

## Religious Pluralism and Its Impact on Social Security in Islam (The Prophet's Covenant with the Christians of Najran as a Model)

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### Abstract

*This research carries out an analytical research on the covenant the prophet entered with the people of Najran, Christians and the role it played in creating social security in an Islamic state where inter-religious diversity prevails. In order to gain an insight into what can be meant by religious pluralism from an Islamic perspective, the clauses of the covenant that the Prophet made with the Christians of Najran are analyzed in the study and the premises of social security embedded in this covenant are determined. The researcher has opined that Prophet's covenant is indeed important because of the values and the concepts on which the political social contract can be drawn that outlines civil liberties and rights, justice, and equality. The study establishes how the covenant shaped the civil peace of the society where it was implemented while establishing how it gave full recognition and protection for human dignity and freedom of worship thus creating religious tolerance. Furthermore, it asserts the importance of living with others, and living at peace with the other, as grounded in principles of acknowledging the other and harmoniously coexisting with the other without nullifying the principles of Islamic law inherited from tradition. Such an approach solves the problem of diversity on an international and international level and opens up possibilities to create a civil state where none of the representatives of society and its diverse segments feels insecure and endangered and where all people have equal rights and proper treatment. Islamic law lays down the laws to live with others in the society.*

**Keywords:** Social Security, Pluralism, Prophet's Covenant, Acceptance of Others, Christians of Najran

### INTRODUCTION

Let all the Praises be to Allah, the Lord of the Worlds, and blessings and peace be upon our Prophet Muhammad Salla Allahu Alihi Wa Sallam and his family and companions.

With the development of technology, the connection between nations and communities cannot be disputed and this has contributed to more and frequent interrelations perhaps in the area of religion. In this regard, religion offers a very instrumental role in either deepening conflicts or reducing conflicts. In modern discourse, the notion of “religious pluralism” appears as a key term in the fight against these wars, conflicts, and extremism, terrorism. It focuses on religious conflict of people in societies, countries, and the globe as a whole since it also handles religious diversity. It also embraces the culture of accepting people, as these conflicts have escalated to a level in which they are posing threats to social and even international security and harmony. That is why it is necessary to take a concept of acceptance of other individuals and of social security as a guideline for fighting the sources of aggression and terrorism in the world. This can be done through the texts and teachings of the noble religion in the past such crises have been referred to this religion for solution when interpreted in accordance with the intent of the divine legislator. There are so many texts including the covenant between the Prophet and the Christians of Najran that forms the subject of this research.

### Research Questions

The research attempts to answer the following main question:

What is the impact of religious pluralism on social security in Islam?

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## **Sub-Question**

What is the concept of religious pluralism in Islam?

What is the concept of social security in Islam?

What is the impact of religious pluralism on social security in Islam through the prophetic era of the Christians of Najran?

## **LITERATURE REVIEW**

Several studies have been prepared to understand the concept of coexistence, accepting other people, and religious diversity. A few have stated these principles particularly in terms of the Medina Charter. Nevertheless, there is no personal knowledge of a study that delves deep into these principles in relation to the Prophet covenants with the Christians of Najran. Even where some articles and research papers have talked about this covenant briefly as an example of the Islamic tradition which propounds these principles then that literature is still lacking elaborative analysis something this study seeks to do. Examples of such works include, but are not limited to: Examples of such works include, but are not limited to:

Article: “Ahkam Aditayfi Al-Nabi (salla Allah ‘alayhi wa sallam) fi al-Ishraak wal Muwatanah; al-Du’a al-Qarhbalan li A’yan Najran Al-Christiyanan n’Amal Al-Kabir” by Dr. Mohammed Al-Nasri. This article merely introduces some of the guidelines and messages present in the Prophet’s contract with the Christians of Najras, though not elaborated as done here in this study.

Research: “Cultural and Religious Diversity and Inter-Religious Relations for Muslims Based on the Sharia” as presented by Dr. Abdullah Abdul Monem Al-Assily. This work also highlights the theory that underpins the study of cultural pluralism and the position of Islam on this issue. It also states the tenants of tolerance and the rules of interconnection of cultures that he learned, such as Medina Charter, a covenant between the Prophet and Najran Christians, and how the state of Medina treated Zoroastrians and other non-Muslims during the caliphate. But they discuss these issues, albeit succinctly and also fail to offer a detailed discussion of the clauses of the covenant that the Prophet of Allah made with the Christians of Najran.

