CHAPTER - 3

Establishment of the City State of Medina and the prevailing Social and Economic Conditions

The opposition intensified for Muslims to such an extent that it became a matter of life and death including for Prophet Muhammad. As a result, it gave to the idea of Hijrah (Migration) from Mecca to Medina on July 15, 622 A.D. This materialized in the month of Rabiul Awwal and later Hijrah was marked as the beginning of the Islamic Calendar seventeen years later promulgated by second caliph Umar bin Khattab.

Social, Cultural, Political and Economic Conditions in Medina:

Medina was known as Yathrib but after the emigration it came to be known as Medina an Nabi that is, the “city of the Prophet”. It is located 300 miles north of Mecca and famous for its date palms. The city was inhabited by Jews who were almost half of the entire population. The Jewish tribes were Banu Nadir, Banu Qaynuqa and the Banu Qurayzah. Among the Arabs there were two tribes known as Aws and the Khazraj tribe.

In Medina there were different faiths, cultures and communities who gave the city a diverse social appeal. This was in contrast with Mecca period where there was single community and single faith. The Jews as Dr. Israel Wilfonson mentions had suffered defeat in 70 A.D at the hands of Byzantine so they spread all over the world. A large section of them settled in Arabia and there were three main tribes as stated above but they fought among themselves. The Jews lived in their own quarters, while Banu Qaynuqa had their quarters inside the Medina city as they were expelled from their Forts by the other Jewish tribes. The Banu Nadir lived to the north of Medina in a fertile valley known as Badhan and Qurayzah quarters were in a district called Mahzur which was to the south of Medina. So, they all lived independently and were not governed by any central authority rather they sought protection from the Arab tribes by paying annual tributes. Every Jewish leader had an ally among the chiefs of Arabs.
The Jews had their own schools for study of faith and legal matters and considered themselves superior to others. Their place of worship called synagogues was separate and their laws were derived from their scriptures and many others laws were enacted by their Rabbis. They would meet and discuss their affairs when they met at the synagogues. Their fasting was part of the special festival and they commemorated Moses as the saviour on tenth of Muharram. The Jews had good commercial dealing and they flourished. They did their economic dealing based on Usury and since farmers needed money till the time of the harvest so Jews worked on their agreement of pledge and usury. Whenever any settlement had to be done, the Jews did it with the wives and children of the borrowers. This created huge hatred for them particularly among the Arabs who had keen sense of honour. The Jews exploited all through their degraded economic system while they gained a strong financial position for themselves.¹

The Jews practiced the policy of Divide and Rule with the two Arab tribes Aws and Khazraj. They would flare the war among them and seeded hostility which caused civil war. The two tribes depleted themselves to the advantage of the Jews who wanted to have full control on the finances of the city. The only positive aspect to the presence of the Jews in Medina was their Monotheistic belief while the Arabs were Idolaters. The Jews would often threaten the Arabs that a Prophet would come and would ally with the Jews and eliminate the Aws and Khazraj tribes. The Arabs thus, had become familiar with the ideas of Monotheist belief system and in some way mentally prepared to receive the call of Prophet.²

The Aws clans occupied the south and east part of Medina which was fertile land and coexisted with the Jews while the Khazraj lives in the less fertile area closer to Qaynuqa tribe. The Aws and Khazraj as mentioned above were in constant state of fighting and fought wars known in history battle of Buath and battle of Samir. Since the Jews always played a role, it earned them the title of ‘Foxes’ given by the Arabs. On the other hand, the Qaynuqa tribe and Quyrazah tribe fought fiercely with the Banu Nadir tribe which eventually abandoned their farms to take up manual labour.

Geographically Medina was divided into various quarters which belonged to either Jewish clan or the Arab clan. Within each quarter there was large agricultural land and many forts. This served not only as dwelling place for the clans but was also used to store the grains and agricultural produce. Arms were also kept at the fort and trade caravan rested in these forts. Besides this the forts housed schools, libraries, temples so all the quarters made up the city of Medina.

**Social and Religious:**

The religious and social customs for the Arabs was practically determined by the Quraysh as they were the custodians of the Kaaba hence the Aws and Khazraj tribes recognized their authority. As a result, the Arabs in Medina followed the same pagan belief system as of Mecca. The Idol Manat was worshipped as the goddess of Medina and was the most ancient of goddess for Aws and Khazraj tribe who paid great homage to her. Al Lat was the idol of Taif and Al-Uzza was the national idol of Mecca’s Quraysh. Aisha once reported that Ansar used to cry Labbaik to Manat and did not consider it lawful to circumambulate Safa and Marwah. Later God revealed in the chapter two and verse number one hundred and fifty-eight that it is not wrong to do round of safa and Marwah while on pilgrimage to the Kaaba as they represent the symbols set up by God.

Interestingly, like Meccans the Medina people did not have idols in their homes which showed that people of Medina were simply following the Meccans in idol worshipping but not in the same spirit as Meccan people.3

The Jews however did not make any attempt to consolidate their faith or invite other nations and people to embrace Judaism; in fact, they were forbidden to do so despite having wherewithal and resources for the same. There were however number of Arabs from the Aws and Khazraj tribes who had embraced Judaism due to their close connection and upbringing among the Jews. For example, a prominent Jew, Kab ibn Ashraf was a merchant and a poet. He was from the Arab tribe of Tayy and his father had married a Jewish woman of Al- Nadhir, and Kab was brought up as a Jew. Then there was some tradition which Arab followed whereby if a family loses two or three

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children then they would pledge to bring up the subsequent son as a Jew if he survives. So, some Arabs followed Judaism in this manner.\(^4\)

Socially the Quraysh recognized the high position of Aws and Khazraj and intermarriages between them and the Quraysh was common. Hashim ibn Abd Manaf who was the great grandfather of Prophet had married Salma bint Amr which belonged to the Khazraj tribe. Also, Quraysh looked down at agriculture as a means of livelihood. This can be seen from the incident of Abu Jahl who was nearing his end after being struck down fatally by two Ansars, said that he wished someone else other than a cultivator had slayed him.

