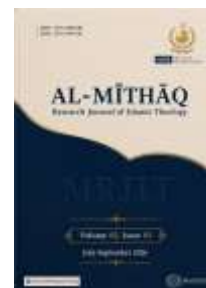




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The Prophetic Approach to Building a Pluralistic Society: Insights from the Seerah of Prophet Muhammad ﷺ

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The Prophetic Approach to Building a Pluralistic Society: Insights from the Seerah of Prophet Muhammad ﷺ

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Abstract

This study examines how the Prophet (ﷺ) managed religious, ethnic, cultural, and social differences and developed norms to govern relations between different communities without changing their distinctive identities. The study emphasizes human dignity, equality, religious freedom, tolerance, dialogue, and mutual respect, fulfilment of promises, and cooperation for the common good, which are considered essential elements of prophetic practice. Using qualitative, descriptive, and analytical methods, this study examines selected events from the Meccan and Medina periods, including Muslim migration to Abyssinia, contacts with non-Muslims, the founding of Medina, and the Prophet's (ﷺ) interactions with Jewish and Christian communities. Special attention is paid to the experience of life in Medina, which is presented as a practical example of the integration of different religious and ethnic groups into a common socio-political system based on defined rights, duties, protection and justice. The study also examines the contemporary relevance of these prophetic principles for minority rights, interfaith dialogue, conflict resolution, social cohesion and peaceful coexistence in multi-faith societies. It argues that the Prophetic Path neither ignores religious differences nor demands the abandonment of diverse identities; rather, it provides a moral code for the just management of diversity through justice, dialogue, mutual responsibility and respect for human dignity. The study concludes that the Sīrah provides very important principles for dealing with the problems of polarization, religious intolerance, communal tension and coexistence in modern multilingual societies.

Keywords: *Prophetic Sīrah, Mass Society, Peaceful Coexistence, Religious Diversity, Interfaith Harmony, Minority Rights, Social Harmony.*

1. Introduction and Conceptual Framework

A conceptual framework of mass society is essential to understanding the impact of prophecy on religious and social diversity. The life of Prophet Muhammad (ﷺ) shows that peaceful coexistence requires more than the coexistence of separate communities; it requires equality, recognition of human dignity, responsible freedom, mutual respect, and good cooperation. This chapter defines the conceptual meaning of plurality and peaceful coexistence and describes the rationale, objectives, and methodology of this study.

1.1 The Concept of Plurality and Peaceful Coexistence

Pluralism has become a central theme in contemporary scholarly discourse, as contemporary communities accommodate an increasing number of people from different religions, cultures, ethnicities, languages, and social traditions. However, the presence of diversity does not necessarily result in a pluralistic and peaceful society. Social relations require a system that recognizes diversity while upholding dignity,

equality, safety, and legitimate individual rights. In this sense, pluralism can be understood as the coexistence of different communities within a common social order, without the need to abandon their religious and cultural identities. From an Islamic perspective, human diversity is a recognized trait in society. The Quran says:

"O mankind! We created you from two pairs, male and female, and made you into nations and tribes, that you may know one another."¹

This verse associates human diversity with acceptance, rather than making racial or ethnic differences the basis for superiority. Thus, it provides an important conceptual framework for interdisciplinary human relations. The Prophet's Sira translated these moral principles into a practical form of relations between Muslims and members of other religious communities and tribes.

Peaceful coexistence, in this context, does not imply theological unity or suppression of religious differences. Rather, it refers to the ability of individuals and communities of different faiths to live together in the same social environment, maintaining peaceful relations and respecting established rights and responsibilities. The Quran lays down a basic principle in this regard:

"There are no restrictions as to religion."²

This principle is the basic principle of understanding freedom of religion and the rejection of all coercion in matters of faith. It also shows that the existence of religious differences does not mean harm in society. Communities can maintain their religious beliefs while maintaining fair and peaceful relations with people of different faiths.

Prophet Muhammad (ﷺ) is especially important in studying plurality because he reflects real experiences from different social situations. During the Meccan period, Muslims lived as a safe community in a predominantly non-Muslim environment. Their experiences were characterized by persecution, social pressure, dialogue, tolerance, and continued cooperation with those who did not share their faith. As such, this period offers valuable insights into the behavior of a religious community that lives in the midst of deep ideological and social divisions.

The move to Abyssinia marked another important aspect of this experience. Muslim immigrants found refuge in the Christian kingdom led by al-Najashi. This incident shows that religious differences are not necessary as an obstacle to establishing relationships based on justice, security, and peaceful coexistence. It also highlights the importance of separating religious dissent from moral assessments of the behavior of individuals and political elites.

The period of Medina provided a unique and highly developed social environment. Medina had many religious groups, tribes and social classes. Therefore, the Prophet (ﷺ) faced the practical challenge of establishing social order in societies with different religions, tribes, and communal interests. The programs implemented in Medina covered issues such as security, mutual responsibility, reconciliation, conflict resolution, and human relations.

The Constitution of Medina played an important role in this context. It provided a means of regulating relations between the various groups that made up Medina, without suppressing their religious differences. The significance of this experiment lies in its attempt to reconcile different community identities with shared social responsibility. It therefore provides valuable historical material for examining the relationship between unity and diversity in prophetic practice.

Thus, in the context of this study, the plurality approach doesn't mean that all religious beliefs are considered theologically identical. Rather, it refers to a social order in which

genuine religious differences can coexist with justice, human dignity, peaceful negotiation, mutual responsibility, and protection from any arbitrary coercion. This distinction is essential to an understanding of the prophet's vision, which includes an indiscriminate application of modern philosophical definitions of religious pluralism in *Sīrah*.

1.2 Research Problem, Objectives and Methodology

Modern pluralistic societies face serious challenges, including religious intolerance, regionalism, discrimination, hate speech, minority insecurity, and conflict stemming from differences in beliefs and identities. While contemporary legal and political systems have established various mechanisms for managing diversity, tensions between religious, ethnic, and cultural communities continue to affect social relations in many countries around the world.

