granted – by the slave of Allaah, Umar, the leader of the believers (i.e. Muslims) – of safety (and security) to the people of Jerusalem for their lives, wealth, churches, crosses, their ill people, healthy people and religious community, and that indeed neither will their churches be inhabited (by Muslims) nor destroyed, neither cut down in number nor its space area, neither will its crosses be damaged nor anything else of their wealth; neither forced to abandon their religion nor will anyone be harmed. **[Taareekh At-Tabaree 4/449]** **[Read here:**

transgressors-ascribed-to-islam-judaism-and-christianity/

Finally read: Living With Non-Muslims In The West With Fine Conduct- By Shaikh Abu Khadeejah [may Allaah preserve him]: <https://www.abukhadeejah.com/living-with-non-muslims-in-the-west-with-fine-conduct/>

May Allaah reward brother Ihsan for rejecting and speaking against the barbaric zionists and forgive him for falling short in making a clear distinction between the path of the final Messenger and that of the abrogated religions Aameen.