

## The Impact of Evoking Models of Peaceful Coexistence in The History of Islam, Achieving Moderation and Building Peace

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### Abstract

**Objectives:** The research highlights Islam's dedication to protecting the rights of other religions and minorities. This commitment is exemplified in the preservation of Prophet Muhammad's agreement with the Jews in the Medina Charter, even in their absence during its signing. Additionally, Prophet Muhammad emphasized principles for coexistence, fostering a harmonious life without conflicts among diverse religions, ethnicities, or tribes.

**Methods:** This research adopts an advanced scientific writing approach, drawing from over forty narratives in Islamic history to explore peaceful coexistence. The accuracy of these narratives is ensured through cross-referencing with historical sources and current observations. The study is divided into two sections for a thorough review and analysis.

**Results:** Islam's rulings exhibit fairness towards non-Muslims, notably in the just treatment of Jews and the people of the covenant with granted rights. Societal cohesion relies on collaboration built on mutual understanding. Addressing global poverty necessitates embracing an Islamic financial system. Resolving conflicts and entrusting outcomes to Allah, adhering to the principle "To you, your religion, and to me, mine," is crucial. Vigilance against conspiracies under the banners of tolerance, religion, and equality is essential.

**Conclusion:** Islam demonstrates fairness towards non-Muslims, emphasizing justice for all. This is evident in its impartial treatment of Jews and covenant people, ensuring their religious rights and protection. Authorities worldwide, including those in Iraq, must adhere to Islamic law for peaceful coexistence. Embracing the Islamic financial system is crucial to addressing global poverty.

**Keywords:** history, coexistence, peaceful.

### أثر استحضار نماذج التعايش السلمي في تاريخ الإسلام تحقيق الاعتدال وبناء السلام

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#### ملخص

**الأهداف:** تتمثل أهداف هذا البحث في تسليط الضوء على ضمان الإسلام لحقوق الأديان الأخرى والأقليات؛ إذ يظهر ذلك من خلال حفظ النبي محمد صلى الله عليه وسلم لحقوق اليهود في وثيقة المدينة، حتى في غيابهم عن توقيعها. إضافة إلى ذلك، قد أوضح النبي محمد صلى الله عليه وسلم كيفية التعايش مع اليهود، مما جعل الحياة تسير على نحو سليم دون وقوع مشاكل بين مختلف الأديان والقوميات أو القبائل.

**المنهجية:** اتبع في هذا البحث النهج المتقدم لنظام كتابة البحوث العلمية؛ حيث اعتمدت على مصادر من التاريخ الإسلامي وروايات حقيقية تتعلق بالتعايش السلمي، استناداً إلى أكثر من أربعين رواية. جرى التحقق من صحة الروايات المقدمة في البحث من خلال مراجعة هذه المصادر والروايات الحالية التي نشهدها في حياتنا. قُسم البحث إلى مبحثين لتحقيق شمولية الاستعراض والتحليل.

**النتائج:** يظهر من خلال طبيعة الإسلام في أحكامه الإنصاف لغير المسلمين؛ حيث ظهر ذلك من خلال إنصاف اليهود في المدينة وأهل الذمة وإعطائهم حقوقهم في الدين والحماية وغيرها. يتوجب على الشعوب أن تنتبه إلى المؤامرات التي تُحاك ضدها بشعارات كثيرة؛ حيث تنتهي بدمار بلادهم، وينبغي لهم التعاون بالمعروف ليصبحوا كجسد واحد. ويجب الاعتماد على النظام المالي المرتكز إلى أحكام الشريعة الإسلامية للتصدي للفقير على مستوى العالم. كما ينبغي إنهاء الخلافات السابقة وتحويل مصيرها إلى الله تعالى بمبدأ "لكم دينكم ولي دين". ينبغي التنبيه إلى المؤامرات التي تُدار تحت شعارات التسامح والدين والمساواة.

**الخلاصة:** يظهر عدل الإسلام في معاملته لغير المسلمين، وهذا هو عدل الإسلام للعالمين، كما أظهر الإنصاف تجاه يهود المدينة وأهل الذمة فيما يتعلق بحقوقهم الدينية والحماية والأمور الأخرى. إذا كانت السلطة تتطلع إلى العيش بسلام في العراق وغيرها من الدول، وحتى في العالم بأسره، يجب أن تعتمد على أحكام الشريعة الإسلامية. كما ينبغي الاعتماد على النظام المالي الإسلامي للتصدي للفقير على مستوى العالم.

**الكلمات الدالة:** تاريخ، التعايش، السلمي.



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## Introduction

There are many aspects that must be studied and explained to people and lessons learned from them in order not to fall into the problems of coexistence, even if there is a peaceful coexistence that is understood by everyone in one society of different faith or religion between Muslims and others.

