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Political Benefits of Meesaq-e-Madinah in Prophetic Era as well in Present Era

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Abstract

As it is said that Islam is the complete code of life and it covers every aspect of life. The life of Prophet PBUH set guidelines for every aspect of life. The Prophetic treaties are also full of guidance for Muslim Ummah till Doomsday. The See rah of the Prophet Muhammad PBUH provides such rules and regulations which are helpful in addressing the needs of individuals and society of all times and ages. Although the world has been changing ever since its creation, yet the pace of change in the last one hundred years or so has been the most rapid ever. The effects of these changes were beyond the limitations of time and region and therefore they directly affected the Muslim world as well. This research will highlight the significance of treaty of Meesaq e Madinah in the time of Prophetic era as well in present day era. That how the Muslim Ummah can get benefits of rules set by the Prophet PBUH in Meesaq e Madinah and what sort of implementation of this treaty possible in this modern era.

Keywords: Seerah, Muslim World, Treaties, Implementation, Meesaq e Madinah

A Brief History of Madinah Treaty

When Prophet (P.B.U.H) migrated from Makkah to Madinah. The population of Madinah is divided in different tribes. The tribe of Oas and Khuzrag were divided into twelve tribes. And the same way Jews were also divided into more than twenty tribes.¹

¹ Iba e Hassam, Seerat Unnabvia (Beruat: Dar Amarfa) 188/2.

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The clash between Oas & Khazrag is famous. Some of tribes of Jews were allies to Oas & some were allies to Khazrag. The people of Madinah were fed-up by these battles. The people of Madinah were ready to appoint a single leader for Madinah. For this purpose, they agreed on the name of Abdullah ibn Ubai. Which was the famous person of the city of Madinah. He had recognition of his name not in Madinah but also surroundings of Madinah, even in the battle of Badr he used his links with Makkans and gave them an invitation to come to Madinah for attack.²

Prophet Muhammad PBUH was newcomer to the city of Madinah. The scenario of Madinah was not much favorable to the Prophet PBUH so for the purpose of peace in the city of Madinah the Prophet PBUH felt the need for a treaty with people of Madinah. In this way the Prophet of Allah Almighty made an agreement with the people of Madinah.

The Objective of Madinah Treaty was as under

The Prophet (P.B.U.H) appointed twelve people, each for every tribe before migration. But majority of tribes did not follow any law. There was no central government system in Madinah. The Muslim preachers, for three years' spreads Islam in Madinah and many people accepted Islam or ready to accept Islam.³ The color of Islam was in individuals or in small families. But in political system of life Islam had no influence. In the same tribe or in the same house people of different faiths were living together. In these circumstances the Prophet PBUH had to take some steps for establishment of Islamic state.

Here are some points which clear the objective of Prophet

1. To Make Madinah a safe place for preaching of Islam
2. To establish the rights and obligations of Muslims and Non- Muslims.
3. To settle migrants.
4. To make treaties with Jews and other non-Muslim citizens of Madinah.
5. To lay down the political and defensive organization of Madinah.
6. To overcome the effects of loss of Muslim migrants received from Makkans.

In the light of above needs the Prophet Muhammad PBUH made a written document which was later called Meesaq-e-Madinah or Madinah Treaty.

² Ibn e Hassam, Seerat Unnabvia (Beruat: Dar Almarfa Lebanon) 138,134/2.

³ Ibn e Hassam, Seerat Unnabvia (Beruat: Dar Almarfa, Lebanon).

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Importance of Madinah Treaty in Islamic History

The Madinah Treaty is narrated by different historians. There is little bit variation also found but as a whole Madinah Treaty has same object. The famous historians are Ibn-e-Kaseer, Ibn-e-Ishaq, Imam Abu Ubaid, Ibn-e- Saad, Tabri etc.⁴

The Hadees Books also carry out Madinah Treaty like Bukhari, Muslim, Susnad e Ahmed, Abu Dawood etc. This Treaty is divided into two major parts the first part belongs to Muslims, and second part belongs to other tribes like Jews and Christians. The first part of treaty established during 1st Hijri, it was between Migrants and Ansars-e-Madinah. The second part was established after Battle of badar. It was between the Muslims and other non-Muslims tribes of Madinah. Ibn-e-Manzoor proves this in his book Lasan Al Arab.⁵

Dr. Hamid Ullah also accepted the two parts of Madinah treaty. He says "I came to this conclusion the second part belongs to Jews it had been written after Battle of Badar in which Muslims got decisive victory over Makkans. Dr. Hamid Ullah has also proved that Madinah Treaty is first ever written agreement in the history. So, this treaty has some of its main features which gave it importance to all of human being.⁶

