

The Prophetic Approach to Civilized Coexistence with the Other

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Abstract

This research aimed to know the concept of coexistence in Islam, especially in relation to the civil society built by the Prophet Muhammad, may God bless him and grant him peace, in Medina, which represents the model structure of civilizational coexistence with others. Moreover, it raises a set of questions about the concept of coexistence, the concept of the other, and the reality of coexistence in the Medina society (the society built by the Prophet, peace and blessings be upon him), in addition to the controls and forms of this coexistence. Therefore, the importance of this research is evident in clarifying modern concepts related to the relationship with others in civil society. This is done through the Prophetic applications in the Islamic community in Medina. The research clarifies the nature of relationships within the Prophet's community and the forms of cultural relationship with others. Furthermore, it highlights the extent of our need for guidance and to follow the approach adopted by the Prophet, may God bless him and grant him peace, in civilizational coexistence with others. The research is based on the inductive analytical approach in examining the hadiths and Prophetic events that focus on clarifying the concept of coexistence with others, the controls and determinants of coexistence with others in the Prophetic civil society, and explaining the impact of coexistence on civil society. The results showed that the civil society founded by the Prophet, PBUH, in Medina was characterized by great civilizational principles that demonstrate justice, mercy, and good human behaviours. These principles reflect the need to highlight the Prophetic values of civilized coexistence that prevailed in civil society and how to deal with others in the current era, especially in light of the emergence and spread of ideologies of hatred and racism that have generated many negative convictions about the Islamic approach to coexistence with others.

Keywords: Cultural Coexistence, Relationship with Others, Prophetic Society, Religion, Islam.

INTRODUCTION

The civil state founded by the Prophet Muhammad, PBUH, was based on the rules of Islamic law, and established rules and regulations for civilized dealing with the affairs of Islamic society and the relations of its members among themselves, whether relations between Muslims themselves, or relations between them and others who follow other religions. These rules establish the principles of cooperation, solidarity, and civilizational interdependence among citizens living in one state or one homeland.

The Prophetic civil society is the model structure for civilizational coexistence, especially with people of other religions. In this society, great civilizational principles emerged, demonstrating justice, mercy, and good human qualities that Islam emphasizes. Therefore, there is a need to highlight the prophetic values of civilizational coexistence that prevailed in civil society and how to deal with others, especially those who differ in faith. The need for civilized coexistence today seems urgent, especially in light of the emergence and spread of ideologies of hatred, Islamophobia and racism, which have generated many negative convictions about the Islamic approach to coexistence with others.

Research Problem

The research problem lies in several questions, the most prominent of which are:

What is meant by coexistence?

What is the concept of the other?

What is the reality of coexistence with others?

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What are the controls for coexistence in the civil society?

What are the images of cultural coexistence with others in the Prophetic community?

Research Significance

The importance of this research emerges from its role in clarifying some modern concepts related to coexistence and the relationship with others in civil society. These concepts are analyzed through the Prophetic principles in establishing the Islamic community in Medina. The research also clarifies the nature of relationships within the Prophetic community and reviews the forms of cultural relationship with others. It also highlights the extent of our need for guidance today and to follow the Prophetic approach in civilizational coexistence with others.

Research Objectives

Explaining and clarifying the concept of coexistence.

Clarifying the concept of the other.

Explaining the reality of coexistence with others in the Prophet's community.

Revealing the controls of cultural coexistence in the Prophet's community in Medina.

Showing the impact of cultural coexistence with others in the Prophet's community.

METHODOLOGY

This research adopts the inductive analytical approach in examining the hadiths and prophetic events that focus on clarifying the concept of coexistence with others, the controls and determinants of coexistence with others in the Prophetic civil society, and explaining the impact of coexistence on civil society. It addresses three sub-topics: the concept of coexistence with others in the Prophet's Sunnah, the controls for coexistence with others in civil society, and the impact of civilized coexistence with others in the Prophet's society.

THE CONCEPT OF COEXISTENCE WITH OTHERS IN THE SUNNAH OF THE PROPHET

The Concept of Coexistence Linguistically and as a Term

The Concept of Coexistence Linguistically

When searching for the Arabic dictionary, we find the word التعايش "coexistence", and its root is عيش which means life (Al-Farahidi, 1987). People say "living" which means "food, drink, and what constitutes life" (Al-Harawi, 2001, 39).

Others believe that "the term is derived from the verb 'to coexist', meaning they lived on familiarity and affection..." (Ibrahim).