And this is what Islam approved at the beginning of its emergence in Medina, upon its inhabitants, the best prayer and peace was completed with the document that clarified and clarified to people its provisions and concepts, their rights and their duties, and living became peaceful under the shadow of Islam.

One of the objectives of the study is to clarify the word coexistence, although there are several definitions for it in many sources, but we must know it from the Holy Qur'an and the honorable Sunnah of the Prophet, upon its owner, our Prophet Muhammad, the best prayer and complete peace.

Orienting peoples and setting solutions according to the Islamic religion because it is within the rights of all people and the peoples in which religious pluralism is present should pay attention to the conspiracies being plotted against them in the name of religion, nationalism, partisanship, etc..

Our study of the issue of peaceful coexistence was not unique, rather it was preceded by several studies.

Frankly, I specialize in Islamic history and the investigation of manuscripts and heritage, and from this standpoint I must show the world the history of our great Islamic nation, which we must employ in our contemporary cities. Especially the people of other religions in Iraq enjoy full freedom in their beliefs and rituals, including Sunnis, Shiites, Christians, Mandaeans, Yazidis, Shabak, Assyrians, Armenians, and all minorities in Iraq have freedom of belief and they have protection from the government in that. Also, everything that happened to the Iraqi Muslims in terms of rights and duties happened to the minorities in our country, Iraq.

But after 2003 AD, blind sectarianism occurred and destroyed all the Iraqi people with all their sects. We were afflicted with calamities and destruction. We repeat that the experience of Medina must be employed on our country and our current reality. Although we affirm that what happened in Iraq, our country, was planned by the enemies of Iraq to destroy it, but God Almighty refuses to "break the spear of Islam." And we are sure that the Iraqis paid attention to those plots that destroyed the country.

The subject needs a lot of studies showing the history of Islam, the biography of our Prophet Muhammad, may God bless him and his family and peace, and the biography of the Rightly Guided Caliphs, may God be pleased with them, and the great Muslim leaders, may God have mercy on them, to the world, in order for peoples to pay attention to the conspiracies hatched against it and against Islam with many pretexts by terrorist organizations and superpowers. The enemy of Islam and Muslims everywhere.

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The first topic: examples of peaceful coexistence in the Islamic state.

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The first topic: examples of peaceful coexistence in the Islamic state.

Coexistence is sharing in life on familiarity and affection, and it means that a group of people live in one homeland, provided that each one of them respects the privacy of others who live with them, and leaves religious, sectarian, and tribal differences, and that is peaceful coexistence, and if it is hardship, then there will be no peaceful coexistence, and there will be wars And security chaos does not have its consequences, and this is what all people, scholars, researchers, intellectuals, and leaders have denied throughout the ages of history, and here we must show that it is not necessary in peaceful coexistence for a Muslim to leave his religion, beliefs, and conviction in exchange for living with them in peace (Mustafa, 1972, p. 639).

And God Almighty said (And We have certainly honored the children of Adam) (Surat Al-Israa, verse 70, page 289)

And God Almighty said (There is no compulsion in religion) (Surah Al-Baqarah, verse 256, page 42).

And He said (O people, We created you from a male and a female, and made you into nations and tribes so that you may know each other. The most honorable of you in the sight of God is the most pious of you. Indeed, God is All-Knowing, All-Aware) (Surah Al-Hujurat Al-Aryan No. 13, page 517)

And He said (Invite to the way of your Lord with wisdom and good preaching) (Surah An-Nahl, verse 125, page 281) Surah An-Nahl, verse 125.

And here God Almighty decides to call people to religion with wisdom and softness.

God Almighty said (God does not forbid those who did not fight you on the basis of religion and did not expel you from your homes, that you treat them justly and justly with them. Indeed, God loves those who are just) (Surah Al-Mumtahanah, verse No. 8, page 550) and here God Almighty teaches us to deal with those who oppose us in religion with righteousness and kindness.

Islam shows us the need for peaceful coexistence in all societies.

And the Messenger of God, may God's prayers and peace be upon him, his family, and his companions, told us about the issue of living among neighbors that the neighbor is of three types: a Muslim, a relative in the womb, or a neighbor in residence, so the violator does not exceed one of these three. Whoever has two rights, as for the one who has three rights, then he is the close Muslim neighbor who has the right of the neighbor and the right of Islam and the right of kinship, and as for the one who has two rights, then he is the Muslim neighbor who has the right of the neighbor and the right of Islam, and as for the one who has one right, then he is the unbelieving neighbor who has the right of neighbourhood" (Tabarani, 1984, p. 393).

And that peaceful coexistence is an alternative to hostile relations between countries externally and between different societies internally, and there is no objection to expanding the arena of social relations between followers of different religions, especially those residing in one country (Hidayat, 2000, p. 7).

