

## Islamic Revolution in Medina after the Arrival of the Rasoolullah: Exploratory and Analytical Studies

Muhammad Farhan Ur Rehman<sup>1</sup>, Hafiz Muhammad Kashif<sup>2</sup>, Muhammad Ajmal<sup>3</sup>, Syed Muhammad Najam-Ul-Qosain<sup>4</sup>, Muhammad Bilal<sup>5</sup>

### Abstract

*Indeed, Allah Ta'ala has placed ease after every difficulty. After the declaration of Prophethood the Quraysh of Makkah inflicted countless persecutions on Muslims in Makkah. The Messenger of Allah was kept confined in Sheb Abi Talib for 3 years. Finally, by the order of Allah, the Muslims migrated first to Abyssinia and secondly to Medina. Arriving in Medina, the Rasool of Allah concluded an agreement between the Muhajeren, Ansar and the Jews of Medina, which is called the "Treaty of Medina". According to this agreement, the Messenger of Allah became the ruler of Medina and Medina became a separate Islamic state. "Mawakhat e Madinah" was settled in which the Muhajeren were made brothers of the Ansar of Madinah. Muslims first built the Prophet's Mosque and later more mosques were built as per the need. Judicial system was established. The foundation of the first Islamic University of Suffa was established adjacent to the Prophet's Mosque. After the Hudaibiyah peace between the Quraish and Makkah, preaching letters were written to the kings of Rome, Syria, Iran, Abyssinia and Egypt, in which they were invited to Islam. It became a universal religion. Finally, Makkah was conquered and thus a series of conquests began. In his last sermon, the Rasool of Allah explained the guiding principles for the world of humanity, taught respect for humanity, and ended the era of Jahiliyyah. And the message of Allah It was well conveyed to humans.*

**Keywords:** Prophethood, Makka, Madina, State, Mosque, Suffa, Treaty, Mawakhat.

### Introduction

The purpose of the blessing of the Prophet ﷺ was to bring the entire humanity out of the deep knots of darkness and bring it to the light of guidance and the true creator. When the blessed age of the Prophet (ﷺ) reached the age of forty, he (ﷺ) formally started it by God's will and continued to strive to enlighten the people of Mecca with the light of faith for about thirteen years in Makkah. But instead of responding to the Prophet's invitation to Tawheed, their reaction was negative. During this period, very few people accepted Islam. But whoever accepted Islam everyone among them showed sincerity and perseverance.

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<sup>1</sup> Ph.D. Research Scholar, Institute of Islamic Studies and Shariah, MY University Islamabad, Visiting Lecturer (Isl) at GGC, Tahliaiwala, Jhelum, Punjab, Pakistan

<sup>2</sup> Ph.D. Scholar, Department of Usool ul Deen, University of Karachi, Pakistan

<sup>3</sup> Ph.D. Research Scholar, Department of Uloom e Islamiya, University Of Lahore

<sup>4</sup> Ph.D. Scholar, NCBA&E Sub Campus Multan, Visiting Lecturer Emerson University Multan

<sup>5</sup> Ph.D. Scholar Department of Islamic Learning, University of Karachi

When the hardships and sufferings of the people of Makkah exceeded the limits and some people from the people of Madinah accepted Islam and invited the Prophet ﷺ to stay with them, then by the command of Allah, the Prophet ﷺ accepted their invitation. And going there, he formally laid the foundation of an Islamic ideological state which became known as Madinah Munawarah. On reaching there, he ﷺ took many steps for the reformation and welfare of his Companions along with the invitation and propagation of Islam.

After reaching Medina, the Messenger of Allah ﷺ took three very important steps, construction of the mosque, concessions and agreements with Jewish tribes. These actions were certainly proof of the far-sightedness of the Prophet ﷺ. These historic decisions of the Prophet ﷺ played a very important and positive role for the Muslim Ummah.

### **Review to the Literature:**

Many books and articles have been written by Islamic and Western scholars on the details of this topic.

