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**Solidarity in Prophet Muhammad's Safe Conduct  
to Non-muslims: A Positive Discourse Analysis****A B S T R A C T**

This paper studies solidarity through thematic analysis within the positive framework of discourse analysis. Despite the fact that there are countless traces of solidarity in Prophet Muhammad's (Peace Be Upon Him and His Family) tradition, the author discovers a severe deficiency in researches investigating Prophet Muhammad's safe conducts in the field of positive discourse analysis. In this line, it is decided to scrutinize solidarity in Prophet Muhammad's safe conduct to non-muslims. Firstly, a brief introduction that embraces the question, the aim and the hypothesis understudy is engaged. Secondly, positive discourse analysis is introduced. Thirdly, the concept of solidarity and the criteria of thematic analysis are conducted and then the qualitative thematic analysis is followed by the quantitative inspection. Finally, results that signify traces of solidarity in the discourse understudy are qualitatively illustrated and quantitatively presented. Table. 1. demonstrates statistical results more evidently.

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DOI: <https://doi.org/10.31185/>**التضامن في سلوك النبي محمد الأمين مع غير المسلمين: تحليل الخطاب الإيجابي**المدرس المساعد حوراء فرحان محمد جواد / جامعة كربلاء العراق  
**الخلاصة:**

تدرس هذه الورقة مفهوم التضامن من خلال التحليل الموضوعي في إطار تحليل الخطاب الإيجابي. على الرغم من وجود آثار لا حصر لها من التضامن في السنة النبوية الشريفة، يكتشف المؤلف نقصاً حاداً في الأبحاث حول رسالة الأمان للنبي الأكرم محمد (صلى الله عليه و اله و سلم) في المجال الإيجابي لتحليل الخطاب. لهذا تقرر التدقيق في مفهوم التضامن في رسالة الأمان للرسول الأكرم (عليه الصلاة والسلام) لغير المسلمين. أولاً، تبدأ الورقة البحثية بمقدمة موجزة تتضمن السؤال، والهدف والفرضية. ثانياً، يعرف فيها تحليل الخطاب الإيجابي. ثالثاً، يفسر مفهوم التضامن ومعايير التحليل الموضوعي ثم يتم إجراء يتبع التحليل الموضوعي الكيفي للبحث و من ثم التحليل الكمي. أخيراً، النتائج المستخلصة التي تدل على آثار التضامن في الخطاب موضحة نوعاً ومقدمة كما. كما ان الجدول يوضح النتيجة الإحصائية بشكل موثق.

كلمات مفتاحية: تحليل الخطاب الايجابي، التضامن، التحليل الموضوعي، النبي الأكرم صلى الله عليه و اله،  
الوعد

## Introduction

One of the missing concepts in today's life is solidarity about which many nations merely claim to express while in reality they do not. What leads a community (from the smallest as the family to the largest as the whole nation) to be adequately powerful is the existing solidarity among its individuals. Various types of discourse illustrate solidarity in words while societies hardly demonstrate it in deed and dynamically among their people. There are many whys causing nations to be devoid of solidarity. One of these reasons is that individuals in communities are kept out of instructions that lead to shared humanity. These instructions are God-gifted to human beings through Messengers and Prophets. It is found that there is a huge gap in conducting researches that represent the real solidarity adopted by Prophet Muhammad (PBUH) on his society. To bridge the gap, the present paper aims to analyze merely one of the safe conducts by Prophet Muhammad (PBUH) to non-muslims.

The study will mainly answer the following: how is solidarity elicited from the selected safe conduct through thematic analysis within positive discourse analysis framework?

Along with the above mentioned aim, it is hypothesized that the thematic analysis of the selected data reveals an engaged solidarity in the discourse understudy.

The analysis is conducted in qualitative as well as quantitative research methods for the purpose of reliability and objectivity. The thematic analysis is presented based on Braun and Clarke's (2006) framework.