**Economic:**

The economic situation in Medina was comfortable as it was known for its varieties of dates and grapes. This was also the staple diet of people especially during the draught and dates served as the exchange for other goods. The date tree was used in buildings and also used for fuel and animal food. The yield of dates in Medina was maximised by the people who had mastered the art of date production. Other crops that were produced in Medina were barley and wheat in addition to vegetables and beans. The abundance in the agricultural produce was due to rich volcanic soil and availability of water sources as there were many streams and wells which made water available all through the year. Industries too flourished in Medina but it was mainly controlled by the rich Jews, for example they were notorious to be experienced jewellers and were loaded with gold and silver. There were several markets and the most important market was the jewellery market which was managed by Quynuka tribe. There was a textile market for silk, cotton, variegated carpets and other fabrics and perfumes. Houses had many storeys with their own kitchen gardens and some people fetched their own water supply from a distant place for a better quality of sweet drinking water. They had their tools and furniture, decorative items and jewellery, cushions were used in homes and utensils were made out of stone and glass. Bags and small baskets were used for carrying daily items. Well to do Jews housed many more items and women wore jewellery like armlet, bracelet, earrings, gold or gem necklace, wristlet and rings. Women worked in the area of sewing.

weaving and dyeing. There was also sculpture and brick making business in Medina.³

Mecca and Medina had the same currency as Byzantines or the Persian but they were made of silver. The people of Medina used volume as a measure in place of weight system as they had to trade in food grains, fruits and vegetables, they use to import flour, refined butter, honey from Syria. The import was mainly done by the rich people and indicates the culinary difference between the rich and the poor whose staple diet was dates and barley. Medina people had camels, cows, sheep and used them in irrigation. Horses were used in the war and all the animals were grazed in their own grazing lands. The Jews controlled the capital hence they would rig the market through hoarding, creating artificial scarcity and managed the up and down of the prices. So, the life in Medina was much more complex then Mecca because of diversity in culture, belief and economic life. Prophet Muhammad was to face many difficulties in uniting the communities with the binding spirit of faith. This was the social and political condition of Medina when the Prophet reached the city of Medina.⁶

**Building of Mosque and First Congregational Prayer:**

When Prophet of Islam reached Medina, he realised the urgent task to establish his new state. Therefore, he took the decision of constructing a mosque which became his top priority. He bought the land where his camel stopped for building the mosque. It belonged to two young boys whose parents had died. He called upon his companions to build the mosque and he worked for its completion. During this time, for seven months he stayed at the house of Abu Ayyub Ansari. It was a two-storey house and even though the host wanted him to stay on the first floor, the Prophet for practical reasons decided to be on the ground floor as he knew visitors would keep flocking to him for interactions.

The mosque was very simple with wall being made of unburnt bricks and Qibla was made facing Bai-tal-Maqdis in Jerusalem. The top of the mosque was made of stalks out of palm of the date trees which could not even hold the rain water. There were

few mats laid down on the floor but entire area was not covered and many worshippers prayed on the bare sandy floor. There were two rooms built next to the mosque which were to be used as the house for the Prophet. After the settlement of the Prophet in Medina the city became known as Madinat un Nabi that is, Prophet’s city.7

Here the significance of building the mosque was not simply to build a place of prayer as for that matter the Muslims could worship anywhere in the city or their home. The Mosque represented a symbol of Islam and signifies the Islamic way of life. In Medina it also represented political headquarters of the new city state of Medina where both internal as well as external affairs were conducted. It became an institute of learning where dialogue and discussion began to be held and Muslims were taught principles of equality, brotherhood and unity. Therefore, the making of the mosque in Medina by the Prophet was like a centre where many functions were being performed. The congregational prayer instilled the spirit of unity and brotherhood which created a bond of faith. Mosque became the training ground from where great Islamic personalities emerged. If one were to look at the contemporary period then one would sadly realize that today Mosques have become more magnificent in structure as compared to the times of the Prophet and lacks the spirit of earlier companions and how they use to visit the mosque and offer their prayers to God. The Prophet had rightly said once, that mosques are the house of God-fearing.

A Mosque is akin to a training center for a believer to become God-fearing. In today’s time Mosque is not a place where purification of hearts can be done as more than often it is witnessed that Muslim leaders use it as a platform for their political gains or to flare up community hatred and tension. Such action would never bring the positive result like it did at the time of the Prophet of Islam. History is witnessing that Prophet never gave a negative response even in the most of the adverse of situation.8

This can be seen from the life of Prophet who after being tortured and oppressed migrated to Medina. In his first congregational sermon, Prophet’s words were full of well-wishing for mankind as he asked them to prepare for afterlife where there will

be no intervener for them before the lord. The person will risk the peril of being casted in hell therefore he should save himself either with what he has in this world or even with a good word as God rewards every good action.\(^9\)

It shows that despite so much of humiliation, oppression and one-sided torture by the Meccan Quraysh, the Prophet spoke no single word of complaint. Rather he was focused towards the spiritual well-being of the companions and stated the above sermon.

The Prophet then ordained five times prayer to be said in a day: Fajr (dawn prayer), Zuhr (midday prayer), Asr (afternoon prayer) Maghrib, (after sunset prayer) and Isha (evening prayer). He also established the Friday congregational prayer which included a sermon for the spiritual development of the believers.

**The Call to Prayer and Bond of Brotherhood**

With establishment of the five times daily Prayer and a weekly Friday Sermon it became important to keep a fixed time for people to assemble in the mosque without any confusion or delay. So, after many suggestions Prophet accepted the suggestion of the Umar bin Khatab that a call for prayer should be made so that Muslims can assemble at the same time. Accordingly, Bilal was selected by the Prophet to pronounce the call as his voice was the strongest among all.\(^{10}\)

The migrants or Muhajirin had come to Medina after leaving behind all their belongings in Mecca. They were unlike farmers of Medina merchants who were not accustomed to the life of Medina. The Prophet therefore called upon the Ansars (Medina people) to build a special bond of brotherhood by asking each Ansar to take every Muhajirin as his brother. The result was that a stronger tie grew of family relationship. Each Ansar shared his belongings and whenever an Ansar died his wealth and property was inherited by his Muhajirin brother and not by his nearest of kin. This was in obedience to the divine command contained in the chapter eight and verse number seventy-four where Quran categorises those as believers who migrated

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for the cause of God as well as those who supported the immigrants and provided them shelter and help.\(^\text{11}\)

The Muhajirin told the Prophet that they were completely moved and overwhelmed by the welcome given by the hosts and this kind of support or generosity was not unparalleled in history. The migrants expressed in emotion that with such help being extended they fear that all the reward will go to the Ansars. But the Prophet replied that it will not be the case if the Muhajirin acknowledge Ansars and truly thank and pray to God for them. In this way Prophet was able to nurture the close relationship and feeling of brotherhood into his community. This also developed a deep feeling of humbleness among both hosts as well as Muhajirin’s.

**The Medina Charter: First Constitution of the History**

The majority of people in Medina had become Muslims slowly and gradually. The society also comprised of Idolaters and Jews, therefore Prophet thought it was important to issue a Charter which would serve as a guiding tool for all to live together in Harmony. The city state of Medina was in a way established and its people had acknowledged Muhammad as their sovereign. Therefore, in his capacity as the Head of the state Prophet issued a charter in which he declared all the dwellers of Medina to enjoy equal rights.

