

THE PROPHET AND THE ORGANISATION OF A SOCIETY IN THE MIDST OF OTHER COMMUNITIES

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ABSTRACT

Prophet's entry in Madinah was not an usual event, People of Madinah were divided in different tribes and the main population consisted of A'us and Khazraj, who were on fratricidal war for last six years. Jews another community besides other groups, were living independent life and they were broadly divided in three tribes- Banu Qainuqa, Banu Nadhir and Banu Quraidha, Two main groups (A'us and Khazraj) had entered into the fold of Islam and the other group belongs to Makkah (Muhajireen) who has taken asylum there. Christians are almost negligible – In such a complex society it was necessary to bring them together on some common rules and regulations. In order to safeguard the purpose of Islam Prophet called all the factions on some common points particularly for the defence of Madinah from unbelievers and it was documented. The common document is known as Mithaq-i Madinah or Kitab-i Madinah .The reason for this is that one who denies the truth is faithful only to his own self, while a believer gives his allegiance solely to God. In a society where individuals are faithful only to their own selves or to their groups, many allegiances naturally come into existence. The result is strife and dissension. On the contrary, in a society where all its members bow only to one God, everyone is directed towards a single focal point. All being bound by one and the same cord, mutual clashes and strife cease altogether. After adopting this treaty, Madinah emerged as a new state in Arabian Peninsula under the direct command of the Prophet, protected by Divine ordinance – a new message to follow by whole world – thus a new horizon of right and wrong appeared on the lips of time. A community grew under the guardianship of Prophet, which very soon brought the two mighty civilizations of the time (Persian and Roman) under their domain, so the first step taken by the Prophet was to consolidate the new community –to which a document was laid down which ensures the protection of all communities involved in the document.

The Prophet and the Ethics of Encounter with the other communities

- 1) Fraternisation**
- 2) Population of Madinah**
- 3) Mithaq-i Madinah**
- 4) Consolidation of the State of Madinah**
- 5) Rise of Hypocrisy and Jewish opposition**
- 6) Change of Direction in prayer (Qibla)**

Prophets entry in Madinah was not an usual event, At first Prophet descent at Quba and the first thing he did was to build mosque which remained celebrated till date, after few days stay at Quba Prophet set out for Madinah, where every family welcomed him but the Prophet said 'let the camel march, it will lead us there where Allah pleases', after marching for some time it sat down in an uninhabited land of Banu Najjar, the maternal ancestors of Prophet Muhammad. Abu Ayub immediately rushed to the spot, as his house was near to camel's place, and brought the Prophet to his home. Fortunate enough was Abu Ayub who was

destined as a host of Muhammad in Madinah. Before giving a start to any work Prophet established a mosque where from every action was given a practical shape. In the construction of a mosque (masjid-i nabawi) the land where the camel sat down was purchased by the Prophet from two orphans, to whom the land belonged. It is this place where the Grand Mosque of Madinah (masjid-i nabawi) was constructed. All the companions participated in its construction, on one side of the mosque few rooms were build for the Prophet and his family. The mosque rather served as a teaching place for the people, where practical lessons were imparted. This all was carried for a particular cause of establishing Allah's sovereignty on the land of Allah, to make it effective and secure virtual brotherhood between Muhajireen and Ansar was established in order to provide shelter and peace to those who came from Makka.

FRATERNISATION

Prophet Muhammad was sent as a mercy to all mankind, re-established Islam – a universal religion embodying oneness of Allah and the brotherhood of man. Prophet himself was the perfect example of these values –

“A Muslim is the brother of another Muslim. He does not oppress him, nor does he leave him at the mercy of others.”

The relationship between the Muhajireen of Makka and their hosts in Madinah is the best illustration of Muawakhat. After the Hijrah, the Prophet Muhammad paired Muhajireen with their Ansar brothers, thus fraternisation between the Makkans and the people of Madinah was established. The Madinians shared all they had with the Makkans who had fled from persecution; they came with empty hands leaving all belongings at Makka. The Madinians opened their hearts and homes and shared willingly whatever they had. They came to be called the Ansar (helpers).