### 1. Positive Discourse Analysis (PDA)

Political discourse analysis is a form of critical discourse analysis (CDA) introduced by Martin and Rose (2003). It foregrounds the fact that “positive readings of texts are possible and that not all discourses are damaging or negative” (Baker and Ellece 2011, 94). According to what Azizan, Ismail and Qaiwer (2020, 332) recite from Hughes (2018), PDA mostly focuses on

progressive not oppressive discourse. Martin (2004, 184) argues that “when we come to design better futures we simply don’t have enough information to move forward” and that is for too much attention U.S studies have given to the oppressive discourse rather than the progressive one. Like the premise in CDA that revolves around the change and the influence on social world, PDA also zooms on change and a better future (Macgilchrist 2007, 74).

Since too much attention is given to CDA, and there is a shortage in PDA studies, this work is conducted in PDA framework.

## **2. Solidarity**

Before I explain about solidarity, it is preferred to present the mental model of relationship by Scheff (1997) (as cited in Lindenberg 1998, 28). What Scheff (ibid) indicates is that the mental model of relationship is more than a norm and it guides the individuals physically and socially. Such mental model, Lindenberg (ibid) recites may consist of five criteria:

There is a set of rules about one’s own and the other’s behavior;

There are expectations about the other’s behavior;

There are the other’s surmised expectations;

There are normative expectations about one’s own behavior;

There is co-orientation about the expectations.

For instance, the mental model in a relationship of friendship might be like the following (Lindenberg 1998, 28):

Friends are equals. They don’t do anything that would increase the social difference between them. Friends don’t hurt each other.

The other is my friend and thus he will behave according to the rules of friendship.

The other is my friend and he expects me to act according to the rules of friendship.

I am his friend and I ought to behave according to the rules of friendship.

The other is my friend and therefore uses the same rules and expectations I do.

Salmela (2014, 2) discusses that solidarity begins with “collective emotions”. As Salmela (ibid, 1) indicates, there is an agreement that feelings of unity and togetherness, like other collective emotions, are affective social bonds and necessary for group solidarity. Lindenberg (1998) as Salmela (ibid, 2) restates, emphasizes that solidarity is not restricted to feelings and it requires degrees of sacrifice in particular situations. The concept of solidarity in this research is related to humanitarian grounds and according to what Laitinen and Pessi (2015, 14) indicate, it leads to justice or better to say it is “a perfect guarantee of justice”.

### **3. Thematic Analysis**

Braun and Clarke (2006, 78) state that flexibility is one of the privileges of thematic analysis and it is considered as the basic method for qualitative analysis. Braun and Clarke (ibid, 79) define thematic analysis as “a method for identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail”. The thematic analysis presented by Braun and Clarke (ibid) is constituted of six phases all of which are denoted as follows:

Phase 1- Familiarization with the data; carrying the data out with the precision and careful reading,

Phase 2- Generating initial codes; the most basic segments that appear interesting to the researcher,

Phase 3- Searching for themes and identifying them,

Phase 4- Reviewing; generating a thematic map for the identified themes,

Phase 5- defining and nominating themes; generating clear names for themes, and

Phase 6- Reporting; eliciting clear examples of the analysis and producing the report.

### **4. The Analysis**

Based on the model of thematic analysis by Braun and Clarke (2006) the data under study is analyzed within the six mentioned phases. The following themes were elicited from the selected data. Each theme is demonstrated through an example in original (Arabic) language to maintain its essence followed by an English explanation.

- Promise and disloyalty

The highest frequency is devoted to promise and disloyalty and the emphasis by Prophet Muhammad (PBUH) to all addressees to faithfully keep their promise to non-muslims and vice versa.