This term was mentioned in the book *Taj Al-Arous* "meaning life and coexistence in familiarity and affection" (Al-Al-Zubaidi, 286).

In modern dictionaries, the term refers to "coexistence between peoples who differ in sect or religion, or between countries with different principles" (Omar, 2008, 1583).

The Concept of Coexistence as A Term

The existing knowledge embodies different definitions of coexistence, as this term has been used synonymously in multiple contexts. These definitions were based on the intended meaning; either social, political or religious.

Badawi defined it in the *Dictionary of Social Sciences Terms* as "the living of groups with each other and at the same time the fusion between sects such that some of them recognize each other and each of them loses its characteristics, or the merging such that it disappears and dissolves into others (Badawi, 68)." Furthermore,

Rabinsky defined it as “learning to live together and accept diversity, ensuring a positive relationship with others” (Rabinske, 2010, 143). This is close to the linguistic meaning, as Shawqi Abu Khalil defined it as “living together with others without hatred and problems, provided that it involves love and familiarity” (AbuKhalil, 1996, 12). In sociology, Khaus defined it as “a multi-ethnic and multi-religious society whose people live in coexistence, agreement, and harmony despite their religious and sectarian differences” (Khous, 2016, 114).

In another concept, coexistence is defined as “integrated societies in which people of different races, genders, and religions live in harmony with each other, and does not require the slightest idea of coexistence except for the members of these groups to live together without one of them killing the other” (Antoina & Martha, 2006, 29).

Al-Sharif defined it from an Islamic point of view by saying that “coexistence is between us and the non-Muslims residing in our land; the people of the Dhimmah who are now called citizens, and between us and the covenanters who entered our country after granting them safety” (Al-Sharif, 1424AH, 9).

Among the comprehensive definitions of the term is Al-Tuwajjiri’s statement that coexistence is “the agreement of the two parties to organize the means of living between them, according to a rule they determine, while paving the paths leading to it” (Abdulaziz, 1998, 78).

Therefore, it is clear that coexistence is a human relationship between two parties, aiming to enrich the human experience through communication, interaction, and strengthening positive relationships to achieve human integration.

These concepts are crystallized in the Prophetic Tradition, and they are clearly noticed through the treatment of the Prophet, PBUH, to others, as the Prophet, PBUH, sought to build a group of positive social relations between the components of civil society based on familiarity, love, and joint cooperation for the benefit of society.

The Concept of The Other Linguistically and As a Term

In the Arabic language, the word الآخر “al-akher” (the other) appears in *Lisan al-Arab* carrying the meaning of “one of the two things, which is a noun for the ‘other’, like your saying ‘Another man and another garment’” (Al-Afriqi, 12).

It is stated in the *Dictionary of the Contemporary Arabic Language* that “the other” is “the singular word for others...” (Omar, 70).

The general meaning of the concept of the "other" is the "different", and it is applied to things and moral states. The other is the opposite, which is opposite to the self and the similar (Dhuril, 1985, 5). Therefore, what is meant by the other is something other than something that is different or changed from it, and corresponds to the ego. In this respect, knowing others helps to know oneself (Philosophical Dictionary, 1979, 13).

The concept of the other as a term that cannot be limited to a specific characteristic is a comprehensive, deep, and broad term. It is characterized by uncertainty and unspecific nature. It may mean friend, enemy, or neutral, wherever he may be, whether in society, family, sect, or religion” (Al-Otaibi, 1427AH, 4).

The other may be the one who disagrees, or it may mean the one who agrees. Therefore, this term has a broad meaning and includes multiple types of agreement and disagreement, with multiple degrees.

The other, in the perspective of the Islamic civilization, is the reality of a party that was not intended to be an enemy of this civilization. Some writers also have short understandings and their philosophies give the illusion that they are “the people of the Dhimma” (AlMuzaini, 2005, 18). Therefore, it is a concept whose meaning expands to express everything that is other than the self.

This understanding was demonstrated by expanding the circle of the concept of the other in the Sunnah of the Prophet through what was mentioned in the biography of the Prophet, PBUH, regarding his dealings with non-Muslims; Christians, Jews, others, and everyone who entered Muslim countries and coexisted with Muslims.

By acknowledging the existence of the other, and that it is necessary to deal with and communicate with him, and that there is no difference between a Muslim and others except through righteousness, the Prophet, PBUH, said, "O people! Indeed, your Lord is One, and your father is One. There is no superiority for an Arab over a non-Arab, and there is no red over black, and there is no black over red except with righteousness" (Ibn Hanbal).