#### 1- Medina:

Medina: It is the new name for Yathrib and it is the most important city of the Hijaz besides Mecca and Taif, and its most important inhabitants are Aws and Khazraj and they were polytheists along with the three Jewish tribes Banu Qaynuqa', Banu Nadir, and Banu Qurayza, who had the Torah and claimed that they were followers of the Prophet of God, Moses, peace be upon him. There was some religious overlap between them and the Aws and Khazraj, as some Arabs converted to Judaism, as the newspaper referred to these affiliations

After the migration of the Prophet Muhammad, may God's prayers and peace be upon him and his family, to Medina, its demographic, social and religious map changed, and there became an urgent need for a system of peaceful coexistence, and this would be better for all of them to live together, so the need became to pass a law that everyone complies with, so it was (Al-Madina Newspaper) that organized matters of living in peace. Which everyone preferred to exchange benefits and avoid wars between them.

And on the authority of Aisha, may God be pleased with her, she said: "It was a well-known day from the days of the Arabs, in which there was a great killing of the Aws against the Khazraj, and it was three years before the Hijrah (Rajab, 1996, p. God, may God's prayers and peace be upon him and his family, and their crowd was separated, and their secrets were killed and wounded, so God presented it to His Messenger for their entry into Islam" (Bukhari, 2003, p. 30).

As the fierce wars that took place between them made them aspire to live in peace, so the Medina Document or the Medina Newspaper was presented to them, the building of the mosque and the legislation of the fraternity system had several great motives that prompted them to live and coexist in peace (Abdul, 2015, p. 567).

"In the name of God, the Most Compassionate, the Most Merciful. This is a book from Muhammad the Prophet, may God bless him and grant him peace, between the believers and the Muslims of Quraysh and Yathrib, and whoever follows them joins them and fights with them. The Banu Awf for their four quarters give their first strongholds, each group of them pays the one who paid it with kindness, and justice is between the believers. And the Banu Sa'idah for their quarter give

their first strongholds, each group of them pays the one who paid it with kindness, and justice is between the believers. And the Banu Al-Harith for their quarter give their first strongholds, each A group of them ransoms its sufferer with kindness, and equity between the believers. And the Banu Jashim are based on their four quarters, and they mutually reciprocate their first strongholds, each group of them ransoming its sufferer with kindness, and justice among the believers.

“The Banu al-Najjar are based on their four-quarters. They are mutually dependent on their first strongholds. Each sect of them pays its debts to its sufferer with kindness and fairness among the believers. God’s covenant is one, and the least of them will be rewarded for them. The believers are loyal to each other, not to people. And whoever follows us from the Jews, he will have victory and an example, neither oppressed nor partisans” (Hisham, 1955, pp. 501-504).

From these measures, the Messenger, may God bless him, his family, and his companions, was able to establish a state that follows the principles of Islam and its rulings prevail in it (Al-Ali, 1988, p. 99), page 99), “The practical application of Islam came during the life of the Messenger, may God bless him and grant him peace, in all areas of life, for he, may God bless him and grant him peace, was a herald, a warner, and a caller to God Almighty with wisdom and good preaching. Page 413), and Islam is speech, action, hearing and obedience, so it will not be accepted from anyone to say the word of Islam and then submit himself and his ummah to the law of his enemies, and with the intention in his heart that he is doing what is right or choosing what is in his interest, Or he needs what is suitable for his era, so he demolishes what he says with his tongue (Shaker, 1988, p. 74). And the task would have been very difficult had it not been made easy for God Almighty, especially in the city where the meaning of tribalism and belonging to the tribe that protected it because of the many rivalries in the past (Al-Ali, 1988, page 99) has grown.

They were able to reduce tribal nervousness and make Muslims brothers away from their tribal affiliations, while tribal nervousness remained until the first centuries of the emergence of the Arab Islamic state (Al-Sharif, 2008, p. 51). And there were several obstacles going against the peaceful coexistence that the Messenger, may God bless him and grant him peace, wanted, including the Jews who kept feeding tribal fanaticism and calling for rebellion against the authority in Medina represented by the person of the Messenger, may God bless him and grant him peace, and there were those who wanted to thwart the government of Medina alongside the Jews, namely the Arabs. The hypocrites and those who entered Islam in order to achieve their various interests (Al-Ali, 1988, p. 100). “O people! Your Lord is one and your father is one, that there is no superiority of an Arab over a non-Arab, nor a non-Arab over an Arab, nor a red over a black, nor a black over a red except piety” (Al-Albani, 1995, p. 449).