Prophet Muhammad said: **“The parable of the believers in their affection, mercy, and compassion for each other is that of a body, when any limb aches, the whole body reacts with sleeplessness and fever.”**

The verse no.10 of Al-Hujurat refers to the brotherhood of believers, **“the believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”**

Historians have given a detailed record on the subject.....As the Makkans receive warm welcome from the Ansar but even then the love of Makkah was deep rooted in their blood Ibn Hisham narrates a story of Bilal of his home sickness, likewise many more companions revealed their love for Makkah – such stories made Prophet sad and he then paired each Makkan to one of his fellow Ansar of Madinah. Muhammad Hamidullah in his book ⁴ “The life and work of the Prophet of Islam” has given an elaborated account of fraternisation between Muhajireen and Ansars of Madina.He writes, “About five months after his arrival at Madinah, he summoned a big assembly of all the heads of families- Meccans and Madinites and exhorted them to a sincere collaboration in order to facilitate the integration of the refugees, by proposing a concrete, simple and efficacious plan. Each Madinite head of family- at least the well-off among them-had to take with him a Meccan family; The two contractual brothers would work together and share the profits to the point of inheriting one from another. Everybody agreed and immediately the Prophet associated a number of Meccans-186, says Maqrizi- with an equal number of Madinites. In some cases at least, the contractual brother was chosen by drawing lots-qur'ah-(cf.Bukhari).The seriousness and sincerity of Ansar can be judged from the fact that they asked Prophet to take half of their

lands and give it to the Meccan refugees. The sense of self respect was no less great among Meccan refugees, who refused categorically the offer and said: rent your land to us at an agreed rate- similarly, when the Prophet wanted (cf.Bukhari/63/8/3) to reserve the revenues of the province of Bahrain (modern al-Ahsa) only for the Ansar they insisted: no, unless the Muhajirs receive as much. The internal relations of the contractual families were generally very friendly. Umar, for instance, says that his contractual brother and himself shared their time in the following way; one day he worked in the farm of date-trees and his brother went to see the Prophet, the following day they operated the other way round. At night, each one related what he had done or learnt. The case of Abd ar-Rahman ibn Auf has another interest. His contractual brother said to him: Here is my property; I give you half of it. I have two wives choose one of them, and I shall divorce her so that you may marry her .Abd ar-Rahman answered: “God bless you in your property and in our family, just show me the way to the market-place of the town.” He went there, bought something on credit and sold it immediately with a small profit. Several times during the day, he employed the same procedure. In the evening he had earned enough profit to buy something to eat After some time, he went to see the Prophet to tell him that he had got married to a young Madinite girl and that not only could he give her the mahr, but he could also cover expenses of a wedding party. He became one of the wealthiest companions of the Prophet.”

Ibn Hisham has mentioned fraternization among the companions. A list of few pairs of contractual brothers is mentioned below:

- 1) Abu Bakr was virtually made a brother of Kharja b.Zuhair bani Harith b. Khazraj
- 2) Umar with Utban b. Malik bani salim b. Auf
- 3) Uthman with Aus b. Thabit b.Mundhir Najari
- 4) Abu Ubaidah b. Jarrah(Amir) with Sa’d b. Mua’z Ashhali
- 5) Abd al-Rehman b. Au’f with Sa’d b. Rabi Khazraji
- 6) Zubair b. Awwam and Salmah with Sallamah b. Daqash Ashhali and some believed with Abdullah b. Masud
- 7) Ka’b b. Malik with Talha b.Ubaidullah
- 8) Sa’d b.Zaid b.Amru b. Nufail with Ubai b. ka’b Najjari
- 9) Musa’b b.Umair b.Hashim with Abu Ayub Khalid b. Zaid Najjari
- 10)Abu Hudaifa Utbah b. Rab’i with Ubbad b. Bashar b. Daqash Ashhali

Ammar b.Yasir halif bani Makhzoom and Hudaifah b.Yaman Absi halif bin Abdul Ashhal were made brothers and some believed Ammar’s brotherhood with Thabit b. Qais b. Shamas Khazraji (Orator of the Prophet), Abu Zar Giffari’s with Munzir b.Amru Sa’di. Similarly other companions were fraternized together, and it proved very successful for the growth and development of an newly born faith and very soon a state established which conquered two mighty civilizations (Byzantine and Persian)of the time.