1- "الشرايط التي شرطها محمد بن عبدالله رسول الله لأهل ملة النصرانية، و اشترط عليهم أمورا يجب عليهم في دينهم التمسك بها و الوفاء بما عاهدهم عليه." (الشيرازي، 1966، 254)

- Freedom of Tax payment

One of the most important issues for human beings is the economic affair. Prophet Muhammad (PBUH) in his safe conduct to non-muslims promises that they are not obliged in tax payment. Unlike the rules in governments about mandatory tax payment, Prophet Muhammad (PBUH) made the rule so flexible among non-muslims that those with no properties living in abandoned areas are never obliged to pay taxes and there were no penalties or fines in case they refuse to pay tax.

2- "و أن لا يحمل الرهبان و الأساقفة و لا من تعبد منهم، أو ليس الصوف أو توحد في الجبال و المواضع المعتزلة عن الأمصار، شيئا من الجزية أو الخراج." (المصدر السابق، 251-2)

- Freedom of Joining Military Service

The next highest frequency of conducted themes in the selected data is the freedom of non-muslims in joining military service unless they are voluntarily willing to participate it. None of the Muslims has a right to obligate non-muslims in this affair according to what Prophet Muhammad (PBUH) states in his safe conduct.

3- "لا يكلف أحد من أهل الذمة منهم الخروج مع المسلمين الى عدوهم لملاقاة الحروب ... الا أن يتبرعوا من تلقاء أنفسهم." (المصدر السابق، 252)

- Freedom of Religion

There is no coercion to become a Muslim and non-muslims are safe to peacefully live in a Muslim society but with their own religion.

- Safekeeping and Property Protection

Prophet Muhammad (PBUH) as the governor of a huge Muslim territory declares himself responsible for safekeeping and property protection. This is true for all his people in general and non-muslims in particular. He states that the government is definitely not a possessor of the lands and other properties, and it is merely a tool for safekeeping people's property so that no infringement could happen.

"-5 أحفظ أقاليمهم في ثغوري بخيلي ورجلي و سلاحي و قوتي." (المصدر السابق، 251)

- Defense

Prophet Muhammad (PBUH) in his instructions emphasizes on defending non-muslims by his people against any kind of offence committed by each of the outsiders or the insiders.

"-6 أدخلهم في ذمتي و ميثاقي و أمانني و من كل أذى و مكروه .... و أن أكون من ورائهم ذابا عنهم كل عدو يريدني و إياهم بسوء." (المصدر السابق)

- Equality

Today, prejudice and discrimination by the elites towards all types of minorities as religious, ethnic, etc. is terribly annoying to the extent that minorities hardly have peaceful life in the whole world. That is even true in nations claiming to protect human rights while Prophet Muhammad (PBUH) in his safe conduct applies equality in all of its aspects and never permits any type of discrimination among his nation.

"-7 لأنني أعطيتهم عهد الله على أن لهم ما للمسلمين و عليهم ما على المسلمين." (الشيرازي 1966، 253)

- Freedom in Marriage

Before Islam, Arabs had many barbaric traditions one of which was forceful marriage. For instance, in case a daughter was reluctant to marry her cousin, she was obliged by her parents to

do so. In the age of Prophet Muhammad's governance (PBUH), he strongly forbade this ridiculous tradition not only for Muslims but also for non-muslims living in his territory. He tried to avoid Muslims marrying non-muslims by force.

8- "ولا يحملوا في النكاح شططا لا يريدونه، ولا يكره أهل البنت على تزويج المسلمين ولا يضاروا في ذلك ان منعوا خطابا." (المصدر السابق)

#### - Reconciliation

Prophet Muhammad (PBUH) directs Muslims that in case a non-muslim committed a crime and he was sentenced to pay fine, Muslims should assist him both in fine payment and in solving the hostile situation between both sides of the event.

9- "ان أكرم أحد من النصارى أو جنى جناية فعلى المسلمين نصره و المنع و الذب عنه، و الغرم عن جريرته، و الدخول في الصلح بينه و بين من جنى عليه." (الشيرازي 1966، 253)

#### - Building and Reconstruction

Prophet Muhammad (PBUH), in his safe conduct, encourages Muslims to participate in the reconstruction of monasteries as well as the churches in case any repair is required.