In this context, an important scholarly question arises regarding the contribution of the Prophetic *Sīrah* to the contemporary debate on plurality and peaceful coexistence. Therefore, the main objective of this study is to identify and critically analyze the principles and practical characteristics that Prophet Muhammad(ﷺ) described for religious and social diversity, and to find their possible relevance to contemporary communities of pluralism.

This study doesn't intend to directly apply contemporary political terms to seventh-century Arabia. Concepts such as modern citizenship, constitutional democracy, minority rights, and religious institutional pluralism developed in historical contexts that were different from those of the Prophets. Therefore, historically recorded prophetic practices must first be understood in their original context before broader ethical and social principles can be deduced.

The main goal of this study is to explore the predictive bases of pluralistic social organization. More specifically, he examines human dignity, equality, religious freedom, tolerance, dialogue, mutual respect, respect for alliances, and social cooperation as central to the prophetic commitment to diversity. It also examines selected examples from the Meccan and Medinan periods and examines the Prophet's (ﷺ) relations with Jewish, Christian, and other non-Muslim communities.

Another aim is to examine the relevance of these principles in the contemporary context. Particular emphasis is placed on minority rights, interfaith relations, peaceful coexistence, conflict resolution, and social cohesion. The aim is not to mechanically recreate seventh-century institutions in modern society, but to identify, on the basis of *Sīrah's* ethical principles, elements that might enrich current discussions of religious and cultural diversity.

Methodologically, the study uses qualitative, descriptive, historical, and analytical methods. The main religious references are the Quran and the authentic collections of hadith, while the ancient and authoritative works of the *Sīrah* provide the historical context. Contemporary relevant scholarly research is used, where appropriate, to understand and analyze concepts of pluralism, interfaith relations, and peaceful coexistence.

Particular attention is paid to a number of factors that directly reflect the dynamics of religious and social diversity. These include the Meccan experience, the migration to Abyssinia, the Constitution of Medina, relations with Jewish communities, negotiations with Christians, and other important examples of negotiation, contracts, social relations, and conflict management.

This study also uses situational analysis. Historical events are first analyzed in their specific socio-political context before wider judgments are made. This method avoids aggregation from isolated events regardless of their historical context. It also allows for a distinction between specific historical measures and more general criteria that may have behavioral implications in the present.

In this respect, the study aims to demonstrate that the prophetic model of coexistence is not based solely on tolerance of religious diversity. It involves a coherent system of justice, dignity, bargaining, security, rights, duties, contractual obligations, and peaceful co-operation. Such an analytical interpretation of the Sira can enrich contemporary studies of Islam in pluralistic societies, while also providing a principled framework for addressing the challenges posed by religious and cultural differences.

2. Prophetic Principles of Plural Society

The prophetic model of plural cohabitation is based on long-term moral and social principles, not on ad hoc agreements motivated by political considerations. The Isra of Prophet Muhammad (ﷺ) suggests that human dignity, justice, religious freedom, tolerance, dialogue, mutual respect, and cooperation build basic principles for guiding relations between different religious and social communities.

2.1 Human Dignity, Equality, Religious Freedom and Tolerance

Human dignity has an important place in the Islamic concept of human relations. Differences in religion, race, language, caste, or social status can't take away the fundamental dignity inherent in human existence. The Quran details this principle:

"We verily honored the children of Adam."³

The term "children of Adam" indicates the dignity of the human person within the universal framework. In the context of a mass society, this principle has important consequences: religious differences can't justify humiliation by others, casual discrimination, or contempt for their fundamental dignity. The prophetic model translates this principle into action, separating theological differences from the moral treatment of individuals.

A very important example is found in the way the Prophet (ﷺ) behaved at a Jewish funeral. It is said that when the ceremony passed him, he stopped. Knowing that the deceased was a Jew, the Prophet (ﷺ) replied:

"Isn't that a human spirit?"⁴

This brief but prophetic response carries extraordinary moral weight. The religious affiliation of the deceased does not negate or nullify the common humanity that binds the human race together. It is not right to take this incident out of its immediate context and present it as an indiscriminate and unfounded generalization, but it nevertheless illustrates the principle that religious differences do not in themselves invalidate or invalidate human dignity. In the context of contemporary pluralistic societies, this incident provides an important intellectual and moral basis for countering the tendencies of dehumanization, mutual alienation and hostility in multi-faith societies. Similarly, the demand for justice is of equal fundamental importance in the Prophetic tradition. No comprehensive and complex social order can be sustained with lasting stability unless the scope of equality extends beyond the religious, racial, or political distinctions of society. The Holy Quran explicitly demands that the balance of justice be preserved from deviation, even in situations where relations are based on mutual hostility and enmity.

"Don't let hatred stop you from doing justice. Be fair; that comes closer to perfection."⁵

The true significance of this injunction lies in defining justice as something entirely distinct and detached from personal or collective emotional biases. Animosity or hatred toward another group or faction does not absolve an individual or a group of the obligation to deal with them justly and fairly. When applied to pluralistic and diverse

social orders, this principle dictates that differences regarding religion, identity, or political affiliation must neither serve as a pretext for denying legitimate rights nor be used to enforce unjust practices or discriminatory regulations that deprive any party of their fundamental rights and interests in violation of the requirements of justice.

Thus, in the prophetic process, justice operates on several levels. It governs individual behavior, interpersonal relationships, conflict resolution, contracts, and the exercise of power. It also sets moral limits on the treatment of enemies. Significant religious and ideological disagreements may exist among people, but these differences shouldn't result in institutionalized injustice.

The importance of justice in Islamic social thought was later developed by Ibn al-Qayyim, who described Sharia as based on wisdom and welfare in this world and the Hereafter, emphasizing that it is characterized by justice, mercy, virtue, and wisdom the idea that justice and compassion aren't so secondary virtues, but basic criteria for evaluating social contracts.⁶

Religious freedom is another important element of the prophetic order. Faith, by its very nature, cannot be reduced to externally imposed obedience. The Quran says:

"There is no compulsion in religious matters."⁷

The principle of non-violence has important implications for people with different religions. It recognizes that the existence of different religious beliefs cannot be resolved by forced conversion. Therefore, peaceful coexistence requires mechanisms that allow people of different faiths to interact without violence becoming the norm in religious relations.

