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# Peaceful Coexistence Policy Applied by the Prophet Mohammed (PBUH) in Al-Medina

*Política de convivencia pacífica aplicada por el profeta Mahoma (PBUH) en Al-Medina*

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### ABSTRACT

The topic of peaceful coexistence occupies a priority in contemporary political and historical writings due to its connection with human rights issues, dialogue, cooperation between civilizations, and minority rights. The research topic deals with an important period in Muslim life, which can be called 'the period of establishing the nation in Al-Medina' through which the document is read. The document that is set by the prophet (PBUH) for the residents of Al-Medina is considered as the constitution through which he organized the political and social life to avoid the problems that might happen to Muslims in their new home.

**Keywords:** Peaceful coexistence, prophet, Mohammed, Al-Medina.

### RESUMEN

El tema de la convivencia pacífica ocupa un lugar prioritario en los escritos políticos e históricos contemporáneos entre civilizaciones y derechos de las minorías. El tema de investigación trata de un período importante en la vida de los musulmanes, que se puede llamar 'el período de establecimiento de la nación en Al-Medina' a través del cual se lee el documento. El documento que establece el profeta para los vecinos de Al-Medina se considera como la constitución a través de la cual organizó la vida política y social para evitar los problemas que pudieran ocurrirle a los musulmanes en su nuevo hogar.

**Palabras clave:** Convivencia pacífica, profeta, Mahoma, Al-Medina.

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## **INTRODUCTION**

The Prophet (PBUH) was able to build a new nation and consistent society, which is the greatest and most astonishing nation known to mankind. Since the Prophet (PBUH) entered Al-Medina, he started working on the establishment of the conditions of the Islamic nation on clear principles by establishing some institutions and organizations that help in doing so. The construction of the mosque was the first step, followed by brotherhood between immigrants and Al-Ansar, then issuing the Al-Medina document, in addition to establishing the army and calling for jihad. The orientalist have an opinion on this policy, for the character of the Prophet (PBUH) has been the subject of controversy for orientalist, and many studies have emerged that dealt with his biography and policy in building the new nation and put forward many opinions that showed their attitude whether they were negative or positive (Al-Harigi: 1989).

Yathrib (Madina) is one of the Al-Hijaz cities, which is located three hundred miles north of Mecca. Its land is fertile with wells and fountains. It is rich in palms, trees, and plantations and surrounded by mountains and valleys, and it is considered one of the most fertile areas in the Arabian Peninsula. The name "Yathrib" was given to Al-Madina before the Messenger (PBUH) migration. Historians' say that the name "Yathrib" is attributed to Yathrib Bin Qanyah Ibn Mahlail Bin Aram Bin Sam Bin Noah, the first to descend Al-Madina from the Amalekites (Dahlan: 2018).

Yathrib was the same as Mecca, Al-Ta'ef, and the rest of the Arabian Peninsula before the prophet era, worshiping fetish and idols, and after the revelation of the Prophet (PBUH) and his call for spreading Islam, the harm of the Quraysh polytheists increased and their standing against the spread of Islam in Mecca. As a result of their hurt and the desire of the Messenger (PBUH) to establish a steady base for spreading Islam and a safe place in which Muslims gather to study the principles of their religion, so he said to his companions (I have seen your immigration, to land with palm trees between two levers) (Al-Mallah: 2018).

## **METHODOLOGY**

The personality of the Prophet Muhammad (PBUH) has been the subject of wide controversy amongst a large number of orientalist who dealt with Islamic history and heritage with research and study. Orientalist (the English, the French, the Germans, the Russians, the Japanese ...) produced hundreds of books that dealt with the Prophet Mohammed honorable biography since an early age of Orientalism. There was not to study the phenomenon that has become a religion, spirit, and human food for millions of people from all over the world, but rather a desire for many of them to find outlets, gaps, and stabs by distorting his fragrant biography by creating falsehood and suspicions. Those orientalist sought to search in the Holy Quran, Prophet biography, and related studies within the field called (Orientalism field). This field was not specified by a definition and varied in concepts and its implications from a historian to another (Ghernaout: 217, pp. 75-79).