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## 2- Al-Madina Newspaper:

It is to organize the lives of people in the Muslim community. Historical sources have mentioned several names, including:

What Ibn Ishaq mentioned, he called it the newspaper (Hisham, 1955, page 503) and Ibn Sayyid al-Nas called it al-Mawad’ah (An-Nas, Uyun al-Athar fi Fanoon al-Maghazi, Shama’il, and Sir, 1993, p. 1969, page 51). The document was written in two stages (Al-Omari, 2005, page 276). The first is “The Relationship of Muslims with Jews at the Beginning of the Prophet Muhammad, may God’s prayers and peace be upon him and his family, came to Medina” to explain how to live with the Jews, and here we must show that the Islamic International is in Its inception had to gain the sympathy of the Jews and others, and this is a necessity to spread Islam in its infancy (Al-Tabari, 1987, p. 486). After Islam became strong,

the tax was imposed on the People of the Book, including the Jews (Ubaid, 2000, p. 408). It was said that the second part of the treaty was written after the Battle of Badr and the killing of Ka'b al-Ahbar. -279) And it was said that the Prophet Muhammad, may God bless him and his family and grant them peace, was aware that conflicts might occur between societies that live in one region, especially with precedents in conflict witnessed in history, such as what happened before Islam between the Aus and Khazraj in terms of fierce wars or with the Jews and others (Al-Nazir, 1989, page 8). It was said that the Arab Islamic state was based on strong and solid foundations that were not witnessed by other countries in writing the constitution of Islam according to the Islamic approach that is based on the Noble Qur'an and the noble Sunnah of the Prophet (Al-Samarrai, 2002, p. 180) The newspaper here organized the rights of living for the individual, making them equal in rights, including the right of neighborhood for non-people of Medina (Al-Mallah, 2005, pages 203-206), and preserved people's rights and the sanctity of their blood and money from any attack (Hisham, 1955, page 205). Although they differ In religion, the Jews and Christians became those who lived and produced alongside their Muslim brothers (Al-Naddaf, 2006, p. 402).

The truth is that the Messenger Muhammad, may God bless him and grant him peace, organized the religious, social, economic and military life of the inhabitants of Medina, including Muslims, Jews and even polytheists, and it became a cohesive and strong life among people, and the Sharia began to take its approach in implementing punishments for the criminal without regard to his religion, and each person has a religion that He followed it, and the inhabitants of Medina became safe there from killing or treachery and other things (Khattab, 2001, pages 72-73). Among the articles of the document is that it indicated that this is a book from Muhammad the Prophet between the believers and the Muslims of Quraysh and Yathrib and whoever followed them and joined them and fought with them. (Hisham, 1955, page 501). So the state is established according to Islam and a wise leadership represented by the Prophet Muhammad, may God bless him and his family and grant them peace, and a people who live with known rights and comprehensible duties that history has not witnessed before. It is the state established by our master, the Messenger of God, may God bless him and his family and grant him peace In Medina (Al-Ali, The State in the Era of the Messenger, may God bless him and grant him peace, 1988, p. 104). And the document approved loyalty to the clan and tribe, and this guarantees him the right to protection. It also approved loyalty to the loyal, and life became sound without problems between different religions, nationalities or tribes (Al-Ali, The State during the era of the Messenger, may God bless him and grant him peace, 1988, pages 110-111) When the immigrants migrated to Medina, they found customs and concepts different from what they had in Mecca. Here, there became a merger between the two elements, although there was a difference in the social aspect of customs, values and traditions, and the economic aspect that results from agriculture their economic strength. As for the people of Mecca, trade was the principle of livelihood for them, and here it begins Coexistence or twinning between the two sexes, the Muhajireen and the Ansar, the people of Adar (Al-Bayhaqi, 1988, p. 64) (Surat Al-Hashr, verse 9.) Peaceful coexistence existed, especially after fraternity between the Muhajireen and the Ansar, who set the most wonderful examples of the peaceful coexistence of mankind. Money was divided among them as neighbors. Even the Messenger of God, may God bless him and his family and grant him peace, had neighbors from among the Ansar. 1992, p. 995). Narrated Abu Saeed Al-Khudri, may God be pleased with him, who said: "When the Messenger of God, may God's prayers and peace be upon him, gave what he gave of those gifts to the Quraysh and to the Arab tribes, and there was nothing among the Ansar, he found this neighborhood among the Ansar in themselves. Say themBy God, the Messenger of God, may God's prayers and peace be upon him, met his people, so Saad bin Ubadah entered upon him and said: O Messenger of God, this neighborhood of the Ansar has found themselves against you, for what you did in this booty that you got, it was distributed among your people, and you gave great gifts in The tribes of the Arabs, and there were none of the Ansar in this neighborhood. So he left them, and they entered, and others came, and he returned him, and when they gathered for him, Saad came to him and said, "This neighborhood of the Ansar has gathered for you." So God guided you and dependents, so God enriched you and enemies, so God reconciled your hearts. They said: Yes, God and His Messenger are safer and better. And a fugitive, so we took you in and a family, so we made you comfortable. You, O Ansar, found yourselves in a worldly disgrace with which you became familiar with a people to become Muslims. I entrusted you to your Islam. Will you not be satisfied, O Ansar,

that people go with sheep and camels, and that you return with the Messenger of God to your places? And I have walked the Ansar as a people, so I have walked the people of the Ansar. O Allah, be merciful to the Ansar, the sons of the Ansar, and the sons of the Ansar's sons." (Hisham, 1955, page 497).

