

The Prophet's treatment of non-Muslims considering the Sunnah of the Prophet SAW

Abstract

This study examines the behaviour of the Prophet Muhammad, peace and blessings be upon him, in his dealings with non-Muslims, as stated in the Noble Prophetic Sunnah. The study aims to shed light on Islamic values and principles through the Prophet's, peace and blessings be upon him, dealings and relationships with non-Muslims, including dhimmis, those with whom a treaty was signed, and even those who were combatants, which demonstrates beyond any doubt the justice and mercy of Islam. The research relies on the analytical deductive approach by tracing the authentic biography of the Prophet, authentic hadiths, and authentic historical narratives, and analysing them to highlight the true image of Islam. The study aims to correct misconceptions about the nature of Islam's dealings with non-Muslims and to contribute to the consolidation of peaceful coexistence and mutual respect between religions.

Research Background

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of all creation, and upon his family, companions, followers, and those who follow them until the Day of Judgment.

The Prophet Muhammad, may God bless him and grant him peace, was the perfect model of morals, behaviour, and conduct. He, may God bless him and grant him peace, embodied the highest meanings of mercy and justice in all his dealings, including his dealings with non-Muslims. His stances with non-Muslims were a practical illustration of the application of Islamic principles, far from abstract verbal sophistry. The Prophet dealt with the People of the Covenant, those with whom he had a treaty, and even with those who were hostile to him in a manner that prompted his enemies, before his supporters, to acknowledge the nobility and sublimity of his morals, which were characterized by gentleness, tolerance, and justice. We are in dire need of applying these meanings, especially considering the promotion of a culture of understanding and coexistence in contemporary societies. With the intellectual conflicts they suffer from, the importance of returning to the biography of the Prophet, may God bless

him and grant him peace, is highlighted to reveal the prophetic values in dealing with others, and to adopt a model to be emulated.

Research Problem

The problem of the research lies in how to benefit from the dealings of the Messenger, may God bless him and grant him peace, with non-Muslims and apply them to the reality of life. In addition, it is noted that there are false perceptions and doubts promoted by some Orientalists that misunderstand the nature of the relationship between Muslims and others.

Research Questions

- 1) What are the most important situations that demonstrate the Prophet's (peace and blessings be upon him) treatment of non-Muslims?
- 2) What are the most important Islamic principles that govern the Prophet's (peace and blessings be upon him) dealings with non-Muslims?
- 3) How can we benefit from the biography of the Prophet, may God bless him and grant him peace, to promote peaceful coexistence?
- 4) What is the best way to correct misconceptions about Islam in non-Muslim societies?

Research Methodology

This research is based on the analytical deductive approach, tracing the situations in which the Prophet, may God bless him and grant him peace, dealt with non-Muslims from the approved sources of the Prophetic Sunnah, and then analyzing them and deducing the educational and human values and principles inherent in them.

Research Objectives:

1. Highlighting the biography of the Prophet, peace and blessings be upon him, especially the aspect related to his dealings with non-Muslims.
2. The need to correct misconceptions about Islam and purify the biography of the Prophet.
3. The desire to present and project the fragrant biography and link it to daily life.

Research Structure

The nature of the research required dividing it into an introduction, four chapters, and a conclusion as follows:

Introduction: It included the background of the topic, its objectives, the research problem, the research questions, the research methodology, and the research structure.

- The first chapter: defining non-Muslims and their categories, and it contains two sections.
- The second chapter: The Prophet's treatment of non-Muslims before the migration (in Mecca). It contains four demands.
- The third chapter: The Prophet's treatment of non-Muslims after the migration (in Medina), and it contains four demands.

Conclusion: It included the most important results and recommendations drawn from the research.

