

The Principles Of The Betterment Of A Society In The Perspective Of The Holy Prophet's Characterization (Seerat-Ul- Nabi (Pbuh) (Specific Study Of Fraternization (Mawakhawt Madinah) And Charter Of Madinah)

Dr. Hafiz Muhammad Mudassar shafique¹, Dr. Hafiz Mohsin Zia Qazi², Dr. Hafiz Zahid Latif³, Dr. Imtiaz Ahmad⁴, Dr. Muhammad Sajjad Malik⁵

¹Assistant professor (Islamic studies) department of social sciences Riphah international university (Faisalabad campus), Email: mudassaraarbi@gmail.com

²HOD, Assistant Professor Department of Islamic Studies, MY University, Islamabad Email: hod.islamicstudies@myu.edu.pk

³Associate Prof. of Islamic Studies, Deptt. University of Engineering & Technology Lahore Pakistan, <https://orcid.org/0000-0002-5001-8028>

⁴Associate professor (Islamic Studies) Department of Social Sciences Grand Asian University Sialkot, Email: imtiaz.ahmed@gaus.edu.pk

⁵Assistant Professor, Division of Arts and Social Sciences, Lower Mall Campus, University of Education, Lahore Email: muhammad.sajjad@ue.edu.pk, <https://orcid.org/0000-0002-0883-5913>

Abstract:

The personality of the Holy prophet (PBUH) is such a blessing of Allah Almighty, whose personality is the fount of all the traits. Human reasoning is taken aback that the personality of the Holy Prophet is an embodiment of qualities forbearance, courage, openheartedness, vastness of heart and foresightedness as well. It is beyond doubt that the life of the Holy Prophet is full of many battles (Ghazwas) but the real characterization of the Prophet of Islam is no more the precedent of combat rather is the real direction of peacefulness and forbearance of the being of the Holy Prophet. For the major objective of the Prophet Muhammad was the goodness of the people and to provide them peace in their lives. Owing to this case Allah says in the Holy Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ¹

“O you who believe, respond to Allah and His messenger, when he calls you to what gives you lives.”

Since when the characterization of the Holy Prophet is studied then it is known that after the acme of forbearance of the life of Makkah, the Holy Prophet laid the organized foundation of a society in such a way that was unprecedented in the world. The two basic matters which are the best examples of his foresightedness and the ruling code of conduct for the betterment of the society, Brotherhood / fraternity the first, and the second was the written statement which played a vital role in formulating and establishing the state of Madinah, was known as Charter of Madinah of which not only the own flesh and blood but the others (Foes) also could not help praising it. These two factors are the ones which provided the base to the state of Madinah to become such an Islamic society open which the whole world not only does show envy but also is busy with all respects to adopt practically the act of the government. In this article, an effort has been made in the light of the two historical steps of the characterization of the Holy Prophet to point out such principles as precedent out of which the betterment of the society can be made so that the same peacefulness can possibly be attained as is claimed by the Islam.

Keywords: Study of fraternization (Mawakhawt Madinah), Charter of Madinah, Betterment of a society, Prophet's characterization (Seerat-ul- Nabi(PBUH)

Introduction and Data Interpretation:

Before the arrival of the Holy Prophet it would be baseless to say that the Arab (Nation) with respect to exclusion was known as righteous, neither does the society can be declared as the vertex of nobility and high values of courtesy. This was not such a state which based upon just and justice, mercy and even God fearing. Neither could be seen such a leadership these would be furnished with all the facets of wisdom and learning nor was any Diba having particular relatedness to prophets except the sacristy of Kaba-tullah. Some of the people can be seen as the follow of Din e Hanif. Those were also not embodied with the teaching and specialties of the real Din of Allah. The correct knowledge and real practical in the society were so rare that there were very few ones who could show the sight path of Allah. The people would have to travel for and off to seek right, truthfulness, peace and satisfaction of the soul and the glaring examples of it are Hazard Salman Farsi and Hazard Abu zar. Ceremonious sense had become the part of life of the people of this society and this habit was infused in them with such gravity that they could not be out of it. This was such a cureless disease as was entirely penetrated into their urban as well organized system of life. No one whether rich or poor of the Arab society was free from this disease. These people imposed taxes upon the businessmen and professionals as well if ones denied dealt with war or punished. After all, not only the Arabs but the conditions of significant societies and localities of the surroundings. It was easy to come to the conclusion that the betterment of all the societies was inevitable needed and for this betterment one such pious being was required who would be having matchless qualities.