The Medina charter covered matters concerning religious as well as social aspects and determined the rights of the minority citizens Jews and other Arabs who were not part of Islam. The charter gave them full freedom to conduct their affairs whether religious, social or economic.

The following is the text of this document:

In the name of God, the Merciful, the Beneficent, this is a covenant drawn by Muhammad, the Prophet for the believers and the Muslims from the Quraysh and the Jews who want agreement with the Muslims. Each party will be bound by the articles of this covenant.

1. The custom of blood money and ransom to continue as per old times and will be observed with justice and kindness.

2. Every clan shall be permitted to pay for the release of the prisoners on fair and reasonable terms.

3. No Believer should contract an alliance with the slave of another believer in preference to himself.

4. All believers were to stand against transgressors and the one who is oppressor or indulges in act of sin, corruption or aggression. There shall be no concession even if the wrongdoer may be the son of any believer.

5. No believer shall slay another believer in retaliation for the killing of a non-believer nor shall he assist an unbeliever against a believer.

6. A poor believer is entitled to the same right to protection as a Muslim of wealth and position.

7. Jews who joins the Muslims would be entitled to Muslim support and would enjoy the same rights as Muslims.

8. Muslims shall not make a peace agreement which excludes other Muslims concerning any fighting for Gods cause unless it is binding for all believers.

9. No Non-believer shall extend protection to people of the Quraysh nor would he come in between the believer and the Quraysh.

10. If a believer is killed and the accused is proven guilty then he would be liable for retaliation unless the next of kin is willing to accept blood money.

11. Believer who have accepted this treaty and believes in God and the last day should not support or shelter a criminal failing which he would invite Gods curse and anger on the day of judgement.

12. The Jews shall share expenses with the Muslims as long as they are at war. The Jews have their own religion and the Muslims have their own.

13. The parties of this agreement shall support each other against those who attack Yathrib.
14. No one shall be held responsible for a sinful action perpetrated by his ally. Support shall be given to the oppressed.

15. Any dispute that may arise amongst those who accept this charter will be referred for arbitration to God, the Almighty and to Muhammad.

Signing of the Charter shows the administrative leadership of the Prophet. He declared that the matters of each religious group would be decided as per the religious and tribal traditions followed by the groups. This can be seen from the words preserved in the well-known charter of Medina which said: For the Jews, the religion of the Jews, for the Muslims, the religion of the Muslims.

It gave an important principle as to how in a multi-religious society, religious harmony can be established. In the contemporary world we often get to witness cases of religious intolerance and animosity which boils down to riots, violence and loss of innocent lives. The principle mentioned above outlines the way forward that even though the administrative control remains with the majority community, the religious and cultural aspect should be allowed at the hands of minority communities as per their beliefs and traditions. This is important as every religious group may feel his or her religious group to be superior and dabbling in such matters may lead to serious clashes. If there is religious tolerance then desired Peace would be established in a society. Only such a society will progress and develop and in the absence of peace, the society will get split by dissension and mistrust. The above formula was also given in chapter one hundred and nine and verse number six which says, to you, your religion and to me mine. Essentially it gives us a practical method on how to live peacefully in a multi-religious society by giving us the principle of "follow one and respect all".

The agreement was the first of its kind which showed relationship between Muslim community and the position of the Jews in the Muslim state. The Jews were never to conspire against Muslims and were required to give their counsel and support to the Muslim. The coming of the Prophet in Medina heralded the founding of the first Islamic state in history. This agreement was made with the Jews composed of three

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large tribes, Banu Qaynuqa, Banu Nadir, Banu Qurayzah. All the three tribes later on violated the articles of the covenant. They plotted against the Muslims, and sided with their enemies. In this way, this covenant was soon annulled.

**Change of Qibla**

Another significant development that happened in Medina was the change of direction of Prayer. It happened when Muhammad in 624 A.D was leading the Friday prayers and was revealed the verse to change the Qibla.\(^\text{14}\) This was revealed in chapter two and verse number one hundred and forty-four and it commanded the Prophet to turn the direction of prayer towards the sacred mosque.

So he made the congregational prayer turn around to pray in the direction of Mecca instead of Jerusalem. It was to also announce that Muslims were not following any established or older religion but God himself. Also, it would not have mattered to the non-believers which direction Muslims would pray as their hearts were hardened against the Prophet of Islam. The Quran in chapter two and verse number one hundred and forty-five validated this by saying that even if the Muslims were to show all the signs still the non-Muslims would not believe and vice versa. It further cautioned the believers that if they tilt towards the non-believers then God will take them as transgressors.

The emigrants and the Ansars were extremely happy to hear about the change of direction as it felt like freedom to them. They loved Kaaba as it was assimilated into the Arab tradition as compared to Jerusalem. The change of Qibla also had a unifying significance as it increased the bond among the believers. Another verse number one hundred and fifty and of chapter two was revealed to explain the value and need of the Qibla so that no doubt remains among the believers. It asked the believers to turn their direction towards the sacred mosque thereby leaving no scope of confusion among the wrong doers and that the believers should not fear anyone but God Almighty.

The change of direction displeased the Jews as they always took themselves to be superior to everyone. When Jerusalem was their Qibla it brought them further pride.

that even Muslims acknowledge the sanctity of their holy city. With change of
direction it also exposed all those Jews who were hypocritical and had professed the
change of faith and those Arabs who claimed to be believers. They could not accept
Qibla other than the one they had prayed to all their lives. For them to change the
direction of prayer away from Jerusalem was unthinkable as it was the symbol of
their forefather’s tradition, religion and custom.\footnote{15}

\textbf{Battle of Badr-624 A.D}

Prophet of Islam had so far avoided the battles and in his life time he entered the
field of armed combat thrice that is, at Badr, Uhud and Hunain. But in all three cases
he was compulsively drawn into it as he was left with no option but to fight his
antagonists.

The Quraysh led by Abu Jahl attacked Prophet and believers taking a thousand
strong army men which comprised of almost all the fighting men of Mecca. The
Quraysh had become over confident and false belief of disunity among Muslims. The
Muslims on the contrary were high in spirits and inspired under the tactical general
ship of the Prophet Muhammad which instilled confidence in them; also, the belief in
hereafter gave the Muslims greater courage as they were only one third of the battle
strength of the Quraysh.\footnote{16} The battle started with three duels involving Hamzah, Ali
and Uabaydah ibn al- Harith. Both Hamza and Ali overcame their opponents but
Ubaydah was fatally wounded. Abu Jahl who was the leader and fiercest of Prophet’s
opponent was killed by Hamza. Then the war broke out and even though the
Quraysh’s army was three times bigger than the Prophet’s army still it lost rapidly
and was defeated. The Muslims lost fourteen of their people and the Quraysh lost
more than seventy and several taken as prisoners.\footnote{17} The Quran in chapter eight and
verse number nine mentioned about His clear promise to Prophet and the help of
Angels wherein God said that when Prophet prayed then He answered by sending
support of thousand angels during the war.