Here it becomes clear to us that he wanted to cause a rift, or what I called a disturbance, to the relationship of Muslims among themselves, the immigrants from Mecca and the Ansar, the people of Medina, when distributing the spoils after the battle of Hunayn, but the Islamic wisdom of the Messenger, may God bless him and his family and grant him peace, and the leadership of the Ansar tribe had the imposition of peaceful coexistence in peaceful ways. A court that is not divided by anything. And another example of the power of peaceful coexistence between Muslims with each other to stave off the danger that afflicted the Islamic nation at that time, which is tantamount to a war against the values of Islam, which are:

### 3- Afk Incident:

"And here I present the sermon of the Prophet, may God's prayers and peace be upon him, on the issue of slander and the difference between the Aws and the Khazraj." (Bukhari, Al-Jami Al-Musnad Al-Sahih Al-Mukhtasar, 2001, p. 173) He excuses me from a man whose harm has reached my household, for by God, I know nothing about my family except good, and they mentioned a man about whom I knew nothing but good, and he would not enter upon my family except with me. And if he was one of our brothers, the Khazraj, you commanded us, so we did your command. When he was hidden from the Messenger of God, may God's prayers and peace be upon him, while he was laughing, the first word he spoke was that he said, "Rejoice, O Aisha. As for God, he has acquitted you." My mother said to me, "Stand up to him." The Almighty has ten verses: "Indeed, those who came up with the lie are a band of you" (Al-Nur: Verse 11).

So God Almighty revealed the verses about my innocence. She said: Abu Bakr said: "And he used to spend on flat land because of his kinship with him and his poverty, and God will never spend anything on him after what he said to Aisha (Al-Madini, 1999, p. From you, and the time is that they are the first of the kinship, the people, and the people in the way of God, and they will be forgiven, and they will be forgiven.

Peaceful coexistence was at its peak in Medina, as they proved that they live in one country with their different tribes, races and colors, and Muslims, Arabs and non-Arabs, must follow the approach of the greatest Messenger Muhammad, may God bless him and his family and grant him peace in order to keep pace with global development in all fields of life.

### 4 -Coexistence with the Jews:

The closest non-Muslims who were in the vicinity of the city were the Jews (Kfoury, 2006, p. 132). It was also a peaceful coexistence due to the existence of the elements of peaceful coexistence because they are the people of a heavenly book sent down by God Almighty, and there was a strong desire from the Messenger, may God bless him and his family and grant them peace, for them to enter Islam. So he left them freedom of religion and money, and stipulated for them, and stipulated on them (Hisham, 1955, p. 501) and did not turn to the policy of exclusion or alienation, but rather encouragement for them. And the Messenger of God, may God's prayers and peace be upon him, approved a treaty for the people of the dhimma, "and included in it the one who descended into the status of a traitor, and from it that the people of the dhimma If they are immortalized from what was stipulated that they have no disclosure and their blood and their money are dissolved because the Messenger of God, the Messenger of God, may God bless God and peace be upon him (Al-Jawziyyah, 1994, p. 307). It was said that the terms of the treaty were written without the presence of the Jews from Banu Qaynuqa', Banu Nadir, Banu Qurayza, or the Jews of Banu al-Najjar, Banu Awf, and the Jews of Banu Harith and their likes from among the dhimmis. Their religion, their masters and themselves (Hisham, 1955, page 503) This is the justice of Islam for the worlds. And this is the justice of Islam for the worlds. The Jews of Bani al-Najjar, Bani Awf, and the Jews of Bani Harith and their ilk were mentioned (Al-Nas, Uyun al-Athar fi Fanoon al-Maghazi, Shamael and Sir, 1993, p. 228). Islam set limits for all the concepts and light of life with clarity and sound interpretation, including rights and duties for all residents of Medina, Muslims, Jews and other dhimmis. The Muslim society is a safe society for all who live in it (Al-Turki, Lat, page 45). And on the authority of Abdullah bin Zaid, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: "Ibrahim He forbids Mecca, and I forbid Medina and prayed for it in its length and measure as Abraham called for Mecca" (Al-Bukhari, Al-Jami al-Musnad al-Sahih al-Mukhtasar of the Affairs of the