The research consists of three sections. Section one: Al-Medina's economic and social life before Islam. Section Two dealt with the efforts of the Prophet (PBUH) informing the Arab Islamic state through the document or the constitution and coexistence between Muslims from immigrants and Al-Ansar, as well as coexistence between Muslims with non-Muslims in Al-Medina.

Section Three dealt with the policy of coexistence from an orientalist point of view (Al Amiri: 2019, pp. 11-27).

## RESULTS

### Section One: The society nature in Al-Madina before the arrival of the Messenger (PBUH)

Before delving into the nature of Al-Madina society, we must address the definition of coexistence in language and terminology.

Coexistence in the language is participation in matters of life-based on harmony and love. As for terminology: it means that individuals and groups of people live in the homeland that unites them, based on principles of respect and understanding and not exceeding the freedom of others.

After defining this term, we come to the introduction to the city's location and geography (Islam: 2019, pp. 22-39).

#### First: Al-Madina location

The Holy Qur'an referred to this name by the Almighty saying: *"And when a group of them said, O people of Yathrib, there is no place for you, so return."* Likewise, God Almighty has mentioned in the Noble Qur'an its second name Madina after the Messenger (PBUH) migration by saying: *"And those around you who are from the Arabs are hypocrites and the people of the city who respond to hypocrisy, you do not know them, we know them"* (Platteau: 2017).

"Al-Madina" name was dominated because the Prophet (PBUH) hated the name "Yathrib" for it means "retaliation," which is the offense of anger, and called it "Tibah" or "Madina."

Despite the lack of information about the history of Al-Madina in the pre-Islamic era to the arrival of the Ouss and Al-Khazraj from Yemen, the information indicates the presence of a group of Jews who inhabit Al-Madina, and there were different opinions about their lineage because the Jews were Arabs, but most historians do not take this view. Rather, they attributed their origin to the land of Canaan, and they, the Jews, inhabited it because they found in the Torah that a prophet migrated from the Arabs to a country in which there were two harms between them, so some of them inhabited Tihama and others in Khaybar, but when they knew Al-Madina, they made sure it was intended.

Whatever, at the time of Islam Al-Madina, was formed of two groups: the Arabs and the Jews. As for the Jews, they consisted of three major tribes in addition to twenty other tribes that ceased to be mentioned. These tribes were small and merged with the large Jewish tribes, and some of them allied with the Aus and Khazraj after their control on Al-Madina.

Bani Qinqa' lived near Bathan valley in Al-Madina, while Ban Al-Nadir lived in Marqash valley near Qeba, which is a rich area with trees and planting located east of Al-Madina. As for the Bani Qurizah, they settled in the east of Al-Madina in Mudhar valley in Surra, and Aqam and later it named on theirs.

The city is the same as the case of Makkah, and it is not surrounded by a wall or ditch in front of those who want to store it in the case of war, and the people were fortified in their homes. As for the rich, they depend on their foodstuffs and forts. The Jews had many forts, and these fortresses were called Atam and reached Atam. The Jews controlled the city, especially the fertile agricultural lands, controlled their wealth, acquired the farms, and distributed in Al-Madina and its villages.

#### Second: Economic Life in Al-Madina

As for the economic aspect, Al-Madinah's location (Yathrib) was of significance because it was on the trade caravan route between the Levant, Yemen, and across the Red Sea to Egypt and Africa. Besides, there were internal markets for Al-Madina in the pre-Islamic era, and the ongoing conflicts and rivalries among them had their lasting impact on economic life, as stability is one of the reasons for the strong economy. The many wars between the people of Yathrib had negative effects on the interruption of economic life, especially if we know that economic life is based on agriculture in the first place, and all Al-Madina's residents practiced agriculture, especially the cultivation of palms except Bani Qinaqa. Water was available in Al-Madina, unlike Mecca, and it is not far from the surface of the earth, and it can be obtained by digging wells in homes. This helped to plant

palms, establish orchards and gardens, clearance and exit to the outskirts of the city. These circumstances affected the nature of the people of Al-Madina and made the easy-going people more than the people of Makkah. In addition to palm and barley, Al-Madina's people were planting the second crop that was worth a quarter of the date, and the right to land ownership was available to everyone, and some rich people have large areas exceeding their need and were using people to work on the land, either with pay or rent or by plowing the land to them.