Population of Madinah

People of Madinah were divided in different tribes and the main population consists of A’us and Khazraj, who were on fratricidal war for last 6 years. Jews were living independent life and they were broadly divided in three tribes- Banu Qainuqa, Banu Nadhir and Banu Quraidha, Two main groups (A’us and Khazraj) had entered into the fold of Islam and the other group belongs to Makkah (Muhajireen). Christians are almost negligible – In such a

complex society it was necessary to bring them together on some common rules and regulations. In order to safeguard the purpose of Islam Prophet called all the factions on a common document which is known as Mithaq-i Madinah or Kitab-i Madinah

MITHAQ-I MADINAH

The treaty was carried by the Prophet between Musims (Muhajireen, Ansar) and the Jews. In this treaty Jews were allowed to keep their religion and certain conditions were laid which are mentioned by Ibn Hisham in detail. Muhammad Hamidullah calls it the first written constitution of the world ⁶ Tahir al-Qadri further elaborates and divided it into 63 Articles⁷

Before looking at the document, the position of the Prophet as an executant of the treaty is to be pointed out. Prophet while entering Madinah was not merely a man with political motive but his position was well acknowledged by Ansar well before when he was at Makkah, invited by Madinians, they paid oath of allegiance to him in the valley of Aqabah later accepted all those who are with him, provide shelter to all those who came from Makkah. Muhammad to them was the Messenger of Allah so obviously he was the leader of the community. Before him they were at war with each other and it is a blessing of Prophet on them that war ended forever both at Makkah and Madinah rather whole Arabia. Quran refers to it as:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Hold fast to the cord of God and let nothing divide you. Remember the blessings He has bestowed upon you; you were enemies and then He united your hearts and by His grace you became brothers; you were on the brink of an abyss of Fire and He rescued you from it. Thus God makes His signs clear to you, so that you may find guidance⁸

Mawlana Wahiduddin Khan while commenting on the verse writes, 'Before the advent of Islam there were two tribes, the Aws and Khazraj, inhabiting Madinah. Both were Arabs, but they continuously waged war against each other. Attacks and counter-attacks had considerably weakened them. When they accepted Islam, all hostilities ended: they became like brothers. The reason for this is that one who denies the truth is faithful only to his own self, while a believer gives his allegiance solely to God. In a society where individuals are faithful only to their own selves or to their groups, many allegiances naturally come into existence. The result is strife and dissension. On the contrary, in a society where all its members bow only to one God, everyone is directed towards a single focal point. All being bound by one and the same cord, mutual clashes and strife cease altogether. '

The society was brought on some common points particularly for the defence of Madinah from unbelievers and it was documented. Following are the details of the constitution of the newly created state of Madinah: The great twentieth-century Indian scholar Dr. Muhammad Hamidullah declared it to be the first-ever written constitution in human history. His translation of the document as based on the sources - Sirat of Ibn Hisham; Sirat of Ibn Ishaq; Abu Ubaid, Kitab-al-Amwal; Ibn Kathir, al-Bidayah-wan-Nihayah is as under:

In the name of God, the Beneficent and the Merciful

(1) This is a prescript of Muhammad (ﷺ), the Prophet and Messenger of God (to operate) between the faithful and the followers of Islam from among the Quraish and the people of Madina and those who may be under them, may join them and take part in wars in their company.

(2) They shall constitute a separate political unit (Ummat) as distinguished from all the people (of the world).

(3) The emigrants from the Quraish shall be (responsible) for own their ward; and shall pay their blood money in mutual collaboration and shall secure the release of their own prisoners by paying their ransom from themselves so that the mutual dealings between the believers be in accordance with the principles of goodness and justice.

(4) And Banu ‘Awf shall be responsible for their own ward and shall pay their blood money in mutual collaboration, and every group shall secure the release of its own prisoners by paying their ransom from themselves so that the dealings between the believers be in accordance with the principles of goodness and justice.

(5) And Banu Al-Harith-ibn-Khazraj shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom from themselves, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(6) And Banu Sa‘ida shall be responsible for their own ward, and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom from themselves, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(7) And Banu Jusham shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(8) And Banu an-Najjar shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(9) And Banu ‘Amr-ibn-‘Awf shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(10) And Banu-al-Nabit shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(11) And Banu-al-Aws shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(12) (a) And the believers shall not leave any one, hard-pressed with debts, without affording him some relief, in order that the dealings between the believers be in accordance with the principles of goodness and justice. (b) Also no believer shall enter into a contract of clientage with one who is already in such a contract with another believer.

