



Al-Wifaq Research Journal of Islamic Studies

Volume 7, Issue q (January - June 2024)

eISSN: 2709-8915, pISSN: 2709-8907

Journal DOI: <https://doi.org/10.55603/alwifaq>

Issue Doi: <https://doi.org/10.55603/alwifaq.v7i1>

Home Page: <https://alwifaqjournal.com/>

Journal QR Code:



Article **The Art of Coexistence: Prophet Muhammad (S.A.W)'s Treaties as a Framework for Religious Inclusivity**

Authors <sup>1</sup> Syeda Ujala Zahid  
<sup>2</sup> Hafsa Ayaz Qureshi

Affiliations <sup>1</sup> Fatima Jinnah Women University,  
Rawalpindi, Pakistan.

Published 30 June 2024

Article DOI <https://doi.org/10.55603/alwifaq.v7i1.e3>

QR Code



Citation Syeda Ujala Zahid and Hafsa Ayaz Qureshi, "The Art of Coexistence: Prophet Muhammad (S.A.W)'s Treaties as a Framework for Religious Inclusivity" *Al-Wifaq* 7, no. 1 (June, 2024): 47-61, <https://doi.org/10.55603/alwifaq.v7i1.e3>

Copyright Information:



[The Art of Coexistence: Prophet Muhammad \(S.A.W\)'s Treaties as a Framework for Religious Inclusivity](#) © June 2024 by Syeda Ujala Zahid and Hafsa Ayaz Qureshi is licensed under [CC BY 4.0](#)

Publisher Information: Department of Islamic Studies, Federal Urdu University of Arts Science & Technology, Islamabad, Pakistan.

Indexing



## The Art of Coexistence: Prophet Muḥammad (S.A.W)'s Treaties as a Framework for Religious Inclusivity

*Syeda Ujala Zahid*

M.Phil. Scholar, Department of Islamic Studies,  
Fatima Jinnah Women University, Rawalpindi.

*Dr. Hafsa Ayaz Qureshi*

Lecturer, Department of Islamic Studies,  
Fatima Jinnah Women University, Rawalpindi.

### **ABSTRACT**

*Diversity is regarded as the wisdom of Allah's Plan. The religious diversity in the world is a sign of Allah that tells co-existence with diverse communities, as humankind shares a common origin. The practical demonstration of this peaceful co-existence is given by the Prophet Muḥammad (S.A.W). Hazrat Muḥammad (S.A.W) was a Prophet of Mercy who worked to promote peace amongst his Ummah and other religious groups in his day. He promised freedom and religious liberty to those who are prepared to coexist peacefully with Muslims. The prophet Muḥammad's treaties are excellent illustrations of his endeavors to encourage religious tolerance in the society of his day. Together with guaranteeing safety, religious freedom, and equal participation in society, these treaties set basic standards for peaceful coexistence and respect among various religious communities. In order to create a society that is inclusive of all religions, this study investigates the historical relevance of the treaties established by the Prophet Muḥammad (S.A.W). The Prophet's agreements with many religious communities during his lifetime serve as everlasting examples of tolerance and concord amongst faiths. The study has taken a descriptive and analytical approach in order to explore the historical treaties and emphasize the prophet's (S.A.W.) all-encompassing and peaceful method of dealing with non-Muslim citizens of the Islamic state. The findings of the paper, not only deepen our understanding of interfaith relations but offer advice to government, civil society actors, and policymakers to promote social integration of religiously diverse communities. This study adds to the current discussion about religious diversity, inclusive societies, and the enduring significance of the precepts of the Prophet Muḥammad in fostering a culture that celebrates human uniqueness and diversity.*

### **KEYWORDS:**

*Inclusive Society, Treaties, Peace, Harmony, Muḥammad (S.A.W)*

### **Introduction**

Islam provides the basis for the construction of an inclusive society,

where every citizen has equal rights irrespective of their religious, cultural, and social background. Allah Almighty says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ<sup>16</sup>

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”<sup>2</sup>

Humans are made in many tribes and nations so that they communicate with one another and comprehend. Therefore, the secret to achieving a peaceful and harmonious community is to create an acceptable environment rather than fighting or disputing about issues. The verse highlights the value of human uniqueness and acknowledges it, which lays the groundwork for inclusiveness.<sup>3</sup>

Sen defined inclusion as "being characterized by elements of society, such as citizens actively participating in society, equal opportunities, and fundamental levels of well-being" in order to embrace this diversity and construct inclusion.<sup>4</sup>