The reality of the other becomes clear through the dialogue of the Prophet, PBUH, with the infidels, hypocrites, Jews, and Christians, as well as through the treaties and correspondence that the Prophet, PBUH, concluded with non-Muslims in recognition of the other, such as the Treaty of Hudaibiyyah with the polytheists, and his treaty with the Jews in Medina. It becomes clear that the polytheists and the Jews are a type of the other that the Prophet, PBUH, dealt with.

THE PROPHETIC CONCEPT OF COEXISTENCE

Coexistence in the Prophetic concept does not mean giving up the constant principles of those coexisting, as coexistence can be achieved while everyone retains the thought and principles they hold. In this respect, the concept of coexistence in the Prophet's era was based on the interests of the state and society in general without compromising on constants. God Almighty said: (Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. (Surat Al-Mumtahana: 8).

Al-Tabari said: "What is meant by this is that God does not forbid you from all types of beliefs and religions but to treat them kindly, be kind to them, and be just towards those who have not fought you over religion. God loves the just, those who are fair to people and give them truth and justice on their own behalf, so they absolve themselves of their righteousness and do good to those who do good to them" (Al-Tabari, 2000, 62).

Coexistence then is achieved by affirming the right of everyone to adhere to their convictions and beliefs, practice their religious rituals, and work in accordance with their sectarian jurisprudence. In light of this coexistence, all people within one nation are equal citizens in their rights and duties, cooperating to achieve the public interest (Al-Kindi).

CONTROLS FOR COEXISTENCE WITH OTHERS IN CIVIL SOCIETY:

Freedom Belief and not Coercing Religion

One of the controls for coexistence with others established by the Sharia is the freedom of belief. God Almighty said: And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? (Surat Yunus, 99).

Ibn Katheer said: "That is, do not force anyone to convert to Islam, for it is clear, its evidence and proofs are clear, and it does not need anyone to be forced to believe in it. Rather, whoever God guides to Islam, expands his heart, and enlightens his insight, enters it with clear evidence,..., for it will not benefit him to enter into religion under duress (Interpretation of the Great Quran).

This came into practical application when the Prophet, PBUH, approved the freedom of belief in the first constitution of Medina, when he acknowledged to the Jews that they constitute one nation with the Muslims. He, PBUH, said in the long hadith "The Hadith of the Document of Medina": "And the Jews of Bani Awf are a nation with the believers. The Jews have their religion and the Muslims have their religion, their friends and themselves, except for the one who is unjust or sinful, for he does not harm anyone except himself and his family" (Ibn Hisham, 1966) .

Likewise, the Prophet, PBUH, wrote a letter that included safety for the people of Najran, including the safety of their churches and monks (Abu Dawud). The prophetic approach was not based on forcing others to change their religion, but rather establishing a unique rule for coexistence with others. In this regard, Abu Dawud said on the authority of Ibn Abbas: "A woman used to be a slave, and she would impose on herself, if a child of hers lived, to make him a Judaizer. When the Banu An-Nad were evacuated, there were among them the sons of the Ansar, so they said: We will not leave our sons. God Almighty revealed: "There shall be no compulsion

in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Al-Baqarah: 256).

The predecessors followed the guidance of God and His Messenger, and they did not force anyone to accept Islam. An example of this is that Omar bin Al-Khattab said to an old Christian woman: Become a Muslim. God has sent Muhammad with the truth. She said: I am an old woman, and death is closer to me! Omar said: O God, bear witness, and recited: There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing (Surat Al-Baqarah, 256).

It has become one of the jurisprudential rules of the nation’s jurists. Ibn Qudamah, the Hanbali jurist, said: “If someone who is not permissible to be forced to convert to Islam, such as a non-Muslim or a Muslim, is forced to convert to Islam, and he converts to Islam, the ruling of Islam will not be established for him until there is evidence of his voluntary conversion to Islam.” (Ibn Hazm)

Imam Muhammad ibn al-Hasan al-Shaybani, a student of Abu Hanifa, said: “It was not reported from the Prophet, PBUH, nor from any of his successors, that he forced any of the people of the Dhimmah to convert to Islam...If someone is forced to accept Islam, he is not considered a Muslim until there is evidence of his voluntary conversion to Islam, and if he dies before that, then his rule is the same as the disbelievers, and if he returns to the religion of disbelief, it is not permissible to kill him or force him to convert to Islam. The evidence for the prohibition of coercion is the saying of God Almighty: “There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Surat Al-Baqarah, 256).