Brotherhood / Fraternity of Madinah:

A society that entirely furnished with hatred, hypocrisy and enmity, impacts of hundred years wars, faces were also sabotaged, the people could never sit together and even objected to talk with one another. In this society after the migration of Madinah the most significant task

performed for the stability of this society by the Holy Prophet was known as Brotherhood of Madinah. This brother hood was between two persons rather two different opponents of cities. Allah sustained such affection between the inhabitants of Makkah and Madinah due to the teachings of the Holy Prophet and that affection is still persisted in the social relations of today Allah says...

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

“Remember the blessing of Allah upon you, when you were enemies of each other, and he brought your hearts together, so that you became brothers through His blessings.”

Since this relation of brotherhood was so solid and strong that if some Ansari (Inhabitants of Madinah) dies to whom his brotherhood relation was made regarded as his real heir.

نَ الَّذِينَ آمَنُوا وَيَاجْرُوا وَيَجَابِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“Surely those who believed and emigrated and carried out jihad in the way of Allah with their wealth and lives, and those who gave refuge and help (to the emigrants), both are close friends to each other.”

Briefly speaking, the impact of the brotherhood right in the very beginning remained in the heritage but after some days the orders of heritage were revealed and this was cancelled and all Muslims brothers of one another

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ.

“All believers are, but brothers”

Now the relationship of brotherhood just as Mawasat_hence, sympathy grievance, hatred and favor was left and heritage was specified only to racial relations.

It is a fact that the brotherhood of Madinah strengthened the foundations of Islam and this act actually was full of wisdom of Hazard

Muhammad (PBUH) without which the brought Din by the Holy Prophet could not flourish as we find its impression. This reality was basically the will of Allah to reveal it upon the sacred heart of the Prophet (Pbuh) It is because every decision of the Nabi is the same as in the Quran Allah says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ بُوِئَ إِلَّا وَحْيٌ يُوحَىٰ⁵

“He does not speak out of (his own) desire. It is but revelation revealed (to him)”.

Owing to established the basis of this brotherhood religion of Islam strengthened on social, economic, political and religious basis.

Impacts on social basis:

Act of brotherhood was a precedent of social nobility. Hence, socially respected it's for fetched consequences were attained, moreover, the religion of Islam, orders to maintain social nobility. As the Holy prophet says:

ان اثقل شيء يوضع في ميزان المومن يوم القيامة خلق حسن⁶

"Verily the most weighty thing in the weighing-machine of the written calendar of a Momin on the Day of judgment would be his doings.

In short, brotherhood socially imprinted deep impacts and the social nobility of the Muslims is also mentioned in the Holy Quran. The practical shape of which was displayed by the Ansar and Immigrants on the ever of Madinah brotherhood.

7

وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ.

“And they give preference over themselves, even though they are in poverty”

. The History witnessed it that on the behalf of the step taken by the Nabi such a society came into established which will be remained unprecedented till the day of judgement. This was the impact of this brotherhood due to which Hazard Bilal was called with the title Sayed-e-Na and Salman_of Persia and sohaiob of Rome got the same status as was allotted to the rank and life of that locality they never felt a senses of strangeness on any era.

In the same way due to impact of brotherhood inhabitants of Makkah and Madinah mixed with one another in such a way as they were from some flesh and blood . This was like a triangle system under which Allah infused them with peace of heart which is mentioned in the Holy Quran as follow.

8 ... 1

الَّتِ افْتَبَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ اَلْفَ بَيْنَهُمْ

“You could not have united their hearts but Allah did unite their hearts”

Religious Effects:

It is necessary for the strength of any religion that a sense of love, affection and familiarity should be established among its followers. This individual power must play the role of Mighty rock for the defense of a religion so that no one can dare to see it with evil eye. Brotherliness of Madinah played a vital role with the religious point of view due to which the relation of Jews and Ansar brotherhood, Jews and disbelievers could not dare and lost their evil mindedness in the vastness and righteousness of Islam.