## **METHODOLOGY**

The research is based on the inductive, analytical and deductive approach; by tracing its issues in their proper places in the books of Islamic jurisprudence, analyzing the articles that the prophetic covenant addressed to the Christians of Najran and deriving rulings from them.

Chapter One: Religious pluralism and social security (concept and origin)

The First Requirement: Defining religious pluralism in language and terminology

First: Historical Background of Pluralism as has been gathered from the previous section of this paper, the word pluralism came from the lexical roots mean number and count that represents multiplicity Ibn Manzur, (1414 AH), AL-FIRUZABADI, (2005). In general, pluralism means variety and not unity in numbers. Its core is the equal shared value of multiple qualitative aspects of principles and beliefs as well as the conservative balance of these values preserving the individuality of each (Mukhaimar, 2010).

Second: Definition of Religion from the Webster’s Bible dictionary can be described as ‘deen’, an Arabic term indicating what a person embraces as the universe view, life, and existence or life, and life after death (Saleel, 2015 p.255). Many people have a very formalistic definition of religion there is great deal of research in humanities, in social sciences, including comparative religion that includes all, which a given person holds to, whether it be believing in a deity and worshipping this deity or not. Thus as of today, religion is cited to mean all forms of religion and sects and any new fashionable world philosophies as communism, humanism, secularism, nationalism, and others (Mukhaimar, 2010).

Third: Analyzing Religious Pluralism as a Term in order to grasp the concept of religious pluralism, we have to admit that it has different meanings given by the perspectives examining it. Owing to these perspectives,

differences arise in its political, intellectual, humanitarian, and social settings, theoretical, and pragmatic viewpoints. In its broad sense, away from the reductive definition of religion adopted by some definitions, religious pluralism means: In its broad sense, away from the reductive definition of religion adopted by some definitions, religious pluralism means:

The ability of two or more different and distinct religions to exist at the same time and space with the preservation of identity and attributes of each of the mentioned religions. This entails (Al-Yousef, 2005):

Realizing that such differentiation exists within one community or state, at least comprising one or several societies.

Recognizing this diversity, and dealing properly whether with differences leading to acceptance or disputes in beliefs.

Looking for ways to voice out this diversity in a suitable and friendly way so as not to instigate any hostility that may endanger the lives of the individuals within the community.

### **The Second Requirement: Defining Social Security in Language and Terminology**

**First:** Defining security in language (Al-Razi, 1999): Security is the opposite of fear, and it means stability, safety, distance from dangers and reassurance, and its opposite is fear, which means panic and loss of reassurance.

Technically, it is: reassurance that is the opposite of fear, panic and terror in the world of the individual and the group, in cities and places of construction, in paths and roads, in relationships and transactions, in this world and the hereafter (Amara, 1998),

One of the most well-known examples is the Kuwaiti Encyclopedia of Jurisprudence, which states that security, according to Muslim jurists, is what reassures people about their religion, themselves, money, and honor, and directs their thinking to what raises the status of their society and advances their nation.

The definition deals with the most important effects resulting from the achievement of security in societies, which is their advancement and raising their status by what the feeling of security achieves in terms of dedication and exhaustion of effort in achieving that, and security is considered a general rule for the objectives of Islamic legislation, and this means that all the details that complete it and work to achieve it fall under this rule.

**Second:** Definition of social in the language: From the source of gathering, and the gathering: is a name for a group of people, and the gathering: is a name for people and the place where they meet (Ibn Manzur, 1414 AH).

**In Terminology:** It is a description of behavior or attitudes towards others, and it means situations in which there is a mutual influence between parties linked by ties and relationships (UNESCO, 1975)

### **Third: Social security as an additional compound**

It is clear that there is a correlation between the word security and the word social; This is because security in Islamic legislation is only social, as Islam is the religion of the group, combining individual responsibility and collective responsibility so that one does not overwhelm the other;

As a result, any disruption in social security results in the disappearance of the individual's security; thus, Islam has been concerned with the safety of the individual and the group from internal and external dangers that may challenge them, such as military dangers and what individuals and groups are exposed to in terms of killing, kidnapping, and assault on property through sabotage, theft, and other means (Al-Hassan, 1985). This notion has grown to embrace numerous concepts of social and political reform, such as obtaining justice, equality, freedom, economic sufficiency, and other essentials that are required for people's lives to be straightened up for religion to be structured.