Messenger of God, 2001, page 76). Dealing with the document or newspaper ended in the fifth year of migration (Al-Naddaf, 2006, page 407). Historical accounts indicate that the Prophet Muhammad, may God's prayers and peace be upon him and his family, treated the Jews (Al-Bukhari, Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar from the Affairs of the Messenger of God, 2001, p. 891). And he becomes a Jew in their religion (Hisham, 1955, page 549). It was said that the Prophet Muhammad, may God bless him and grant him peace, visited a sick Jew, and he was a boy who used to serve the Prophet, may God bless him and his family and grant him peace, and he fell ill, so the habit of the Prophet Muhammad, may God bless him and his family and grant him peace (Hanbal, 1990, p. 175). The Prophet Muhammad, may God's prayers and peace be upon him and his family, bought food from a Jew and mortgaged his shield (Al-Bukhari, Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar from the Affairs of the Messenger of God, 2001, p. 76). And do not argue with the People of the Book in a way that is better" (Surah Al-Ankabut, verse 46). It was said that the Jews defamed the Messenger Muhammad, may God bless him and his family and grant him peace, when he turned the qiblah into the Sacred House of God after it was Bear the Book" (Surah Al-Ma'idah, verse 5). It was said that the Jews defamed the Messenger Muhammad, may God bless him and his family and grant him peace, when he turned the qiblah to the Sacred House of God after it was to the Holy House. We believed in him all from our Lord (Al-Imran, verse 7). And they are the ones whom Allah has guided, and it was not too great for them. As for the polytheists, they said: Just as he returned to our qiblah, he is about to return to our religion, and he did not return to it except that he is the truth. Muhammad knows where he is heading. If the first was true, then he left it, and if the second was the truth, then he was on falsehood, and the sayings of the foolish among people multiplied, and they were as God Almighty said. He tested His servants with it to see who among them follows the Messenger and who turns on their heels" (Al-Jawziyyah, 1994, p. 60).

The second topic: Employing the experience of peaceful coexistence in the history of Islam in building the contemporary state.

After the Muslims witnessed what the Messenger of God, may God bless him and his family and grant him peace, did with all the people of the dhimma, they must show the teachings of the Islamic religion to all people and invite them to enter Islam without the use of force and coercion. And clarify the advantages of Islamic jurisprudence in all aspects of life for non-Muslim people to encourage them in Islamic countries, then. It is upon him, as a Muslim, to call to the principles of Islam. We explain to them that Islam conquered or entered the cities through dialogue and making non-Muslims understand that the task of Muslims are spreading the Islamic religion that guarantees justice and equality (Al-Abadlah, 2009, p. 24). Tolerance is in several aspects, including religious tolerance. Forgiveness, patience, and restraining anger (Al-Abadleh, 2009, page 8). In the disobedient, for God will reward every people for what they used to earn (Al-Saadi, 2002, p. 766). Intellectual tolerance And God Almighty said, "Invite to the way of your Lord with wisdom and goodly exhortation" (Surat An-Nahl, verse 125).

#### 1- Migration to Abyssinia:

It happened in the year 5 five of the prophecy. When the religion increased, they entered Islam. They were afraid of the Quraysh and its oppression with them. The Messenger of God, may God bless him and his family and grant them peace, allowed them to migrate to Abyssinia. Its king, the Negus, was mentioned as a just king. Uhud, so if you go out to it until God makes a relief for you" (Al-Asqalani, 1959, p. 188). So the Messenger, may God bless him and his family and grant him peace, chose Abyssinia to know and inform him, because Abyssinia was a store for Quraysh And they found in him our security and peace for them (Al-Tabari, Silat Tareekh Al-Tabari, 1997, p. 653) in addition to the presence of the just king, the wisdom of the just, and his commitment to Christianity, which is closer to peace than others. Twelve men emigrated from among the Muslims, including Othman bin Affan, may God be pleased with him, and four women, and they resided in Abyssinia as the best neighbors. Then they were informed that the Quraysh had embraced Islam, so they returned to the road to Mecca, so this news was false. When they were informed that the matter was worse than it was, some of them returned and a group of them entered, and they met from the Quraysh. He hurt a lot, and he was among those who entered Abdullah bin Masoud, may God be pleased with him, then the Messenger of God, may God bless him and his family and grant him peace, permitted them to emigrate for the second time, so three men emigrated Eighty men and

eighteen women, and they stayed on behalf of the Negus in the best condition" (Al-Jawziyyah, 1994, p. 95).

This reached the Quraysh, so they sent Amr ibn al-Aas and Abdullah ibn Abi Rabi'ah in a group to plot against the Negus. For the Messenger of God, may God's prayers and peace be upon him, and his family in the people in the people of the people of Abu Talib, three years, and he said: forty-eight years" (Al-Jawziyyah, 1994, page 95).