The non-Muslim’s security extends to his money, even if it is wine or pork. Al-Tahawi conveys the consensus of Muslims on the freedom of the dhimmis to eat pigs, alcohol, and other things that are permissible in their religion. He says: “They unanimously agreed that the imam does not have the right to prevent the dhimmis from drinking alcohol, eating the meat of pigs, and occupying the dwellings over which they agreed, if it is a country in which there are no people of Islam (i.e. In their country where they are the majority).

Accordingly, the Islamic approach becomes clear to us in taking into account and respecting the faith and religion of others. This is what was approved by the Sunnah of the Prophet and Islamic law in general, including respect for belief, not harming the religious gains of others, the practice of their rituals, and what preserves their places of worship.

Respecting The Human Soul and Good Treatment

This principle is based on respecting the human soul and dealing with it ethically. This is evident in the Prophet’s coexistence, respect for humanity, and good treatment of others in many situations, in consistent with human feelings and kindness. In the two Sahihs it is narrated on the authority of Asma’ bint Abu Bakr, may God be pleased with them, who said: My mother came to me and she was a polytheist, during the time of the Messenger of God, PBUH. I asked for a fatwa from the Messenger of God, PBUH. I said: I was about to separate my mother. He said: Yes, pray for your mother (Al-Bukhari).

And not only the close relatives, but the righteousness and kinship ties with the Muslim extend to the distant relatives that have passed hundreds of years. Here he, PBUH, recommends good to his companions to the people of Egypt, out of righteousness and connection to an ancient kinship that goes back to Abraham, PBUH, when he said: You will conquer Egypt, and it is a land in which the Qirat is called. So when you conquer it, do good to its people, for they are bound by protection and compassion – or he said: By marriage (Muslim).

This principle is clearly demonstrated through compassion and respect for humanity. An example of this is when the Prophet, PBUH, visited his sick Jewish neighbor, and the result was that this Jewish boy converted to Islam. In Sahih Al-Bukhari, on the authority of Anas, may God be pleased with him, he said: A Jewish boy was serving the Prophet, PBUH, and he fell ill, so the Prophet, PBUH, came to visit him. He came closer to

the boy and said to him: Be a Muslim. The boy looked at his father while he was with him and the father said to his son: Obey the Prophet, PBUH, convert to Islam, and the Prophet, PBUH, came out and said: Praise be to God who saved him from the Fire (Al-Bukhari).

This was confirmed in a situation that demonstrates respect for the human soul through our Prophet, PBUH, emphasizing respect for others. Al-Bukhari and Muslim narrated that Sahl bin Hunaif and Qays bin Saad were sitting in Al-Qadisiyah. They passed by a funeral procession, and they got up, and it was said to them: It is from the people of Al-Qadisiyah Rad, that is, from the people of the Dhimmah, and they said: The Prophet, PBUH, passed by a funeral and he stood up, and it was said to him: It is The funeral of a Jew, and he said: Isn't that a soul? (Al-Bukhari)

This principle is also confirmed by what the Prophet, PBUH, did in terms of his coexistence with others and his acceptance of them, which indicates respect and appreciation for the other and aims to win hearts' acceptance...(Abu Dawud).

The Prophet, PBUH, called for sharing food with members of the same society because it involves respect and appreciation for the individuals' selves, and that the other is an important component of society that cannot be ignored and disdained.

Justice and Equity

One of the most important controls and foundations for coexistence in civil society is justice and equity. In this regard, The Holy Qur'an has enjoined justice, and it specifically emphasized – with greater emphasis – on justice with opponents whom one may oppress due to disagreement. God Almighty said: (O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah ; indeed, Allah is Acquainted with what you do. (Surat Al-Maeda, 8).

Al-Qurtubi said: “The verse also indicates that the disbelief of the infidel does not prevent justice being done to him, and that they should be limited to fighting and enslaving those who deserve it, and that it is not permissible to imitate them. If they kill our women and children, and make us sad because of that, then it is not for us to kill them in a similar way with the intention of conveying grief and sadness to them” (Al-Tabari, 110).

The Prophet, PBUH, warned against aggression and injustice against the people of Dhimmah and the deprivation of their rights. On the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of the Prophet, PBUH, who said: Whoever kills a covenanter will never smell the scent of Paradise, and its scent is found from a distance of forty years away.” (Al-Bukhari).