In addition to cultivation, some of them worked in grazing camels and sheep in the outskirts of Yathrib, and among the most important grazing areas are the Zabaa and Rabtha, which the Prophet (PBUH) used for the horses of Muslims.

In addition to agriculture and grazing, the people of Madina worked in trading. Naturally, the surplus of agriculture needs a market, so the trade arose, as well as the need of the people of Madina to the products that exist in other regions. They were importing beans, wheat, chickpeas, barley, sesame as well as gold and silver from the Levant.

The people of Yathrib had some crafts, such as the manufacture of weapons, alcohol, yarn, blacksmithing, carpentry, and dyeing.

In addition to that, the people of Medina knew some crafts and works such as money exchange, lending with benefits, and it was practiced by the Jews on a large scale and some of the rich people of Aus and Kharaj (Islam: 2018, pp. 183-203).

## **Section Two: The Prophet (PBUH) in creating the new social environment**

Al-Madina was the appropriate place to migrate and establish the first Islamic civil state in the history of the Arab Islamic countries. After the pledge of allegiance in the second obstacle, Al-Aus and Al-Khazraj called the prophet (PBUH) to come to Medina. Al-Bara bin Maarour took the hand of the Messenger of God (PBUH) and told him: "we swear by the true God to protect you from what we protected our 'Azarna' from, so we ask you to pledged allegiance to us, O Messenger of God, we, are the people of wars and the people of the Alliance, and we inherited it from older". The prophet (PBUH) succeeded to emigrate to Medina. The migration was a turning point in the history of Islam, and God dearest His Prophet with this migration and dearest Islam as it was a boundary between faith and atheism. The Messenger (PBUH) did not enter the city as a refugee but rather entered it as the Messenger of God and had to be obeyed.

The city community consisted of immigrants, who migrated to Yathrib, who leaves the family and the situation in Mecca, and the Ansar, and they are Yathrib's Muslims (the city and the hypocrites who pretended to convert to Islam and the Jews and their tribes who were mentioned).

The social map of Al-Madina changed, and the name of the city became the new name Yathrib and the year in which the Messenger emigrated was later considered the beginning of the Hijri date.

The Messenger, peace, and blessings are upon him, found a better place to prepare for his case to spread. After settlement, it became necessary for the establishment of a system based on peaceful coexistence among all its components. The Messenger set out the general foundations of the new Islamic society, so he was keen to dissolve the differences and make them fuse in one crucible, and make the Shura among Muslims The basis for every opinion, and the supporters were ready to aspire to live in peace, especially after the many and grinding wars between the Aws and Khazraj, so the Messenger (PBUH) wanted a state that follows the principles of Islam and whose rules dominant.

The Prophet's mission (PBUH) was not an easy one, especially if we know that the tribal spirit was prevalent in Arab societies in the Arabian Peninsula, so the first work the Prophet (PBUH) undertook to establish a community after building the mosque was brotherhood among Muslims to melt the differences between them, so the Messenger of God fraternized among his companions, the immigrants, and supporters. The brotherhood among them on the right and equality and to inherit between them, so every immigrant dwelt with a brother of his supporters because the immigrants from the companions had left everything they owned in Mecca and migrated themselves to God and His Messenger. The brotherhood system was a social system that the

Messenger (PBUH) wanted to make the bond of belief the link between Muslims and not the blood bond that prevailed and tribal nervousness. The Prophet's (PBUH) endeavor was to build a nation that is driven by belief and a deep view of life and society and was able to start the process of building a community of Muslims or the moderate nation as a way to achieve the complete nation.