1- The first chapter: Definition of non-Muslims and their categories:

- Definition of non-Muslims

I did not find an explicit definition of a non-Muslim, as it is self-evident that anyone who does not follow the religion of Islam that was brought by the Prophet Muhammad, may God bless him and grant him peace, and which is the religion of all the prophets, is not considered a Muslim; in accordance with the words of God Almighty in His Noble Book: Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah - then indeed, Allah is swift in account. So, if they dispute with you, say, "I have submitted myself to Allah, and so have those who follow me." And say to those who were given the Scripture and the unlettered, "Have you submitted?" And if they submit, then they are [rightly] guided. Turn away, for upon you is only the notification. And Allah is Seeing of the servants. (Surah Al Imran, verses 19-20)

The two verses make clear that religion, which is considered a divine revelation, calls upon rational people to accept what is with the Messenger of Allah (peace and blessings of Allah be upon him). Religion and faith are united in essence but different in consideration. The Shari'ah, when it is obeyed, is called a religion. When it is collected, it is called a faith. When it is referred to, it is called a school of thought. It has been said that the difference between a religion, a faith, and a school of thought is that religion is attributed to God Almighty, faith is attributed to the Messenger, and a school of thought is attributed to a mujtahid. (Fiqh Definitions/Muhammad Umaym al-Ihsan al-Mujaddidi, pp. 105-106).

What God Almighty has prescribed for people and what He does not accept other than it is Islam, and anything other than it is not acceptable. Therefore, the definition of a non-Muslim can be clarified by defining his opposite, which is a Muslim.

In Arabic, the word "Muslim" has several meanings, including "submissive." One who submits to another is called a Muslim. Allah the Almighty says: "The Arabs say, 'We believe.' Say, 'You do not believe; but say, 'We have submitted.'"" (Surat Al-Hujurat, verse 14). That is, say, "We have submitted, and we did not fight you," according to some interpretations. However, the most correct interpretation of the verse is that what is meant by "Islam" in it is submission to Allah the Almighty. (Jami' Al-Bayan fi Ta'wil Al-Quran/ Muhammad ibn Jarir

103 ibn Yazid, p. 22/313) / (Ma'alim At-Tanzil fi Tafsir Al-Quran/ Al-Baghawi, Al-Husayn ibn
104 Mas'ud, 4/268).

105 It refers to the pillars of Islam mentioned in the hadith of the Prophet, peace be upon him,
106 with our master Gabriel, peace be upon him, when he asked him about Islam. He said: What
107 is Islam? He said: "Islam is that you worship God and do not associate anything with Him,
108 establish prayer, pay the obligatory zakat, and fast Ramadan." (Sahih Muslim / Book of Faith,
109 Hadith: Faith, Islam, Ihsan, and Knowledge of the Hour (1/19) No. (50) / (1/40) No. (8)) /
110 (Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar / Sheikh Muhammad Fu'ad Abd Al-Baqi 1/87
111 No. 392).

112 Accordingly, a non-Muslim can be defined as: anyone who has not converted to the religion
113 of Islam by uttering the two testimonies of faith and acknowledging the rest of the pillars of
114 Islam in word, deed, and belief.

115 This definition is supported by the Sunnah, as the Prophet (peace and blessings of Allah be
116 upon him) clearly stated the characteristics of a Muslim in the hadith narrated in Sahih on the
117 authority of Anas (may Allah be pleased with him), on the authority of the Prophet (peace and
118 blessings of Allah be upon him), and Ali ibn Abdullah said: Khalid ibn al-Harith told us, he
119 said: Humayd told us, he said: Maymun ibn Siyah asked Anas ibn Malik, he said: O Abu
120 Hamza, what makes the blood and wealth of a slave sacred? He said: "Whoever bears witness
121 that there is no god but God, faces our Qibla, prays as we pray, and eats our slaughtered
122 animal, then he is a Muslim. He has what a Muslim has and is liable for what a Muslim is
123 liable for." (Sahih al-Bukhari in the Book of Prayer, Chapter on the Virtue of Facing the
124 Qiblah (1/87) No. (392)).

125 The hadith explicitly indicates that whoever performs these characteristics is a Muslim, and
126 its implication is that whoever does not perform them is not a Muslim. Based on the above,
127 there is no explicit definition of "non-Muslim." Rather, each category or class of non-
128 Muslims has its own specific definition, which I will discuss in the next section.

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- **the categories and divisions of non-Muslims**

Non-Muslims are divided into two categories:

First: People of the Book:

The term “People of the Book” refers to every Jew or Christian (Dictionary of the Language of Jurists / Qalaji, Muhammad Rawas, and Qanibi, Hamid Sadiq, p. 377). It has also been said that it refers to an infidel who follows some of the heavenly religions, such as Judaism and Christianity (Jurisprudential Definitions / Muhammad Umaym al-Ihsan (p. 180).