For further emphasis, the Messenger of God, PBUH, advises Muslims not to treat non-Muslims with oppression and tyranny. He, PBUH, says: “Perhaps you will fight a people, and you will prevail against them, and they will fear you with their wealth rather than themselves or their fathers. Then they agreed. Do not take anything from them beyond that, for it is not suitable for you” (Abu Dawud).

Ibn Hajar said: “What is meant is someone who has a covenant with Muslims, whether it is through a tax contract, a truce from a Sultan, or a guarantee from a Muslim” (Ibn Hajar, 259).

Ibn al-Qayyim said: “It is forbidden to kill a covenant person, his life will be protected, and the hand of anyone who steals his money will be cut off” (Rulings of the People of Dhimmah).

The Impact of Cultural Coexistence on Civil Society

Coexistence had different effects in civil society on all aspects of life. This includes different aspects including the political, economic, and social aspects. Within the framework of political coexistence, the Holy Qur'an has shown us how to coexist positively with others who do not fight Muslims, and do not attack them. God Almighty said: Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.” (Surat Al-Mumtahana, 8). Thus, good treatment, righteousness, and justice were the title of dealing with others.

The Prophet's statement, PBUH, explains the effect of politics in forming legal rulings. Almighty said: "And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer – then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty – then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] – then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah . And Allah is ever Knowing and Wise (Surat An-Nisa', 92)

In terms of international foreign policy, Islam stresses the necessity of fulfilling covenants and treaties. The Almighty said: Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided – they are allies of one another. But those who believed and did not emigrate – for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do. (Surat Al-Anfal, 72). God Almighty said, calling on the nation to accept peace, and to act according to it: "And if they incline to peace, then incline to it [also] and rely upon Allah . Indeed, it is He who is the Hearing, the Knowing." (Al-Anfal, 61).

The Prophet, PBUH, confirms the reality of coexistence with others politically through the correspondence that took place between him and the masters of tribes, nations and peoples. His letters to kings and princes are the most prominent expression of the sincere desire to communicate with others.

One of the effects of the Prophet's political coexistence was his preservation of covenants, especially the covenants of Muslims with infidels. Muslim narrated, saying: "Hudhayfah bin Al-Yaman told us: Nothing prevented me from witnessing Badr, except that I and Abu Husayl went out and were arrested by the infidels of Quraysh. They said: You are going to Muhammad, so we said: That is not so. We are going to Medina, so they took from us God's covenant so that we would leave to Medina and not fight with him. Then we came to the Messenger of God, PBUH, and told him the news, and he said: Leave. We fulfill the covenant and seek God's help against them" (Muslim).

This is one of the important effects of coexistence with others, which is fulfilling the covenant and not betraying it in fulfillment of the teachings of the Islamic method.

His political coexistence and foresight, PBUH, included his dealings with the hypocrites in Medina, and his consideration of the outcomes and consequences (Al-Bukhari).

With regard to economic coexistence, God Almighty said, describing the People of the Book, urging them to deal with those who are trusted among the People of the Book, and warning those who are not trustworthy among them: "And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it]. (Surat Al Imran, 75).

The Prophet, PBUH, was known for his economic coexistence in financial transactions – buying and selling, debts and mortgages – with the People of the Book in Medina. He, PBUH, dealt with the Jews financially, and fulfilled their dealings. In the two Sahihs, on the authority of Ibn Omar, may God be pleased with them, that the Messenger of God, PBUH, gave the Jews khaybar, on the condition that they cultivate it..." (Al-Bukhari). Likewise, it was reported in the Two Sahihs on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, PBUH, bought food from a Jew for a small sum of money, and mortgaged his armor to him" (Al-Bukhari).

The most eloquent effects of coexistence with others are those that express the exchange of benefits between members of society, including buying, selling, and mortgages, and between the Messenger, through what was previously mentioned about his economic treatment of a number of Jews in Medina.

With regard to social coexistence, Sharia law has approved it by permitting marriage to chaste women from the People of the Book in the Almighty's saying: "This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers. (Surat Al-Maeda, 5).

Likewise, the marriage of the Messenger, PBUH, to the Mother of the Believers, Umm Habibah bint Abu Sufyan – may God be pleased with them both – and that was before Abu Sufyan converted to Islam. The purpose was to woo the master of Mecca, urging him to accept the religion that came as a mercy to humanity. Another example is the marriage of the Messenger, PBUH, to the Mother of the Believers, Safiya bint Huyyay bin Akhtab, who was the daughter of the highest authority among the Banu Qurayza in Medina at that time.