However, this principle should not be confused with theological relativism. The system of prophethood maintains clear religious beliefs while allowing for peaceful relations with non-Muslims. Plural coexistence, viewed from this perspective, doesn't require Muslims to accept conflicting theological statements as equally valid. It's necessary to distinguish between upholding religious beliefs and treating religious differences as reasons for injustice.

Therefore, patience takes on a very real meaning in the context of prophecy. It's not just ignoring faith, and it doesn't mean rejecting one's own religion. It involves patience in the face of conflict, poise in resolving conflict, guarding against arbitrary aggression, and a willingness to maintain peaceful relations in the absence of aggression that requires a specific response. The Quran makes an important distinction in this regard:

"Allah does not forbid you to be kind and just to those who have not fought you for religion nor driven you out of your homes. Surely Allah loves those who behave justly."⁸

This article provides a basic framework for distinguishing religious bigotry from outright hatred. It shows that peaceable people in other religious groups can be treated with kindness and justice. Such diversity prevents religion alone from being a sufficient cause of hatred and forms an important basis for social relations in religiously diverse communities.

Human dignity, justice, religious liberty, and tolerance all together form interrelated elements of the prophetic vision. Human dignity determines the moral status of an individual; justice regulates relationships despite conflict; non-judgmental setting important boundaries in terms of consent; and tolerance allows religious differences to exist without automatically becoming a source of tension or conflict.

2.2 Dialogue, Mutual Respect and Social Cooperation

Recommendation is another important principle of the prophecy system in a crowded world. Religious differences inevitably lead to differences in beliefs, doctrines, values,

and social practices. The prophetic model doesn't assume that coexistence in a harmonious way requires these differences to disappear. In contrast, intelligent communication and dialogue provide methods for expressing and discussing these differences without causing harm.

The Quran sets a specific ethical standard for dealing with the People of Scripture:

"And do not quarrel with the People of Scripture except in that which is best."⁹

The meaning of the words "best manners" is very unusual, because they reveal the fact that the ethics of interfaith dialogue are not limited to the subject matter and content conveyed, but also encompass the style and method of expressing differences of opinion. A style of communication that includes elements such as slander, ridicule and contempt, deliberate provocation or unjustified harassment is clearly contradictory to the constructive and corrective nature of this teaching of the Holy Quran.

The behavior of the prophets (peace be upon them) also highlights the fact that despite strong and firm religious beliefs, there is still room for dialogue and human connection. The Prophet interacted with individuals and groups affiliated with religions other than Islam, listened to their positions, initiated dialogue, and graciously answered their faith-based and social questions. This style of relationship highlights the fact that communication and connection in itself is not synonymous with fanaticism or prejudice; rather, dialogue can be an effective means of explaining one's beliefs understanding the point of view of others, discussing common issues, and mitigating avoidable conflicts.

Mutual respect is closely related to negotiation, but it goes beyond simple verbal communication. It includes the recognition that people of different faiths participate fully in human relations and have a legitimate right to dignity and justice. Reverence, in this sense, should not be interpreted as a theological contract. One can reject the religious beliefs of others without insulting, oppressing, deceiving, or arbitrarily depriving them of their legal rights.

The actions of the Prophet (ﷺ) in principle reflect everyday human relations that transcend religious boundaries. 'Ā'ishah (may Allah be pleased with him) reported:

"The Prophet bought food on credit from a Jew and put away his iron weapons."¹⁰

This relationship suggests that religious differences did not prevent legitimate economic exchanges. It also shows the level of authentic social relations, with people of different religions engaging in contractual and commercial relations. Such examples extend our understanding of coexistence beyond formal political contracts and demonstrate its relevance to everyday realities of human life.

Social interaction is another important aspect of mass coexistence. Different religious communities may differ greatly in terms of faith, while sharing legitimate concerns related to security, health protection, social welfare, economic status, public order, and injustice prevention. The Quran establishes a general moral principle for cooperation:

"Work together in righteousness and holiness, but do not work together in sin and anger."¹¹

This principle simultaneously defines policy and behavioral limits for the interface. Collaboration is encouraged when it pursues an honorable and just goal, while collaboration in violent and illegal activities remains prohibited. Therefore, pluralistic relationships are not limited or negated by the fact that participants are from different religious groups.

This distinction is especially important in modern society. Muslims and followers of other religions can cooperate in humanitarian aid, poverty reduction, education, vulnerability care, violence prevention, environmental protection, and other legitimate commonalities, while preserving their religious identity. Such a relationship does not imply religious similarity, depending on the different religions.

Respect for agreements is equally important in a healthy relationship. Pluralistic social order can't work if agreements between different religious communities or sects are deemed irrelevant when conditions become critical. The Quran commands:

"And fulfil the covenant; verily, the covenant shall be mentioned."¹²

A commitment made in the context of a contract transforms peaceful coexistence from a simple expression of goodwill into a moral obligation. These agreements establish security expectations and predictability between communities. As a result, respecting them strengthens trust, while arbitrary violations create insecurity and weaken social bonds.

The prophetic principles of mass society form an integrated system, not a set of isolated virtues. Dialogue enables a constructive exchange of disagreements; mutual respect maintains respect without the need for religious compromise; partnerships that enable communities to promote real interests; and honoring commitments promotes trust and stability. In addition to human dignity, equality, religious freedom, and tolerance, these principles create an ethical framework for the peaceful and responsible management of diversity.

The importance of this system lies in its balance. There is no need to eliminate different religions and it does not mean that there is hatred just because differences exist. On the contrary, this prophetic approach creates a place where faith and fellowship, disagreement and dialogue, public diversity and shared responsibility, religious obligation and justice to others coexist. This alternative approach provides a conceptual framework for analyzing its proper manifestations in the holy sites of Mecca and Medina.