#### 2- Israa to Jerusalem:

On his way, he recited the well-known supplication: "Oh God, I complain to you of my weakness and lack of resourcefulness." With his soul and his embodiment to the mosque, the exclusive, then he brought him to him, according to the heavens with his body and his soul to God, and God is the best of God. It is true that it was said, "It was said that it was a dream and it was said that it was" and it was said that the secrets were to the house of the sanctuary. He had a dream, and it was said that he was enthralled by it three times. He has a tribe, and God saved that as a dignity for the Ansar, so when God Almighty wanted to show his religion, fulfill his promise, support his Prophet, uphold his word, and take revenge on his enemies, he drove him to the Ansar for what he wanted for them, so he ended up with a group of six of them, and it was said eight, and they shaved their heads at the obstacle of Mina in the season, so he came to them and called them to God And he recited the Qur'an to them, so they responded to God and His Messenger and returned to Medina, so they called their people to Islam until they were scavenged, and there was not a house left from the walls of the Ansar that did not contain a mention from the Messenger of God, may God bless him and grant him peace." (Al-Jawziyyah, 1994, page 95).

#### 3- Migration to the city:

"They came out of the first messengers, the first of whom was said by Abu Salamah ibn Abd al -Asad al -Mukhsumi, and it was said by the difficulty of the son of Umar And we support them, and the soul of Islam is in the city, then the permission of God to the Messenger of God, may God's prayers and peace be upon him, in the migration, and he will come out of the authority At that time, fifty-three years, and with him was Abu Bakr Al-Siddiq, and Aamir bin Fuhaira, the freed slave of Abu Bakr, and their guide was Abdullah bin Al-Ariqat Al-Laythi. So he and Abu Bakr entered the cave of Thawr and stayed there. There are three in it and then took on the way of the coast, so when they ended up with the city, and that day the two of the two of the twelve nights of the night of the night of the night And they take the reins of the she-camel, and he says, "Let her go, for she is commanded." "So she prayed at his mosque today" (Al-Jawziyyah, p. 1094).

#### 4- Christians of Najran:

In the last two years of the life of the Prophet Muhammad, may God bless him and his family and grant him peace, he concluded several treaties, including a treaty with the Christians of Najran, and it was said that they sent a delegation consisting of sixty men, including fourteen men from their supervision. His religious name is Abu al-Harith, and he is one of their rabbis and the bishop of the journey, and he used to negotiate with them (Saad, 1967, p. 357).

The delegation was wearing beautiful clothes with its suit and gold rings in their hands, and the Messenger of God, may God bless him and grant him peace, offered Islam to them, but they refused and said we were Muslims before you, so the Messenger of God, may God bless him and grant him peace, prevented you from Islam for three things: Your worship of the cross, your eating of pork, and your claim that God has a son. 1955, page 317). "The argument existed between the two parties, and the road between them was blocked in negotiation, and the Christians were not convinced of the words of the Messenger of God, may God bless him and grant him peace, knowing that they were not people of power, and that power belongs to God, His Messenger, and the believers, and God's blessings and peace be upon him was able to force them with the power of peace because they They were slandering Islam and the prophethood of Muhammad, may God bless him and grant him peace, so he, may God's prayers and peace be upon him, wanted to treat them with tolerance and leniency, so he wrote to them. "In the name of God, the Compassionate, the Compassionate, from Muhammad the Prophet to Bishop Abi al-Harith, the bishops of Najran, their priests, and those who followed them and their monks, that they have what is under their hands from little and a lot from their sale, their prayers, their monasticism, and the protection of God and His Messenger. Their rights, their authority, and nothing of what they were upon. On that, they are the protection of God and His Messenger. They never advised and made peace with what they owed, not burdened with injustice or wrongdoers."



(Kathir, 1976, page 55). unjust.” And the Companions, may God bless them and grant them peace, followed the path of the Prophet Muhammad, may God’s prayers and peace be upon him May God bless him and grant him peace. It was said that Caliph Omar Ibn Al-Khattab, may God be pleased with him and make him satisfied, saw an old man from the people of the tribute asking the people.).

Then he sent to the treasurer of the Bait al-Mal, and in a narration that Omar took him by the hand and took him to his house, so he gave him something from the house. The Muslims and the needy are among the People of the Book, and the jizyah and its taxpayers are waived on his behalf” (Yusuf, 1979, p. 151).

Whoever could not bear the jizyah, they would reduce it for him, and whoever could not afford it, help him (Asaker, 1996, p. 178). “It was among what the caliph Umar ibn al-Khattab, may God be pleased with him, commanded.” And that sustenance be provided to them from the treasury, and see that those of the dhimmis before you have grown old.” (Al-Baladhuri, Laa, page 177).

And Khaled Ibn Al-Walid, may God be pleased with him, wrote: And I appointed for them any old man who became weak from work, or was afflicted by one of the pests, or was rich, and he became poor for the Christians of Al-Hira, and the people of his religion began to give alms to him. “He who cannot bear the jizyah, they reduce it for him, and he who is unable, help him.” (Asaker, 1996, p. 178) So he commanded that they be given from the alms of the Muslims and that sustenance be given to them from the Bayt al-Mal, and see who accepted you from the people of the dhimma, you have grown old” (Al-Baladhuri, Lat, p. 178). So, reward him from the treasury of the Muslims for whatever is good for him” (Salaam, 2000, page 94).