The creation of a peaceful and harmonious community is a goal in these days of multiculturalism and religious diversity. The best example of an inclusive society is demonstrated by the Prophet Muhammad (S.A.W). In the time of the Prophet Muhammad (S.A.W.), maintaining harmony throughout society was essential to social order. The cultures and religions of Madinah's populace were varied. There was factionalism in the society and a climate of hostility between the tribes. The prophet Muhammad was born in Makkah, Arabia, in the sixth century. He was raised in a society marked by injustices, conflicts between religions, and hostilities between tribes.<sup>5</sup>

Prophet Muhammad, also known as Al-Amīn, or the trustworthy, made a name for himself among his people as a man of integrity and dependability despite these difficult circumstances. Through the treaties he signed, which sought to establish an inclusive and egalitarian society, his upbringing,

---

1. Al-Qur'ān, Surah Al-Ḥujrāt, 49 :13

2. Abdullah Yusuf, *The Meaning of the Holy Qur'ān*, (United Kingdom: Wordsworth Editions Ltd, 2001), 2/45.

3. Sayyid Qutb, *In the Shade of Qur'ān*, trans. Adil Salahi (London: Islamic Foundation, n.d.), Vol.12,116-117.

4. Goran Therborn, *Creating an Inclusive Society: Practical Strategies to Promote Social Integration*, (Paris-France: United Nation, 2007), 1-73.

5. Akbar Shah Najeebabadi, *The History of Islam*, trans. Khalid al-Darwish (Riyadh: Darussalam Int'l Publishers & Distributors, 2000), 1/152-154.

personality, and spiritual path equipped him for his eventual role as a peacemaker and negotiator.

In order to establish a climate of harmony, tolerance, and respect for individuals of different religions, the Prophet Muḥammad (S.A.W.) signed a number of treaties with non-Muslims throughout his lifetime. These treaties functioned as foundational texts that established inclusive policies, in addition to being diplomatic agreements. These treaties functioned as means of social cohesion, acceptance, and harmony within a community rife with tribal rivalries and animosities. The Prophet's approach to diplomacy went beyond the present political context to address the root causes of conflict and build a community marked by justice, compassion, and respect for diversity.<sup>6</sup>

Prophet Muḥammad (S.A.W.) vowed to be inclusive of all citizens of the newly established Islamic state as well as members of specific tribes or religious groups. The accords, which emphasized the protection of individual liberties, freedom of religion, and mutual accountability between many communities, laid the groundwork for peaceful cohabitation. This inclusive attitude not only ensured the stability and progress of early Islamic society, but it also serves as a timeless example for contemporary cultures, emphasizing the importance of embracing variation and promoting inclusivity for a successful and peaceful global community.

## Literature Review

In Arabic, the term treaty is known as “Aḥad” means ‘pledge’. Pledges can include a variety of matters, like defending and protecting a person or individuals, making a declaration under oath, such as “I swear to God, I will...”, or making a promise that results in a responsibility that is enforceable by law, such as a guarantee, reciprocal commitment, covenant, or agreement.<sup>7</sup> A pledge may be made jointly or unilaterally. When two people or organizations agree to carry out a contract for their mutual benefit and if they confirm and document it in a way that would ensure focus, commitment, and fulfillment, it is called a “covenant.” The Arabic term “Aḥad” is derived from the word “rope” or “binding cord”.<sup>8</sup>

The Qur’ān and Ḥadīth do not contain the word “treaty,” nor do closely related concepts like “pact” and “agreement” appear in them. Rather, the phrases “pact” and “agreement” in relation to treaties were initially employed in the fiqh literature. In fiqh literature, a treaty is defined as: “A legally binding agreement between two parties with a full commitment to

---

6. Muhammad Junaid, Jamil Ahmad Sindhu, “Religious Pluralism in the Light of the Covenants of The Prophet of Islam (Peace Be Upon Him),” *Journal of Positive School Psychology* 6, no. 9, (2022): 2753-2764.

7. Karam Al-Bostani, Khalil K. Mroue, and Riad El-Sayed, *Munjid fi al-lughah wa-al-‘alām*, trans. Louis Ma'luf (Beirut: Dar Al-Shoroug, n.d.), 535.