The roots of the Muslims rooted in the earth were like strong tree, the branches of which talk to the heaven, it is mentioned in the Holy Quran as follows

كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ.⁹

”A good word is like a good tree having its root firm and its branches in the sky”

The same brotherhood taught the lesson of equal rights by diminishing the differences of the black and white, rich and poor, rather by rooting out all superiorities, regarded the most venerable the one who has having the greatest fear of Allah with him .

The Holy Quran mentions it,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ¹⁰

“Surely the noblest of you, Allah’s sight, is the one who is most pious of you”

The religion which is based only on the basic principle of equality of humanity gets the soul of its strengthened only due to the act of brotherhood. Hence, it would be of no

exaggeration that the foundation of a religious got strength due to brotherhood.

Strength of Economical Basis:

The strength and stability of any society certainly depends on this principle that how the economic position are state or society has the exile of emigrants to Madinah having nothing except their soles, came after learning the country and plundered condition but Allah made them the wealthiest and it was only due to the brotherhood result when they were helped by the Ansar and attained economic strength. One example of this is beginning of business on short end of Hazard Abdul Rahman Bin Oaf who initiated it with brotherliness brother Saad Bin Rabia which business gave him as much capital that he got himself married for which he said

تزوجت امرأة من الانصار¹¹

I got married with one of the Eves of the Ansaar.

He himself quotes,

“If I cultivate the earth, it becomes gold”

فلقد رايتنى ولو رفعت حجر الرجوت ان اصيب ذهباً و فضه¹²

The goods of his trade was brought by seven hundred camels and was highly appreciated right after the day, it is reached Madinah.¹³

Some of the companions of the Rasool opened shops, Hazrat Abu bakar ran a factory at Sakha and used to deal in cloths.¹⁴ Hazrat Usman used to deal in dates in the bazar of banu Qainqa.¹⁵ Hazrat Umar also was engaged in business and vastness of his business reached till Iran.¹⁶

In short, through brotherhood the economic issues of the Muslims were solved and it strengthened the Muslims social basis which was the dire need of that time.

Political Impacts:

It was necessary for the promulgation of the light and preaching of Islam that an Islamic state should come into being under which all the nations of the world would be acquainted with the education of Islam. If some power tries

to hindrance its education would be no difficulty to face its encounter. Fraternity became the root cause of the establishment of such state after which in war fields of Badr-o-Huanan, Ohd-o-Ahzab the inhabitants of disbelief proved to be the weakest ones, and resultantly the victory of Macca took place after this, invitation of Islam made its access to other sultanates and in the same way the errant of the Rassol(S.A.W) in the castle of the worldly powers and of its courts, the scholars of the history is well-aware and the same preaching's of Islam were also enlarged and clearly expressed that we(Muslims) came for this.

لنخرج العباد من عباده العباد الى عبادة رب العباد¹⁷

We have brought to you the invitation of Qalma (Oneness of Allah) so that you may sort the human beings to worship before their creator rather than its creature.

In short, such a series commenced out of all these warfare's that no one could estople it. Such a solid base that carried no fluctuation due to which their unity mat scatter for which the Holy Quran says:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَاتِبُهُمْ بُنْيَانًا مَرْصُوعًا¹⁸

“Surely, Allah loves those who fight in his way in firm rows, as if they were solid edifice” The conclusion of the whole discussion is this, apparently the relation of brotherhood seems a temporary step but in reality was the first step in the completion of Islamic state on which behalf this unconquerable state came into being. The people of the world also viewed that Islam is not only the name of religious activities but also presents a political system as well. The purpose of which is the betterment of society and to formulate such rules and regulation on the basis of which this society will be strengthened.

Role of Madinah Brotherhood in the betterment of society:

It is difficult to seek any precedence relevant to the society established by the Holy Prophet in Madinah. No such a sacred and pious society was ever established on the earth before as this

one. After the arrival of the Prophets in the world not such individuals having such souls ever appeared and all this was only the impacts of the affection of the Holy prophet. This is a proved reality the base of the betterment of the society is successful mission of Rasool which is named as the brotherhood of Madinah. Therefore, the inhabitant of Madinah having the traits of the Ansar is only indebted to such brotherhood. The way with sincerity the Ansar presented the prove of sacrifice to these individuals no such example precedence can be found whether from the beginners or the end ones. In land, belongings and property, the conduct of these people was less than offering one wife to the emigrant by the one who had two at the time. With this offer to divorce whom he linked. This is of no doubt the brotherhood played its key role in the society set by the Holy prophet. The characteristics of any society which are quite necessary for the betterment of any society can easily be seen in Madni society.