The first thing the Prophet (PBUH) did, after his arrival to Al-Madina, is building a mosque to be a public place that brings Muslims together, launching legislation, establishing a strong state that can face enemies, a start point for the armies, teaching Muslims the laws of their new religion and a base for planning a policy for spreading Islam to the remaining regions in the Arabian Peninsula. Dr. Abdul Aziz Al-Douri says, "The mosque has become the heart of the effectiveness of the new nation". In addition to the topic of brotherhood, the Messenger (PBUH) worked out to establish a peaceful basis for coexistence between everyone as he removed enmity and hatred between the Aus and Khazraj and work to forget the hostilities that were between them and united their hearts on the love of God and His Messenger and the obligation of obedience to the Messenger of God and gathered them first and called them Al-Ansar.

The people of Makkah, who were driven out of their homes unjustly and aggressively, were in a bad psychological state, so they needed reassurance and tranquility, and Al-Ansar welcomed them. Al-Ghazali says in his book Jurisprudence of the Biography about the brotherhood: "The brotherhood in which the word 'I' examined, and the individual has the spirit and benefits of the group and does not see for himself an entity without it, and that the prejudices of pre-Islamic times dissolve, so there is no enthusiasm except Islam and the lineage, color, and homeland differences." If we return to the brotherhood subject, we will find that this feeling would not grow and be accepted by Al-Ansar, and it is attributed to the multiplicity of brothers if the environment in which ignorance, greed, and miserliness radiate. The Prophet (PBUH) would not have taken such a step unless he had witnessed with his own eyes that his companions knead on the merits of precious and the history recorded this brotherhood that is based on the love of Allah and His Messenger (Nasr: 2018).

The place that the mosque has in the Islamic world makes it the source of spiritual and material guidance. It is a place for worship and a school for science and learning. After building the mosque and brotherhood between Muslims, the other step that the Prophet (PBUH) took to regulate relations between Muslims and the rest of the sects is the document. The prophet (PBUH) was a person who has all the distinctions in the entire human world. So, he was an image of the highest value of perfection that could be attained by others, and his attitude on other religions was as a skillful political person.

The document was one of the main foundations in establishing a nation and coexistence between all its components. Dr. Najman said: "The document is an organizational document, but it doesn't make a nation as much as the integration of the elements of power, region, the people and the sovereignty which are things that exist to some extent before migration in its automatic form and took its final shape after the migration of the Prophet (PBUH) to Medina."

We agree with his opinion because it is not possible to establish a nation without the most important element, which is land and people, so is it possible to establish a state without people?

The document is the first civil constitution that has been written. It is considered as a political, economic, and social document and an important detail for dealing with problems that exist or that may exist in a society of multiple affiliations and allegiances. After the approval of this document, every person would know what he has to do and what he hasn't, and if anyone violates it, it means violating peaceful coexistence.

The Prophet (PBUH) was looking to the future by putting these legislations that came in the document or that could be called the constitution because it is ((a constitution for the nation)) because he knew that conflicts would occur between different societies. He developed a constitution in which he organized the internal conditions of Al-Madina. Many people considered the document as an announcement of the establishment of the nation in Al-Madina, ((They are a united nation without others)). The immigrants from Quraysh were dealing among them and preparing their goal of virtue and the premium among the believers... A believer doesn't kill a believer, and an infidel does not attack a believer. And whoever prostituted the Jews, he will have victory and

misfortune are not oppressed nor subject to them, and that the Jews have spent them, and the Muslims have spent them, and that victory be achieved against whoever fought the people of this document)).

We note through the text that contains the most important items of the document that this new emerging nation consists of Muslims, polytheists, and Jews and that the relationship between the sons and this nation is based on equality and cooperation among them all. The document concentrate on the principle of the creed that is above all affiliations ((such as the lineage of the tribe)) and that belonging is to the nation only (El Syam: 2017, pp. 371-396).