Point Wise Feature of Madinah Treaty

1. Through this treaty was the foundation stone of Islamic State laid down, and Muhammad PBUH became the first head of the Islamic State.
2. In this agreement very first time it was settled down the rights and obligations of citizens of various religions in a single state.
3. This treaty very first time ended the dark age rule and gave justice to society.
4. Islamic State of Madinah saved by internal & external enemies and society formed a secure society.
5. This treaty ended dark age battles between tribes and started the era of peace in Madinah.
6. This treaty gave rules and principles for international level society also.
7. A long-time anarchy and division of society ended with this agreement in Madinah.⁷

⁴ Idrees Kandalvi , Seerat e Mustafa (Lahore :Mili Publications 2003).

⁵ Ibn e Hassam, Seerat Unnabvia

⁶ Dr Hamid Ullah , Mujmua Alwasiaq Alsayaseay

⁷ First ever Written Constitution in the World (Lahore: Pakistan, 1975) page 4-6.

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Benefits of Making Meesaq-e-Madinah with different Tribes

Meesaq-e-Madinah made Muslims stronger and saved the Muslims state from the threat of Jews especially. The agreements with allies ended the threat of Makkans. Because friends of Makkans now became the allies with Muslims of Madinah. By making these agreements Muslim came to this position to having control on Road to Syria. The most important benefit of Meesaq-e-Madinah was that it gave opportunity to the people of other tribes to understand the Islam.

Charter of Madinah Treaty

This is a document from Muhammad PBUH the Prophet governing relations between the believers i.e. Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one Nation The Ummah.

- Allah also supported this clause in Quran:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ. وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلِيلًا مُبِينًا

It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter.¹ Indeed, whoever disobeys Allah and His Messenger has clearly gone 'far' astray.⁸

1. The Mohajireen will continue to pay blood money according to their present custom.
2. In case of war with anybody they will redeem their prisoners with kindness and justice common among Believers. (Not according to pre-Islamic nations where the rich and the poor were treated differently).
3. The Bani Awf will decide the blood money, within themselves, according to their existing custom.
4. In case of war with anybody all parties other than Muslims will redeem their prisoners with kindness and justice according to practice among believers and not in accordance with pre-Islamic notions.
5. In case of war with anybody they will redeem their prisoners with kindness and justice common among Believers. (Not according to pre-Islamic nations where the rich and the

⁸ AL Quran, 33:35

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poor were treated differently).

6. The Banu Saad, the Bani Harith, the Bani Jusham and the Bani Najjar will be governed on the lines of the above (principles)

7. The Bani Amr, Bani Awf, Bani Al-Nabeet, and Bani Al-Aws will be governed in the same manner.

8. Believers will not fail to redeem their prisoners they will pay blood money on their behalf. It will be a common responsibility of the Ummat and not of the family of the prisoners to pay blood money.

9. A Believer will not make the freedman of another Believer as his ally against the wishes of the other Believers.

10. The Believers, who fear Allah, will oppose the rebellious elements and those that encourage injustice or sin, or enmity or corruption among Believers.⁹

11. If anyone is guilty of any such act all the Believers will oppose him even if he be the son of any one of them.

12. A Believer will not kill another Believer, for the sake of an un-Believer. (i.e. even though the un-Believer is his close relative).

12. No Believer will help an un-Believer against a Believer.

13. Protection (when given) in the Name of Allah will be common. The weakest among Believers may give protection (In the Name of Allah) and it will be binding on all Believers.

14. Believers are all friends to each other to the exclusion of all others. The enemies of the Jews who follow us will not be helped.

15. The peace of the Believers (of the State of Madinah) cannot be divided. (it is either peace or war for all. It cannot be that a part of the population is at war with the outsiders and a part is at peace).

16. No separate peace will be made by anyone in Madinah when Believers are fighting in

⁹ Imam Bukhari, Saheeh Bukhari, Kitab Al Hadood,

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the Path of Allah.

17. Conditions of peace and war and the accompanying ease or hardships must be fair and equitable to all citizens alike.

18. When going out on expeditions a rider must take his fellow member of the Army-share his ride.

19. The Believers must avenge the blood of one another when fighting in the Path of Allah (This clause was to remind those in front of whom there may be less severe fighting that the cause was common to all. This also meant that although each battle appeared a separate entity it was in fact a part of the War, which affected all Muslims equally).

20. The Believers (because they fear Allah) are better at showing steadfastness and as a result receive guidance from Allah in this respect. Others must also aspire to come up to the same standard of steadfastness.