\footnote{17}Ramadan, Tariq.(2007). \textit{In the Footsteps of the Prophet, Lessons from the life of Muhammad}.New
York, New York: Oxford University Press. (P.105)
However, an important attribute of Prophet’s character was displayed in his forgiving attitude towards the prisoners. The prisoners taken in the Battle of Badr were the Prophet’s bitterest enemies; yet the treatment meted out to them was fair and full of mercifulness. One of these prisoners was Suhayl ibn Amr who was a fiery speaker and used to condemn Prophet derogatorily and instigate people at large against the Prophet and his mission. Seeing him Umar ibn al-Khattab advocated that two of his lower teeth be pulled out which will impact his oratory delivery. When Prophet heard this, he shockingly replied that if this were to happen then on the day of Judgement God will disfigure him even though he is a Prophet.18

Suhayl ibn Amr was later ransomed and few managed to escape but many great warriors were lost by the Meccans in the battle. The fallout in a way proved to the Meccans that Abu Jahl’s warning of Prophet being a threat was true and serious in nature. The loss to Meccans was a great source of strength to the Muhammad’s mission as people had doubted his mission on achieving anything. The victory deepened the faith of both Prophet and his followers and validated the faith which Prophet proclaimed. Years of Persecution and hard work showed that Prophet was indeed God sent and the companions considered the victory as the miraculous work of God Almighty.19

The Quran itself asserted in chapter eight and verse number seventeen that it was not the believers or Prophet who killed the non-believers but it was God as he is all knowing and all hearing.

The prisoners brought to Medina were treated with kindness and fairness on instruction of the Prophet. The captives were moved by this unprecedented behaviour towards them; they were given bread when there was little, the captives were given ride while the Muslims walked on foot. This transformed some of the captives and they professed themselves as believers and were forgiven. Prisoners who had nothing to give were asked to teach ten boys for gaining their freedom and the rest were released on ransom being paid by the Quraysh. Back in Mecca the defeat hit the Quraysh like an earthquake and Abu Sufyan pledged for revenge and went on to say that he will not oil his hair or touch his wife till the time he avenges the defeat of

Meccans. There was hardly a family where the wild cry could not be heard and Abu Sufyan told them not to lament and asked the poets not to bewail till, he fights again with the Prophet. His own wife Hind who lost her father Utba and her uncle and brother did not weep and said that she will weep only after the war against Muhammad and his companions is waged.20

After a month of gloom and despair, Meccan’s began preparations for a large-scale attack without wasting much of time. They started striving hard to set up alliances with other tribes to eliminate Muslims and avenge their humiliation. Abu Lahab who was ill and was not able to go into battle stayed in Mecca. He was so upset hearing the rout of the Quraysh that when he saw a servant was listening to the account of failure with so much joy, he beat him very savagely while holding him down. Abu Lahab later died after few days, he along with his wife had persecuted Prophet a lot and God had revealed about Abu Lahab and his wife’s miserable end in the hereafter.

Prophet back in Medina kept a watchful eye on hypocrites who had embraced Islam out of self-interest or political compulsion. The Jewish tribe Banu Qaynuka was the only tribe which was living in the Medina area and lived inside the city. They were signatory to the charter but they too were under suspicion. An Incident involving a Muslim woman came to light wherein she was humiliated in the Banu Qaynuka market. Intervention by a Muslim youth lead to killing of the Muslim so according to the terms of the covenant the case was to be dealt by the Prophet. However, the Jews allied with Abdullah ibn Ubayy who was the Hypocrite and whom they hoped to help them ally to fight the Muslims. This was much against the covenant so Muhammad reacted quickly and he seized the fortress where the Jews were holed out. After two weeks the Banu Qaynuka surrendered and Ibn Ubayy came to Prophet to intercede on their behalf and Prophet spared the tribe. Their belongings were confiscated and they were banished from the city. So, Muhammad’s biggest rival Abdullah ibn Ubayy lost approximately seven hundred of his confederates.21


**Battle of Uhud 625 A.D**

The Prophet remained watchful of the Medina’s security as he knew that Quraysh were up to something. He received a letter from his uncle Abbas that an army of more than three thousand men were marching to avenge the defeat of Badr. The Prophet held consultation with his companions and they took the decision to march out of the city of Medina to meet the enemy army. Abdullah Ibn Ubayy deserted the Prophet with three hundred of his men citing an excuse that he did not listen to his advice and acted on the advice of inexperienced people. This brought the army size of one thousand to seven hundred.

The Prophet continued to move even though they were weaker with Ibn Ubayy deserting them at the last moment. Prophets strategy was to position the archers on the hill side and not leave that position in any circumstance and the horsemen and soldiers would confront the enemy on the ground. When the battle began, the Muslims were doing well and moving ahead but soon after the archers made a fatal mistake of leaving their post to collect the booty being left behind by the enemy soldiers. Abandoning of their post was seen as an opportunity by the enemy general Khalid ibn Al-Walid who immediately attacked from behind. This caused great confusion and the Muslim fighters began to scatter, even Prophet was wounded badly with one of his teeth broken and the rings of helmet penetrating in his cheeks due to his fall from the mount. Hamza who was Prophet’s uncle and a great source of strength for the Medina army was also killed and Hind wife of Abu Sufyan chewed his liver and avenged killing of her father Utba. The archer’s disobedience to Prophet’s orders caused great casualty and Muslims lost seventy of their companions while enemy lost only twenty-two.

The reason for such a behaviour was because of their past pagan culture where the measure of victory was estimated by the collection of booty. The newly converts at that moment it seems forgot their spiritual transformation of worldly detachment and were taken over by their past culture and custom.\(^22\)

An important aspect learnt from this historic example is of Prophet’s Unilateral well-wishing for all. Entire line of Prophets since the beginning of humanity has been sent

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not for one community but for the entire mankind. During Uhud’s battle when Prophet lay injured and was bleeding profusely, he uttered the words of concern that while he is calling people to their lord but the yare treating him (Prophet) badly, so how can they become the recipient of guidance.23

Immediately after this utterance a revelation was brought down by Gabriel which is mentioned in chapter three and verse number one hundred and twenty-eight wherein Gabriel reminded the Prophet that it is not his domain but that of Lord’s to decide the fate of wrongdoers.