3. The Sīrah of Mecca and Medina as Practical Examples of Plurality

The different levels of religious activity in Mecca and Medina show how the prophetic principles of coexistence were applied in different social and political contexts. From seeking protection from a Christian leader in Abyssinia to organizing various Medina communities, this prophetic experience demonstrates justice, obligations inherent in alliance, dialogue, managing religious differences, and peaceful methods of managing human relations.

3.1 Emigration to Abyssinia and Contact with Non-Muslims

The migration to Abyssinia was one of the first real events in relations between Muslims and a non-Muslim political entity. The early Muslims in Mecca faced persecution and increasing social pressure for their religious beliefs. During this time, Prophet Muhammad (peace and blessings of Allaah be upon him) allowed some of his followers to leave Mecca and seek refuge in Abyssinia. The choice of Abyssinia was significant because it was ruled by al-Najashi, a Christian leader known for his justice. Ancient Syriac texts record that the Prophet (peace and blessings be upon him) described Abyssinia as a country ruled by a king under whose rule no one was harmed.¹³ This incident illustrates an important aspect of prophetic practice: justice can be recognized across religious boundaries. Muslims didn't share the Abyssinian ruler's Christian theology, but religious differences didn't stop them from recognizing the legitimacy of his rule or seeking his protection. Thus, this incident separates religious disagreements from moral and political decisions. However, an individual or community with a particular religious background can exhibit qualities of fairness, justice, and protection of the oppressed—all elements that support peaceful relations.

The situation of Muslim immigrants in Abyssinia is equally serious. Arriving in the country as a weak religious minority, not as a dominant political party, their experience provides the first example, like that in Syria, of Muslims living peacefully under a ruler of another faith while maintaining their religion. They sought safety without abandoning their beliefs and found safety without having to wear religious garb.

The interfaith aspect of the event became clear when the Quraysh tried to persuade al-Najashi to donate Muslim emigrants. Ja'far ibn Abi Taub presented the position of the Muslims to the leader and explained the moral change associated with the prophetic mission. He then recited verses from Surah Maryam about Mary and Jesus. Early historical sources describe al-Najashi's emotional reaction to this reading, as well as his refusal to hand over Muslims to persecutors.¹⁴

This meeting clearly shows interfaith dialogue without hiding religious details. Jafar did not seek coexistence by suppressing Islamic beliefs, nor did al-Najashi's Christian faith prevent him from assessing the situation of Muslims and offering them protection. Thus, this incident demonstrates that constructive interfaith relations can combine religious sincerity with respectful communication.

The Abyssinian migration has contemporary relevance to the debate on religious minorities and refugees. Its historical context cannot be compared to current international refugee law; however, its basic principles remain instructive. Protection from persecution, recognition of justice beyond community boundaries, peaceful coexistence among people of different religious backgrounds, and respect for a fragile community identity emerge as key aspects of the event.

3.2 The Constitution of Medina and Interfaith Relations

The migration from Mecca to Medina changed the social landscape of the Muslim community. Unlike in Mecca, where Muslims faced weakness and persecution, in Medina, the Prophet (ﷺ) had to manage relations between many tribes and religious groups. The city was home to Muhajirun, Ansar, Jewish groups, and various tribal alliances. Managing this diversity required more than simple individual tolerance; it required a structured system of rights, responsibilities, safety, and conflict resolution. The Constitution, Karta or Saḥīfah of Medina is an important document for understanding this development. Ancient Syrian sources have preserved a text attributed to the Prophet (ﷺ) governing relations between participating groups and covering issues such as collective responsibility, blood money, defence, protection, peace, and response to aggression.¹⁵ One of the most common quotes says:

“Jews have their religion, and Muslims have their religion.”¹⁶

This provision is especially important in quantitative research, because it shows that participation in a common social system doesn't mean a loss of religious diversity. The Muslims remained independent although the groupings remained based on the religions of their choice and the above-mentioned documents defined the areas of shared responsibility.

Therefore, the aforementioned covenant is a unity without absolute unity. One example provides the right answer. Community unity is not required by the removal of religious differences, but is achieved through the negotiation of responsibilities for peace and order, covenants, agreements and reconciliation of disputes. This point, for the contemporary pluralistic thought, has a universal significance: that the general civic activities and the special religious identity, should not be imagined separately from each other.

Meanwhile, the demands of historical accuracy call for caution in directly comparing this manifesto with contemporary constitutional systems. Contemporary nationalism,

according to institutions, concepts of citizenship, legal monotheism, and political principles, is driven by a very different set of principles from those of the Seventh Arab Voice. Therefore, the study of this manifesto must be understood, first and foremost, in its ethnographic and historical context. Its contemporary significance lies primarily in the principles it expresses, not in any co - equalizing practicality.

Another characteristic of the civil covenant is the relationship between rights and obligations. The acceptance of a local identity brings with it responsibilities related to social security and loyalty to the covenant. Thus, coexistence is pluralistic, unlimited individual autonomy or social concepts are not made. Communities that participate in the social program are obliged to respect the conditions governing their relations.

This connection point is important. Diversity becomes socially possible when communities can reasonably be expected to be accountable for their commitments. The Quran emphasizes the moral importance of alliances.

“And you fulfil the covenant, surely the covenant will be negotiated.”¹⁷

From this perspective, respect for contracts provides a moral basis for mutual trust between different communities. Religious differences may remain, but joint commitments establish a level of predictability and reduce the risk of differences automatically turning into conflict.

3.3 Relations with Jewish and Christian Communities

The relationship between Prophet Muhammad (ﷺ) and the Jewish and Christian communities was multifaceted. It involved discussions of religion, commerce, treaties, public relations, political negotiations, and in some cases, disputes. Therefore, academic analysis must avoid two contradictory simplifications: on the one hand, to portray any interreligious relationships in Sīrah as functionally consistent; on the other hand, the interpretation of conflict zones as evidence of ongoing hostility towards all religious groups.