### **Third Requirement: The Term Religious Pluralism and Social Security (Origin and the Islamic Perspective)**

#### **First: The Origin of the Term Religious Pluralism and the Islamic Perspective**

The concept of religious pluralism first emerged in countries with diverse religions and recurring civil wars caused by religious differences. This situation necessitated finding ways for these differing beliefs to interact and communicate, aiming to quell conflicts and disputes. India was one of the most religiously pluralistic countries in the world. The idea later spread to Europe, where Westerners found it a suitable solution to overcome the effects of ecclesiastical religious persecution. Therefore, the term and concept of religious pluralism originated in non-Islamic systems. It was not known in the Islamic system because the issue of persecuting non-Muslims and forcing them to accept Islam did not exist within it. Instead, it became a salvation for Europeans from the conflicts that plagued them for centuries. One of the Western thinkers who celebrated it most was John Hick, who proposed a conceptual project aiming to establish a foundation for peaceful coexistence. He focused his efforts on establishing three types of pluralism (Kishana, n.d.):

**Moral Pluralism:** This concept is based on the idea that all people should interact according to humanitarian principles and ethical foundations agreed upon by all religions, regardless of faith or belief, without compromising the core tenets of each.

**Salvific Pluralism:** This notion suggests that non-Christians have the same opportunities for salvation as Christians from a Christian perspective, asserting that acknowledging the possibility of salvation for non-Christians leads to moral tolerance, or what he terms moral pluralism.

**Religious Epistemological Pluralism:** This perspective views religion as inner religious knowledge, with faith being a form of knowledge resulting from a doctrinal connection to the absolute.

Undoubtedly, the concept of religious pluralism, which is based on recognizing and justly interacting with other religions while applying the principle of equality among all, is not denied by Islam; rather, it encourages it. Islam neither excludes other beliefs nor nullifies their existence. Instead, it acknowledges their freedom of choice, as stated in the Quran: "There is no compulsion in religion. Verily, the right path has become distinct from the wrong path" (Surah Al-Baqarah: 256), and "To you be your religion, and to me my religion" (Surah Al-Kafirun: 6). Moreover, Islamic thought is distinguished by comprehensive works spanning several volumes that detail the rulings related to people of other faiths, focusing on their rights and duties within the Islamic state under the term "Ahl al-Dhimmah" (people of the covenant). Islam affirms the principle of pluralism and the freedom to differ, recognizing that diversity and multiplicity are divine universal norms, as indicated by the verse: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (Surah Al-Hujurat: 13). Islam has demonstrated tolerance towards all forms of pluralism from its very inception, establishing its principles in word, action, application, and practice. This is evidenced by the covenants of safety granted to non-Muslims in Islamic lands, such as the Medina Charter and the Prophet's covenant with the Christians of Najran, which guaranteed their safety concerning their religion, lives, wealth, and social and political affairs. This covenant serves as a model that inspired similar covenants of safety throughout Islamic history (Banavi, 2014).

#### **Second: The Origin of the Term Social Security and the Islamic Perspective**

The term "social security" is modern in its phrasing, but the concept has been acknowledged by Islam since the revelation of its legislations. It is considered a fundamental religious duty and a vital necessity for humanity. It concerns all segments of society and is linked to the community's needs in terms of security, politics, society, education, religion, and economy. Social security is essential for individuals to feel secure, enjoy a dignified life, and develop into upright citizens (Al-Turki, n.d.). Consequently, social security has become an important scientific subject with human and cultural value, discussed by thinkers, specialists, and social workers in their writings and conferences. It is now evident that no society is devoid of calls to ensure social security for its members (Al-Tamimi, 2012). Islam was the first to establish the principles and foundations of social security

within communities. Muslim scholars have addressed it under the term "absolute or general security," viewing it as essential for the well-being and orderly development of the world, which relies on six elements: a followed religion, a powerful authority, comprehensive justice, general security, sustained prosperity, and expansive hope (Al-Mawardi, 1985). This means that social security in the Islamic concept includes individuals and groups and is achieved by providing the necessities and needs essential for their lives. This applies to both Muslims and non-Muslims within Islamic societies. Islamic laws have preserved the security of non-Muslims regarding their lives, properties, and honor as long as they adhere to Islamic rules. Evidence from the Quran and Sunnah consistently emphasizes the necessity of maintaining security, both in its broad and narrow senses, within communities, whether for the security of Muslims or non-Muslims in an Islamic state. Examples include:

**Allah's saying:** "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly" (Surah Al-Mumtahanah: 8). the implication is that the verse allows for kindness and fairness towards those who differ from us in religion (Al-Tabari, 2001).