This shows that it is incumbent on the Prophet to become a well-wisher for all including the ones who have subjected all kinds of oppression and injustice to the Prophet. The Prophet’s role is to show his well-wishing concern and continued guidance to others to be on the right path and leave their matters to God.24

Another principle to be learnt from the Uhud battle is the law of success. After the Uhud battle Muslims were in despair but God pointed the positive aspect of the matter which was revealed in chapter three and verse number one hundred and forty wherein God reminds the believers about the loss of the enemy as well. God further says that the loss and gain come in turns to test who believes and who does not.

So according to the law of nature failure and success are part of life and one should not get dejected on failure. The important thing is to be normal at the time of failure as well as success. When one experiences success, one should be grateful to God and on failure one should take it as an experience and learn lessons and re-plan the strategy as scope of planning never ends. The Prophet and his companions learnt from the Uhud’s experience and charted out their next plan of action with full faith in God.

When the verse of the Quran was revealed, it did not reprimand the opposite party rather it pointed out the weakness and absence of unity among Muslims. This can be seen from the revelation in chapter three and verse number one hundred and fifty-two

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23Ahmad Bin Muhammad Ibn Hanbal [compiler], Shu'ayb Arna'ut, Aadil Murshid & others [ed] (2001), Musnad Ahmad(Arabic), Muassisah al-Risalah (Shamela Digital Library [http://shamela.ws/]),. vol. 20, pg 20, h 11956

wherein God pointed out that how the ill planning and greed of the material goods failed the steadfastness of the believers even though their victory was at sight.

The above verse came despite the fact that the enemy was the aggressor. It gives us the principle that in case of adverse result or undesirable outcome one should follow the principle of Blaming Thyself. In such a situation one should introspect and not spend time in complaining or protesting against the opposite party. This will help in identifying one’s weakness so that re-planning can be done on fresh thinking.  

**Battle of Trench-Siege of Medina 627 A.D**

Post the Uhud battle, the enemies and the hypocrites had been plotting on the downfall of the Prophet and his companions. The Meccans made supreme efforts to break Muhammad’s power and unity. They managed to bring all the opponents of Islam including some of the nomadic tribes. Al Nadir Jews who were expelled after the Uhud battle played a key role in gathering the groups and offered half the harvest of dates of Khaybar to B. Ghatafan who was of the leading tribe. This Meccan confederacy amassed a massive force of ten thousand men as compared to Muhammad force of three thousand which practically included all the dwellers of the Medina.  

Prophet discussed with his companions and a Persian convert by the name of Salman Farsi who suggested that a deep trench be dug on the open sides of the city. He said this was the practice in Persia when the wars had to be avoided. The Prophet and the companions liked the idea and three thousand people worked day and night to dig the trench. Medina was protected by the trench and when Abu Sufyan saw the sight of the trench he was stunned as he had not seen anything of this sort. The people of Medina were a worried lot and the siege became increasingly difficult and some of them began to complain. Prophet was annoyed on the morale of the companions being hit. This is mentioned in the chapter thirty-three and verse number ten and eleven which shows how the believers were tested when they witnessed enemies approaching them from all directions.

However, the majority of the companions were determined and faithful to the Prophet. The enemy army could not go further and they failed to find a solution to this problem. Since they had enough provision, they camped at the side of the trench in order to siege the city.

On the twenty-seventh day of the siege a severe storm hit Medina which blew off the tents and was followed up by the torrential rains which made the provisions unusable. The adverse environment created a panic and dissension among the enemy camp and they started to abandon the area. As a result, the siege was lifted and Abu Sufyan returned to Mecca with their prestige badly hit and Medina was saved from a great danger. One of the reasons for the Meccan failure was the strategy of the Muhammad and his superior information service and secret agents. Firstly, the Meccan depended on their cavalry as they knew the Medina people will not be able to match their infantry but they had not anticipated the trench. The trench countered the menace of the enemy by forcing them to be in adverse conditions. Secondly in the battle of Uhud they arrived at Medina about ten days before the harvesting and could get abundant fodder for their horses but this time the grain was already harvested a month in advance which increased the difficulty of the enemy. The Muslims were united and disciplined while the confederacy lacked it. The main group of the nomad was the Ghatafan who had agreed to fight with the Muslims on being bribed with half of the harvest of the Khaybar but he was further bribed to retreat on lesser bargain. He was basically compromised and should have not entered into discussion with Muhammad and his companions.

Failure of Meccans on dealing with Muhammad brought a dismal outlook on Meccans and this further consolidated the position of Prophet. The Meccans lost their trade with Syria and much of their wealth and prestige.27

Islam began to spread as the people of Medina as well as the neighbouring tribes began to embrace Islam. Not only the Medina inhabitants but also the neighbouring tribes chose voluntarily to become allies of the Muslims. Now Islam began spreading rapidly among the tribes settled around Medina. The battle of trench added to the faith of the companions as can be seen from the chapter thirty-three and verse

number twenty-two wherein the believers brimming with confidence showed their faith in God and his messenger. It increased their faith and surrender to God.

**Treaty of Hudaybiyyah-628 A.D**

Prophet Muhammad had a dream that he is performing Umrah in Mecca along with his companions. He decided to make arrangements and called his companions to bring animals for sacrifice. Many Arabs stayed back and decided not to travel with him fearing that Quraysh would meet them with their armed men. So, Prophet set off with 1400 to 1600 men towards Mecca. When the Meccans came to know about Muhammad and his large group of companions, they assumed that Muhammad is coming with the intentions of war so they planned to stop him by sending a cavalry of 200 people. They wanted to prevent him and his companions from reaching Mecca even though the primary intention of Muhammad was to visit Kaaba. Prophet Muhammad went through rocky track to avoid the cavalry of Quraysh and reached Hudaybiyyah.28

Prophet and his companions stayed at Hudaybiyyah for two weeks. During this period negotiations went on with the Quraysh and finally a document was signed between him and Suhayl b. Amr who was representing the Quraysh. This came to be known as Hudaybiyyah Treaty. It consisted of the following:

1. For a period of ten years, both the parties would cease hostilities against each other.
2. There will be no meddling between the Quraysh and the Muslims and there will be free movement of one another.
3. Muhammad would return back that year and would be allowed with his companions to enter Mecca next year.
4. If any Muslim comes to Muhammad then he would be returned to Quraysh but not vice a versa.
5. If anyone wants to enter into a bond and alliance with Muhammad is free to do so and if anyone wants to enter into a bond and alliance with the Quraysh is free to do so.29

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So with the above treaty in force, Prophet and his companions were to skip Mecca that year. Instead they were to return from Hudaybiyyah to Medina and come next year for a stay of only three days, during which they were to quietly perform umra and then go back without delay. An important episode happened while the document was being signed; suddenly Abu Jandal bin Suhayl appeared walking in fetters. He had escaped from Mecca and came to Hudaybiyyah badly hurt and cried out for help but Suhayl his father reminded the Prophet that their agreement is now enforce. When Abu Jandal spoke out aloud saying, would they handover him to the Polytheist, the companions drew their swords out but Prophet returned him back to the Quraysh by asking Abu Jandal, to be patient and tolerate his situation for God’s sake. He explained to him the importance of Peace treaty and that he would not violate it and comforted him by saying that God will certainly provide him a way out of his hardship.\(^{30}\)

This showed the Prophet honouring the treaty thereby bringing it enforce immediately. The oppressors were awestruck by this unique moral conduct. Abu Jandal’s presence later in Mecca became symbol of Quraysh’s degradation and moral ascendancy of Islam. Many people were won over by the high ethical standards of Islam.