For example,

1. These should be the spirit of brotherhood and fraternity among themselves.
2. Display forbearance on the encounter of any disturbance by the opponents.
3. Enthusiasm to harm no one in any case.
4. Passion to share the griefs of one another in the time of trouble.
5. Spirit of conferring others rights in no time.
6. Fulfilling the rights particularly your neighbor with the core of heart.
7. Give importance to the Holy teachings of Nabi.
8. Protect the respect of others as of yours.
9. Like the same things for your brothers as are like for yourselves.
10. No fear of any one to fulfil the rights of Allah Almighty.
11. Courage and devotion to abandon the wrong activity and invite right one.
12. Spirit of the consideration of the Day of Judgment and to present yours being

before Him with strong passion in hearts.

13. Training of affection to the youngsters and respect to the elders.
14. No one spirit to bring modification in the commandments of Allah on the basis of worldly pursuits.

If consider all these traits with intelligence the Islamic society which was consisted on Ansar and emigrant was a glaring picture of this. Sacrifice the soul for each another, participate in each other grief, to harm no one, impose the obedience of Allah and His prophet (Pbuh) actions, these characteristics had become their second nature. The Holy Quran describes this in

this way as,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجِدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ¹⁹

“Muhammad is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves, you will see them to bowing down in Roku, prostrating themselves in sajdah, seeking grace from Allah and His good pleasure, and their distinguishing feature is on their face from the effect of prostration. This is their description in Torah and their description in Injil.”

Anyhow, all these blessings were due to the brotherhood of Madinah on which behalf they came nearer and nearer to one another and enriched with the spirit of laying their lives for the others as well. Piousness, sincerely, piety and cooperation in goodness and objection to the evil action. Qualities were all become possible only due to the brotherhood activities.

The Role of Madinah charter in the betterment of society.

The soul difference between the environment of Makkah and Madinah was the only surrounding of Makkah which was unsuitable for the preaching of Islam by the Holy Prophet but the environment of Madinah was suitable. The era

of Madinah was so favorable that the preaching's of Islam were widely spread and certainly one main reason was the disintegration of Madinah where various tribes in inhabited whereas the Makkah society was more organized than this.

Naeem Siddique describe the difference of this environment in such a way,

“Makkah along with its whole population was certainly disciplined and fully jointed with tribes and contracts and the Quraysh had completely occupied it but in contrast these were two different factors inhabited in Madinah between which there was a strong tension.”²⁰

The factors mentioned in the above statement were further distributed in each other. Aos and Khazraj were the two tribes which had been busy in combats for many years and there was a battle named “Baaz” a short time before migration, in which hundreds of human beings killed. Same as the Ansar and Jews were not also in favorable in relations. The Jews occupied the state of Madina and lay man was under usury for a long time. As having religious book, Jews had leading and whereas the Ansar were deprived of it. In these circumstances, people wanted to adjust peace and waiting for the Prophet. They also had recitations about to come the Prophet.²¹

Formulation of Islamic society in Madinah:

It is a fact that the cause of unity and oneness among the Muslims are their theoretical principles for which the Holy Prophet left no stone unturned in Makkah. So, the formulation of Islamic society was thought based basis before the arrival to Madinah migration was certainly theoretical and the same stand point forced the emigrants to leave their flesh and blood, homes and even their families on which the Holy Prophet regarded Din e Islam only the basic formulation of Islamic society.

Need of Constitution for Islamic society

Along with the arrival of Madinah, the step taken by the Prophet in the foam of Islamic brotherhood for the betterment of society and

its effects are not hidden from any one. By developing these relation the Holy Prophet managed the social and economic needs of emigrants on one side whereas the spectacular educational training system for the Ansar on the other hand which was the essential act of the organized society. In Madina, the Muslim along with the Ansar facing a complicated issue were the tribes of Jews who's political, religious and economical center of pride was in Madinah. Politically this class could not overlooked.