**Allah is saying:** "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him'" (Surah Al-Ankabut: 46).

**The Meaning of the Evidence:** The verses indicate refraining from those who disagree with us in religion, even if they say evil, we say good to them. (Al-Mawardi, n.d.)

Likewise, in the Noble Sunnah, there is an emphasis on the importance of security for humans, including:

His saying, peace and blessings be upon him (Whoever among you wakes up secure in his family, healthy in his body, and has his daily sustenance, it is as if the world has been gathered for him) (Al-Tirmidhi, 1975). Thus, Islam's interest in social security and its keenness to have it in people's lives continuously appear to us, due to its importance in the stability of their livelihood. This includes Muslims and non-Muslims in the Islamic state, and as I explained previously, Islam assumed the existence of others in its legislation. So he laid down the rules that guarantee his rights and the rights of those who live with him, and these rules are based on tolerance, preserving rights, and avoiding injustice simply because of differences in religion, as we see today from the followers of other religions and the forms of injustice and persecution they practice against others who differ from them in religion, which has reached its ugliest forms with regard to Muslims in Burma and elsewhere.

## **Second Chapter: The Prophetic Covenant for the Christians of Najran as an Example**

**First Requirement:** Defining the Prophetic Covenant for the Christians of Najran

It is not hidden from any Muslim how important the Prophet's biography was as a model that came on the foundations of life and how to deal with others. The Prophet's biography witnessed many documents and covenants that included organizing the lives of Muslims with others in one society. Among these documents was the Prophet's covenant with the Christians of Najran when they came to him after the Battle of Tabuk in the year (9 AH). He had sent them a letter in which he wrote (I call you to worship God instead of worshipping servants, and I call you to the guardianship of God instead of the guardianship of servants) (Hamidullah, 1987). When they approached him and requested for a sign of honesty via mubahala (Ibn Kathir, 1419), he replied to their request, and they knew he was honest. They had no option but to follow him or become friends with him out of fear for their own safety. The covenant (Ibn al-Qayyim, 1994) guaranteed that they would safeguard themselves, their families, and their money. It is a covenant whose contents signify tolerance and freedom, and it exemplifies Islam's practice of tolerating and welcoming others.

**Second:** Religious Pluralism: The Prophet's Covenant with the Christians of Najran.

We saw earlier, that Islam is a confirmative attitude towards religious pluralism in practice, as the political or civilizational documents of the (Sira, Sunna and alma'aathim) 3 the Prophet but continued by the caliphs after that. In these treaties, a social covenant emerges between the Islamic state and non-Muslims (Jews and

Christians) and between Muslims themselves (as in the compact between the Muhajirun, Muslim refugees from Mecca, and the Ansar, Muslim supporters in Medina). This was one of the most important factors in the process of establishing one nation possessing the right to citizenship, freedom of belief, and pluralism guaranteed by the people's supreme authority.

The Prophet's Covenant with the Christians of Najran is one of these documents and covenants similarly of great importance. It represents many values and ideas that constitute the origins of a political and social contract established on civil rights, economic liberties, and justice. This covenant was one of many that expressed the noblest of values of living together, coexistence, tolerance, and religious pluralism. It went on to say in no uncertain terms that "not a single Christian would go against the commands of his conscience and accept Islam [against his will]" (Hamidullah 1987). And that it is the will in Islam that supports the freedom of worship as a Hadith of the Prophet Muhammad (peace be upon him): This is the meaning of believing in Allah and His Messenger, and anyone who is deprived of what this believes in is not legally determined, and this confirms the sayings of the Lord of Might: "All fields are believers, and religion is a single unit "everyone who believes, and whoever does not believe, this confirms the words of the damned, as it is mentioned in the saying of the Lord; "No compulsion in religion" (Al-Baqarah: 256) "So who wants to believe whoever and wants to disbelieve" (Al-Kahf: 29).