- Dr. Muhammad Hameedullah, Al-Wasaiq al-Siyasiya, Dar al-Arshad, Beirut
- Dr. Muhammad Hameedullah: Governance System in Prophetic Era, Urdu Academy Sindh (1981).
- Jean-Jacques Rousseau: The Imrani Treaty, the Sovereign National Language, Islamabad. (1998)
- Dr. Muhammad Tahir-ul-Qadri, Constitutional Analysis of the Treaty of Madinah, Lahore, Minhaj-ul- Quran Publications.
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- Justice Peer Muhammad Karam Shah Al Azhari: Zia Ul Nabi, Zia ul Quran Publication(2016)
- Humphreys, R. Stephen (1991). Islamic History: A Framework for Inquiry – Revised Edition. Princeton University Press. ISBN 978-0-691-00856-1.
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Most of them have mentioned only the Prophetic covenants, while in my article I have tried to present the important Islamic events and achievements from the time the Messenger of Allah came to Madinah to Wasal Mubarak from a different perspective.

Their description is something like this.

Construction of the Prophet's Mosque:

After reaching Medina, the first thing that the Messenger of Allah ﷺ did was to build a mosque (House of God), because there was no mosque in Medina until now. Muslims of Madinah used to offer prayers at different places. Therefore, in view of the importance of the mosque, when the Messenger of Allah (ﷺ) arrived in Madinah, he decided to build a mosque and chose the same place where the camel of the Prophet (ﷺ) had been placed on the first day according to the will of God. It was an open field where Banu Najjar people used to dry their dates. This place was owned by two orphans of Banu Najjar, Sahal and Sohail. Their father Umar bin Aiz had passed away and these children were under the guardianship of Asad bin Zurara. He wanted to offer this land in the service of the Prophet

(peace and blessings of Allah be upon him) free of charge. But the Messenger of Allah ﷺ did not like it. So the price was fixed and Hazrat Abu Bakr رضي الله عنه paid the price. Sabal-ul-Huda writes about this: 1) "That surely the Messenger of Allah, peace and blessings be upon him, bought this land from Banu Afraa (Sahal and Suhail) for ten dinars of gold.

It was bought by Aiz and this price was paid by Hazrat Abu Bakr."

After that, the construction of the mosque started. The field was cleaned. There were also graves of some polytheists in this place. On the order of the Holy Prophet, they were uprooted and the bones found in them were buried in a pit. The enviable thing on this occasion was that when the construction work of the mosque started, the Prophet ﷺ himself continued to work in it like a laborer.

Abdullah Malik describes the map of this great mosque and writes:

The measurement of the mosque was set at 60 \* 70 cubits. That is, 325 meters from south to north and 30 meters from east to west. The roof was made of palm trunks and branches. The condition of the roof was such that if it rained

Water would drip, dirt would fall and the floor would become muddy, but the believers would prostrate on it.

The Holy Prophet ﷺ made a floor of sandstones."

Initially, the Qiblah of the Prophet's Mosque was placed on the north side because at that time there was an order to pray to face towards Bait-ul-Maqdis, which lasted for 13 months, i.e. until 2 Hijri. The Qibla was made towards the Kaaba. And a door was installed on the north side.

Objectives of building a Mosque:

This was the first religious building of Muslims in Medina. This was built in a unique way and together. There were several main objectives for its construction, some of which are as follows:

- a) The organization of congregational prayers, which was not done in Madinah before.
- b) Consultation room so that Muslims can gather in this place and consult each other on religious and religious issues.
- c) A suitable place should be arranged to listen to the holy sayings of Allah and His Prophet.
- d) It was necessary to have a place where Muslims could come together and express their unity and collective strength.

This makes it clear that the Prophet's emigration was a blessing and its effect. One of the people of Madina got a beautiful worship system completely different from other schools of thought.

Beginning of Azan:

The meaning of Azan is to inform and give news, and in the term Shariah, it means that by saying its specific words loudly, people are informed that It's prayer time.