(13) And the hands of pious believers shall be raised against every such person as rises in rebellion or attempts to acquire anything by force or is guilty of any sin or excess or attempts

to spread mischief among the believers ; their hands shall be raised all together against such a person, even if he be a son to any one of them.

(14) A Believer will not kill a Believer [in retaliation] for a non-Believer and will not aid a non-Believer against a Believer.

(15) The protection (dhimmah) of Allah is one, the least of them [i.e., the Believers] is entitled to grant protection (yujir) that is binding for all of them. The Believers are each other's allies (mawālī) to the exclusion of other people.

(16) And that those who will obey us among the Jews, will have help and equality. Neither shall they be oppressed nor will any help be given against them.

(17) And the peace of the believers shall be one. If there be any war in the way of God, no believer shall be under any peace (with the enemy) apart from other believers, unless it (this peace) be the same and equally binding on all.

(18) And all those detachments that will fight on our side will be relieved by turns.

(19) And the believers as a body shall take blood vengeance in the way of God.

(20) (a) And undoubtedly pious believers are the best and in the rightest course. (b) And that no associator (non-Muslim subject) shall give any protection to the life and property of a Quraishite, nor shall he come in the way of any believer in this matter.

(21) And if any one intentionally murders a believer, and it is proved, he shall be killed in retaliation, unless the heir of the murdered person be satisfied with blood-money. And all believers shall actually stand for this ordinance and nothing else shall be proper for them to do.

(22) And it shall not be lawful for any one, who has agreed to carry out the provisions laid down in this code and has affixed his faith in God and the Day of Judgment, to give help or protection to any murderer, and if he gives any help or protection to such a person, God's curse and wrath shall be on him on the Day of Resurrection, and no money or compensation shall be accepted from such a person.

(23) And that whenever you differ about anything, refer it to God and to Muhammad (صلى الله عليه وسلم)

(24) And the Jews shall share with the believers the expenses of war so long as they fight in conjunction,

(25) And the Jews of Banu 'Awf shall be considered as one community (Ummat) along with the believers—for the Jews their religion, and for the Muslims theirs, be one client or patron. But whoever does wrong or commits treachery brings evil only on himself and his household.

(26) And the Jews of Banu-an-Najjar shall have the same rights as the Jews of Banu 'Awf.

(27) And the Jews of Banu-al-Harith shall have the same rights as the Jews of Banu 'Awf.

(28) And the Jews of Banu Sa'ida shall have the same rights as the Jews of Banu 'Awf

(29) And the Jews of Banu Jusham shall have the same rights as the Jews of Banu 'Awf.

(30) And the Jews of Banu al-Aws shall have the same rights as the Jews of Banu 'Awf.

(31) And the Jews of Banu Tha'laba shall have the same rights as the Jews of Banu 'Awf. But whoever does wrong or commits treachery brings evil only on himself and his household.

(32) And Jafna, who are a branch of the Tha'laba tribe, shall have the same rights as the mother tribes.

(33) And Banu-ash-Shutaiba shall have the same rights as the Jews of Banu 'Awf; and they shall be faithful to, and not violators of, treaty.

(34) And the mawlas (clients) of Tha'laba shall have the same rights as those of the original members of it.

(35) And the sub-branches of the Jewish tribes shall have the same rights as the mother tribes.

(36) (a) And that none of them shall go out to fight as a soldier of the Muslim army, without the per-mission of Muhammad (ﷺ). (b) And no obstruction shall be placed in the way of any one's retaliation for beating or injuries; and whoever sheds blood brings it upon himself and his household, except he who has been wronged, and Allah demands the most righteous fulfillment of this [treaty].

(37) (a) And the Jews shall bear the burden of their expenses and the Muslims theirs.

(b) And if any one fights against the people of this code, their (i.e., of the Jews and Muslims) mutual help shall come into operation, and there shall be friendly counsel and sincere behaviour between them; and faithfulness and no breach of covenant.

(38) And the Jews shall be bearing their own expenses so long as they shall be fighting in conjunction with the believers.

(39) And the Valley of Yathrib (Madina) shall be a Haram (sacred place) for the people of this code.

(40) The clients (mawla) shall have the same treatment as the original persons (i.e., persons accepting clientage). He shall neither be harmed nor shall he himself break the covenant.