If religious pluralism today is based on the coexistence of various religious beliefs at the same time while maintaining the characteristics and features of each, then there is no doubt that Islam was the first to do so, and the prophetic experience is the best evidence of that. Here is the prophetic covenant with the Christians of Najran, the best example of the best constitution established for a nation in human history, guaranteeing each its own religion on the theoretical and practical levels as well. They coexist as one nation side by side, and the authority to decide between them is God. This means that they must coexist in peace and cooperation in this life, and accept each other, for everyone has the right to exist, and none of them has the authority to decide on the beliefs of others. Thus, it appears that Islam accepts pluralism in this sense.

### **The Third Requirement: The provisions of the Prophet's Covenant with the Christians of Najran and its Impact on Creating Social Security**

If the pillars on which social security is based are the safety of individuals and groups from internal and external dangers, their security for themselves and their property, and the achievement of equality, freedom and economic sufficiency for them, then these pillars and more are what the Prophet's covenant with the Christians of Najran established, including the organization of rights, freedoms and security requirements according to the circumstances and data at that stage, which made it a great constitution; To accommodate all social components regardless of religious belief, the following are some texts of the Prophet's Covenant to the Christians of Najran as stated in some of its narrations, which confirms the previous meanings:

First: The Prophet's Covenant to the Christians of Najran emphasized the broad political concept of the nation that came in the Medina Document (Imam, 2013), which made the Islamic political society composed of several categories with different religious affiliations, which makes citizenship an important pillar of the Islamic political society regardless of religious affiliation,

On the other hand, it means that religious groups in every era must expand their scope of view to the nation in the broad concept that means the nation of citizens in a specific region and state, no matter how many and varied the beliefs of its citizens are (Al-Sharqawi, n.d.), and this appears through:

The text of the Prophet's Covenant on respecting freedom of belief, as it states (No one who was of the Christian faith shall be forced to convert to Islam against his will) (Hamidullah, 1987), and it is known that freedom of belief constitutes an important aspect in deepening the single political identity of the society, which has an impact The great one is his societal security, and to confirm this, the Prophet's covenant stipulated that Christians (do not carry out any extravagance in marriage that they do not want, and the girl's family is not forced to marry Muslims, and they are not harmed in that if they prevent a suitor and refuse marriage; because that can only happen with the goodness of their hearts and forgiveness of their whims if they love him and are satisfied with him) (Hamidullah, 1987), and (If Christianity becomes with a Muslim, he must be satisfied with

her Christianity and follow her whims in following her leaders and adopting the features of her religion, and that does not prevent her, so whoever disobeys and forces her to do something related to her religion has disobeyed the covenant of God and disobeyed the covenant of His Messenger, and he is among the liars in the sight of God) (Hamidullah, 1987), and these clauses confirm:

Islam's respect for the religious belief of the wife, so she is not forced to change her religion, and the husband must accept that belief as long as he has accepted her as his wife. Islam preserved the bonds of cohesion and solidarity in a single society by permitting marriage and intermarriage between Muslims and People of the Book, a permit based on the consent of all parties, thus achieving the highest levels of cohesion and affection in societies.

Religious pluralism from the perspective of the Prophet and emphasizing the covenant with the Christians of Najran

However, Islam recognized religious diversity in sundry ways, a fact quite observable through the political legislations of the banned Prophet of Islam and those the first four caliphs maintained. These documents symbolized a covenant between the Islamic state and others who were not Muslims, such as the Jews and Christians, as well as between Muslims themselves which included the Muhajirun and the Ansar, which are the emigrants and the helpers respectively. This was largely important towards fostering the formation of a united nation in which every individual had a right to nationality, right to practice religion, and multiplicity as enshrined on the authority of the nation.

Among these documents and covenants, there is also the covenant with the people of Najran which the Prophet Abraham made with Christians. It symbolizes many scenes and principles that are the cornerstones of political and social pact promoting civil liberties and economic liberties and justice. This covenant, like many others, reflected what it means to live with each other, to respect each other's differences, to accept each other's liberties, and to respect that people of different faiths and beliefs deserve to be protected.

It expressed in clear terms policy that "None of the Christians will be compelled to embrace Islam unwillingly" (Hamidullah, 1987). This demonstrates Islam's respect for freedom of belief, as affirmed by Allah's words: The Quran also says: 'There is no compulsion in religion; truly the right path has become clearly distinguishable from the wrong path' (Qur'an 2:256) and 'As for those who disbelieve, let not their agreeing to disbelieves grieve you; indeed, to Allah and to your [Prophet Muhammad] are the places of return' (Qur'an 18:29).