Sayyiduna Anas (may Allah be pleased with him) narrates: There was no formal arrangement for calling the Muslims when it was time for prayer in Madinah until the year 2 Hijri. On the contrary, they used to estimate the prayer time and reach the mosque. But now, since Islam was spreading rapidly in Medina and its surroundings. As a result of which the number of worshipers was increasing day by day, so now the Messenger of Allah (peace and blessings of Allah be upon him) felt the need to make an arrangement through which Muslims could pray together at the same time. Therefore, the Messenger of Allah, peace

be upon him, consulted the companions of the Prophet (peace and blessings of Allah be upon him). The following opinions were presented by the Companions:

- I. A fire should be lit on a high place like the Magians do.
- II. As soon as it is time for prayer, the trumpet should be played, as is the custom among the Jewish people.
- III. A companion suggested that the bells should be rung as is the custom of Christians.

Rasulullah ﷺ did not like even one of these suggestions and he rejected them.

Allama Abdul Awal explains the reason for rejecting these proposals and writes: "Because the evil in them was that it was an imitation of other non-Muslim nations, which is equivalent to death for a living nation." Therefore, all proposals were rejected."

And so the meeting ended without reaching any conclusion that day. However, one of Hazrat Umar's suggestions on this occasion was that it should be imposed on a man to recite the words "As-Salaat-e-Jama'a" aloud during the prayer. Bilal's duty was also assigned to him. But the next day, Abdullah bin Zaid Ansari and Hazrat Umar bin Khattab came to the service of the Messenger of Allah, peace be upon him, and one after the other, they narrated their own dreams and the words heard for the call to prayer. These were the same words that are said in the call to prayer until now. Since these words were appropriate to the mood of Islam, therefore the Messenger of Allah ﷺ liked them and appointed Bilal as Muezzin and told Abdullah bin Zayd to teach these words to Bilal.

Qibla delivery:

About 13 months after Masjid Nabu ﷺ, the command of Qibla custody came. At that time, the Muslims were performing the Zuhr prayer in the Qiblatin mosque under the leadership of the Messenger of Allah. During prayer, this verse was revealed:

“قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ”

(We see your face rising to the sky again and again, so We will certainly turn you to the Qibla in which you are happy, so now turn your face to Masjid Haram.)

So, as soon as the Qibla direction was ordered, the Rasool of Allah ﷺ turned his face towards the Kaaba during the prayer. Now Muslims have been given another individual. Now the Muslims started praying towards Masjid Haram instead of Bait Al-Maqdis, which gave them a lot of happiness. That is why Allah said so.

Establishment of the first Islamic University Suffa:

In the Arabic language, Suffa is called "The canopy". This awning was built on a platform adjacent to the Prophet's Mosque. This Saiban was built for the residence of these emigrant companions. Those who had no abode and devoted their lives only to worship and the training of the Rasool of Allah ﷺ. Because of this Suffa, these people were called Ashabe-Suffa. The usual practice of these people was that they used to worship and recite the Qur'an at night. Hazrat Abu Hurairah was also among the Companions of Suffa. These people lived a very poor life. Generally, Rasulallah ﷺ and other Companions of the Prophet ﷺ used to fulfill their needs. Sometimes some of them would go out into the forest. They would pick wood and sell it in the market to provide food for themselves and their companions. With the passage of time, these people became expert preachers and whenever the Prophet of Allah (peace be upon him), had to send a preacher, he used to send one of them. "Their number kept increasing and decreasing. Their total number was four hundred."

Increase in the number of Muslims:

The number of Muslims in Madinah before the migration of the Prophet ﷺ was very small, but when the Prophet of Allah ﷺ himself came to Madinah, the number of Muslims increased day by day because the blessed language of the Prophet ﷺ was so effective that whoever believed If he had listened to the call of the Prophet ﷺ from his heart, then Allah

would have blessed him with the wealth of faith. During this time, it also happened that some people were becoming Muslims believing Islam to be true, while some people were becoming Muslims because of the glory of the Prophet ﷺ or then they were accepting Islam in view of some benefit, and a group of hypocrites appeared from this class with their impure ambitions against Islam. Due to this increasing number of Ansar and Muhajirin were no longer alone in the Arabian Peninsula, but became a strong group in the many numbers of the tribes of the Arabian Peninsula. And they became strong.