The treaty of Hudaybiyyah gives us wisdom from the approach of the Prophet, that is, to avoid confrontation with others and not let a difficult situation turn into an ego issue. The important lesson is to rise above the sentiments and look at the matter more objectively. It can be also termed as Status Quoism which requires not making the issue into a prestige one and adopting passive approach to manage the situation more intelligently. By giving concessions to the other party, one can move forward without inviting counterproductive result. Non-emotional thinking gives rise to serious thinking which is exactly what happened in Hudaybiyyah. When Quraysh did not allow the Prophet of Islam to enter Mecca, he did not make it an ego issue; neither did he deal with the situation emotionally. His action plan was rather more far sighted than immediate as he led Muslims away from the field of war to the field of conveying the message of Islam, which was the main target of Islam.

Prophet of Islam one-sidedly accepted all the conditions of the Quraysh and was able

to make a no war pact called Hudaybiyyah Treaty. Since it was one sided and skewed in favor of enemy party, many Muslims including senior companion, Umar bin Khattab felt that the agreement was a humiliating pact. But after this treaty was finalized and when Prophet was half way back, the chapter in the Quran, called ‘Victory’ (Al-Fath) was revealed in which verse number one of chapter forty-eight says that God granted the believers a clear victory.

The Quran stated it as a victory even though companions took it otherwise. The reason for this difference in assessment was that they looked at it from the context of present while God looked at it from the angle of the future. This can be understood from the revelation which came later and is mentioned in chapter forty-eight and verse number twenty-seven saying that God gave vision to the Prophet and he will certainly enter the sacred Mosque and a victory has been given beforehand.

In the beginning Muslims saw the treaty more as a unilateral surrender which brought only humiliation. However, God called it a clear victory from the aspect of looking into future. Ibn Shihab Az Zuhri who was companion of companions (Taabii) said that no previous victory in Islam was greater than this. This was because battle among men resulted nothing constructive however with the call of truce treaty people became safe from one another. This gave rise to peaceful environment which became fertile for interaction, dialogue and exchange of ideas. In those two years, twice or more people accepted Islam and the mission of Prophet spread unhindered. 31

This came true in a short period of time and the number of companions of Prophet increased significantly. When Prophet entered Mecca two years later as a conqueror the number of companions with him had increased to almost ten thousand as compared to less than two thousand when he was halted at Hudaybiyyah. All this was a result of Hudaybiyyah treaty which later led to Islamic movement and opened up further opportunities for Islam. It gave the principle to mankind that when faced with a problem; the best thing to do is to ignore the problems in order to buy time which will eventually help in availing of opportunities. God has created this world in such a way that Quran says whenever you face difficulties, it is accompanied with ease. This is mentioned in chapter ninety-four and verse number five and six.

This verse not only gives immense hope but also shows the way that when one faces adversity, the law of nature will provide opportunities. The focus should not be in removing the obstacles one faces as that would stop the onward journey. So, the Sunnah of the Prophet is to avoid confrontation and treat adversity as temporary. The solution sometimes lies in accepting the unilateral conditions of the opponents. This was how Prophet dealt with the Hudaybiyyah situation which was a reflection of his policy throughout his life time whether in Mecca or Medina period. The only difference between Hudaybiyyah and other situations is that the Hudaybiyyah policy was on the conditions of bilateral declaration while at other times it was followed on unilateral basis.  

The Prophet during his lifetime always evaluated circumstances objectively and followed the course of action based on his own assessment. He never followed a confrontation policy for example when he publicly proclaimed the mission of Monotheism, he did not officially meet the idol worshippers to discuss his secret propagation of his message or that he would not harm the idols of Kaaba. He completely refrained from colliding with idol worshippers and took practical stand of doing his Dawah activity peacefully.

The Prophet of Islam did not force anything on Jews nor had any conditional agreement with them rather he adopted the practical method of not coming or interfering in the matters of Jews. This was the true spirit of the Hudaybiyyah spirit that is, to circumvent any kind of controversy with the opposite party and concentrate on achieving one’s goal by adopting unilateral policy. The result of such a policy helped in minimizing the losses with maximum benefits. Quran also gives a message in this regard in chapter twenty-five verse number fifty two which asks believers to strive with the help of the Quran and not to give in to the pressure of non-believers.

This was revealed as a wisdom principle on how to manage the opposite party. The Quran enjoins the Prophet not to yield to unbelievers but do utmost with them with the help of the Quran. Here we can understand that Quran is a book and is not a bomb which means that Quran is referring to ideological struggle. So, people can be won over with this ideological struggle and not through violent or confrontational

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means. This in a way also indicates that present Jihad based armed struggle would be considered as a minor Jihad whereas peaceful struggle is the major Jihad.

Hudaybiyyah refers to greater Jihad as till that time the armed struggle had not produced any positive result. Since Prophet had brought the mission of monotheism it could not have been materialized with armed struggle. For the ideology to gain deeper roots, it required peaceful environment. Hudaybiyyah treaty provided the much-needed peace which shifted the focus from animosity to exchange of ideas and as a result within two years Mecca was conquered without any use of violence. People started entering Islam much faster and without any coercion or force. The model of Hudaybiyyah gives us practical method to deal with the present state of affairs. In the contemporary world Muslims have waged violence in the name of Jihad and they have received nothing but self-destruction and have brought a bad name to Islam. Following the Sunnah of the Prophet requires them to put an end to violence and unilaterally engage themselves in constructive activities. This is the only path left for Muslims as the present age is an age of opportunities which presents conducive and beneficial ways to convey peacefully the message of Islam. The Hudaybiyyah principle is the law of nature which if put to use will bring the desired results for both Muslims as well as Non-Muslims.

In the secular world we can see the application of the above example in the case of Japan during Second World War. Japan tried to fulfil its national agenda through military means but by second-world war time it suffered a severe defeat and their economy was badly affected. After the drop of atomic bomb Japan took an unusual turn by adopting education policy for coming decades. Japan dropped its confrontational and revenge-based approach and focused all its effort in the field of Education, Research and business. The result was that Japan became a super economic power and a new power centre of the world. The economic prowess of Japan today is a well-established fact but many people do not know the reason behind the U-turn which Japan took that changed the face of entire nation and made it a symbol of development and progress.