10- "ولهم ان احتاجوا في مرمة بيعهم و صوامعهم .... الى رفق من المسلمين و تقوية لهم على مرمتها." (المصدر السابق)

#### - Betrayal

All of the above themes remarked by Prophet Muhammad (PBUH) would be done only in case non-muslims never betray his trust.

11- "و أشرط عليهم أمورا يجب عليهم في دينهم التمسك بها و الوفاء بما عاهدهم عليه، منها: ألا يكون أحد منهم عينا و لا رقبيا لأحد من أهل الحرب." (المصدر السابق، 254)

#### - Witness

Writing this safe conduct was witnessed by thirty-two persons of Prophet Muhammad's (PBUH) companions.

12- " و شهد هذا الكتاب الذي كتبه محمد بن عبد الله بينه و بين النصارى الذين اشترط عليهم و كتي هذا العهد لهم: عتيق بن أبي قحافة، عمر بن الخطاب، عثمان بن عفان، علي بن ابيطالب، أبوذر، أبو الدرداء،... ". (الشيرازي 1966، 254)

## 5. Results and Discussion

Numerical result is demonstrated in the table below.

Table. 1. Theme Frequencies in Prophet Mohammad's Safe Conduct

No	Themes	Total	Frequency
1	Promise and disloyalty	12	40%
2	Freedom of Tax payment	4	13.3%
3	Freedom of Joining Military Service	3	10%
4	Freedom of Religion	2	6.66%
5	Safekeeping and Property Protection	2	6.66%
6	Defense	2	6.66%
7	Equality	1	3.33%
8	Freedom in Marriage	1	3.33%
9	Reconciliation	1	3.33%
10	Betrayal	1	3.33%
11	Witness	1	3.33%

The above table demonstrates the significance of keeping promise and the unacceptability of disloyalty in Islamic instructions stated by Prophet Muhammad (PBUH). The important point



discovered through the analysis is that wherever Prophet Muhammad (PBUH) signifies promise, he adds the evil of disloyalty. So that the non-muslim would not concern about the disloyalty and faithlessness of Muslims. In other words, safety is guaranteed for them.

What follows the above mentioned theme is the economic issue. The freedom of tax payment is one of the essentials of human life.

Freedom of Joining Military Service is devoted the third level of rank in the statistical table above. This theme is another absolute necessity for a minority group to live peacefully in a society.

Other themes like freedom of religion, safekeeping and property protection as well as defense are in the same level of frequencies in the sample understudy that carry a sense of peace, justice and safety to a society.

Equality, freedom in marriage and reconciliation are dedicated the same frequency in the selected sample of study and promote additional welfare to the inhabitants in a Muslim government.

To avoid betrayal is stated as a condition to achieve all the above safety, peace and pleasant life.

The safe conduct instructed by Prophet Muhammad (PBUH) was witnessed by thirty-two persons of his companions so that no one could rescind the conduct or attribute any inaccurate information to prophet Muhammad (PBUH).

All of the above mentioned themes are utilized to lead the government to justice and create a strong bond of humanity regardless of their religions. This is when we see a totally different situation in today's world. This solidarity changes the society to a powerful community to the extent that neither an outsider enemy nor an insider hypocrite may harm this strong chain of humanity. Additionally, when an individual feels that justice and equality among people are conducted by the government so that nothing could threaten one's safety, health, properties, religion, etc. solidarity would strengthen society bonds and change it to an ideal that everyone dreams.

## **6. Conclusion**

The present study investigated the engaged solidarity elicited from the thematic analysis of the safe conduct to non-muslims by Prophet Muhammad (PBUH) within a framework of positive discourse analysis. The analysis answered the raised research question by identifying eleven themes all of which lead the citizens in a society with Islamic tradition to solidarity.

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