The process of invitations and preaching:

By the process of Muwakhat, the preaching of Islam in Madinah got further boost. This was a very good move of the Messenger of Allah ﷺ in Madinah. It was an unprecedented initiative that has no precedent in the known history of humanity. In fact, this move was a proof of his great leadership. The poor immigrants who came from Makkah, who have been called Muhajirin in Islamic terms. These people arrived in Madinah from Makkah without any belongings. Although some of these emigrants were among the nobles of Makkah, but they migrated in such circumstances that they left Makkah with all their belongings. And now they were very poor. Therefore, the Messenger of Allah ﷺ took an extremely important step to remove their alienation and to give them economic support, and that is to integrate the emigrants into the population of Medina. Which is remembered in history as Muwakhat Madinah. Its purpose was that the refugees would not remain forever cut off from the Madinah society as a separate class. Therefore, he ﷺ gathered the Ansar and the emigrants in one place. And by mixing one Ansar and one Muhajir together, they established a bond of brotherhood among them. This brotherhood was more than real brotherhood. On this occasion, the Muslims of Madinah gave proof of generosity, self-sacrifice and sacrifice beyond their status. It is said by Allah.

“ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ”

(The believers are brothers among themselves)

The fact is that this verse of Surah Hujarat was presented as a practical example.

According to Pir Karam Shah Suhaili, it is written:

“ لِيَذْهَبَ عَنْهُمْ وَحِشَّةُ الْغُرْبَةِ وَيُؤْتُوا نَفْسَهُمْ مِنْ مَفَارِقَةِ الْإِهْلِ وَالْعَشِيرَةِ وَيَشُدُّ إِزْرَ بَعْضِهِمْ بِبَعْضٍ ”

(So that the sense of patriotism of these poor people can be removed and at the time of separation from their family and friends, they should be encouraged and strengthened by each other) .

Most wonderful examples of brotherhood were established under Mukhat. With the spirit of faith, the Ansar of Madinah offered everything to their Mukhati brothers. They shared half of the property of the house. Even on one occasion, Allah Ta'ala revealed a revelation in praise of this true spirit of the Ansar. Thus, the Almighty said:

“ وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ”

(And they prefer others over their own lives even though they need it themselves.)

The process of Muwakhat gave rise to Islam:

Through Muwakhat, concepts such as altruism and self-sacrifice were presented as a practical model; history is unable to give an example of this. Not everyone could be affected by this demonstration; the propagation of Islam in Madinah was further promoted through it. With the help of Mawakhat, the serious problem of resettlement of refugees was solved very amicably. Islam gave the concept of brotherhood. Muslims put this concept into practice in Muwakhat Madinah. The effect of the training of the Prophet ﷺ was evident. And he showed such a clearness of truth that it surprised the great minds of the world.

Muslims have proved that obedience to the Holy Prophet ﷺ is prior to everything. And before the command of the Prophet ﷺ, worldly possessions have no status. If the believers

of Makkah left everything and emigrated, then the believers of Madinah also embraced them and acknowledged their sacrifices. Mukhat helped to end the tribal, kinship and ethnic pride in different tribes. Became a viable and bright example for the Muslims coming to the Resurrection. A great message was sent to the enemies of Islam at the global level. Due to which the Muslim Umma was terrified. Rasulullah ﷺ's thoughtful abilities were introduced Muslims gained moral superiority over other tribes living in Medina. Above all, it brought the Ansar and the Muhajireen the pleasure of Allah and His Prophet, and it was a great success. In verse 9 of Surah Al-Hijr, the same success is described as the words of success.