## Conclusions

1- The justice of Islam in fairness to non-Muslims, and this is the justice of Islam to the worlds, just as it did justice to the Jews of Medina and the people of the dhimmis in terms of the rights of religion, protection, and others, even though they did not attend the signing of the document. So it is befitting for us to know and describe the attributes of Islam and act upon them, because they lead us to safety in a life whose outcome is separation and departure to a generous God.

2- - One of us personally was in a European country in the past years, and I will not talk about other countries in which a lot of harassment took place against Muslims, because they are many, such as Serbia, Georgia, France, Kashmir, India and Afghanistan, in which they also fought Muslims. Today I am talking about Greece, and when I present this case, it is not an appeal. In Greece and its simple people because they are shadowed by the clergy in the church, but to show the people and the inhabitants of Western Europe and others how they claim democracy and freedom, where is the freedom and democracy in preventing Muslims from performing their prayers in their mosques, believe me, there is no mosque for the Muslims present in it and I Muslims used to rent underground apartments or what is called a cellar to perform prayers in, and I asked about the reason and found that because of the presence, conquest or occupation of whatever the Ottoman Empire called Greece, they had great hostility towards Muslims, and among their arguments was that the Ottomans turned their churches into mosques and that they killed the Greek people. And I told them that Iraq was also under the rule of the Ottoman Empire for several centuries, and also that many battles took place between them, and many people from both sides left, and they were amazed at that. Here I say that the Greek people are a simple people who dictate to them what they dictate from the priests and monastics who are present in the churches, especially those who came from the Arab countries, as they instill poison and hatred against Islam and our Prophet Muhammad, may God bless him and his family and grant him peace, in the minds of Westerners who do not know Arabic. It was the Greek students They tell us that priests and monks who are of Arab origin and came from Arab countries are the ones who told them information about Islam and Muslims that is not true. It has in Islam and its great history, in which there is an appeal and the destruction of Islam. In our country, Iraq, and before 2003, people of other religions in Iraq enjoyed complete freedom in their beliefs and rituals, including Christians, Sabeen Mandaeans, Yazidis, Shabak, Assyrians, Armenians, and others. All minorities in Iraq have freedom of belief and they have protection from the government in that. Also, everything that happened to the Iraqi Muslims in terms of rights and duties happened to the minorities in our country, Iraq.

3- 3 - If the authority in Iraq and other countries and even the entire world desires to live in peace, then it must be based on the provisions of Islamic law from the Holy Qur'an and the Sunnah of our Prophet Muhammad, may God bless him and his family and grant him peace, and this is not possible because every country has its own beliefs and ideas?

4- The peoples must beware among themselves of the conspiracies that are hatched against them under many names, the end of which will be the destruction of their country, and they must cooperate with each other with kindness and become like one body.

5- The social, financial and political organization of the Arab Islamic State was based on the Islamic economy in Medina and the Arab Islamic State.

6- Leaving previous disputes and transferring their fate and judgment to God Almighty who is the ruler in them, and not raising them at all times and paying attention that those who provoke them are the enemies of Islam at all times in order to detract from powerful peoples and Muslims and the Islamic religion because Islam forces governments and people everywhere to take justice and equality as a presumption in Peaceful coexistence between different religious and ethnic groups.

7- Islam approved the participation of people to live in peace in one land with different religions according to rights and duties that have been previously clarified, because living in Islam guarantees all acceptable freedoms.

8- The language of understanding and dialogue endorsed by Islam has become the language of recent organizations, especially the western ones, which are led by people who are not Muslims.

9- The language of coexistence and rapprochement with other religions launched by people, organizations, governments and universities in the parts of the earth, here we must understand what that language they mean is to move away from Islam and apply the word tolerance as the other party wants from conscious non-Muslims to preserve their religion and beliefs and spread them among Muslims for the purpose of directing Muslims turn away from Islam and embrace other religions that call for tolerance, and I say it quite frankly all this and that in order to preserve the security of Israel and normalization with it in any way. This, according to Muslims who are monotheists to God Almighty, is rejected in heart and mind.

10- It is better to take advantage of the opportunity of human life in this world, so that he may perpetuate peace and security in the Hereafter, based on the words of the Most High: (You have your religion and I have mine).

11- Advice to Muslims, and we are the first of them. Pay attention and be aware of the conspiracies that are being plotted against you with the slogans of tolerance, religion and equality, for it is a misguidance that misleads you and your families and your affluent life. You will not achieve what you desire, because they will not give it to you. Your journey in this world is happy, and your punishment in the Hereafter is happier, God willing. Praise be to God.

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