1- **Jews:** They are the children of Israel, followers of Moses, peace be upon him, and they are called the Hebrews. Judaism is the religion of the Hebrews, descended from Abraham, peace be upon him, and known as the tribes of the children of Israel, to whom God sent Moses, peace be upon him, supported by the Torah, to be their prophet. Judaism is a religion that appears to be attributed to the Jewish people. This, in turn, has differed in its origin, and it may be attributed to Judah, one of the sons of Jacob, and it was generalized to the people by way of predominance” (The Simplified Encyclopedia of Contemporary Religions, Sects, and Parties, Dr. Matie Al-Juhani, (pp. 29-156), where he discussed the definition of Judaism, its beliefs, and its history in dozens of pages. Judaization is making a person a Jew, and in the hadith: “His parents make him a Jew” is part of the hadith of the two Sahihs narrated on the authority of Abu Hurayrah, that he used to say: The Messenger of God, may God bless him and grant him peace, said: “There is no newborn except that he is born in a state of fitrah, and his parents make him a Jew.” And they make him a Christian and a Zoroastrian... Hadith: (Mukhtar al-Sihah / Zayn al-Din Muhammad ibn Abi Bakr (p. 329) / (Dictionary of Contemporary Arabic Language / Ahmad Mukhtar Abd al-Hamid (3/2273).

2- **Christians:** They are the followers of the message that was revealed to Jesus, peace be upon him, as a complement to the message of Moses, peace be upon him, and as a completion of the teachings contained in the Torah, directed to the Children of Israel, calling for monotheism, virtue, and tolerance. However, it faced severe resistance and persecution that quickly caused it to lose its origins, and it moved far away from its original origins due to its mixing with pagan beliefs and philosophies. (The Simplified

Second: The polytheists:

They are those who are not People of the Book. The People of the Book include only the Jews and Christians, and the non-People of the Book include everyone who does not have a heavenly religion, such as the infidels, polytheists, Buddhists, and Hindus, who are the infidels and followers of pagan sects (Al-Milal wa al-Nihal/Al-Shahristani/p. 98). They include these categories:

Polytheists or infidels: Polytheists is the plural of polytheist, who is the one who worships idols and is equivalent to the disbeliever. It is said: he associated partners with God, meaning he disbelieved, so he is a polytheist. Some people use the word polytheists to refer to everyone other than the People of the Book, based on the words of God Almighty: {Indeed, those who have believed and those who were Jews or Sabeans or Christians or Magians or polytheists - indeed, God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness.} Surah Al-Hajj: Verse 17.

And the Almighty's saying: {Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creation.} (Surat Al-Bayyinah: verse 6). God Almighty distinguished the polytheists from the Jews and Christians in this verse (Dictionary of Jurisprudential Terms / Qalaji: 3/290).

2- The second chapter: The treatment of the Messenger, may God bless him and grant him peace, with non-Muslims before the migration:

The period of the Prophet's (peace and blessings be upon him) stay in Mecca before the migration was marked by the first stages of calling to God Almighty and the struggle to spread it. This period extended for thirteen years from the mission of the Prophet (peace and blessings be upon him) until the migration to Medina, upon its inhabitant be the best prayers and peace.

During this stage, images of the Prophet's dealings with non-Muslims, peace and blessings be upon him, appear. They were all infidels who worshipped idols, except for a very small number of people who lived among them and who worshipped according to the religion of

193 Abraham, peace be upon him. They were the Hanifs, such as: Zaid bin Amr bin Nufayl, and
194 Waraqa bin Nawfal. There were no People of the Book (Jews and Christians) in Mecca at this
195 time.

196 The Prophet's (peace and blessings be upon him) dealings with the infidels during this period
197 included many social, religious, political and economic features and characteristics.

198 During the Meccan period, before and after the mission, the Prophet's behaviour, morals, and
199 dealings with the infidels were the pinnacle of sophistication in terms of honesty, good
200 character, helping the needy and weak, and cooperating with his people, the Quraysh, in their
201 good affairs, such as building the house, trade, and other things.

202 As for what does not please God Almighty, such as idol worship, amusement, and bad
203 manners, the Prophet, peace be upon him, was the most distant person from it, given that he
204 was infallible through God Almighty's infallibility, and he was being prepared to carry the
205 trust of the true religion, which is the seal of the heavenly messages.