Freedom from the oppression of the Quraish in Makkah:

As long as the Muslims were in Mecca before the Prophet's migration, the Quraysh of Mecca always tormented the Muslims and gave them hardships in different ways. The extreme cruelty was done to the poor and slaves, they were imprisoned in a state of hunger and thirst, they were laid on hot sand, ropes were put around their necks and they were handed over to children, they were made to wear iron armor in the extreme heat. Among the Muslims who were subjected to these mountains of cruelty were Mr. Yasir and his sons Ammar, Bilal, Khabab bin Arath, Amir bin Fahira Sahib bin Asnan and besides them some women and maids were included. As a result, Muslims got rid of these atrocities. Now the Muslims in Madinah were completely free and they were very happy because for the first time they had the opportunity to live their lives according to Islamic teachings.

The spread of Islamic teachings as a result of the Treaty of Medina:

At the time of the Prophet's migration, the tribes living in Medina were different from each other in many respects. The people there belonged to different races. Similarly, their religions were also different from each other. Some were strong and some were weak in terms of economic, academic and defense capabilities. For example, the economic and social status of the Jews was strong and they were superior to other tribes of Madinah in terms of knowledge as well. While the tribes of Aus and Khazraj had defensive capabilities and were great warriors. This was the reason why the Jews were afraid to face them. So now the situation was that most of the tribes of Aus and Khazraj had become Muslims.

So the Messenger of Allah ﷺ reached Madinah in the first year of Hijra and thought it appropriate to unite all the nations of Madinah in discipline and lay the foundation of a civil state. So that political, economic, social and religious system can be improved in Medina. And Muslims and non-Muslims, especially the Jewish tribes, should improve their relations according to the current situation. Therefore, the Prophet ﷺ made a written agreement with all the nations of Madinah, especially the Jewish tribes, using political insight and wisdom, which was done keeping in mind the international principles. This treaty came to be known in the history of Islam as Sahifa Medina or Treaty of Medina.

The Constitution of Medina, or also known as the Umma Document, According to the Serjeant "The constitution formed the basis of a multi-religious Islamic state in Medina".

The main terms of this agreement were as follows:

1. This covenant is between the Muslims of Madinah and those other groups who will be with the Muslims in terms of governance, will be associated with them and will participate in their struggle.
2. The ancient method of bloodshed and redemption will continue.
3. Jews will have religious freedom and they will maintain friendly relations with Muslims.
4. All parties to the contract shall be one party.
5. Only Muslims will be close friends of Muslims.
6. Friends and enemies of Muslims will be common. No Muslim will reconcile with the enemy of Islam alone.

7. The parties to the contract will treat each other with good faith, goodwill and kindness. They will not harm each other. And they will not abuse each other.
8. Believers will help a Muslim brother who is burdened with debt.
9. If any one of the Muslims commits oppression, rebellion or rebellion, then the believers will unite against him. Even if he is not the son of any of them.
10. No believer will give shelter to an oppressor, if he does so, he will be cursed and angry by Allah on the Day of Resurrection.
11. The rights of the friendly tribes of the Jews will also be equal to the Jews.
12. Each group will be responsible for maintaining peace in their own neighborhood.
13. When one of the parties is faced with a war with a third party, they will help each other.
14. No party will support Quraysh Makkah or give them peace.
15. If an outside force attacks Madinah, both will intervene together. Also, when one of the factions makes peace with the third power, the other party must also make peace. However, religious battles will be exempt from this.
16. In joint wars, Jews and Muslims will share the expenses.
17. Every criminal shall be responsible for his own crime. His ally shall not be considered as his partner in his obligation. And no criminal or wrongdoer will take cover from this covenant.
18. If the parties have any disagreement in the contract or if a conflict arises, then it will be decided by the order of Allah and His Messenger ﷺ.
19. The parties will consider Madinah as a Haram and will not commit violence or violence within it.