The Quran itself presents a different approach. Regarding those who were not under religious persecution or exile, it says:

“Allah does not forbid you to be kind and righteous to those who have not fought you for religion nor driven you out of your homes.”¹⁸

This article is important because it distinguishes religious differences from true hatred. The concepts of kindness and justice establish a good moral framework for peaceful relations with the people of other communities. Therefore, religious affiliation alone cannot prove injustice. The words of the Prophet (ﷺ) further illustrate this difference. Narrated by ‘Ā’ishah:

“The Messenger of Allah (ﷺ) bought food from a Jew on credit and gave him his weapons as a pledge.”¹⁹

This relationship is important because it shows the real economic relationship between people of different religions. Commercial trust, contractual obligations, and traditional social exchanges were able to continue despite religious differences. These examples show that pluralism in Syria was not confined to formal agreements or diplomatic meetings, but also extended into everyday economic life.

The exchange of prophecies with Christians also included communication and theological discussions. The group from Najran is particularly important in this regard. Syriac and historical sources describe Christian representatives from Najran discussing important theological issues with the Prophet, including the status of Jesus.²⁰ This

passage shows that major doctrinal disagreements can be resolved through direct communication when not necessary immediately suspend negotiations.

The Quran provides the theological context for this discussion between Christians and Muslims, while also highlighting relevant points of cooperation:

"Speak, ye People of the Scriptures, and come to the agreed upon word between us and you."²¹

This article does not eliminate religious conflict; rather, it provides a platform for communication while upholding the general tenets of the Islamic faith. This combination is essential to modern interfaith discussions. Constructive exchange doesn't require participants to minimize real theological differences. Dialogue is actually meaningful when it's combined with religious loyalty and mutual respect.

Relationships with Jewish communities in Medina also require a situational analysis. Some relationships resulted in agreement and peaceful relations, while others resulted in serious political conflict. These conflicts should be analyzed in relation to specific historical events, including treaty issues, alliances, security, and political struggles. To integrate various historical ambiguities into endless analyzes concerning each member of a religious tradition would be to overlook the unique nature of the prophetic experience itself.

Thus, the prophetic example illustrates the difference between religion and conduct. Peaceful individuals and communities can live in equity, cooperation, social cooperation, negotiation, and agreement, while aggression or violation of binding obligations raises different political and legal considerations. This situational approach prevents religious differences from being the sole explanation for all historical conflict.

3.4 Conflict Resolution and Community Conflict Management

Populated areas will inevitably face conflict. Therefore, the true test of coexistence is not the complete absence of conflict, but the processes of conflict prevention, management, and resolution. Sīrah presents several approaches to conflict resolution, including negotiation, mediation, arbitration, adherence to agreements, avoidance, and prioritizing peaceful settlement when circumstances permit.

Even before the prophethood began, the rebuilding of the Kaaba had caused heated disputes among the Quraysh over which tribe would have the honor of placing the Black Stone in its designated place. Early Syriac versions describe how Muhammad (ﷺ) settled a dispute by placing a stone on a cloth and asking members of the tribe to lift it together, before placing it in its proper place himself.²²

Although this predates the Prophet and isn't an example of conflict between faiths, it illustrates an important way of resolving conflict: potentially violent conflicts were transformed into participatory ones. Rather than giving one side a symbolic victory, the solution preserved the dignity of the opposing groups and prevented any escalation. This article highlights the importance of constructive mediation in contexts where dignity, identity, and collective interests can further fuel conflict.

The Treaty of Al-Hudaybiyya is another important example of negotiated conflict resolution. The agreement reached between the Prophet (ﷺ) and Quraysh contained clauses that were difficult to understand at first for some of his companions, but the Prophet (ﷺ) accepted the negotiated agreement have not been fully achieved.²³

Then the Quran describes the result in a wonderful way:

"We have indeed given you great victories."²⁴

This example shows that a seemingly difficult agreement in the short term can pave the way for lasting peace and greater prosperity. From a conflict resolution perspective, this

incident shows that good leadership doesn't always just maximize immediate profits. It may be necessary to establish better agreements that reduce violence and create opportunities for peaceful cooperation.

The prophetic cycle of conflict also emphasized local reconciliation. The Quran says:

"When two groups of believers quarrel, they are reconciled."²⁵

While this verse deals directly with conflict between believers, the emphasis on reconciliation helps create a broader ethical approach to conflict management. The goal is not only to resolve conflicts, but also to restore justice and peace in society. However, reconciliation is not presented as peace by any means; the broad framework of the Quran which links reconciliation with justice and the settlement of grievances.

In a plural context, these examples show that conflicts should be dealt with in terms of their causes and circumstances, rather than blind hatred. Religious disagreement, political aggression, breach of contract, personal disputes, and competition for resources are all different forms and can't be treated the same way. The prophetic model reflects the dynamics of this approach while maintaining a commitment to justice and the protection of legitimate rights.

Resolution is based on communication and dialogue. Negotiation provides a means of expressing conflicting interests, while negotiations promote compromise and reconciliation. Agreements establish mutual expectations, and the justice model provides a structured framework for negotiating and implementing such agreements. Without these mechanisms, differences that arise in everyday social life can easily become sources of division and conflict. Therefore, these examples provide valuable evidence beyond the experiences of Makkah and Madinah. The experience of Abyssinia demonstrates that justice and peaceful coexistence can exist beyond religious boundaries. The Constitution of Madinah organized diverse groups around principles of mutual responsibility, protection, and respect. The Prophet's ﷺ relations with Jews and Christians, his engagement in dialogue, social interactions, and the recognition of exceptional circumstances further demonstrate his practical approach to religious diversity. Moreover, the Prophetic teachings emphasize the importance of dialogue, reconciliation, commitment to agreements, and social stability in addressing conflicts. These evidences demonstrate that the Prophetic approach to pluralism is neither passive nor static. Rather, it responds to changing circumstances while remaining firmly rooted in principles of justice, respect, and ethical conduct. Peaceful communities are approached through the principles of justice and solidarity; agreements foster mutual responsibility; dialogue enables religious differences to be managed without undermining religious identities; and conflicts are addressed according to their underlying causes rather than merely through the preservation of communal boundaries. This practical case study provides an important framework for assessing the relevance and compatibility of the Prophetic model with contemporary pluralistic societies.