8. Muḥammad Rashid Rida, *Tafsir al-Manār*, (Cairo: Matba'at al-Manār, n.d.), 5/185.

keep the provisions of the agreement, especially reconciliation, truce, or peace-keeping between Muslims and polytheists, which is based upon mutual pledges.”<sup>9</sup>

Treaties are essential in forming the framework of an inclusive society because they offer a moral, legal, and institutional basis that upholds the rights of many people, allows for their peaceful coexistence, and advances social justice and collaboration.

In the contemporary context, the word treaty is defined as: “The formal contract through which two or more parties, governments, or international organizations establish a relationship or plan to establish a relationship while acting under the auspices of international law.”<sup>10</sup>

### **Treaties of Prophet Muḥammad(S.A.W)**

The first Islamic state was declared by Prophet Muḥammad (S.A.W.). Before his arrival, the Madina had been completely destroyed, the tribe system was in place, and tensions were rising. The Prophet's visit brought about a complete flourishing of Madina's society. The best illustration of a civilization that is accommodating of all religions is the state of Madina. The prophet had to cope with followers of many religions, such as Christians, Jews, and polytheists. These groups were then split up into a large number of tribes. Hazrat Muḥammad (S.A.W.) was a Prophet of Mercy who endeavored to promote peace not just within his Ummah but also with other religious communities throughout his time. He pledged to grant religious freedom to those who consented to live in harmony with Muslims. He undoubtedly wanted all non-Muslims to embrace the holy word, yet He never coerced anyone into becoming a Muslim. They were allowed to live in harmony with Muslims.<sup>11</sup>

When Muḥammad lived, prejudice was not based on nationality, language, or ethnicity (S.A.W). Muḥammad's assemblies were attended by people from many countries and languages (S.A.W). The prophet's audience consisted of the migrants from Makkah and the Ansar of Madina; Salmān (R.A) from Persia, Bilāl (R.A) from Negus, and the Roman Sohaib (R.A) would engage in intellectual discourse collectively. Muḥammad aimed to create and achieve a society free of caste, color, and creed prejudices. People in such society received what was justifiable. Through his teachings, the Holy Prophet was able to lead those who were going astray. In human history, no social transition from darkness to light has produced such amazing displays

---

9. Muhammad Ibn Ahmed Al-Sarkhast, *Sharh al-Siyar al-Kabir*, (Hyderabad: Dar al-Kutub al-Ilmiyyah, 1335 AH) 4/154

10. Lord McNair, *Law of Treaties*, (Oxford: Oxford University Press, 1986), 4.

11. Safi-ur-Rahman al Mubarakpuri, *Ar-Rakeehq al Makhtum (The Sealed Nectar)*, trans. Issam Diab (Saudia Arabia: Maktaba Dar us Salam, 1996), 181-185.

of compassion and harmony.<sup>12</sup>

People in such society received what was justifiable. Through his teachings, the Holy Prophet was able to lead those who were going astray. In human history, no social transition from darkness to light has produced such amazing displays of compassion and harmony. The agreements in Islamic Society guarantee the development of a society that is inclusive of all religions and are significant moments in Islamic history. These agreements were reached with Jews, Christians, and even the idolaters of Makkah. The Madinah Charter, the Ḥudaybiyah Truce, and accords with the Jews of Khyber and the Christians of Najran are among the important texts. These accords show that religious liberty, peaceful cohabitation, and safety and security were priorities for the Holy Prophet (S.A.W).<sup>13</sup>

The peace treaties of the prophet Muḥammad (S.A.W) were instrumental in advancing religious inclusivity because they promoted harmony, acknowledged religious differences, safeguarded religious liberty, involved religious authorities, encouraged respect for one another, settled disputes, and served as an example for modern interfaith relations. He represented a vision of society that upholds the values of justice for everyone, harmony, and cohabitation despite religious differences through these treaties.

Now, the prominent treaties upheld by Prophet Muḥammad (S.A.W) are discussed below:

### **1. The first constitution of Islam (Mithaq-e-Madinah)**

During a period when minority rights were rarely given political or social consideration, the Madina Charter provided Muslims with a model for polite and mutually beneficial cooperation with other religious communities. Practically, the Charter established general standards and guidelines for the harmonious coexistence various religious communities of Madina.<sup>14</sup> The document, which was drafted following discussions with the Madina community, outlined the rights and responsibilities of the Madina subjects and backed the notion that a contemporary constitution reflects the will of the people to be governed.<sup>15</sup> Or, to put it another way, it was a set of guidelines for the administration and government of Madina as a City-

---

12. Abul Hasan Ali Nadvi, *Insani Dunya Per Musalmano K Urooj o Zawaal Ka Asar* (Karachi: Majlise Nashriat-e-Islam, 1955),138.