The religious effects of the Peace of Hudaibiyah:

Background: Six years had passed since Muslims migrated from Makkah. For the sake of Islam, he left his native Makkah. The Kaaba, which was a holy place for the Arabs even before Islam, and the love and respect for the Kaaba was very high in the hearts of Muslims. And now, since the year 2 Hijri, the Kaaba Baitullah has been declared as the Qibla for Muslims. But the infidels of Makkah had closed the doors of Makkah to the Muslims. That is why the people of Islam could not visit God and do Tawaf. This action on the part of the infidels of Makkah was extremely cruel. This action has been condemned in the Holy Qur'an in the following words. Thus, the Almighty says:

"وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ"

)And they prevent the Muslims from entering the Sacred Mosque.(

The pilgrimage to Baitullah and the memory of the motherland were haunting. The Messenger of Allah, peace and blessings of Allah be upon him, used to exhort the believers to be patient and give them hope for the good. One morning in the year 6 AH after the invasion of Ahzab, he, peace be upon him, while narrating a dream of his to the Companions, said: "I saw as if I and the Muslims They have reached Makkah. And circumambulating the House of Allah. Also, after performing Umrah, someone shaves his hair, someone shaves as if he performed the Shari'i ritual of throat or Qasr. I was very nervous. And in the same year, they persuaded the Messenger of Allah, peace and blessings be upon him, to travel to Makkah. So, in the month of Dhu Qa'dah, 6 Hijri, he, along with 1400 Companions, left for Makkah with the intention of performing Umrah. On this occasion, Namila bin Abdullah was appointed as the agent of Medina. This is also confirmed by the words of Ibn Hisham, "Wast'amal ali al-Madinah Namila bin Abd Allah al-Laithi." was appointed. And with the intention of Umrah, they became rational.

Regarding the number of people in this caravan, different traditions mention thirteen hundred, fourteen hundred, fifteen hundred people. According to Ibn Ishaq, it was narrated from Jabir bin Abdullah RA that "the number of the Companions of Hudaibiyyah was fourteen hundred" and 70 camels were also included in the sacrifice. Except for the swords, which the Arabs do not separate from their bodies under any circumstances. There was nothing more.

Stopover at Hudaibiya:

When this caravan reached Makkah, the Messenger of Allah ﷺ ordered to camp here. Hudaibiya is the name of a well and that is why it was known by that name. When Quraish got the news of this caravan, storms of fear came in their hearts. There was a danger in their minds that visiting the Kaaba is just an excuse. The Muslims have come to occupy Mecca. For this reason, they stopped the Muslims at the place of Hudaibiyyah. The Messenger of Allah sent Hazrat Uthman Ghani to negotiate with the infidels of Makkah. The Quraysh of Makkah stopped them in Makkah and later sent them back. Finally, after all these events, an agreement was reached between the Muslims and the Quraysh of Makkah, which is called the Peace of Hudaibiyyah.

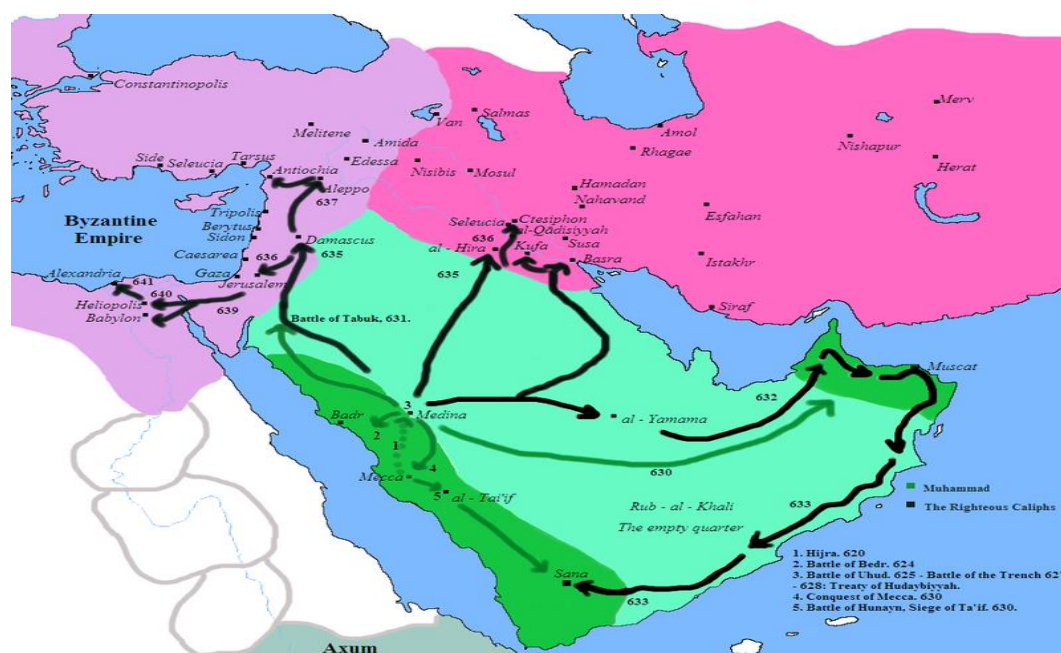
Peace agreement with the Messenger of Allah ﷺ in a formal silk form clearly meant that it was as if the Quraish of Makkah had recognized that Muhammad ﷺ was an invincible power of Arabia. They have a contract with them. In any case, until now the Companions were saddened by this incident because apparently this peace was seen more in favor of the infidels, but only Allah and His Messenger (peace be upon him) knew the truth. Therefore, during the journey back from Hudaibiyyah, the following verses of Surah Al-Fath were revealed.

” إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ۔ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ۔ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ.....“

(Indeed, those who pledge allegiance to you are pledging allegiance only to Allah, and Allah's hand is on their hands..... Indeed, Allah was pleased with the believers when they were pledging allegiance to you under the tree..... Indeed, Allah made the true dream of His Rasool come true. If Allah wills, you will certainly enter the Masjid al-Haram in peace and security, some shaving your heads and others trimming your hair, you will not be afraid of anyone...)

When these verses were revealed and the Rasool of Allah ﷺ recited them to the Muslims, the Muslims rejoiced because the agreement which they thought was their defeat was declared a victory by Allah. This gave them hope again in their hearts. The ray of light became bright and he became sure of the victory of Makkah in the future. If we consider the result of this agreement, it is known that this agreement proved to be extremely important for the future of Islam and as a result of its effects, Makkah was conquered. After which Islam got eternal rise and its teachings started spreading all over the world.





In this map, the green and light green color area shows the important events that happened during the time of the Prophet, such as the migration, the battle of Badr, the battle of Uhud, Khandaq, Tabuk, etc., and the location of Hudaybiyah, etc. Listen with the arrow mark AD is also written. This map also shows the territories conquered by the state of Medina.

Hajj Farewell Sermon:

In 10 Hijri, the Messenger of Allah ﷺ performed the first and last Hajj and he passed away in the following year, in 11 Hijri. Accordingly, this sermon was named "Hijjat Al-Wada". He ﷺ addressed the Muslims on different occasions in Arafat and Mina. The collection of these sermons of the Prophet ﷺ is called "Khutba Hajjat al-Wadaa". This has been narrated in the books of Ahadith with some word differences.

The main points of this sermon are as follows.

- 1) Abolition of Jahiliyyah Rituals: The Prophet ﷺ announced the end of all the rituals of Jahiliyyah period and said: "Listen, all the laws of Jahiliyyah are declared void under my feet."
- 2) The end of racial and family discrimination: O people! Verily your Lord is One and verily your Father is One. Listen carefully, there is no superiority of Arabic over foreigner, foreigner over Arabic, red over black and black over red because of piety.
- 3) Islamic brotherhood: Every Muslim is the brother of another Muslim and Muslims are brothers to each other.
- 4) Be kind to slaves: "Your slaves!" Your slave! Feed them as you eat and clothe them as you wear."
- 5) Forgiveness of the blood of Jahiliyyah: All the blood of Jahiliyyah (i.e. their revenge) has been invalidated and first of all I invalidate the blood of the family i.e. the blood of the son of Rabiyyah bin Harith (Rabiyyah was the cousin of the Prophet).
- 6) Abolition of Usury of the Age of Ignorance: Usury of the Age of Ignorance has been invalidated and first of all I invalidate the interest of my family i.e. Abbas bin Abdul Muttalib.
- 7) Fear Allah in the matter of women: You have a right over women and women over you."