Molana Shibli Nomani states in this regards as “The relations between the Jews and the Ansar in Madinah were not so favorable rather the Ansar's own warfare was the past of near part. The war of “Baas” emaciated the Ansar. The Jews always keep this perspective in view that they might not be united ever.”²²

Hazrat Aysha narrated in Bukhari about battle of “Bass” that

When the prophet stepped in the Madinah, the dignitaries of the Ansaar were miscellany and disintegrated and their gentiles had been killed and defaced in the result of being wounded many times.²³

In this perspective it was necessary that all these factors must be on one constitution to put Madinah society on the way to betterment on which sight and duties of all be pointed out and history witnessed it the Holy Prophet with his unprecedented constitution for the society of Madinah and all of the factors of Madinah accepted and gave their consent.

Form of Madinah charter:

The initiation of constitution was made with the Holy name of Allah and along with it the words of the Rasool (eulogy) were making it crystal clear that the core base of the constitution is only on the theoretical principles of Islam. In the beginning, this was also ensured that in Madni society the whole sovereignty would be of Allah and His Prophet.

Status of social factors in constitution:

In the very beginning of the constitution this was also highlighted that this constitution is

only between the emigrants and Ansar and these are the real inhabitants of it.

هذا كتاب من محمد النبي بين المومنين والمسلمين من
قريش ويثرب²⁴

And,

The caliber of the Jews and other factors was set as trustee and followers of the Muslims and their major duty is to follow only the Muslims.

ومن تبعهم فلحق بهم²⁵

And their rights have been conditioned to supervene

Extinction of social crimes:

The Arab society was basically a tribal society and the whole tribe used to pay Fidiya for captives and Diyat for killers. So in this way this tradition was given a slue by keeping it in contract.

المهاجرون من قريش على ريعتهم يتعاقلون بينهم و هم
يقدون عافيتهم بالمعروف والقسط²⁶

The social benefit of this narrative was that every tribe kept an eye on such individuals rather discourage and all get the image that their tribe would be in their favor against any wrong decision otherwise any can be absconded individually but in case of being answerable for the tribe, it will be responsible for the activities of tribe. In expiation and being notoriousness the tribe will face loss the second social factor is this in spite of being the burden upon every individual for releasing the prisoners every tribe bore it collectively.

Protection from social disintegration:

In Madni society there was no capacity for friends and foe relation to change the parties without any permission. For in this way the co-relation of the individuals of the society would have been shattered, disintegration would prevail in the society. This was also conditioned in the constitution that not be made foe without the permission of the king.

وان لا يحالف مومن مولى مومن من
دونه²⁷

“With the pertinent cause to strengthen the society rather than weakening it.”

Termination of social Tyranny

It was declared the duty of pious Muslims to go, unanimously against every person who proved to be leading head pf prevailing riot, traitor, tarantism and even corruption among the Muslims, whether this corrupted natured person would be the son of anyone among them.

وان المومنين المتقينان ايديهم عليه
جميعا.....ولو كان ولد
احدهم²⁸

The societies of which laws don't have particular status for the sons how the others be out of the punishment of their guilt.

Protection of soul:

It is a fact if the purpose is to strengthen the society then the protection of the people of those gets its basic right.

In this regard Molana Mododi states in the disciplined right of human being, the foremost is the right of life and the foremost is to let live among disciplined duties. The law or religion in which this was accepted that can neither be the civilized law nor can any human class lead a peaceful life being under it.

من اغتبط مومنا قتلا عن بينه فانه قودوالمومنين عليه
كافة ولا يحل لهم الا قيام عليه²⁹

In Islamic society the life and belongings of the non-Muslim would be safe unless they remained disobedient, these would neither any oppression upon them nor any assistance would be provided to any one against them.

غير مظلومين ولا متناصرين عليهم³⁰

Rather in the form of being oppressed every sort of assistance or aid would be provided compulsory.

ان النصر لمظلوم³¹

Social equality the root cause of the betterment of society:

The aspect of equality has a great significance in the Islamic society. The basis pillar of Din-e-

Islam is equality declared among the Muslims.