13. Abdul Muhaimin, "Treaties of the Prophet Muhammad (Peace Be Upon Him): A Study of the Modern Approaches in Sī rah Writing," *Tahdhīb al Afkār* 01, no. 2 (2014):1-21.

14. Ridwan, "Madinah charter and peace building community", *Journal of Organizational Culture Communication and Conflict* 26, no. 4 (2022):1-15.

15. Yetkin Yildirim, "The Medina Charter: A Historical Case of Conflict Resolution," *Islam and Christian-Muslim Relations* 20, no. 4 (October 21, 2009): 441, <https://doi.org/10.1080/09596410903194894>.

State.<sup>16</sup>

The satisfaction of the Madinan people with the type of governance embodied in the Charter makes it possible to view the Charter in certain aspects as a constitution. As far as world history and religious freedom are concerned, the Madina Charter may be the first documented constitution to grant rights regarding the practice of several religions inside a state.

Jews have the right under Article 25 of the Charter to exercise their religion freely. Most importantly, this freedom was granted to the Madinah society by the same Article. The inhabitants of Madina, who had previously lived in animosity, are thought to have united as a result of one of the Prophet's spectacular actions.<sup>17</sup> As stated in Article 25:

"And the Jews of Bani 'Awf are regarded as one community with the believers. The Jews have their religion, and the Muslims have theirs. This also applies to their clients and themselves. Whoever is guilty of oppression or sin will only wrong themselves and their families"<sup>18</sup>.

The Madinah Charter also contained social features besides customs and religious matters. The inhabitants were integrated by Prophet Muḥammad (S.A.W) as one unit and not as separate, independent entities.<sup>19</sup> This was stated in Article 2 of the Charter: "They are a people (Ummah) as distinguished from the rest of mankind".

It is fair to refer to all of Madinah's residents, regardless of their nationality or religion, as one ummah with a shared duty to the state. Thus, by uniting the people under common commitments, the Charter reduced internal turmoil and promoted unity. The Madinah Charter was important not only because it was a useful tool for settling conflicts but also because it applied Islamic principles in a way that was suitable for a society with a wide range of religious and cultural beliefs. Islamic values typically upheld by Prophet Muḥammad (S.A.W) were not at odds with the customs and culture of Madinah's diverse population.

The Prophet Muḥammad envisioned a community that was welcoming of all religions, as the Charter of Madina makes clear. The charter laid the groundwork for a pluralistic society in which people of different faiths could live in harmony and respect with one another, protected religious freedom, encouraged social cohesion, and recognized the rights of various religious

---

16. Kenneth Clinton Wheare, *Modern Constitution*, (London: Oxford Publisher, 1982), 6.

17. Zaleha Embong, "Conflict Management in the Constitution of Medina: An Analysis," *International Journal of Academic Research in Business & Social Sciences* 8, no. 12 (2018): 401.

18. Ridwān, "Madinah charter and peace building community," 1-15.

19. Yusri Mohd Ramli, Tg. Ghani and Tg. Jusoh, "Najib Razak's Malaysia and Charter of Medina's One Ummah: Comparative Perspective", *International Journal of Business and Social Science* 3, no. 2, (2012): 98-110.

communities.

## 2. The Treaty of Ḥudaibiyah

The second most significant treaty signed by the prophet Muḥammad (S.A.W) is the Treaty of Ḥudaybiyah. Following a revelation, Prophet Muḥammad (S.A.W) planned an umrah to Makkah in 628 A.D.<sup>20</sup> They had to stay at Hudaybiyah. Unbelievers prevented them from entering Makkah. It was there that this treaty was drawn up which came to be known as the treaty of Hudaybiyah.<sup>21</sup> The main focus of the treaty was to make peace between the Makkan and the Muslims of Madina. Instead of waging war, the prophet (S.A.W) agreed on terms to make the society peaceful and harmonious for all members of the society.<sup>22</sup>

The treaty of Hudaibiyah was a remarkable agreement signed by the prophet Muḥammad (S.A.W) with the Makkan. The Treaty of Hudaybiyah serves as an example of how diplomacy, negotiation, and a dedication to non-violent conflict resolution may lead to peaceful cohabitation. The agreement established a foundation for mutually beneficial relations and collaboration between the Muslim and Quraysh groups, setting an example for peaceful coexistence in diverse societies by encouraging a ceasefire, honoring religious customs, and fostering trust between enemies.