206 At this stage, the revelation was sent down and the call to God Almighty went through stages
207 in Mecca, then stages in Medina (Fiqh al-Sirah al-Nabawiyah/al-Buwayti, Muhammad Sa'id
208 Ramadan/p. 68).

209 In this section, I will discuss the features of the Meccan call and its effects, which appear
210 through the following points:

211 First: The call began in Mecca secretly.

212 Second: Publicly proclaiming the call and its consequences.

213 Third: The call outside Mecca.

214 Fourth: Migration to Abyssinia.

215 **First: The call began in Mecca secretly**

216 Revelation came down to the Prophet Muhammad, may God bless him and grant him peace,
217 when he was around forty years old. He, peace be upon him, was worshipping in the Cave of
218 Hira before his mission, as is established in the biography. Surah Al-Alaq was revealed to
219 him, and after a while, when Surah Al-Muddaththir was revealed, the Messenger of God, may
220 God bless him and grant him peace, began calling people to God and to Islam secretly. It was

221 natural for him to begin with his family, his friends, and those closest to him. (The Prophetic
222 Biography).

223 Based on this early secret call, Lady Khadija bint Khuwaylid, may God be pleased with her
224 and satisfy her, believed in him. She was the wife of the Prophet, peace be upon him, and she
225 was the closest person to him and the first to be convinced of his call. She was the one who
226 took him to her cousin, Waraqa bin Nawfal, when the Prophet, peace be upon him, trembled
227 from the revelation at the beginning of its descent upon the Prophet, peace be upon him.

228 Then, the people closest to the Prophet (peace be upon him) embraced Islam one after the
229 other, his pure daughters, his companion Abu Bakr Al-Siddiq, and his cousin Ali ibn Abi
230 Talib (may Allah be pleased with them all). The secret call then resulted in the conversion to
231 Islam of several of the venerable Companions, among the ten promised Paradise: Uthman ibn
232 Affan, Talhah ibn Ubayd Allah, Sa'd ibn Abi Waqqas, Abd al-Rahman ibn Awf, and al-Zubayr
233 ibn al-'Awm. The reason for the conversion of all of these, may Allah be pleased with them,
234 was Abu Bakr, the true Companion.

235 Abu Bakr (may Allah be pleased with him) was a treasure trove that Allah Almighty had
236 saved for His Prophet. He was one of the most beloved of the Quraysh to the Quraysh. The
237 tolerant nature that Allah Almighty had bestowed upon him made him one of the most
238 accommodating and socially friendly people. Tolerant nature alone is a sufficient element for
239 the harmony of people. His literary, scientific and social legacy in the Meccan society was
240 great. Therefore, when he moved forward in his call to Islam, the cream of the crop
241 responded to him (The Prophet's Biography / Al-Sallabi / pp. 88 and 89).

242 **Second: Publicly proclaiming the call and its consequences**

243 After three years of secret preaching, the Prophet, may God bless him and grant him peace,
244 ordered it to be made public. Ibn Ishaq said: "Then God ordered His Messenger, may God
245 bless him and grant him peace, after three years of mission, to proclaim what he was
246 commanded to proclaim and to be patient in the face of the harm of the polytheists. He said:
247 When the companions of the Messenger of God, may God bless him and grant him peace,
248 prayed, they would go into the valleys and conceal their prayer from their people." While
249 Sa'd ibn Abi Waqqas was praying with a group of people in the valleys of Mecca, some
250 polytheists appeared to them. They denounced them and criticized what they were doing until
251 they fought them. Sa'd struck a polytheist with a camel's jawbone, wounding him. This was

the first bloodshed in Islam (Al-Seer wal-Maghazi / Muhammad ibn Ishaq ibn Yasar Al-Muttalibi / p. 174). The command came from God Almighty to convey the call to the elite and the common people. In the two Sahihs, on the authority of Ibn Abbas, may God be pleased with them both, he said: When the verse {And warn your nearest kinsmen} was revealed, the Prophet, may God bless him and grant him peace, ascended Safa and began to call out: "O Banu Fihir, O Banu Adi" - to the clans of Quraysh - until they gathered. When a man was unable to go out, he would send a messenger to see what was going on. Abu Lahab and Quraysh. He said, "Tell you, if I were to inform you that there is cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, we have never experienced anything from you except the truth." He said, "Then I am a warner to you before a severe punishment." Abu Lahab said, "May you perish for the rest of the day! Is this why you have gathered us?" Then the verse was revealed: "Perish the hands of Abu Lahab and perish he! His wealth and what he earned will not avail him." (The Book of Faith, Chapter on the words of God Almighty: "And warn your nearest relatives").