21. No un-Believer will be permitted to take the property of the Quraish (the enemy) under his protection. Enemy property must be surrendered to the State.

22. No un-Believer will intervene in favor of a Quraish, (because the Quraish was having declared war are the enemy).

23. If any un-believer kills a Believer, without good cause, he shall be killed in return, unless the next of kin are satisfied (as it creates law and order problems and weakens the defense of the State). All Believers shall be against such a wrong doer. No Believer will be allowed to shelter such a man.

24. When you differ on anything (regarding this Document) the matter shall be referred to Allah and Muhammad PBUH. The Jews will contribute towards the war when fighting alongside the Believers.

25. The Jews of Bani Awf will be treated as one community with the Believers. The Jews have their religion. This will also apply to their freedmen. The exception will be those who act unjustly and sinfully. By doing so doing the wrong themselves and their families.

26. The same applies to Jews of Bani Al-Najjar, Bani Al Harith, Bani Saeeda, Bani Jusham, Bani Al Aws, Thaalba, and the Jaffna, (a clan of the Bani Thaalba) and the Bani Al Shutayba.

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27. Loyalty gives protection against treachery. (Loyal people are protected by their friends against treachery. As long as a person remains loyal to the State, he is not likely to succumb to the ideas of being treacherous. He protects himself against weakness).
28. The freedmen of Thaalba will be afforded the same status as Thaalba themselves. This status is for fair dealings and full justice as a right and equal responsibility for military service.
29. Those in alliance with the Jews will be given the same treatment as the Jews.
30. No one (no tribe which is party to the Pact) shall go war except with the permission of Muhammad PBUH. If any wrong has done to any person or party it may be avenged.
31. Anyone who kills another without warning amount to his slaying himself and his household, unless the killing was done due to a wrong being done to him.
32. The Jews must bear their own expenses and the Muslim bear their expenses.
33. If anyone attacks anyone who is apart to this pact the other must come to his help.
34. They (parties to this Pact) must seek mutual advice and consultation.
35. Loyalty gives protection against treaty. Those who avoid mutual consultation do so because of lack of sincerity and loyalty.
36. Amman will not be made liable for misdeeds of his alloy.
37. Anyone who is wrong must be helped.
38. The Jews must pay (for war) with Muslim (clause 37 for detail) Yathrib will be Sanctuary for the people of this Pact.
39. A stranger (individual) who has been given protection (by anyone party to this Pact) will be treated as his host (who has given him protection) while (he is) doing no harm and is not committing any crime. Those given protection but indulging in anti-state activities will be liable to punishment.
40. A woman will be given protection only with the consent of her family (Guardian). (A good precaution to avoid inter-tribal conflicts).

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41. In case of any dispute or controversy, which may result in trouble the matter must be referred to Allah and Muhammad (may Allah bless him and grant him peace), The Prophet (may Allah bless him and grant him peace) of Allah will accept anything in this document, which is for (bringing about) piety and goodness.
42. Quraysh and their allies will not be given protection.
43. The parties to this Pact are bound to help each other in the event of an attack on Yathrib
44. If they (the parties to the Pact other than the Muslims) are called upon to make and maintain peace (within the State) they must do so. If a similar demand (of making and maintaining peace) is made on the Muslims, it must be carried out, except when the Muslims are already engaged in a war in the Path of Allah. (So that no secret ally of the enemy can aid the enemy by calling upon Muslims to end hostilities under this clause).
45. Everyone (individual) will have his share (of treatment) in accordance with what party he belongs to. Individuals must benefit or suffer for the good or bad deed of the group they belong to. Without such a rule party affiliations and discipline cannot be maintained.
46. The Jews of Al-Aws, including their freedmen, have the same standing, as other parties to the Pact, as long as they are loyal to the Pact. Loyalty is a protection against treachery.
47. Anyone who acts loyally or otherwise does it for his own good (or loss).
48. Allah approves this Document.
49. This document will not (be employed to) protect one who is unjust or commits a crime (against other parties of the Pact).
50. Whether an individual goes out to fight (in accordance with the terms of this Pact) or remains in his home, he will be safe unless he has committed a crime or is a sinner. (i.e. No one will be punished in his individual capacity for not having gone out to fight in accordance with the terms of this Pact).
51. Allah is the Protector of the good people and those who fear Allah, and Muhammad PBUH is the Messenger of Allah (He guarantees protection for those who are good and fear Allah).¹⁰

¹⁰ A. Guillaume, The Life of Muhammad. A Translation of Ishaq's Sirat Rasul Allah, (Karachi: Oxford University Press, 1955) pp. 231-233.