Furthermore, the Prophet, PBUH, visited his sick Jewish neighbor. This is a symbol of social solidarity and coexistence with others. In Sahih Al-Bukhari, on the authority of Anas, may God be pleased with him, he said: A Jewish boy was serving the Prophet, may God's prayers and peace be upon him, and the boy fell ill. The Prophet, PBUH, came to visit the boy and said to him: Be a Muslim. Then the boy looked at his father while he was with him. The father told him: Obey the Prophet, PBUH, then he converted to Islam. The Prophet, PBUH, came out and said: Praise be to God who saved him from the Fire" (Al-Bukhari).

The Prophet, PBUH, coexisted socially with the hypocrites, as he urged their children to be righteous and treat them well even though they were harming him (Ibn Hibban).

Likewise, the Prophet, PBUH, and the Companions dealt with patience in the face of their harm and ridicule. This is considered social coexistence with others. In the two Sahih, on the authority of Abu Masoud, may God be pleased with him, said: When the verse about charity was revealed, a man came and gave in charity a lot, so they said: He is a hypocrite. Then a man came and gave a little in charity, and they said: Indeed, God is not in need of this. So the following verse was revealed: "Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allah will ridicule them, and they will have a painful punishment" (Surat Al-Tawbah, 79)

In the coexistence of the Prophet, PBUH, with others, especially the hypocrites, there are the greatest types and models of coexistence with the opponent. The coexistence of the Prophet, PBUH, with the hypocrites, along with his knowledge of them, their names, and the seriousness of their role within the Islamic community, indicates the consolidation of the approach to coexistence, thus considering it an approach that achieves the interest of the nation in the long term.

CONCLUSION

This research addressed an important cultural issue in our lives as Muslims at the present time. The exemplary cultural applications of coexistence adopted by the Prophet, PBUH, in dealing with others in civil society were reviewed. This is a great response to those who say that Muslims cannot coexist with others.

Furthermore, the research discussed the concept of coexistence linguistically and as a term. It turns out that the concept revolves around life and the exchange of benefits, interests, and outcomes. The concept of the other and its connotations in the Muslim community in Medina were also discussed, along with the reality of cultural coexistence in the Muslim community. It is found that coexistence is achieved by affirming the right of everyone to adhere to their convictions and beliefs, practice their religious rituals, and work in accordance with their sectarian jurisprudence. In light of this coexistence, all people of one nation are equal citizens in their rights and duties, cooperating to achieve the general interest of the nation.

The cultural principles that governed coexistence with others in the Prophet's community in Medina were discussed, including the principle of freedom of belief and not coercing people to accept religion, respect for the human soul and good treatment of others in accordance with the morals of the Muslim community.

Among the principles on which coexistence depends is justice and equity, as the Prophet, PBUH, applied them in civil society, and his companions applied them after him, may God be pleased with them. These principles include not attacking oppressed non-Muslims and strongly warning against attacks on their property, honor, and lives. It is a duty to exercise safety, justice, and fairness because they are part of the Muslim nation.

The types of coexistence that the Prophet, PBUH, implemented in Medina with others were explained. This was evident in most aspects of internal and external political life, treaties, his keeping of covenants, his treatment of the hypocrites in Medina, his foresight in his dealings with the hypocrites in Medina, and his consideration of the outcomes and consequences.

In the economic and financial aspects, the Prophet, PBUH, was known for his economic coexistence in financial transactions – buying and selling, debt, mortgage and payment – with the People of the Book in Medina, which is the best evidence of that.

As for social coexistence, Sharia law approved it by permitting marriage to chaste women from the People of the Book, and the marriage of the Prophet, PBUH, to the Mother of the Believers Safiyya bint Huyyay ibn Akhtab, who is Jewish and the daughter of the leader of the Banu Qurayza, along social relations such as visiting each other, cohabiting, and tolerating harm from others for the sake of advocacy to God Almighty and building the ideal, benevolent society that coexists with all sects of people.

RECOMMENDATIONS

Working to clarify the cultural aspects of the society built by the Prophet, PBUH.

Urging researchers to respond to those who say that the Islamic religion is an uncivilized religion.

Making television and radio episodes to clarify the bright, cultural aspects of the biography of the Prophet, PBUH, in all humanitarian fields.

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