The consequences of declaring the call are as follows:

1. The Quraish's harm to the Prophet, may God bless him and grant him peace, in his own person and his endurance of the harm. The Prophet, may God bless him and grant him peace, was harmed most severely by the Quraysh, from relatives and strangers. His uncle Abu Lahab and his wife Umm Jameel were among the people who harmed him the most, then the rest of the Quraysh who were fighting him. The Prophet, may God bless him and grant him peace, endured a lot from them, even though God Almighty was his helper, supporter, and protector from them. But he refused to invoke a general curse upon them that would have eradicated them. However, there were specific individuals who had greatly harmed the Prophet, peace be upon him, so he invoked curses against them by name. They were six individuals who met their deaths in the Battle of Badr.

In Sahih, on the authority of Abdullah ibn Mas'ud, he said: "The Messenger of God, may God bless him and grant him peace, faced the Ka'bah and invoked curses upon six men from Quraysh, among them Abu Jahl, Umayyah ibn Khalaf, 'Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, and 'Uqbah ibn Abi Mu'ayt." "I swear by God that I

saw them lying dead at Badr, the sun having darkened them, and it was a day.” Hot.
(Book of Jihad and Expeditions / Narrated by Muslim 3/1420 No. 1794).

2. The Quraysh's persecution of the weak, poor, and slaves who believed in the Prophet Muhammad, may God bless him and grant him peace.

3. The Quraysh offered the Prophet, peace and blessings be upon him, prestige, money and power through his uncle Abu Talib, but the Prophet, peace and blessings be upon him, rejected these temptations.

The Quraysh tried to dissuade the Prophet, peace and blessings be upon him, through his uncle Abu Talib, from calling him to Islam, or to offer him temptations that would prevent him from completing his call to Islam, except for God Almighty. The Prophet, peace and blessings be upon him, categorically refused, as he rejected all their temptations, and they had no effect on him. Nothing deterred him from calling them to Islam, no matter how much they harmed him.

4. The Quraysh boycott of the Muslims and their imprisonment in the valley of Abu Talib and writing a document about that.

When the Messenger of God, may God bless him and grant him peace, carried out what he was sent with, and the Banu Hashim and the Banu Muttalib refused to hand him over to the Quraysh, they gathered to write among themselves that the Banu Hashim and the Banu Muttalib should not marry with them nor should they be married to them, nor should they buy from them, so they wrote a document about that and hung it on the Kaaba. Then they attacked those who had converted to Islam, bound them, and harmed them, and the affliction was severe upon them, and the strife was great among them, and they were shaken with a severe earthquake. Abu Talib rose up and led them into a valley in Mecca. The Quraysh boycotted them and subjected them to severe harm that lasted for about three years until the document was destroyed. God Almighty saved them from this brutality after great suffering. (The Prophet's Biography).

Third: The call outside Mecca

The Prophet, may God bless him and grant him peace, did not limit himself to calling people to Islam within Mecca, but rather he went out with it to Taif and other places, and presented himself to the Arab tribes, especially when the infidels' persecution of the Muslims

intensified. Among his most prominent journeys outside Mecca was the journey to Taif. The gist of this journey is that when Abu Talib died, the Quraysh inflicted harm on the Messenger of God - may God bless him and grant him peace - in a way that they had not inflicted on him during the life of his uncle Abu Talib. So, the Messenger of God - may God bless him and grant him peace - went out to Taif, seeking support from Thaqeef, but they mocked him. They did not support him, but rather unleashed their fools and slaves against him, cursing and shouting at him until the people gathered around him and forced him into a garden belonging to Utba ibn Rabi'ah and Shaiba ibn Rabi'ah. He sat in the garden complaining of his grief and sorrow to God Almighty. (The Biography of the Prophet / Abd al-Malik ibn Hisham / 4/27-28).