The Clause-1 of the treaty emphasizes ceasefire and peaceful coexistence. A commitment to peaceful coexistence is shown in the pledge to end hostilities for ten years and to live in harmony. It demonstrates a readiness to set aside resentments and disagreements in order to promote an environment where people of different religious backgrounds can interact with one another without worrying about violence or reprisals. A further provision of the treaty, which guarantees security for Muslims undertaking the Hajj or Umrah, reveals a commitment to religious freedom and the protection of individuals' right to practice their beliefs.

In a similar vein, the clause ensuring the safety of Qurayshites traveling through Madina or Syria on their way to Iraq or Syria demonstrates a commitment to religious tolerance and mutual respect. It guarantees people's security and safety, regardless of their religious affiliation, when they are traveling through territories governed by the opposition party. Despite their disparate religious beliefs, Muḥammad and the Quraysh are said to have seen each other and exchanged visits, indicating a desire for cooperation and communication. Both sides demonstrate that they are willing to set aside disagreements and maintain open channels of

---

20. Najeebabadi, *The History of Islam*, 1/199.

21. Mubarakpuri, *Ar-Rakeehq al Makhtum*, 181-185.

22. Farhana Binte Ideris, Öznur Özdemir, "Understanding Muslim – Jewish Relationship in Medina during the Era of Prophet Muhammad," *The Journal of Sirah Studies* 11, (2021): 90-103.



communication in order to live in harmony by agreeing to alternate visits and allowing Muḥammad to temporarily enter Makkah with his companions.

### 3. The Treaty of Najran

Najran was well-known for its prosperous pre-Islamic trade, textile industry, and manufacturing of weapons and armor. It was eventually influenced by the Himyarite Kingdom, growing to be a major hub for the Monophysite Church and forging strong connections with the Church of Syria-Palestine.<sup>23</sup> Many were invited to accept Allah's True Religion by Hadrat Mohammad (S.A.W.) during the foundation of Islamic governance in Madina. Islam was spreading to tribe after tribe and region after region. An example of one of these invitations was sent to the Christians in Najran. In answer to this offer, the Najranites dispatched a delegation towards Madina. A delegation of Najrani Christian lords led by their scholars paid a visit to the Holy Prophet (S.A.W).

Ahtam ibn No'maan, their bishop, was one of them. The other person whom people went to for support during their struggles was Abdul Masih. Because of the expertise of one of their leaders and philosophers, Hasin ibn al-Qamah (Abu Haritha), Roman monarchs-built churches for him. Every now and then, they would send him gifts and toys. When the party arrived in Madina, they owed the prophet Muḥammad (S.A.W.) a great deal. The adversaries' stubbornness and animosity toward the Prophet intensified as the discussion went on. Prophet Muḥammad met with the Christians of Najran, and although they could not agree on everything after their theological discussion, the meeting ended in good faith. The Prophet promised the Christians of Najran security and guarantees against compulsion while also upholding their freedom to follow their faith.<sup>24</sup> The text of the treaty is as follow:

“To the Christians of Najran and its neighboring territories, God’s protection and the pledge of His Prophet extend to their lives, religion, and property. It applies to those who are present as well as those who are absent. There shall be no interference with the practice of their faith or their religious observances. There will be no change to their rights and privileges. No bishop shall be removed from his bishopric; no monk from his monastery, and no priest from his parish. They shall all continue to enjoy everything they previously enjoyed, great or small. No image or cross shall be destroyed. They will not oppress or be oppressed. They shall not practice

---

23. Pavli Chanturishvili, “Muhammad and the Covenant of Najran,” *Free University Journal of Asian Studies* 4 (2022): 13,

<https://journals.org/ge/index.php/asianstudies/article/view/113>.