So, the Holy Quran describes

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا³²

“O mankind, we have created you from a male and a female, and made you into races and tribes, so that you may identify one another”

The factor of differences, hierocracy and hatred start in the society when one consider himself superior to others due to some cause in the society. The forbiddance of this action is revealed not only in the Quran but in the Hadith as well,

قال النبي الا لافضل لاسود على احمر ولا لاحمر على اسود ولا لعربي على عجمي ولا لعجمي على عربي الا بالتقوي³³

“A white has no superiority over a black nor a black has any superiority over a white, also An Arab has no superiority over a non- Arab nor does a non- Arab has any superiority over an Arab”

Keeping in view the significance of this aspect, the Holy Prophet consented that the right any low caste Muslim that if he provides refuge to anyone then everyone would abide by it because his refuge would be regarded as Allah’s refuge,

و ان ذمة الله واحدة يجير عليهم ادناهم³⁴

In this way both the factors of the Madni society were the Muslim and the Jews. Both were awarded equal right that if one reconciliation the other would also be bound of it.

واذ دعو الى صلح يصلحونه و يلبسونه فانهم يصلحونه و يلبسونه³⁵

In this way, the contractual flesh and blood of the Jews, with respect to rights and responsibilities were equally recognized with those of common and specific Jews

و ان بطانه يهود كانوا معهم³⁶

Implementation of religious forbearance in the society:

Din e Islam is the sole one he is no convinced on suppression , he difference between good and evil is essential to tell but to bring someone in Din by force is not commendable act, same is described in the Quran,

لا إكراه في الدين³⁷.

“There is no compulsion in faith”

Owing to this core characteristic of this Din the good natured people come to it, the Holy Prophet made this aspect the significant part of the constitution and the Jews being inhabited in Madinah were given complete liberty. The Muslims must retain their religion and the Jews there as well on the behalf of their separate religions they would make no interference in religious and Din matters.

لليهود دينهم و للمسلمين دينهم³⁸

With this obeying condition it was made obligatory for the Muslims that they would help and favor the Jews and help no one against them neither make oppression upon them by themselves.

فان له النصر والاسوة غير مظلومين ولا متناصرين عليهم³⁹

Establishment of calm and peacefulness in Madinah:

In Madinah, combats, quarrels and killing had become a usual activity. The people these could face no more bloodshed that is why it was essential to turn this locality to the house of peacefulness and due to this reason the Holy Prophet took revolutionary step by declaring this city the sacred one.

ان يثرب حرام جوفها لاهل هذه الصحيفة⁴⁰

“Haram” meant such an area where no bloodshed is allowed and everyone enjoys entire protection of his soul and property.

Defense against external and internal Dangers:

The Holy prophet as being a ruler was ambassador of insight. There for, he took very impressive steps for the defense of Madni society. Externally, it is beyond doubt the Muslims were in danger all the time against the people of Quraysh the more danger was from in Madinah particularly from the Jews whose political, religious and economic state was certainly weakened. That was the reason for which the Holy Prophet to cope up with the internal dangers, in duded it in the constitution the Muslims and the Jews would be side by side

for the defense of Madinah but the religious battles would be having exceptions.

الاحارب في الدين⁴¹

Besides this both the factors were made bound to wish sincerity and well-being of each other. They would be Fidel and fulfil their promises to each other.

وان بينهم النصيح والنصيحه والبر دون الاثموانه لم ياثم امر بحليفه⁴²

Further, it was also made compulsory for both factors that in case external invade. They would cooperate each other that is of great value.

ان بينهم على ذهم يثرب⁴³

Rather defensive expenditures were distributed between the two adversaries

ان اليهود ينفقون مع المومنين مادامو محاربين⁴⁴

Rasool as a constitutional Head in Madni society:

Since the relations between the Ansar and the Jews in Madinah were not in good position that's why the Ansar's tribes were also conflicts and there was no one in Madinah due to whom all tribes agreed. Therefor the Holy prophet was accepted as a real leader of Madinah at whom would present all social issues and the decisions of the Holy prophet would surely be accordance to the constitution. The Muslims already consented the Holy prophet their leading head and accepted conditioned less obedience. Now the Jews had accepted the Holy prophet their religious, political and social leader.