(41) And no refuge shall be given to any one without the permission of the people of the place (i.e., the refugee shall have no right of giving refuge to others).

(42) And that if any murder or quarrel takes place among the people of this code, from which any trouble may be feared, it shall be referred to God and God's Messenger, Muhammad (ﷺ); and God will be with him who will be most particular about what is written in this code and act on it most faithfully.

(43) The Quraish shall be given no protection nor shall they who help them.

(44) And they (i.e., Jews and Muslims) shall have each other's help in the event of any one invading Yathrib.

(45) (a) And if they (i.e., the Jews) are invited to any peace, they also shall offer peace and shall be a party to it; and if they invite the believers to some such affairs, it shall be their (Muslims) duty as well to reciprocate the dealings, excepting that any one makes a religious war. (b) On every group shall rest the responsibility of (repulsing) the enemy from the place which faces its part of the city.

(46) And the Jews of the tribe of al-Aws, clients as well as original members, shall have the same rights as the people of this code: and shall behave sincerely and faithfully towards the latter, not perpetrating any breach of covenant. As one shall sow so shall he reap. And God is with him who will most sincerely and faithfully carry out the provisions of this code.

(47) And this prescript shall not be of any avail to any oppressor or breaker of covenant. And one shall have security whether one goes out to a campaign or remains in Madina, or else it

will be an oppression and breach of covenant. And God is the Protector of him who performs the obligations with faithfulness and care, as also His Messenger Muhammad (ﷺ).

CONSOLIDATION OF THE STATE OF MADINAH

After adopting this treaty, Madinah emerged as a new state in Arabian Peninsula under the direct command of the Prophet, protected by Divine ordinance – a new message to follow by whole world – thus a new horizon of right and wrong appeared on the lips of time. A community grew under the guardianship of Prophet, which very soon brought the worlds two mighty civilizations of the time (Persian and Roman) under their domain, so the first step taken by the Prophet was to consolidate the new community –to which a document was laid down which ensures the protection of all communities involved in the document-thus Madinah emerged as the first city and state of Islam

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

Call to mind when ye were a small (band) despised through the land and afraid that men might despoil and kidnap you; but He provided a safe asylum for you strengthened you with his aid and gave you good things for sustenance: that ye might be grateful.¹¹

Owing to establish the order under Divine command Prophet guided the companions in all walks of life – the Quran mentions Prophets Guidance as: “Whosoever obeys the Prophet obeys Allah”¹² The companions follow each and every word of the Prophet, they never care about their desires, they were ready to cut themselves, each and every one, on every word of the Prophet- thus a society established was like a solid cemented structure difficult to break- Allah mentions about them , they are “Truthful” and “Successful”

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَئِكَ هُمُ الصَّادِقُونَ

It is for the poor refugees who were driven from their homes and possessions, desiring the favour and the pleasure of God and supporting God and His Messenger. Such people are the truthful.”¹³

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَحْنَهُ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ

“Those who were already settled in the city [Madinah] and firmly rooted in faith, love those who migrated to them for refuge, and harbour no desire in their hearts for what has been given to the [latter]. They give them preference over themselves, even if they too are needy: those who are saved from their own souls’ greed are truly successful.”¹⁴

RISE OF HYPOCRISY AND JEWISH OPPOSITION

Makkan society was idolatrous, there was no hypocrisy, they were opposing Islam and Muslims openly but in Madinah small group, though accepted Islam, and were present in Muslim arrays have concealed in their hearts enmity against Islam and Muslims. Later on they prove themselves dangerous and entered into conspiracy with Jews and Makkan idol worshippers. This group was patronised by Abdullah b. Ubai, and he did an utmost endeavour, in collaboration with Jews and Makkan idol worshippers, to whip out Muslims from Madinah but all in vain as it was destined to prevail the Truth

Quran has revealed a complete chapter with the title “al-Munafiqoon” The very first verse of it is:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

“When the Hypocrites come to thee they say "We bear witness that thou art indeed the Apostle of Allah." Yea Allah knoweth that thou art indeed His Apostle and Allah beareth witness that the Hypocrites are indeed liars”.