Fourth: Migration to Abyssinia

When the Quraysh's persecution of the Muslims intensified, the Prophet, peace and blessings be upon him, ordered them to migrate to Abyssinia, as agreed upon in the Book of Biography. (The Prophetic Biography / Ibn Ishaq / p. 213).

Al-Bayhaqi narrated on the authority of Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, who said: When Mecca became too difficult for us and the companions of the Messenger of God, may God bless him and grant him peace, were harmed and afflicted, and they saw the trials and tribulations that were befalling them in their religion, and that the Messenger of God, may God bless him and grant him peace, was unable to ward off that from them, and the Messenger of God, may God bless him and grant him peace, was protected by his people and his uncle, and no one could reach him. Something that he dislikes that befalls his companions, so the Messenger of Allah, may Allah bless him and grant him peace, said to them: "In the land of Abyssinia there is a king under whose authority no one is wronged, so go to his country until Allah grants you relief and a way out from the situation you are in." So, we went out to it in groups until we gathered and settled in the best home with the best neighbour, who gave us security in our religion, and we did not fear him. Unjustly. (Book of Biography, Chapter on Permission to Migrate / Narrated by Al-Bayhaqi 9/16 No. 17734).

I said: The migration journey had a positive impact on the souls of the Muslims, as they stayed there for years in honour and strength. The Quraysh tried to turn them back and offered gifts to the Negus, but he refused to return them to Mecca. This is a good stance that

344 is commendable for the People of the Book in general and for the Negus, the King of
345 Abyssinia, in particular.

346 **3- The third chapter: The Prophet's treatment of non-Muslims after the migration**

347 It is known in the biography of the Prophet, may God bless him and grant him peace, that the
348 Prophet, may God bless him and grant him peace, met a delegation from the people of
349 Yathrib (the Aws and Khazraj) twice in what was known as the First Pledge of Aqaba and the
350 Second Pledge of Aqaba. These two pledges were the first nucleus of the conversion of the
351 people of Yathrib to Islam and their readiness to accept the Prophet, may God bless him and
352 grant him peace, as an immigrant to them.

353 Indeed, the Messenger, may God bless him and grant him peace, migrated to them after many
354 Muslims had preceded him. When the Prophet migrated to Medina, the people there were
355 divided into two groups: the infidels from the people of Yathrib, and the Jews from the People
356 of the Book (Banu Qurayza, Banu Nadir, Banu Qaynuqa, and others).

357 But after the migration, a group of hypocrites emerged, followers of Abdullah bin Ubayy bin
358 Salul. They were people who outwardly showed Islam but concealed their disbelief. The Holy
359 Qur'an mentioned them in many verses and revealed a surah in their name.

360 The Prophet's life in Medina lasted ten years, during which he laid the foundations of the
361 Islamic state and Islam spread to many corners of the world. Several aspects of the Prophet's
362 interactions with non-Muslims stand out during this period, most notably: issuing the
363 Prophetic Charter to the people of Medina, waging jihad against the infidels, and inviting
364 kings and leaders to Islam. These are briefly explained as follows:

365 **First: The establishment of the prophetic document for the people of Medina**

366 When the Prophet, may God bless him and grant him peace, migrated to Medina and found
367 there a sect of Jews and others, he established a valuable prophetic constitution that
368 established the basis for dealings between all these groups, to ensure safe dealings between
369 them all.

370 The Prophet's document included approximately 52 articles that addressed everything in
371 people's possession. The document contained articles or clauses that regulated all the affairs
372 of the people, including the immigrants, the Ansar, and the Jews. It defined the rights and

373 duties related to religion, politics, jihad, the economy, and society, and made all the people of
374 Medina feel responsible.

375 The document also preserved the rights of non-Muslims and confirmed the Jews' religion and
376 did not force them to convert to Islam. The highest authority for all people was the
377 Messenger of God, may God bless him and grant him peace. This document represented the
378 pinnacle of justice.

379 There is no room here to mention the clauses and contents of this document, nor to comment
380 on it. Scholars throughout the ages have paid attention to it, writing about it and in it, and the
381 world has benefited from it, defining the features of Islamic domestic and foreign policy.
382 (Collection of Political Documents of the Prophetic Era and the Rightly Guided Caliphate /
383 Muhammad Hamidullah Al-Haydarabadi / pp. 15-21).