24. Najeebabadi, *The History of Islam*, 1/211-212.

blood vengeance as they did in the Days of Ignorance. No title shall be levied from them, nor shall they be required to furnish provisions for the Muslim troops. If anyone demands his right from you, justice will be maintained between you. You will not be oppressed, nor will you be allowed to oppress others. Whoever from among you engages in usury after this, will be excluded from my protection. No one shall be held responsible for another's crime." <sup>25</sup>

By extending God's protection and the Prophet Muḥammad (S.A.W.)'s vow, the agreement safeguards the lives, property, and religion of the Christians in Najran and the surrounding areas. This demonstrates a dedication to protecting people's safety and wellbeing regardless of their religious affiliation and fostering an environment where everyone is valued and protected. The agreement guarantees that Christian practice and religious holidays won't be disrupted. By allowing people to follow their religion without worrying about limitations or persecution, this upholds the concept of religious freedom. By respecting and acknowledging the variety of religious practices present in the community, it encourages inclusivity. The pact ensures that the functions and privileges of Christian religious institutions—such as those of bishops, monks, and priests—will remain intact. By recognizing and appreciating the diverse roles that various religious leaders and institutions play, this shows a commitment to promoting inclusivity and preserving the autonomy and morality of religious institutions within society.

Christians agree under the treaty not to oppress others or permit them to be oppressed. This emphasizes the need of tolerance and respect across various religious communities in order to establish a society where people live in harmony and peace with one another despite having diverse religious beliefs. To ensure justice and equity in interactions between Muslims and Christians, the treaty highlights the significance of a just system, whereby inclusion is promoted by providing a legal framework that ensures everyone's right to equitable treatment and legal protection. The ban on usury on unjust business practices promotes economic fairness and protects the most vulnerable members of the community.

#### **4. Treaty of Khyber**

Khyber was renowned for its lush countryside, plentiful water sources, and well-defended fortresses during the time of the Prophet Muḥammad. Because of its prime location on the main economic route on the Peninsula, the city prospered quickly. After Prophet Muḥammad (S.A.W.) moved to Madina, Khyber became a source of turmoil for Madina, and the Khyberite

---

25. Aḥmad bin Yahyā bin Jābir bin Dāwud Al-Balādhurī, "*Futūḥ al-buldān*," trans. Khalil al-Mroue (Beirut: 1987), 85-89.

Jews became a center of military provocations and war crimes investigations.<sup>26</sup>

Thus, the city became the Prophet's (S.A.W.) primary priority. On the other hand, the Jews had established diplomatic relations with a few Arab tribes in an effort to topple the recently established state, but their schemes had failed. The Jews, realizing they would not survive, wanted a negotiated peace agreement, provided they could remain in Khyber and carry on working their land, cultivating it, and raising date palms. In return, they agreed to give the Muslims half of their production. Nonetheless, Muslims would own the land. The Jews were also granted permission to carry on with their religious practices.<sup>27</sup>

Prophet Muḥammad (S.A.W.) was prepared to negotiate and reach agreements with religious minorities because he was devoted to building a society based on the principles of tolerance, understanding, and cooperation. Through acknowledging religious diversity, ensuring religious freedom, protecting minority rights, and promoting religious harmony, the treaty symbolizes Prophet Muḥammad's vision of a community that cherishes and respects each individual's unique identity.

## **5. Treaty with Bani Junayḥa of Maqna**

The Maqna region, close to the commerce lanes of the Arabian Peninsula, was home to a tribe known as the Bani Junayḥa. During the early Islamic era, Prophet Muḥammad (S.A.W) attempted to strengthen his position of power and establish diplomatic ties with neighboring tribes, including the Bani Junayḥa. The goal of the agreement was to legally create amicable relations between the Muslim community and the Bani Junayḥa tribe. It sought to provide security for both parties, settle matters of mutual concern, and provide the groundwork for future collaboration.

The Treaty of Maqna, whereby the Prophet Muḥammad pledges his friends "the protection of God" against the Children of Israel, is found in Muslim and Jewish texts. "God and his Messenger are watching out for you and your people, your beliefs, your property, your slaves, and everything you own." "You won't have to deal with land taxes, and your forelock won't be severed," the Prophet assures the Jewish people." "No army will set foot on your land, no one will gather you for military duty, no tithes will be required of you, and no harm will come to you in any form." He (S.A.W) pledged. Nobody is going to leave their mark on you. It will not be against the law for you to ride a horse, carry a weapon of any kind, or wear clothing that is colored or cut," he promises. He gave the Jews the right to self-defense by

---

26. Mubarakpuri, *Ar-Rakeehq al Makhtum*, 237.

27. Nuh Arslantaş, "Sürgünden Sonra Hayber Yahudileri (The Jews of Khaibar after their the Expulsion)," *Belleten Turk Tarih Kurumu* 72, no. 264 (August 1, 2008): 431-74, <https://doi.org/10.37879/belleten.2008.431>.

saying, "If anyone attacks you, fight him, and if he is killed in the war against you, none of you shall be executed for his sake, nor is ransom to be paid for him." Furthermore, as equal citizens, The Muslim State owed it to them to provide for their needs: "If you ask for help, you will get it, and if you want help, you will get it."<sup>28</sup>

The treaty reflects the primary goal of the prophet Muḥammad (S.A.W.), which was to establish a community based on the principles of tolerance, cohabitation, and respect for the identities of other religions. It is a historical account of the diplomatic efforts undertaken in the early Islamic period to promote religious harmony and tolerance among various communities.