4. Contemporary Application of The Prophetic Abundance Model

The principles of prophecy and historical experience described above take on special significance when examined in contemporary societies characterized by religious and cultural diversity. While contemporary citizenship and public institutions differ greatly from those of seventh-century Arabia, Sira provides enduring moral principles that can be useful for citizenship, minority protection, interfaith cooperation, conflict prevention, and cohesive societies building.

4.1 Citizenship, Equal Dignity and Shared Responsibility

Modern citizenship is a legal and political concept that emerged from the evolution of

the nation-state and cannot be equated, institutionally, with membership in a Medinan community. However, prophetic experience provides criteria that can shed light on the concept of ethical Islamic citizenship. These include recognition of human dignity, justice, respect for treaties, the protection of legitimate rights, and participation in activities related to the common good.

The principle of human dignity in the Quran makes an important starting point:

“Verily We honored the children of Adam.”²⁶

Applying this principle to modern human relations means that differences in religion, ethnicity, language or culture don't justify human inhumanity. Citizenship in a pluralistic society takes on full meaning when individuals are treated with respect, not just through stereotypes.

The experience in Medina, mentioned earlier, also provides important conceptual insights. The Constitution of Medina united the various groups in a system of shared responsibilities without the need to abolish their religions. This historical arrangement can't be described as modern citizenship, but it illustrates a broader principle: living in a social order can coexist with a great deal of religious diversity.

This principle is especially important in modern Muslim communities where religious minorities live together. Thus, minority communities can maintain their religion while participating fully in political, economic, educational, and social life in general. Social cohesion does not require giving up their particular beliefs. On the contrary, it requires an approach where shared responsibility is combined with the maintenance of permissible exceptions. Fairness is essential in this process. The Quran says:

"Do not let the hatred of men withhold you from justice. Be just; that comes nearer to righteousness."²⁷

In the modern sense of the principle, information is found on law, public institutions, employment, access to justice, public services, and everyday human relations. While local prejudice determines whether individuals are treated fairly, formal citizenship alone can't establish true social cohesion. Consequently, the visionary approach shifts the focus from mere rules to the ethical standards of relations within the political community.

Citizenship also carries responsibilities. The Madina model defines coexistence as based on a commitment to safety, contract, and collective well-being. Contemporary prayer can also emphasize that plural citizenship is not limited to the exercise of rights; all communities have a duty to respect the law, maintain public order, reject violence, honor legitimate contracts, and contribute constructively to the common good.

4.2 Inter-Religious Relationships and Constructive Religious Relationships

Religious diversity provides ongoing opportunities for exchange between Muslims and followers of other faiths. These exchanges take place not only in formal faith conferences, but also in universities, businesses, neighbourhoods, community service organizations, markets, and government agencies. The prophetic model provides a framework in which theological belief and constructive involvement are not seen as relevant.

The Quran establishes an ethical framework for religious discussion:

"And dispute not with the People of the Scripture, except in that which is best for you."²⁸

In contemporary interfaith relations, this principle emphasizes spirit and form. Religious communities may differ on important theological issues, but these differences shouldn't be expressed through insults, ridicule, intentional provocation, or hostility.

Respectful dialogue allows participants to clearly explain their beliefs while developing a better understanding of each other's beliefs and concerns.

The migration to Abyssinia provides a very important historical example. Muslim refugees retained their Islam while enjoying the protection of a Christian leader. Their relationship with al-Najashi shows that religious differences should not prevent them from understanding justice or working together to protect vulnerable people. In the current context, this foundation can strengthen interfaith cooperation in refugee communities, poverty, humanitarian crises, education, protection of places of worship, and combating violence against innocent communities.

A prophetic conversation with Najran Christian representatives also suggests that serious religious disagreements can be a source of dialogue, not automatic social exclusion. Therefore, interreligious dialogue should not require participants to hide their beliefs. Its goal may be to achieve a fairer understanding, reduce prejudice, identify common social problems, and prevent religious differences from escalating into public hatred.

Normal social and economic relations are equally important. As mentioned earlier, the Prophet ﷺ conducted business transactions with members of the Jewish community. These examples show that coexistence goes beyond formal interfaith dialogue. Long-term pluralism is built through common interaction, as people of different faiths study, work, trade, communicate, and collaborate to address common social challenges.

Therefore, contemporary belief systems are most effective when they go beyond symbolic encounters and contribute to authentic social interactions. Collaborative social work, educational programs, community dialogue, humanitarian assistance, and coordinated religious bigotry can transform interfaith relations, beyond mere ceremonial meetings to real community engagement.

4.3 Minority Rights and Protection from Religious Discrimination

Minority policy is one of the biggest challenges facing any mass organization. Digital hegemony can easily be transformed into social or political hegemony if there aren't adequate moral and legal safeguards. The basic principles of justice, human dignity, non-coercion, treaty obligations, and the distinction between peaceful communities and active aggressors provide an important framework for thinking about the protection of minorities. The Quran says of peaceful people in other places:

"Allah does not forbid you to be kind and just to those who have not fought you for religion nor driven you out of your homes. Surely Allah loves those who behave justly."²⁹

This position is especially important because it prevents religious differences from being automatically interpreted as hatred. Meanwhile, citizens in minorities or peaceful residents shouldn't be considered potential enemies simply because of their religion. Their behavior and public relations should be judged on facts, not on inherited community suspicions.

Minority safety isn't limited to physical safety. It also includes dignity, property rights, religious freedom under due process of law, the right to justice, economic participation, and protection from public punishment. Individual violations can't justify indiscriminate harm to any religious group.