384 **Second: Jihad against the infidels**

385 No sooner had the Prophet (peace and blessings of God be upon him) settled in Medina than
386 the battles between him and the Quraysh and the Arab tribes that supported them began.
387 Historians and Muslims have agreed to call every battle between the Muslims and the
388 polytheists that the Prophet himself attended a "ghazwah," and every skirmish that took place
389 between the two groups that the Prophet (peace and blessings of God be upon him) did not
390 attend a "sariyah." The number of the Prophet's (peace and blessings be upon him) battles
391 reached twenty-six, and the number of his expeditions reached thirty-eight. In this summary,
392 we will limit ourselves to his most famous battles, which were eleven. (The Prophet's
393 Biography / Al-Saba'i, Mustafa Hassan / p. 79).

394 The Prophet's (peace and blessings be upon him) jihad against the Quraysh and their allies
395 took various forms and shapes, starting with the Battle of Badr, which took place in the year 2
396 AH, and ending with the Battle of Tabuk, which took place in the year 9 AH. The Prophet's
397 (peace and blessings be upon him) battles with the Quraysh were not offensive, but rather
398 mostly defensive, as it was not the Prophet's (peace and blessings be upon him) habit to
399 initiate hostility and aggression.

400 Fighting was legislated for sublime reasons and rulings. Fighting was not permissible before
401 the Hijra. However, after the Hijra, Quranic verses were revealed commanding or permitting
402 fighting. God Almighty says: "And fight in the way of Allah those who fight you but do not
403 transgress. Indeed, Allah does not like transgressors." (Surat Al-Baqarah: 190).

404 Al-Qurtubi said: “This verse is the first verse revealed regarding the command to fight, and
405 there is no disagreement that fighting was prohibited before the migration” (Al-Jami’ li
406 Ahkam al-Qur’an / Al-Qurtubi / 2/347).

407 The jihad did not stop throughout the ten years in Medina, and it was not limited to the
408 Quraysh alone. Rather, wars broke out between the Prophet, may God bless him and grant
409 him peace, and the Jews, when they broke the covenants with the Messenger, may God bless
410 him and grant him peace, and insulted Islam and the person of the noble Messenger, may
411 God’s prayers and peace be upon him, as is known from the raids with Banu Qurayzah, Banu
412 Nadir, and Banu Qaynuqa.

413 **Third: Inviting kings and presidents to Islam**

414 After the Prophet, may God bless him and grant him peace, had settled the matter by
415 concluding a truce (the Treaty of Hudaibiyyah) between him and the Quraysh, by virtue of
416 which the wars between them had ceased, he, may God bless him and grant him peace, began
417 to invite kings and leaders to Islam by sending them letters and messengers.

418 He summoned Heraclius, the king of Rome, Khosrau, the king of Persia, Muqawqis, the ruler
419 of Egypt, and others.

420 It was reported in Sahih on the authority of Anas: “The Prophet of God, may God bless him
421 and grant him peace, wrote to Heraclius, Caesar, the Negus, and every tyrant, calling them to
422 God Almighty.” He was not the Negus upon whom the Prophet, may God bless him and grant
423 him peace, prayed (Book of Jihad and Military Expeditions / Narrated by Muslim 3/1397)
424 No. 1774).

425 Perhaps the Prophet’s letter to Heraclius, peace be upon him, contains many benefits that
426 reveal the Romans’ attitude towards the Messenger, peace be upon him. Al-Bukhari included
427 it in long hadith entitled “The Prophet’s letter to Heraclius, peace be upon him, inviting him
428 to Islam.”

429 The text of the letter was: “In the name of God, the Most Gracious, the Most Merciful, from
430 Muhammad, the Messenger of God, to Heraclius, the Great of the Romans. Peace be upon
431 him who follows guidance. As for what follows, I invite you to the call of Islam. Submit and
432 you will be safe and submit, and God will give you your reward twice over. But if you turn
433 away, then upon you is the sin of the Arians. O People of the Scripture, come to a word that is

434 common between us and you. “Between us and you are that we will worship none but God
435 and will not associate anything with Him and that none of us will take others as lords besides
436 God. But if they turn away, then say, ‘Bear witness that we are Muslims.’” (Book of Jihad
437 and Military Expeditions / Al-Bukhari / 3/1393 No. 1773).