Conclusion:

Madinah Kartell was such a revolutionary step taken by the Holy prophet for the betterment of the society. The precedence of which could not be presented by the world till today. It is essential to produce characteristics, qualities and courtesy among the individuals inhabited in the society, which qualities or traits the Holy prophet infused in the individuals of Khair-ul-qaroon. It is possible b acting upon the good conduct of the Holy prophet. We may train our

individuals by reaching this stage certainly. This society will be on the right way of Islamic society. The traits of sense of sympathy among the people, to share in the woes and worries of the suffering individual of the society, are still present today then basic need is only to highlight these traits. Unfortunately, we have fully been stunned by the materialism and western trends and consider the secret of social progress hidden only in the attachment of industry, technology and material goods. But along with all these if there is a prominent glimpse of which Madinah cartel in the society, such a Muslim society can be formulated or constructed which is harmonized with the modern world and the commandments of Allah Sunnah in all individuals in every walk of life with pride, full belief and entire confidence, and in the same formulae such balanced laws which ensure he pointing out the duties of all classes, there must be no distinction of low or high, the system of equality must be among them , extinguish the social evils, fair and just be very common, discouragement of crimes and sacristy of the society be made by implementing the legal laws. An effort should be made to bring establishment of theoretical society in acting based on harmony of cooperation and fraternity where minorities have religious, social and legal protection. Here must be individuals favoring the oppressed and going against oppressors. This is the migration of Madinah by the Holy prophet fraternity and the principles of constitution put light on the significance of it that it is quite essential o bring such factors to action for the betterment of society. It would not be enough to store the revolutionary steps furnished with fraternity and laws of Nabi (Pbuh) just to put the society on the way to the real betterment rather these would have be implemented on the individuals of the society.

References

¹ Al Quran:8:24

² Al Quran:3:

³ ibid:9:72

⁴ ibid:49:10

-
- ⁵ Al Quran:
- ⁶ Tirmizi, Muhammad Bin Esa, imam, Sunan e Tirmizi, H.M.Saeed Karachi, 1407H, 20/2
- ⁷ Al Quran:
- ⁸ ibid:8:63
- ⁹ Al Quran:14:24
- ¹⁰ ibid:49:13
- ¹¹ Ibn e Kaseer, imam, Albidya wan Nihya, Berot dar e ahya Alturas, 2001A, 239/2
- ¹² ibid
- ¹³ Ibn E Aseer Al jazri, Asad Ul Ghaba, Berot, Dar ul Marfa, 1305H, 314/3
- ¹⁴ Muhammad Bin Saad, Tabqat ul Kubra, Berot dar e ahya Alturas, 1995A, 130/3
- ¹⁵ Ahmad Bn Hanbal, Musnad, Berot dar e ahya Alturas, 2000A, 62/1
- ¹⁶ ibid:400/4
- ¹⁷ Muhammad Yosuf, Molana, Hayat us Sahaba, Lahore, Kutab Khana fazi, 1994A, 310/2
- ¹⁸ Al Quran:61:4
- ¹⁹ Al Quran:48:29
- ²⁰ Naeem Sediqi, Mohsin e Insaniyat, Alfasal nasehran, Lahore, 1999A, p208
- ²¹ Qazi Suleman Mansoorpori, Rahmattalil Alameen, Shaikh Gulam ali and sons, Lahore, 97/1
- ²² Shibli Numani, Seerat Un Nabi, Darulashat, Karachi, 1984A, 176/1
- ²³ Muhammad Bin Ismaeel Bukhari, Al Sahi Bukhari, Noor Muhammad Kutab Khana, Karachi, 1961A, 533/1
- ²⁴ Ibn e Hisham, Seerat un Nabviya, Dar abn e Hazam, Berot, Labnan, 1430h, P, 232
- ²⁵ ibid, p232
- ²⁶ ibid, p232
- ²⁷ ibid, p233
- ²⁸ ibid, p233
- ²⁹ ibid, p233
- ³⁰ ibid, p233
- ³¹ ibid, p233
- ³² Al Hujurat:49:13
- ³³ Behqi, Ahmad bin Hussain, Shubul iman, Darul kutab alilmiya, Beroot, 1401h,
- ³⁴ Ibn e Hisham, Seerat un Nabviya, p233
- ³⁵ ibid, p 233
- ³⁶ ibid, p233
- ³⁷ Al baqarah:2:256
- ³⁸ Ibn e Hisham, Seerat un Nabviya, p233
- ³⁹ ibid, p233
- ⁴⁰ ibid, p233
- ⁴¹ ibid, p233
- ⁴² ibid, p233
- ⁴³ ibid, p233
- ⁴⁴ ibid, p233