This principle is especially important when religious issues occur in communities. Gossip, inflammatory comments, and public accusations can quickly turn personal disagreements into a public confrontation. A visionary commitment to justice requires critical scrutiny and individual accountability, not collective blame.

Minority protection is closely linked to contractual obligations. When a society establishes constitutional and legal guarantees for its citizens, respect for these guarantees is essential to public confidence. Selective exercise of rights undermines institutional credibility and minorities' desire for political favors in general.

Religious leaders play a vital role in this regard. Sermons, educational institutions, community groups, and public discourse on religion can reinforce stereotypes or encourage responsible resistance. A Sira-based approach that promotes clear religion while opposing unfair assimilation, insults, and violence against peaceful religious communities.

4.4 Dispute Prevention and Peaceful Resolution

Religious and cultural differences inevitably lead to conflict. Conflict is most likely to be exacerbated when divisions are heightened by injustice, political manipulation, misinformation, economic inequality, historical grievances, or lack of a credible conflict resolution mechanism. Therefore, a prophetic approach is essential not only in conflict resolution following violent incidents but also in preventing conflict escalation. The Treaty of al-Hudaibiyyah, discussed in the previous chapter, illustrates the importance of negotiation and strategic resistance. The willingness to accept an agreement despite immediate difficulties suggests that a peaceful settlement may require patience and the prioritization of long-term stability over short-term symbolic success. This principle can help resolve modern day conflicts when communities are entrenched in cycles of revenge. The Quran emphasizes reconciliation.

"Reconciliation is the best solution."³⁰

Ṣulḥ has a broad character. Conciliation aims to restore harmonious working relationships, not perpetuate conflict. True reconciliation, however, must remain inseparable from justice; a peace that only binds unresolved oppression cannot establish lasting social harmony.

Therefore, blocking mechanisms are essential. Community dialogue, responsible religious leadership, early intervention, accurate information, transparent investigations, and swift legal resolution can prevent individual disputes from escalating into public disputes. Educational institutions can also help by teaching students to manage religious differences without discrimination or hatred.

Digital communication presents additional challenges. Misinformation, religious references taken out of context, provocative videos, and derogatory comments can quickly spread and fuel controversy even when the facts haven't been proven. Therefore, predictive criteria for authentication behavior are very important.

"O you who believe, when an evildoer brings you a message, confirm it, lest you harm people out of ignorance and then regret it."³¹

In modern pluralistic societies, this principle can be applied to responsible use and dissemination of information. Verifying facts before making accusations is especially important when misinformation can incite violence against any religious, ethnic, or sectarian group.

Conflict avoidance also requires separating religious conflict from security threats. A person's religious beliefs shouldn't be interpreted as evidence of political hostility. Conversely, actual attacks shouldn't be ignored in the name of tolerance. The prophetic model reflects contextual analysis: peaceful conflicts are resolved through justice and cooperation, while actual violations are analyzed based on their nature and surrounding evidence.

4.5 Social Unity and Cooperation for The Common Good

Social cohesion refers to the ability of different communities to maintain a shared social

environment characterized by trust, safety, participation, and an adequate sense of collective responsibility. There's no need to agree completely on religious, cultural, political, or moral issues. In contrast, a healthy pluralistic approach enables communities to maintain meaningful differences and cooperate in areas necessary for collective living. The Quran outlines the basic principle:

"Help one another in righteousness and holiness, but do not help one another in sin and aggression."³²

This principle encourages and limits us. Cooperation is necessary when it aims at a legitimate common good, but religious organizations are not obliged to participate in activities that they consider immoral or unjust. Such an approach allows for collaboration without having to give up values or theological identity.

Advanced areas of application may include cooperation in poverty alleviation, health, education, disaster relief, environmental protection, refugee assistance, child protection, drug addiction prevention, and support for vulnerable populations. These issues impact people beyond religious differences and thus provide opportunities for constructive relationships.

Social cohesion also depends on understanding. Communities that don't normally interact can easily create profiles of each other based on stereotypes, isolated incidents, or outrageous attitudes. Encounters at the education and community level can address this misunderstanding. This doesn't necessarily lead to compromise, but it can change perceived hostility and underlying understanding.

This prophetic trend also suggests that diversity should be managed through agreed institutions and norms, rather than relying solely on popular will. The Constitution of Medina is important because it goes beyond mere informal toleration and establishes defined roles and procedures for collective organizing. Modern societies also need credible institutions that can uphold rights, enforce laws fairly, resolve disputes, and maintain trust among various communities. At the same time, laws alone cannot establish social cohesion. While they can curb discrimination and violence, everyday coexistence also depends on moral standards. That's why religious education, family education, schools, colleges, media, and community leaders have an important role to play in promoting human dignity and managing differences responsibly.

4.6 Applying Prophetic Principles without Anachronism

Current use of predictive functionality requires extreme caution in practice. Modern mass societies differ markedly from seventh-century Arab societies in political institutions, citizenship structures, international law, economic organization, communication technology, and the concept of state power. Therefore, it's important not to mechanically extrapolate specific historical conventions to the current state.

A more academic approach distinguishes historical forms from normative principles. The formal institutional framework of the Medina Constitution depends on its historical context, but principles such as respect for treaties, recognition of separate communities, joint responsibility, and orderly settlement of disputes may retain their broad relevance. Similarly, migration to Abyssinia can't simply be equated with contemporary refugee law, but the emphasis on protection from persecution and recognition of justice beyond religious boundaries remains morally sound.

This difference also prevents selective use of Sīrah. Pluralism can't be responsibly based solely on periods of peaceful cooperation, ignoring the context of conflict, such as relations with other religions that can't be interpreted solely through periods of conflict. Prophetic scholarship includes both, and each must be interpreted in light of historical facts, conventions, political contexts, and moral principles.

Therefore, the contemporary value of the prophetic model lies mostly in its integrative behavioral model. Human dignity protects against dehumanization; equality prevents prejudice; religious nonviolence protects the integrity of faith; dialogue opens channels for expression of dissent; partnership commitments reinforce trust; partnerships that promote the common good; and reconciliation provides alternatives to conflict management.