438 Heraclius, the king of the Romans, did not convert to Islam, but he received the letter of the
439 Messenger of God, may God bless him and grant him peace, well and did not offend him in
440 any way. He was close to converting to Islam when he consulted the people of his kingdom,
441 but they rebelled against him, and he feared for his kingdom from them.

442 As for Khosrau, the king of Persia, he was rude to the Prophet, may God bless him and grant
443 him peace, and tore up his letter. So, the noble Messenger, may God bless him and grant him
444 peace, prayed that his kingdom be torn up, and God answered his prayer.

445 Al-Bukhari narrated on the authority of Ibn Shihab, who said: Ubaydullah ibn Abdullah ibn
446 Utbah informed me that Abdullah ibn Abbas informed him that the Messenger of Allah, may
447 Allah bless him and grant him peace, sent his letter to Heraclius, and ordered him to deliver it
448 to the ruler of Bahrain, and the ruler of Bahrain would deliver it to Heraclius. When Heraclius
449 read it, he burned it. I thought that Sa`id Ibn al-Musayyib said: The Prophet, may God bless
450 him and grant him peace, invoked God’s curse upon them: “That they be torn to pieces.” (The
451 Book of Jihad and Military Expeditions).

452 As for Al-Muqawqis, the ruler of Egypt, he presented gifts to the Prophet, peace be upon him,
453 and he received his messenger and his letter well. Ibn Kathir mentioned on the authority of
454 Abd al-Rahman ibn Abd al-Qari that the Messenger of God, peace be upon him, sent Hatib
455 ibn Abi Baltha’a to Al-Muqawqis, the ruler of Alexandria, and he went with the letter of the
456 Messenger of God, peace be upon him. So, he accepted the letter, honoured Hatib, treated
457 him well, and sent him to the Prophet, may God bless him and grant him peace. He presented
458 Hatib with a garment, a mule with its saddle, and two slave girls, one of whom was Umm
459 Ibrahim, while the other was given to Muhammad ibn Qays al-Abdi by the Messenger of
460 God, may God bless him and grant him peace. (Al-Bidayah wa al-Nihayah/Ibn Kathir/4/310).

461

462 **Conclusion**

Praise be to God, by whose grace good deeds are accomplished. May blessings and peace be upon our Master Muhammad, the best who embodied the values of mercy and justice in dealing with all people.

This study addresses a very important topic, which is the Prophet's treatment of non-Muslims through the Sunnah of the Prophet, before the migration to Mecca and after it to Medina. The study highlights how the Prophet, peace and blessings be upon him, embodied, at every stage of his life, the principles of human tolerance, kindness in preaching, justice in his stances, loyalty to covenants, and wisdom in managing relationships with those who differed with him in religion and belief.

The study has shown that the Prophet's relationship with non-Muslims was not one of constant conflict. Rather, he sought to communicate with them, preach goodness, respect covenants, and regulate rights and duties within the framework of a state governed by values and justice. This was clearly demonstrated in the Charter of Medina and his dealings with Jews, Christians, polytheists, and even hypocrites.

The study also demonstrated that the moral and legal foundations that governed the Prophet's ﷺ behaviour in dealing with non-Muslims are based on central Islamic values, such as mercy, justice, loyalty, good neighbourliness, and the rejection of injustice. These principles were not mere slogans, but rather practical applications in his words and actions.

Considering the contemporary reality of religious and cultural tensions, returning to this balanced prophetic approach to dealing with non-Muslims represents an urgent necessity for rebuilding human relations on the foundations of respect, justice, and coexistence.

The most important findings of the research:

1. The Prophet's treatment of non-Muslims was always characterized by mercy and wisdom, whether in Mecca during the time of weakness or in Medina during the time of empowerment.
2. The Sunnah of the Prophet provided practical models for coexisting with those who disagree, based on fixed principles that do not change with the changing circumstances or person.
3. Justice and keeping promises are central values that guided the Prophet's policy towards non-Muslims.

4. Studying this aspect of the biography strengthens the moderate Islamic discourse and counters claims of extremism and misunderstanding.

In conclusion, we hope that this modest study will contribute to revealing the true face of Islam, as embodied by the Prophet, peace and blessings be upon him, and that it will be beneficial to researchers and those interested in his fragrant biography. Praise be to God, who has enabled us to do so.

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