The spirit of Hudaybiyyah can be understood from the forty-eight chapter of Quran in verse number twenty-seven wherein God calls the treaty as righteous and therefore God sent calmness to the hearts of the believers.
The above verse is very clear from its eternal application aspect. The lesson we draw for the contemporary period is that clashes and confrontation between individuals or communities is to be avoided. The only course which will work and to be followed is the God-fearing attitude. Those who are fearless of God are doomed for failure which is mentioned in the Quran as hamiyat-e-jahiliyya. Majority of people on facing with a provocative situation usually turn negative and lose the ability to think through a cool mind. This negative attitude makes them a case of hamiyat jahiliya, as the Quran calls it. Such people will never succeed as they base their decisions on reaction and retribution and this behaviour is against the spirit of Islam. Whereas people who are God fearing base their decision on deliberation and follow a principled path to manage the situation. They are certainly to succeed as we saw from the incident of Hudaybiyyah as a practical example. The Meccans failed against the peaceable attitude of Medina people under the leadership of Prophet Muhammad. We can say that the example of Hudaybiyyah is not an example of the past rather it a guiding principle for both Muslims as well as Non-Muslims. It tells us that in situation of controversy follow the course as was adopted by Prophet Muhammad and the success would be guaranteed.

The Hudaybiyyah treaty gave Muslims an extended period of calm and not be much worried about the Quraysh. More importantly the Quraysh’s animosity had united Jews and other Arab tribes against the Muslims. Once the agreement of Peace was signed, the catalyst for hostility abated. However, Muslims initially did not understand when Prophet told them that God has given them an upper hand. They were disappointed with the turn of events but Prophet reminded them how God saved them time and again at the time of the battle of Uhud, and then when enemy assaulted them during battle of trench. On each occasion God saved them despite their harbouring doubts and fear gripping their minds and hearts.

After hearing all these words Muslims were greatly comforted and realized that Hudaybiyyah treaty was indeed a great success. Earlier the hostility and persecution of the Meccan people inflicted all sorts of torture on Prophet and his companions. But signing of the Peace agreement indirectly meant that Quraysh have recognized the legitimacy of the Muslim state and have put them on an equal footing. This moral

victory opened more doors to disseminate the message of Prophet which was earlier being scuttled in every possible way by the opposite party. The defensive Muslims were now actively engaging with the other tribes who were able to understand Islam. They measured the principles applied by the Muslims in their practical life and appreciated their high moral standards. They therefore responded favourable to the call given by the companions and began to enter in multitudes towards Islam. Prophet began to reach out to people outside Arabia. He wrote to the kings and rulers of neighbouring nations and as a result country outside Arabia got introduced to Islam.

Another Reason for Peace:

One more reason which proves the practicality of the peace agreement was that a sizeable number of people entered Islam in Mecca. They had not left Mecca simply because they hoped that Quraysh would change sooner or later and secondly, they did not want to strain their relations with their relatives and families. Yet there were some who even wanted to emigrate but were restrained and not given permission by the Meccans. A battle with the Meccans would have meant spilling of blood of their Muslims brethren for their sheer ignorance. This would have been a dark history for Muslims for killing believers; hence peace was the best possible solution. The aim of Islam anyways was to win over people through conviction and not compulsion therefore peace was given the importance and priority.34

Post the treaty and subsequent revelation of the Chapter 48 Al-Fath in first three verses God clearly mentioned the Hudaybiyyah treaty as a victory which will pave the way forward for the believers.

Prophet referring to the above revelation said that the Surah revealed to him is much dearer to him than all that sun overlooks. His explanation increased the faith of his companions who became even more determined to serve Islam.

Post Hudaybiyya:

The peace that ensued from the Hudaybiyyah treaty gave the opportunity to Prophet to send his deputations to neighbouring nations. The letters were attested with the seal, Muhammad, the Messenger of God and sent initially to Greece, Persia and

some other countries. The emperor Heraclius ignored it and set the letter aside as he was high on the victory he had gained over Persia. Similar letter when received by Beni Ghassan, a Christian Arab who then complained to Heraclius who in turn told him to ignore the letter. The Persian king tore the letter received by him and the governor of Egypt dismissed it by sending presents for the Prophet. The King of Abyssinia, Negus responded favourably and accepted to embrace Islam and same was done by the king of Yemen. King Negus also helped Muhammad marry Abu Sufyan’s daughter Umm Habiba who was in exile in Abyssinia and had lost her husband. King Negus performed the marriage in absence which was to have far reaching consequences in terms of relationship of Prophet with Meccan leader, Abu Sufyan. 35

After the year was over and when the month of Dhul-Qaadah approached the Prophet began to prepare for Umrah which is also being discussed in history as ‘the compensatory umrah’ or the post-dispute umrah. He then asked his companions who were with him in hudaybiyyah not to stay behind. It was estimated that about two thousand men, women and children went with Prophet. The Umrah was being done on the terms of the Hudaybiyyah Peace agreement which stipulated that Muslims could do Umrah the next year after the treaty was signed. The Prophet entered the Mecca riding on his she camel Qaswa with all his companions shouting aloud their submission to God Almighty. There are many reports which states that Quraysh moved away from Mecca as they did not like the presence of Prophet and his companions. There were rumours being spread about physical weakness of his companions on account of an epidemic so Prophet instructed his companions to bare their right shoulders and do their tawaf (circumambulate) jogging. This gave an impression of awe among the Meccans. After circumambulation of the Kaaba, Prophet did sai which was walking between two mounts of Al Safa and Al Marwah. After this activity, sixty camels were slaughtered and companions shaved their heads which others followed. The Prophet and the companions stayed in Mecca for three days as per the terms of the agreement.

All this had huge impression on the people of Mecca who saw the brotherly behaviour among Muslims. They were astonished at the discipline companions

displayed despite not belonging to one single tribe. Their high character left Meccans in admiration when they saw how dedicated Muslims were to the cause of Islam. The Meccans were in a way touched with the submission of Muslims towards God and Prophet felt that his stay in Mecca was very effective. Prophet and his companions were able to freely interact with the Meccans who could see what kind of society Islam built in Medina.\textsuperscript{36}

**Violation of Peace Agreement and March of Victory**

One of the terms of the agreement was that any tribe could enter into alliance with either side. The tribe of Bakr joined the Quraysh camp and the tribe of Khuzah tribe made a treaty with the Muslims. Both these tribes had been at war since long time and much before the coming of Islam. However, the hostility between the two had abated but they still harboured animosity for one another. The peace agreement climate tempted a group of Bakr tribe known as the clan of Dayl to settle an old score with the Khuzah. Therefore, their leader Nawfal ibn Muawiyah attacked the men of Khuzah tribe and a fighting broke out. When the men from the Khuzah tribe took shelter in Kaabathinking that this would make them safe but the Bakr tribe aided by the Quraysh killed them all. This was akin to violation of the alliance as the Bakr tribe was in alliance with the Muslims and the treaty did not allow the opposite party to kill an ally as that would mean breach or cancellation of the treaty.