Abdullah Yusuf Ali on interpreting it writes: “The hypocrite element, if one exists in any society, is a source of weakness and a danger to its health and its very existence. When the holy Prophet came to Madinah in Hijrat, his arrival was welcome to all the patriotic citizens: it not only united them in common life and healed their old differences, but it brought honour and light to them in the person of the greatest living Prophet. But there were some baser elements filled with envy. Such hopes as they had entertained of attaining power and leadership by playing on the animosities of the factions were now dashed to the ground. They now began to work underground. For fear of the majority they dared not oppose the new growing Brotherhood of Righteousness. They tried to undermine it by intriguing secretly with its enemies and swearing openly its loyalty to the holy Prophet. They were thoroughly unmasked and discredited at the battle of Uhud.”

Quran also mentions in surah no.3 verse no.167

وَلْيَعْلَمِ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

And the Hypocrites also. These were told: "Come fight in the way of Allah or (at least) drive (the foe from your city)." They say: "had we known how to fight we should certainly have followed you. They were that day nearer to unbelief than to faith saying with their lips what was not in their hearts. But Allah hath full knowledge of all they conceal.¹⁶

Abdullah Yusuf Ali elaborates it as: “The testing of the Hypocrites was the searching out of their motives and exposing them to the sight of their brethren, who might otherwise have been taken in. In the first place they gave counsels of caution: in their minds it was nothing but cowardice. In the second place, what they wished was not the good of the community but its being placed in a contemptible position. When others were for self-sacrifice, they were for ease and fair words. Pretending to be Muslims, they were nearer to Unbelief. Ironically they pretended to know nothing of fighting, and left their devout brethren to defend their faith and ideas. If that devout spirit did not appeal to them, they might at least have defended their city of Madinah when it was threatened, -defended their hearths and homes as good citizens”.

There are also the people besides believers, non-believers, hypocrites who are lying midway only to attain profitable side. Quran reports about them:

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

Torn between belief and disbelief—belonging neither to these ‘believers’ nor those ‘disbelievers’. And whoever Allah leaves to stray, you will never find for them away.¹⁷

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

There are among men some who serve Allah as it were on the verge: if good befalls them they are therewith well content; but if a trial comes to them they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!¹⁸

Yusuf Ali says that it is a different kind of hypocrisy, he writes: “They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing

that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations-a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker."

It (nifaq) also appears in Jewish community when they were looking at the growing influence of Islam particularly when Abdullah b. Salam came in the fold of Islam. The envy they carried in their hearts is mentioned by Quran at numerous places for instance:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا

"Hast thou not turned thy vision to those who were given a portion of the Book? They believe in sorcery and evil and say to the unbelievers that they are better guided in the (right) way than the believers!"

So all of them, one by one, have been dealt with in separate accounts as they were not allowing Muslims to live freely unless and until they will not put difficulties in carrying the message smoothly. They always were in search of pretexts after pretexts by following their wrong intentions, it is further aggravated by the change in the direction of prayer (Bait al Maqdas to Ka'aba)

Change of Direction in prayer (Qibla)

Change in the direction of praying is not any sort of rightness, as described by the Quran, but it was only to know who will follow the Prophet. It was not only the direction of prayer (change of Qibla) only, but the direction of the Prophet as well and to see who are the real followers to sift the rotten one out.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ

We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith.²⁰

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

We see the turning of thy face (for guidance) to the heavens; now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque; wherever ye are turn your faces in that direction. The people of the book know well that that is the truth from their Lord nor is Allah unmindful of what they do.²¹

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَىٰ حُبِّ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبَى السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۚ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

"It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing."

It enraged those double standards who outwardly accept Islam but in reality they were hidden enemies, so a sieve has sifted them. For 16 months prophet faced in prayer towards Bait al-Maqdas, now basic prerequisites or necessities Islam envisages were established so a demand

of the change of direction in prayer is necessitated by Islam in opposition to Jewish Qibla which is equally holy for Islam also. It makes a clear demarcation of two faiths otherwise Jews were thinking that Prophet is following their Qibla . To make it clear that the direction is not important but to believe in Allah and the Last Day and the Angels and the Book and the Messengers is important,(2:177) and more important is who is following the Prophet (2:142). On Change of the direction for prayer Quran has said:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

The foolish among the people will ask, “Why did they turn away from the direction of prayer they used to face?” Say, ‘O Prophet,’ “The east and west belong ‘only’ to Allah. He guides whoever He wills to the Straight Path.”²³

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