## **6. The Covenant of the Prophet Muḥammad (S.A.W.) with the Monks of Mount Sinai**

This covenant, as it is commonly called, The "Achtiname of Muḥammad," provided protection and religious freedom to the Christian monks living on Mount Sinai. They had guarantees about their property rights, safety, and freedom to practice their religion. The covenant states that "neither a bishop nor a monk nor a hermit may be removed from their bishopric or monastery, nor may a pilgrim be prevented from making a pilgrimage." Furthermore, no structure belonging to any of their churches may be demolished, and no funds from these institutions may be utilized to construct mosques or homes for Muslims.<sup>29</sup>

The Covenant made by the Prophet Muḥammad (S.A.W.) with the Christian monks shows his commitment to building an inclusive society where people of all religious backgrounds can coexist peacefully and have their rights and liberties respected. It serves as a timeless reminder of the need of embracing diversity and building bridges for cooperation and understanding across religious boundaries.

## **7. The Covenant of the Prophet Muḥammad (S.A.W.) with the Assyrian Christians**

This agreement, which also guaranteed their safety and freedom of religion, gave Assyrian Christians autonomy in issues of faith and safeguarded their churches and religious organizations. "Leave their place of worship in peace, help and assist their chiefs and priests when in need of assistance, leave all their possessions alone, and do not destroy any of their belongings," the prophet Muḥammad (S.A.W.) commanded. Their priests will be permitted to continue practicing their religion in its original form, their

---

28. John Andrew Morrow, "The Covenants of the Prophet Muhammad with the Jews," in *Islam and the People of the Book: Critical Studies on the Covenants of the Prophet*, ed. John Andrew Morrow (USA: Cambridge Scholars Publishing, 2017), 280-318.

29. Halim Rane, "Works that Shaped the World: The Covenants of Prophet Muhammad," uploaded on April 2022, <https://www.youtube.com/watch?v=G9evV0gr3Z8>

church buildings will remain intact, and no tribute other than that which has been agreed upon will be taken from them.”<sup>30</sup>

The Prophet Muḥammad's Covenant with the Assyrian Christians has left a lasting legacy of inclusivity and diversity throughout Islamic history. Its principles are still applicable today and serve as inspiration for building welcoming communities where individuals from all religious origins can coexist peacefully and pursue shared objectives.

## **8. The Covenant of the Prophet Muḥammad with the Christians of Persia**

This covenant, like others made by the prophet Muḥammad (S.A.W.), places a strong emphasis on Christian rights protection and freedom of religion. "People must be protected both in their faith and their property everywhere—in mountains or on the plain, in town or in the desert, wherever they may be," the covenant declares. Their construction projects will not be disrupted, and their clergy members won't be harassed while carrying out their duties. Without their permission, the Muslims are not allowed to destroy their churches or take their houses to build mosques. They won't face discrimination because of their beliefs or traditions. Individuals who do not practice Christianity or follow Christian rituals will only be required to pay 4 dirhams as *jazya*, while Christians will be required to pay 12 dirhams. No Christian will ever be coerced into professing Islam. If a Muslim gets the opportunity to stay at a Christian's home, he should only do so for a maximum of three days..."<sup>31</sup>

The covenant's wording places a strong emphasis on Christians' social relationships with Muslims as well as their rights to religious freedom and Muslim protection. The Prophet Muḥammad's Covenant with the Persian Christians demonstrates his dedication to creating a welcoming community in which Christians are respected, protected, and given the right to freely practice their religion and participate completely in both social and economic life. By means of clauses that ensure property rights, religious freedom, and protection from persecution, the covenant promotes Christians' assimilation and recognition as valued members of society.