### **Section Three: Coexistence policy from the orientalist point of view**

#### **First: The Motives of the Islamic call**

The orientalists have a different point of view on the motives of the Islamic call. Although their audiences do not admit that the prophet is entrusted by God with a heavenly message, there are variations and differences in views towards the Prophet Muhammad (PBUH) and his call.

The reader may have astonishment by this attitude towards the Islamic call. There is no doubt that whoever violates the books of biography and the history of the Islamic call and follows his passions and personal purposes falls into these mistakes. If those orientalists had followed the first Islamic call through its sources, they would have found that the first thing Muhammad (PBUH) called for was the testimony of there is no god but God (say there is no god but God you will succeed) (Kuran: 2018, pp. 1292-1359).

Perhaps what most calls for surprise and amazement are Herbert Grime's (1864-1942) theory of the Islamic call where he says in his book (Muhammad), as he focused on the social and economic dimension: "*Muhammad was not at first augurs for a new religion, but rather he was calling for a kind of socialism!! Islam in its first form did not need to translate it to a previous religion that would explain to us its principles ...*".

**Second:** The peaceful personality who tends to serve and help people (reflects the environment in which the Prophet Muhammad lived (PBUH)).

In presenting the topic of the war that erupted between Muslims and polytheists after emigration to Madina, which in the point of view of many Orientalists became the means that the Prophet (PBUH) used to spread Islam, and built upon it their opinions and ideas that are aimed at achieving their subversive goals in distorting the principles and beliefs of Islam. It is found that the basis in Islam (there is no compulsion in religion). We have to understand why the Prophet was forced to use the conditions of war in the service of his religious goal because the Prophet was not of that type of persons whose survival alone concerned them and that the Prophet's greatness lies in that he is from that category of people who tends to serve people and help them and wants to influence them.

The vision that was launched by the prophet (PBUH) towards individuals from the enemies of the emerging Islamic nation has achieved its goals and targets accurately despite the lack of men and the simplicity of its capabilities provided to the Islamic nation in Al-Madina a lot of effort and trouble, and avoided many battles and prevented a lot of bloodsheds. To destroy the power of individuals is better than letting it grow and then withstand.

Barrett believes that: (From an ethical point of view, these operations deserve condemnation, considering that the Prophet Muhammad (PBUH) agreed to these assassinations, so he is responsible and involved in the responsibility, but the question is how to judge this? At the same time, we can also ask about the reaction of the contemporaries to the Prophet (PBUH). Did they denounce that act as we did? Barrett answers: Mostly they did not do this (Ali: 2011).

Since the instigators represented a very dangerous threat to the Islamic nation, therefore, every viable means of deterrence, including killing, has become a necessity to preserve the security and stability of the emerging nation and to bring dementia and panic into the hearts of those inciters. The result was for all who were hostile to the Prophet and Muslims, and mean to harm them, have been stunned and afraid for a long time so that they cannot organize anything against humans.

From the texts presented by the sources of the approved prophetic biography we conclude that the Jews did not protest against these assassinations, but rather the commission of this act and the Prophet needed only the answer to mention the poems of the "incitement" that was said by (Ka'b bin Al-Ashraf) against Muslims.