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Discussions

In the state of Madinah, Meesaq-e-Madinah was a first ever written agreement among Prophet Muhammad PBUH Jews, Christians, and no believers of Madinah. This agreement is also a political agreement which we can divide two major parts

- 1) Agreement between state and public
- 2) Agreement with other states or tribes

In modern era the first part of agreements is called private international law and second part is called public international law.¹¹

In discussion we will have a general review of both of parts of Meesaq e Madinah and then we will also discuss point wise, because is also written in point wise.

a. Supreme Power in the Light of Meesaq-E-Madinah

The Prophetic government is the Government under the commandments of Allah so in the Prophetic government the actual supreme power is Allah the Quran also clear it in

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا¹²

Whoever obeys the Messenger has truly obeyed Allah. But whoever turns away, then 'know that' We have not sent you 'O Prophet' as a keeper over them.

The Prophet is Messenger of Allah on earth and supreme on earth so in this way in Madinah the Prophet was the supreme commander. The Prophet holding supreme power was given to him by Allah and he delivered this power to the subordinates.

b. Muhammad PBUH Declared a Political Leader

In fact the Prophet Muhammad (P.B.U.H) was first ever declared a political leader of Muslims having this authority to make an agreement for the peace of the city of Madinah and for prosperity of Muslim Ummah. As a political leader Muhammad PBUH availed this chance to implement the Islamic values in the state of Madinah. The Meesaq e Madinah was the first political victory of Muhammad PBUH that Muslims was a power and a great stake holder in Madinah. So, Muhammad PBUH as political leader got

¹¹ Alfadi, Khalid Sulman, Alfiqa Alsayasia Alwasiq Alsayasia, Almohaidat, Alakhlaf, Alblostia Alislamia, Page 39-40.

¹² Al Quran 3:80

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the leadership position of Madinah-e- Taybia which was before this going to Abdulla bin Ubbahi. In this agreement Prophet Muhammad PBUH gave this message to the whole of the world that capturing a nation only possible through politicalways Prophet Muhammad PBUH addressed in this agreement to every nation and every tribe of Madinah and bounded them in agreement. In the present era if we implement the same Meesaq e Madinah in our country Pakistan or anywhere in the Islamic world.

c. Madinah Became Role Model State for Remaining World

We will find that if any state adopts the model of Madinah stateit will become a welfare state. Because Madinah State has all those qualities of a welfare state no other state of the world could code.

example like State of Madinah. In the Meesaq e Madinah as the Prophet PBUH brought all the nations of Madinah on one page and bound them for the peace and prosperity of the state of Madinah. The same model can utilize in any state of world, and it will give same best results as it wasachieved in Prophetic time in the State of Madinah

Point-wise Discussion on Meesaq-E-Madinah

Point-wise discussion of Meesaq-e-Madinah will give us a chance to gpolitical benefits from this agreement.

(1) The first point shows political leadership role of Prophet PBUH of Madinah. The points 28 and 47 showed that Muhammad PBUH was the head of judiciary, legislature, and executive. The role of Prophet was justice, a ruler, a leader of the model state of Madinah. This clause gave Prophet PBUH a political supremacy over the people of Madinah and eventually provided a chance to spread Islam in the world. The position of Prophet PBUH gave him a chance to establish Islamic society in Madinah and showed the people of world that justice who we implemented in Madinah and in Masjid Nabvi became the head office of Islam, Supreme Court of Madinah state and GHQ of Muslim Army.

(2) In point No.1 Muslims were declared a separate Ummah. This point gave Muslim Ummah a motivation to increase in number. And thisincrease in number we saw in the Battle of Badar that the Muslim fighters other than women and children, they were 313 in numbers.

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(3) In point No.2 the Migrants of Makkah were separately addressed in Meesaq e Madinah that they must deal with there problems at their own end. This decision for future gave great benefit especially in battlefield Religiously the Muslims were divided into two equal were groups Migrants and Madinees. The division of groups creates the concept of responsibility. Giving a national the concept responsibility is the quality of political leadership. So Prophet Muhammad PBUH very easily made Muslims Ummah from people of different races but responsible people. This sense of responsibility is very difficult to create even in modern day era. Our modern education intuitions are trying of their utmost efforts to create nation, the sense of responsibility. For this purpose, they are spending huge budgets. But Prophet Muhammad very easily achieved these targets.