The Khuzaa party comprising of forty people went to Prophet and complained about the killing of their men and breach of treaty. The Prophet sent his envoy to the Quraysh with three alternatives:

1. Blood money to be paid to the kinsmen of murdered
2. The Quraysh to end their alliance with Banu Bakr
3. The treaty of Hudaybiyya should be declared invalid.

The Quraysh represented by Qarta ibn Umar made his choice for the third option that is, considering peace treaty to be null and void. However later the Quraysh realized

their blunder and so Abu Sufyan himself went to renew the treaty but he had to return dejected.  

It was after this that the Prophet decided to make arrangements for a march against Mecca and all the allies were asked to join the march. The army comprised of ten thousand well armoured soldiers in their majestic splendour. When Abu Sufyan got to know of it he went to see the arrangements himself and was brought by Al Abbas before Prophet. Al Abbas who was uncle of Prophet mediated for Abu Sufyan who then accepted Islam. He asked for the forgiveness of his people to which Prophet agreed to give amnesty to all those who give up their arms and seek refuge in the house of Abu Sufyan, or mosque or remain indoors and keep it closed.

However, Prophet before sending Abu Sufyan back to Mecca asked his uncle Al Abbas to show the strength of marching Muslim army, this was intentionally done incase Abu Sufyan reconsiders his decision. Prophet wanted to avoid any military confrontation which would have caused the bloodshed and a humiliating defeat to Quraysh. When Abu Sufyan saw the army, he was in awe and exclaimed that none can stand before this mighty army. He went back and announced to his people about the imminent fall of Mecca and the peace terms given by the Prophet which would give amnesty to the people.

Finally, the army reached Mecca and Prophet made four divisions and asked each to enter the city from different side so as to take the entire city in one move. Prophet himself entered the city reciting surah Al Fath, with his head bowed to an extent that it was nearly touching the back of the she camel. It showed great humility of Prophet as normally a conqueror would enter the city with head held high and drunk in power. He went straight to Kaaba and on arriving he touched the black stone with a short stick he was carrying and recited Allah-u- Akbar (God is Great). He then started his tawaf on his she camel touching the black stone with his stick each time he completed a round. When he completed his seven rounds he dismounted and prayed two units of prayer and drank water from Zamzam and renewed his ablutions. The love from the Prophet was so much that Muslims around Prophet were competing with one another to gather the drops of water falling from his face and

hands. The Prophet then opened his speech by praising the God and His blessing. He then told the people to end their custom of vengeance and that God has given them victory and ended the period of ignorance and then he ended by saying that all the creation are descendants of Adam.

After this the Prophet of Islam recited the chapter forty-nine and verse number thirteen of the Quran which talks about mankind being created into different tribes and the fact that God find the person most noble who is a God-fearing person. All the 360 idols from the Kaaba were removed and the house of God was purified forever.

To summarize, the arrival of the Prophet in Medina heralded the formation of the first Islamic State in history. The Prophet knew that his new foundation needed continuous consolidation and as a result he built the mosque which was to work as training of Muslims as well as for their spiritual purification. The call for prayer created a bond of unity and brotherhood and gave strength to the inner structure of the community.

The treaty which was signed with the Jews was another aspect of Prophet’s universal approach on how he treated everyone fairly. The objective of the treaty was to ensure there is Peace so that Prophet could concentrate on his priority that is, calling people to God.

The difference between Prophet and Quraysh was in terms of ideology, while the Quraysh were idolaters; Prophet brought the message of monotheism. For any ideology to work, the basic requirement is intellectual exchange of ideas so that minds could be addressed. Prophet therefore knew the importance of Peace as only a peaceful environment supports the exchange of ideas. This was the prime reason that Prophet one-sidedly accepted all the terms and conditions of Hudaybiyyah agreement. It was called a clear victory in the Quran (48:1). The peace agreement created conditions for the first time for Muslims to interact freely without any fear of persecution or punishment. This paved the way for that peaceful constructive activity which finally enabled the conquest of not just Mecca but entire Arabia.

The Hudaybiyyah treaty gives numerous principles which can be applied in the contemporary world. Just like in Pre-Islam period the vicious cycle of revenge continued for generations with no solution; this could not lead to any positive result
to the tribes. So, Prophet of Islam by showing non-violent approach was able to transform the entire Arabia and demonstrate the power of unilateral peace through the example of Hudaybiyyah treaty. The present-day Muslims should take the same course of action and apply Hudaybiyyah principle which is practical and solution oriented. There can be no other way to achieve success.

The battle of trench was yet another example displayed by Prophet on choosing a Peaceful option as against confrontation-oriented option. Both the above examples disapprove the larger belief in today’s time that Islam spread on the point of sword. This was further proved false when Prophet who entered the city of Mecca spared the same perpetrators of the city who were thirsty for his blood.

Prophet showed to mankind that Islam teaches to sever the ties with ignorance or Jahiliyyah and to guard oneself against all forms of sin. It is sin which destroys one’s personality both in this world and in the hereafter. A Believer needs to be watchful all the time lest he strays from the path of goodness and rightness.

Another important principle which we learn from the Medina period was the significance of Islamic brotherhood which is the bedrock on which Islamic society is founded. It is this brotherhood which keeps all united and makes a believer well-wisher for the other.

If the government has to be effective in running the society then it is important that there is cooperation between the society and the government and that vulnerable segment of the society should be supported. The Prophet of Islam was not an ordinary national leader but was a messenger of God for entire mankind.

The revolution brought by the Prophet defeated polytheism forever but in the present age, atheism has reared its head and relegated monotheism to its secondary place. However, God was certainly aware of the different type of challenge the world would face post Islamic revolution, so in advance he created conditions which would culminate into a world of scientific discoveries and inventions. The present age is at complete variance with the earlier times when religion and politics were one and the same but today religions domain has been separated from the political sphere of life. This has given full opportunity to the proponents of monotheism who can explain the concept of God more scientifically in the present age. In pre-Islamic times the minds
were more philosophical and as a result they could not be addressed objectively. It was difficult for them to respond to the wisdom of the Prophet. However, after the Islamic revolution human history has reached to the present age of reason and intellect which can take the challenge of atheism and defeat its ideology just as the paganism was defeated after the dawn of monotheism.