When these principles are combined, the quantitative approach goes beyond simple passive tolerance. It becomes a social value that enables individuals and communities to maintain true religion while actively and responsibly participating in community life. Prophethood therefore provides contemporary Muslim societies with a means to value diversity without having to choose between religious devotion and peaceful coexistence. It shows how strong faith, fairness to others, constructive dialogue, and shared responsibility can simultaneously contribute to minority protection, conflict prevention, interfaith dialogue, citizenship, and lasting social cohesion.

5. Conclusion

This study examines the influence of prophethood in building a mass society, based on the moral principles and practical experiences set forth in the Sīrah of Prophet Muhammad (ﷺ). Analysis shows that the prophetic system does not aim to eliminate religious differences or intolerance. Rather, it establishes an integrated framework such as human dignity, equality, religious freedom, dialogue, mutual respect, contractual obligations, peaceful settlement of disputes, and cooperation for the common good that collectively govern relations between different communities.

The principles mentioned in the second chapter form the basis of the standard behavior. Conciliation prevents human dignity, religious and social differences from leading to inhumanity, and justice requires that justice be maintained even in the face of conflict or enmity. The Qur'an indicates that the court, due to religious, social, Politics can never be suspended. The principle of religious non - violence also makes the coexistence of different communities possible, and dialogue and mutual respect provide civilized ways to express differences, without necessarily degenerating into hostility.

The migration to Abyssinia showed that justice was recognizable beyond religious boundaries, and that Muslims could find refuge under Christian rule without abandoning their religion. The constitution of Medina provided the most striking example of the development of organized coexistence, by assigning different groups specific roles, social order, contractual obligations, and instruments for resolving disputes. Where did they come from? The relations between the Hud and Nazarene communities further indicate that religious differences can coexist with trade, commerce, negotiations, treaties, and other forms of peaceful social interaction.

Meanwhile, history does not show that international relations are free from differences. Some relations, some historical events, have led to political and security conflicts. This matter is practically important, because This concept of plural prophethood prevents simplistic thinking. The basic principle religious identity alone is not enough to explain a conflict. Traditions, ideologies, attacks, security concerns, and specific historical events have influenced the response. Thus, the prophetic practice combines a covenant of peaceful coexistence with a practical approach to dealing with contradictions and conflicts.

Fourth segment of this article examines the possible relevance of these principles to contemporary societies, particularly in the areas of modern urbanism, constitutional institutions, minority rights, and national identity. Although significant differences exist between contemporary societies and the social and political structures of seventh-century Arabia, the historical legacy of the Prophetic era cannot simply be reconstructed in its entirety. Rather, the significance of the Constitution of Madinah lies primarily in the normative principles that can be derived from its application. These principles

include human dignity and equality, impartial justice, protection against arbitrary religious coercion, respect for covenants and agreements, responsible citizenship, constructive international relations, and cooperation in legitimate common interests. For contemporary Muslim communities, minority rights constitute a particularly important area for the application of these principles. Religious minorities should not be regarded merely as separate communities; rather, they should be recognized as integral participants in the broader social order. Their dignity, security, property, legitimate religious interests, and equal rights should be protected. The Qur'anic distinction between peaceful religious diversity and active hostility provides an important moral foundation against generalized suspicion and mistrust based solely on religious differences. In this context, the protection of minority rights should be understood not merely as a political concession, but as an integral component of the broader Islamic conception of justice and covenantal responsibility. International cooperation constitutes another significant area of application. The Prophetic model demonstrates that serious differences in belief and opinion do not necessarily preclude dialogue and peaceful engagement. Muslims, while maintaining their religious convictions, can interact with leaders and followers of other faiths in a civilized and respectful manner and cooperate with them in legitimate areas of common interest. Therefore, interfaith and interpersonal relations can become more constructive when religious differences are managed through mutual respect and dialogue rather than being transformed into sources of social tension or conflict.

This study also highlights the importance of the Prophetic model in preventing and resolving conflicts. Conflicts in modern societies are often exacerbated by misinformation, inflammatory rhetoric, extremist ideologies, and religious extremism. The Qur'anic injunction to verify information before acting upon it provides an important guiding principle, particularly in the age of digital and social media. Timely intervention, responsible religious leadership, fact-finding, impartial judicial review, and constructive dialogue can help resolve disputes and prevent civil conflicts from escalating into broader social tensions and violence. In this context, social cohesion should not be confused with social uniformity. In a well-functioning pluralistic society, profound religious, cultural, and intellectual differences can coexist alongside a shared commitment to peace, justice, the rule of law, security, and social welfare. The Prophetic experience demonstrates that distinct communal identities and shared social responsibilities are not necessarily contradictory. Diversity can be sustained when individual freedoms are accompanied by corresponding responsibilities and when institutions operate according to predictable, impartial, and equitable standards.

The comprehensiveness of the Prophetic model lies in its ability to reconcile faith and coexistence, identity and shared responsibility, diversity and social cohesion, and justice and reconciliation. It neither requires Muslims to abandon their claims to religious truth nor permits religious differences to become an automatic justification for repression or exclusion. This approach has significant intellectual relevance to contemporary debates within Muslim societies, where issues of religious diversity, minority protection, citizenship, religious tensions, and interfaith relations remain central concerns.

The Prophetic Sīrah (peace and blessings be upon him) provides a framework of principles for understanding pluralism as a moral and social responsibility. Its enduring significance lies not in providing a fixed institutional model applicable to every historical context, but in identifying a range of universal values that can be adapted to different social and political circumstances. These values include human dignity, justice, nonviolence, dialogue, fulfilment of commitments, responsible relationships,

mutual security, reconciliation, and protection against unjust aggression. When interpreted within their appropriate contexts and applied with due understanding, these principles can contribute significantly to the development of contemporary Muslim societies in which religious commitment and pluralistic coexistence reinforce rather than contradict one another.

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