(4) The same way from the point number 4 to point number 16 responsibilities delivered to the people of state of Madinah. In point number 19 again politically the people of state gathered at a point that allbelievers must help each other in relieving the debts. Because most of the debts were for the welfare of Muslims or for preaching ofIslam.

(5) In point number 20 equal rights and obligation were given to the people. This thing also created brotherhood among Muslim Ummah. This was the achievement of Prophet PBUH as a political leader. Tocreate brotherhood among the society is the greatest quality of political leadership. Prophet Muhammad PBUH realized this responsibility and inducted brotherhood in Muslims society in a very easy way. This was actually difficult task, even in modern societies, to create brotherhood among people of the state. For this purpose, governments nowadays spend huge budgets and have special ministries for this purpose. But by using these huge budgets the target is difficult to achieve. But Muhammad (P.B.U.H) as a political leader achieved this target very easily. The point number 17 to point number is evidence for that.

(6) In point number 28 Prophet Muhammad PBUH got another political benefit that the final decision power is Allah and Prophet Muhammad PBUH is the person who is authorizing to implement Allah commands. In this way all the authorities went to Prophet Muhammad PBUH this is also a target of political leader to get authority over the state. Prophet Muhammad (P.B.U.H) got all those authorities through agreement.

(7) In point number 29 Jews which were great opponents toMuhammad PBUH accepted the power of Muslims that they will fight along with Muslims as allies. Making a good deal with opponents is strategy of a great political leader. Prophet Muhammad PBUH made Jews allies in war and they were bound to pay war expense. The basic purpose of

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this political strategy was to strengthen the state of Madinah and make it a safe society.

(8) In point number 35 another decisive political victory achieved that Jews would not fight without the permission of Muhammad PBUH. This clause of agreement shows that Prophet Muhammad (P.B.U.H) was strong.

(9) In point number 47 it was again announced that Allah (S.T) and Prophet Muhammad PBUH would have supreme power over the parties of agreements. Here it is clear that in this treaty our Prophet Muhammad PBUH proved as a great political leader.

(10) In point 48 the Prophet Muhammad declared clearly Quresh-e- Makkah as enemies and nobody would give them shelter; in this way it was declared that Prophet Muhammad PBUH enemies would considered the enemies of all parties of agreement.

(11) In point 50 Prophet Muhammad PBUH got another political decisive victory that he bounded Jews a very cunning enemy in agreement. The Jews would consider ally of Muslim and allies of Muslims would also considered as ally of Jews in other words, friends of Muslims would have considered as friends of Jews. But friends of Jews would not consider as a friend of Muslim as if they were fighting with Muslims. This political strategy made Prophet Muhammad PBUH a great political leader and made Madinah a safe city.

In the last point Prophet Muhammad PBUH highlighted most important point for political government that a political government is totally neutral for the sake of law-and-order situation. All the citizens of state would consider equal for maintaining law and order. Good citizen would consider in peace there would safety from Allah Almighty and from Messenger of Allah Almighty and bad citizens would treat badly.

Political Benefits of Meesaq-e-Madinah

If we have a general discussion of this agreement and try to get what sort of political benefits which Muhammad PBUH got through this agreement, then we will find that.

- a. Recognition of Prophet Muhammad PBUH as a political leader.
- b. Recognition of supreme authority of Allah and Prophet Muhammad PBUH.
- c. Peace era started among the people of different communities of Madinah.
- d. Bounded the most cunning community of Madinah the Jews in a peace agreement.

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- e. Implemented the rights of governments on citizen of state of Madinah.
- f. Brought the people of Madinah on one point that Madinah's defense would be the priority.
- g. Recognized very first time that Muslims were different community in the state of Madinah.
- h. As political leader Prophet Muhammad PBUH gave priority to economy of the Muslim migrants, and he made them brother of Ansar-e- Madinah.
- i. Prophet Muhammad PBUH in a political way generated the religious community of Madinah.
- j. Prophet Muhammad PBUH created the Muslim brotherhood Muslims of Madinah and made all the Muslim brother of each other.
- k. The most important thing that supreme power of Allah accepted in the state of *Madinah*
- l. The Prophet Muhammad PBUH as a political leader very first-time established law and order situation in the state of Madinah.
- m. The duties of a politician is to identify the enemies of the state and highlight it. Prophet Muhammad PBUH very clearly highlighted about Makkans that they were enemies; nobody would go with them in an agreement without the permission of Prophet Muhammad PBUH.
- n. Prophet Muhammad PBUH made defense of Madinah incompatible through making this agree Prophet Muhammad PBUH made defense of Madinah incompatible through making this agreement with different tribe of Madinah that they all will defend Madinah unanimously.

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