## **DISCUSSION**

As for the Arabs from Aus and Khazraj who migrated to Al\_Madina from the south of Arabian Peninsula after a sharp impact (torrent of Al-Arim). The Jews and Arabs had allied but the Jews were domineered. The Aus and Khazraj lived alongside the Jews after they allied with them. They did not possess good agricultural lands and they did not get the benefit of their lands, so they allied with the Jews to work with them in agriculture. After a period, the Aus and Khazraj had increased in number and money and the Jews revoke the alliance. Conflicts between the two sides resolved and Aus and Khazraj were united under the leadership of Malik bin Ajlan, the leader of Al-Khazraj. The tribes defeated the Jews, and Aus and Khazraj controlled Al-Madina and dispersed in its highest and lower parts, humiliated the Jews, decreased their number, dispersed, and fortified themselves in their places. As for the relationship of the Arabs with each other (the Aus and Khazraj), many wars occurred in which many of the sides (the Aus and Khazraj) perished in which many sides (the Aus and Khazraj) perished. The first of this war was the war of Samir and Samiha war. The war between them has renewed again, and this war was known as Sarah day which ended with the withdrawal of Aus to their houses and it is considered as a victory by Al-Khazraj.

Other wars took place for trivial reasons, and the tribe's nervousness played its role in fueling these wars. Sometimes, it was provoked by individuals from Al-Saalik as if any person were assaulted, he was calling his tribe to take his revenge then war will erupt between them. The Jews were the main reason for the wars between Aus and Khazraj, as some of them allied with the Aus and the others with Khazraj, and the wars were continuing between the Aus and Khazraj. As a result of these ongoing conflicts between the two sides, the people of Yathrib were not able to unite themselves under leadership that includes their senior men to serve the public interest. Rather, each tribe worked to protect itself by building shelters to protect themselves from the attacks of others, and some of them made an alliance with Quraish against the people of their city as the Aus did. The last war that took place between the Aus and Khazraj was the day of the Baath, in which the Aus triumphed over Khazraj, and that was five years before the Messenger (PBUH) coming to Medina. The Aus and Khazraj remained in permanent rivalry until the Prophet (PBUH) came, so he commanded them to stop fighting and ended the permanent conflict between them (Al-Hilali & Khan: 2018).

The document considered Al-Madina as a safe campus for all its people and forbade killing and bloodshed, and the political authority in leading this nation is in the hands of the Messenger (PBUH). The document emphasized that if any argument happened between the groups of society, they must go to the person who has the leadership and political power as well as the religious authority, as he is The Messenger of God (PBUH). Whatever they have differences, they have to return to the roles of God Almighty and Muhammad (PBUH). It also emphasized that the decisions approved by the Messenger of God (PBUH) apply to all the people of Al-Madina and the document organized the relations of war and peace and stressed that defending Al-Madina is a duty of all inhabitants from all sects. At the same time affirmed the sanctity of religions for Jews and their freedom in religion, way of life and not exceeding their rights and giving them their right from spoils in case they participated in wars with Muslims.

As a result of all that happened the Prophet (PBUH) had become the leader of this nation as well as his mission as a prophet sent to guide people. As for the nation he heads, it is an Islamic nation that applies the teachings of the Noble Quran as politics, and legislation is part of Islam's doctrine.

## CONCLUSION

Praise be to God alone. After completing this research, we conclude the most important results that we reached:

- 1- There was no state based on principles that achieve justice and right, but there was a social system based on tribal principles and class differences between members of the community. This system was ruled by the heads of tribes and the tribe was the basic unit.
- 2- The emigration of the Prophet (PBUH) is the beginning of the formation of a strong nation. A civil state that people enter regardless of their affiliation, religions, and the entrance to this state requires a commitment to the principles and laws of this newly emerging state and the Prophet Muhammad (PBUH) is the leader of this state.
- 3- Within the new state, all residents of Al-Medina enjoy their full rights about peaceful coexistence in the light of the constitution or document set by the Prophet.
- 4- The orientation towards orientalist by studying, researching, or writing, in any field of human knowledge, is considered as an Orientalist work. The Orientalism dealt with research in the Eastern character, the geography of his country, history, faith, religion and prophet (PBUH), his customs, language, dialects, heritage, effects, Literature, economics, policy, and management.
- 5- The cognitive orientation towards orientalist is considered a right phenomenon if it was for the sake of human knowledge only, but it was directed and intended for knowledge for various purposes and aims, which made the people of the East and others feel a certain sensitivity towards orientalist works and studies.

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