Hijrah & Building State in Madinah
HIJRAH: Correcting some of Orientalist’s accusations

- The Prophet worked hard, struggled, and endured all kinds of sufferings, persecution, oppression while in Makkah. It was 13 long years.
- It was a strategic decision/planning. An act of cowardice he would not have come back and establish his control in Makkah in 629/7-8 AH.
- Significance
- The prophet had preached Islam in Makkah for 10 years. During the last 3 years of his preaching there, the situation became stagnant - no more sign of acceptance. In order for this faith to prosper, he needed to find a new
Hijrah

• During Makkiyyah period Islam was basically a religion of the oppressed, persecuted minority they could not even perform Islamic worship freely.

• Makkiyyah period is crucial phase The establishment of Islam as socio-political order

• In order to have a stable order strong foundation is absolutely pivotal. The primary concern of Makkiyah period is training preparing the companions spiritually, enhancing their faith-foundation for a greater thing to come.

• Madinah period foundation of Islam as a political order-strengthening Islamic brotherhood building mosque- social order- fostering social relations.
Hijrah

- Hijrah was not a sudden decision, the idea of establishing the state was well-thought of from very beginning- Islam din wal-dawlah unlike the notion of the separation of power.

- **Image: Masjid Quba’**
Social Contract & The Constitution of Madinah

- Islam is both religion and state—thus need for hijrah for the realization of Islam as a state
- Constitution/Charter of Madinah (Sahifah al-Madinah)
- Sahifah as the social contract?

- Developed by Enlightenment thinkers (ca. 18th cent) e.g. John Locke.
- State is a necessary evil.
- Thus there is a need for a social contract
- An agreement between the ruler & the ruled
• In earliest history man lived in a "state of nature." No government existed.
• Each man was only as secure as his own power and mental awareness could make him.
• By agreeing with one another to make a state by contract, men within a given area joined together, each surrendering personal freedom as necessary to promote the safety and well being of all.
• By this contract the members created a government. The social contract gives rights and responsibilities to both the citizenry and the government.
Sahifah as the Social Contract

• Drafted by Muhammad and ratified by the major parties of Madinah
• 1st Party- Prophet
• 2nd Muhajirun (emigrants from Makkah)
• 3rd Ansar (Arab citizens of Yathrib)
• 4th The various clans of the jews of yathrib
• Established agreement and unity of various groups-brought the various elements together in a unified political system
• A major achievement, Muhammad Hamidullah- The first written constitution in the world by a head of state
• The Muslims were declared one ummah united by Islam
• Muhajirin and Ansar were united as one entity
• Jews were considered full citizens of the Muslim state
• They were obligated under TOR to fight alongside the Muslims, should Madinah be attacked and share in the war expenses
• In return they were given full privileges
Jews Privileges under MC (622)

• 1) religious freedom
• 2) administration of their own justice unless they refer any case to head of State/Muhammad, then it would be decided by shariah
• 3) financial autonomy
• Yathrib shall be a sanctuary for the people of this document.

• (42) If any dispute or controversy likely to cause trouble should arise it must be referred to God and to Muhammad the apostle of God.

• (43) Quraysh and their helpers shall not be given protection.

• (44) The contracting parties are bound to help one another against any attack on Yathrib.
Building a Community in Madinah

• 1. Charter of Madinah
• 2. Building the prophet’s Mosque
• 3. Institution of Brotherhood among Muslims
• Building Mosque
• The building of mosque started immediately after his arrival in Madinah
• Size of the land plot (35 by 30 yards) belonged to 2 orphaned children, immediately bought and paid for.
• Mosque was a simple structure
• Prophet wanted it to be simple building
• He personally took part in building it—carry bricks, stones and earth
• Foundations with stones, walls—grey mud bricks
• Roof was supported on columns made from the trunks of date trees.
• Roof—only small portion of mosque—the rest was an open courtyard
Brotherhood

- As many Muhajirun were without the means of livelihood, P laid the obligation of supporting them on the Ansar by instituting brotherhood of Ansar and Muhajirs
- To each Muhajir, an Ansar as his brother
- This brotherhood bond more substantial than blood ties
- Example of solidarity- Abd Rahman Auf and Sa’d ibn Rabi’.
• Sa’d was a very rich man and had 2 wives.
• On becoming a brother to A rahman he offered to divide wealth equally with his brother
• Even offered to divorce one of his wives
• But A Rahman refused to take advantage of the good will of his host
• Abd Rahman worked as a trader
The Transformation of Yathrib Society

• What was the socio-political orders of Yathrib before Islam?

• The order of the day before the advent of Islam in Madinah was tribalism. —tribal fighting b/w Aws and Khazraj, judiciary decided by tribal law, unified under the banner of tribe.

• How the society was transformed from a divisive (tribal element) into a unified (universalness)?
• membership of the community no longer tribal/family ties/criteria but faith where all regardless of tribe are equal. The Consti itself declares:

• This is a document from Muhammad between believers of Quraysh and Yathrib..they are one community (ummah)

• -Laws transcending the tribes

• -the leader (ultimate guy) was no longer the tribal shaykh, but the prophet. (the earlier source of division-had different leader)
• loyalty and identity was given to the tribe-retribution/revenge—the identity not blood lines or family ties as was the case in tribalism but “Islamic brotherhood”.

• Forming the bond of brotherhood –settling the old disputes between Aws and Khazraj, establishing brotherhood b/w Muhajirin and Ansar