Even if contemporary religious pluralism means that people of different religion acknowledge the presence of other religion and its beliefs, preserve their identity and keep specific peculiarity, it is could not be said that Islam did not introduce it.

The phenomenon that translates this is best captured by the concept of prophetic experience. Ibn Khaldun's theory and practice of covenants can best be illustrated with an example of actual covenants entered into with the Christians of Najran, which provides the nation with an exemplary constitution. The people of the two nations dwelled as one nation, living together and with Allah as their final arbitrator. What this means is that the parties were to share the same environment and work together in harmony giving each other recognition of the right to live. For instance, no one had the right to affirm that some other were misled and this show that in this aspect of accepting different as true, Islam accepted pluralism.

Furthermore, the covenant instructed Muslims to engage with them in dialogue kindly, as emphasized in the Quran: Indeed, Allah has ordered to avoid debating with people of the Scripture and even to stay in a position where they would not be able to receive any harm: "And do not hold (talking) with the People of the Scripture except in a beautiful way" (Surah Al-Ankabut: 46), and do not cause them any harm: "Invite to the way of your Lord with wisdom and good advice, and debate with them This supports other Islamic values in avoiding a rude language when in communication with other people.

The Concept of Religious Pluralism in Light of the Prophet's Covenant with the Christians of Najran.

### **Firstly: Establishing Freedom of Religious Practice**

The covenant explicitly guarantees the protection of their places of worship and their right to maintain their churches and other religious buildings. This is evident from Article 19, which states: "I shall protect them, their churches, their places of worship, and their monasteries" (Hamidullah, 1987). Similarly, Article 33 emphasizes that "no church or house of worship shall be demolished, nor shall any part of their buildings be incorporated into any mosque or house of Muslims" (Hamidullah, 1987). This indicates that they were granted the highest levels of freedom and justice under the Islamic state.

### **Secondly: Defining the Supreme Authority**

The covenant specifies the entity that represents the supreme authority and political leadership in the Islamic state, as stated in the opening clause: "This is a letter from Muhammad, the Messenger of Allah, to all people, as a bearer of glad tidings and a warner, entrusted with Allah's trust among His creation" (Hamidullah, 1987). It further states, "I am their protector" (Hamidullah, 1987). It is well understood that defining the supreme authority in the state is crucial for resolving disputes and maintaining peace and security in various communities.

### **Thirdly: Emphasizing Justice and Equality**

There are references to justice that underlines equity issues on the social security within the state regardless of the religion or political system of governance. As Ibn al-Qayyim (1991) states, "The Sharia is based on justice and the well-being of the people in this world and the hereafter, and it is entirely just and wise." This is reflected in the clause: "No tax or tribute shall be imposed except on those who take the land as a heritage, which are the owners of land, taxes to the authority and may not be imposed beyond their capacities". He also says, "I have informed them about the covenant of Allah that they will be treated in the same way as the Muslims will be treated, and they shall have the same responsibilities as Muslims, and Muslims shall fight for them and shall not allow anybody to humiliate them." (The Meaning of Quran translated by Hamidullah, 1987).

### **Fourthly: Specifying Rights and Duties of Non-Muslims**

The covenant outlines the rights and duties of non-Muslims residing in the Islamic state to ensure security. These include:

**Social Solidarity:** It is even stated that non-Muslims are a part of their society and they must be included into the solidarity system to ensure reciprocity. The covenant explicitly states that Muslims and Christians should support each other in the event of an attack, as mentioned in Article 64: This organization expected the followers to adhere to the following stipulations; if a Christian commits a crime or offense, the Muslims shall support him, defend him, and negotiate on his behalf for reconciliation –Hamidullah 1987. The same is further upheld by Article 70 that say that Christians and Muslims be equal partners in their rights as well as duties (Hamidullah, 1987).

**Assistance in Maintaining Religious Institutions:** The covenant says the Muslim state must support Christians in the preservation of their facilities since they are equal members of the society. Article 83 states: As cited by Hamidullah, the following represents a bond that they have with Christians: "If they require support to fix their church or monastery or any of their concerns, then Muslims shall support them without demanding reimbursement, as it is a covenant between them and Allah" (1987).