## **9. The Covenant of the Prophet Muḥammad with the Christians of Palestine**

The prophet Muḥammad (S.A.W.) made every effort to uphold the rights of Jews and Christians and to assimilate them into society so they could progress it. Like other agreements with Christians, this one gives the

---

30. John Andrew Morrow, *The Covenants of the Prophet Muhammad with the Christians of the world*, (Angelico Press, Sophia Perennis, 2013), 228-230.

31. Morrow, *The Covenants of the Prophet Muhammad with the Christians of the world*, 355-360.

Christians security and allows them to live according to their social and religious traditions.<sup>32</sup>

## **10. The Covenant of the Prophet Muḥammad with the Coptic Christians of Egypt**

The pact encouraged Muslims and Coptic Christians to live in harmony and work together in Egypt. It called for mutual respect, understanding, and cooperation between the two groups in order to foster a sense of unity and solidarity in the face of external threats or internal issues. The covenant preserved the property and means of subsistence of Coptic Christians, allowing them to hold assets, carry on business, and go about their everyday lives without worrying about being seized or having to pay excessive taxes.<sup>33</sup>

The prophetic covenant with Zoroastrians highlighted the covenant's protection and religious liberty, allowing them to carry on with their temples, rituals, and cultural practices without interference. In a same vein, the Samaritan community was granted protection and religious autonomy by the agreement with Samaritians, which guaranteed their safety and social inclusion with Muslims.<sup>34</sup>

These agreements demonstrate the Prophet Muḥammad's dedication to promoting religious tolerance, peaceful coexistence, and the defense of minority rights within the bounds of Islamic law. These are important historical documents that still serve as inspiration for contemporary attempts to promote interfaith harmony and understanding in order to create an inclusive society.

## **Analysis and Conclusion**

Islam is a religion of harmony and peace; it contains no violence. Peace was always the inclination of the prophet (S.A.W). He never supported confrontations or violence because of someone's religious views. He did not impose Islam on anyone against their will or restrict religious freedom for followers of other faiths. He made several understandings for amicable coexistence with non-Muslims. Holy Prophet's attitude toward harmony, freedom of religion, and peaceful cohabitation exemplifies Islam's pluralistic viewpoint.

The cornerstone of the treaties penned by the Prophet Muḥammad is the essential dedication to upholding the ideals of justice, compassion, and equality for every member of society—regardless of their religious affiliation. Often called "Charters of Rights" or "Covenants of Protection,"

---

32. Morrow, *The Covenants of the Prophet Muhammad with the Christians of the world*, 400.

33. Morrow, *The Covenants of the Prophet Muhammad with the Christians of the world*, 367-370.

34. Morrow, *The Covenants of the Prophet Muhammad with the Christians of the world*, 1-13.

these treaties were moral pledges intended to establish a governing structure based on mutual respect, cooperation, and cohabitation. These were not only agreements between states.

The Prophet showed remarkable insight and wisdom by extending rights, freedoms, and protection to non-Muslim communities. He realized that regardless of one's ideas, every individual has inherent value and dignity. In exchange for security and certain benefits, the treaties required non-Muslim communities to uphold a number of duties, such as loyalty to the Islamic state, observance of its laws, and payment of a levy known as *jizya*. This reciprocal covenant emphasized the importance of cooperation and solidarity between members of diverse religious communities, which in turn created a sense of shared citizenship and belonging within the greater community.

Prophet affirmed everyone's freedom to practice their own religion freely and without hindrance or bias, while also acknowledging the diversity of religious traditions. The foundation for a more tolerant and welcoming society, where people could live in harmony and celebrate their differences instead of allowing them to sow discord or division, was laid by the acceptance of religious diversity.

Examining the historical relevance of the agreements to advance an all-religious community exposes us to a diverse range of values, beliefs, and traditions that have shaped the evolution of humanity. From the early Islamic era to the present, the Prophet Muḥammad's treaties with various religious communities serve as role models for religious diversity, tolerance, and coexistence. We can discover a lot about the Prophet's idea of a community where individuals of many religious backgrounds could live in harmony, tolerance, and understanding by closely examining these treaties in the context of their historical time.

It is crucial to realize that the Prophet Muḥammad's treaties were not static texts, but rather dynamic representations of a living tradition that evolved in response to changing circumstances and contexts. Because of this, they continue to be an inspiration for writings about religious variety, multiculturalism, and interfaith tolerance in modern times. In a world where sectarian violence and religious intolerance are on the rise, the principles found in the writings of the Prophet Muḥammad offer guidance and hope for building more inclusive and compassionate societies.