**Defense without Compulsion:** In this respect, the covenant affirms the fact that Christians should not be compelled to fight or participate in any other related activities that are considered to be military in nature. They are not required to equip Muslim forces for war unless they volunteer, as stated: "As for slaves, we will not force them to prepare a Muslim for war and if they wish to give, they will give willingly and for this, they will be rewarded" (Hamidullah,1987) Further, "They shall not be used in passing messages, directions, or as spies in war" (Hamidullah, 1987) Thus, if we attempt to impose it – it would be unfair and inconsistent with the covenant as per (Hamidullah 1987)

To maintain justice and equality, the covenant also specifies the duties that non-Muslims must adhere to within the Islamic state:



Loyalty to the State: The citizens of the Islamic state have a strict rule and regulation, which means non-Muslims cannot have any political loyalty other than to the state. This means that regardless of their faith, they have a responsibility to protect the society of its threats. Article 90 states that they must not spy or collaborate with enemies of the Muslims: Mention for them not to be spies or informants for the enemies of Muslims and not to provide such enemies with a place to stay or with weapons or other tools. This suggests that they cannot assist enemies in any way, shape or form, including providing information, food, or shelter together with military hardware.

They have the right to host any Muslim who stays with them for three days, and they are not charged more than that except according to their ability. They also have to provide assistance to Muslims if they need it, such as sheltering a Muslim and keeping him safe, which is what is stated in paragraph (97), which states: “And they should accommodate any Muslim who stays with them for three days and nights, in their homes and with their animals, wherever they are and wherever they go. They should provide them with food and not be charged anything else, so they should not cause them harm or harm. If it is necessary to hide any of the Muslims with them, at their homes and places of worship, they should shelter them, provide for them, and support them in what they live on as long as they are together. They should keep it secret from them and not reveal their faults to the enemy, and they should not neglect anything of what is required of them” (Hamidullah, 1987). What preceded is another prophetic gesture to integrate them into Muslim society. He does not leave them religious freedom and then isolate them from Muslim society, but rather works to integrate them into it by every means that removes the gap between them, including allowing their food to Muslims, and the good that this ruling creates. Intercourse between them, communication and cohesion.

They must abide by the provisions of the Prophetic Covenant that regulate their relationship with Muslims and the Islamic State, and they have a right over Muslims to continue the covenant as long as they do not break it until the Day of Judgment, which is required by His saying (And upon them are the covenants and agreements that the monks took and took, and what every prophet took from his nation of security and loyalty to them and their preservation thereof, and that shall not be broken or changed until the Day of Judgment, God willing) (Hamidullah, 1987), and as for (Whoever breaks any of these conditions and transgresses them to something else, he has been absolved from the protection of God and the protection of His Messenger) (Hamidullah, 1987), and deserves punishment (Indeed, God does not love the traitors) (Surat Al-Anfal: verse 58).

These are the terms of the Prophet’s covenant with the Christians of Najran, and what they contain of showing the greatness of Islam and its respect for and honor of humanity, regardless of its religion or culture, whatever its source. This is a matter that establishes and is necessary for the assimilation of all religions, cultures, and beliefs, and calls for constructive dialogue between them on the basis of affection, mercy, and cohesion between the members of one society, in a way that achieves security for all.

## **CONCLUSION**

The Prophetic Covenant for the Christians of Najran and other documents similar to it in its intent and content are of great importance, especially in our present time; because these documents represent a social, political and economic contract, and the concepts that are established such as the nation, society and citizenship, which are considered among the most important pillars on which safe societies that enjoy peaceful coexistence are based, regardless of their spectrums.

The Prophetic Covenant for the Christians of Najran showed how to formulate civil peace in society, and how to achieve human dignity and freedom of choice in belief in a way that achieves religious tolerance in society.

The Prophetic Covenant approved the concept of religious pluralism, which is based on recognizing other religions in reality and dealing with them with justice and equality, without prejudice to the principles of belief on which the intellectual concept of pluralism is based, which Islam rejects.

The Prophetic Covenant for the Christians of Najran established the pillars of social security; including the organization of rights, freedoms and security requirements; which made it a great constitution that accommodates all social components regardless of religious beliefs.

## Recommendations

Work on spreading the Islamic concept of religious pluralism in the hope of ending sectarian and religious conflict throughout the world.

Study and analyze Islamic texts that establish the foundations for building a secure society with multiple spectrums such as the Medina Document, the Treaty of Hudaybiyyah.

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