- 8) The sanctity of life and wealth: "Your blood and your wealth are forbidden until the Day of Resurrection, just as this day is forbidden in this month and in this city."
- 9) Hold fast to the Holy Qur'an: I am leaving two things in you. If you hold fast to it, you will never go astray, and that is the Qur'an and the Sunnah.
- 10) A will is not permissible for an heir: Allah has given the rightful one his right (i.e. He has fixed the inheritance shares), so there is no will in favor of an heir.
- 11) Ancestry of Man: Children belong to the person on whose bed they were born. For adulterers, there is a stone and their reckoning is with Allah.
- 12) Prohibition of spending without the permission of the husband: Listen carefully; it is not permissible to give to the wife without the permission of her husband.
- 13) Debt, Borrowing Order: Debt should be paid, loan should be returned, and donation should be returned. The guarantor is responsible for the ransom.
- 14) Avoid extremes in religion: because the first nations before you were destroyed by extremes in religion.
- 15) Farewell hint: Learn the problems of Hajj, because I don't know if I will be able to perform another Hajj after this Hajj.
- 16) Determining sacred months: There are twelve months of the year, four of which are sacred months. Three are consecutive months. Dhul-Qa'd, Dhul-Hijjah and Muharram, and the (fourth) month of Muzdar is Rajab. Which is between Jamadi and Shaban.
- 17) The sanctity of life, wealth and honor: Surely your blood and your wealth and your honor are forbidden to you in the same way that your day, your month and your city are sacred.
- 18) Advice to avoid error: Listen carefully! Do not go astray again after me so that you start beating each other's necks. Soon you will appear before your Lord and He will answer you for your deeds.
- 19) The scourge of crime is only on the criminal: Listen carefully! Every criminal is responsible for his own crime. Listen carefully! The son is not responsible for the crime of the father and the father is not responsible for the crime of the son.
- 20) Obedience to Amir: If a black slave is made your Amir and he guides you according to the Book of Allah, then you should listen to him and obey him.
- 21) Don't take someone's evil for granted: listen carefully! Indeed, Satan has despaired that he will ever be worshiped in this city of yours, but those who will despise your (evil) deeds will obey him in their deeds and he will agree to that.
- 22) Rights of Allah: Worship your Lord, perform your five prayers, fast in your month (Ramadan), and when I command you, you will enter the Paradise of your Lord. At the end, he asked the people, "Have I delivered (the message of Allah)?" Everyone said: Yes. He said: O Allah, be a witness. Then he said to the people: Let the one who exists convey (my words) to the one who does not exist. "

The sermon of Hajj al-Wada is undoubtedly the first and exemplary manifesto of human rights. It has the honor of being the first declaration of human rights in the light of historical facts.

The summary is that how effective the migration of the Prophet ﷺ proved to be in terms of religion, we can get an idea from the number of Muslims on the occasion of the farewell Hajj and the historical speech of the Prophet ﷺ. Because this was the first time after the Prophet's migration that Muslims gathered in such a large number in one place. The tribes of Madinah also participated in this in large numbers. It was the first and last time that the Muslim Ummah had the opportunity to gather in such a large number and listen directly to the sermons and exhortations of their Holy Prophet. Millions of Muslims are witnesses of

the truth and truthfulness of these teachings of Islam that they visited the Messenger of Allah ﷺ with their eyes and heard his sayings with their ears. His health is above any doubt. On the occasion of Hajj al-Wada, there was a gathering of millions, so the Messenger of Allah ﷺ said all the important basic and necessary teachings in his sermon. The world considers the Hajj Farewell Sermon as the Charter of Fundamental Rights. The fundamental rights of human beings are also explained in this Sermon. It is said that all human beings are equal. No one has any superiority over another on the basis of color, race, language, etc. According to Allah Almighty, excellence belongs only to the pious, that is, the quality of excellence is piety. Life, property, honor of every person is equally respectable. Everyone has the right to their protection. And it is not permissible to desecrate property, wealth and honor of any person. Women have rights. Slaves were given rights and commanded to treat them well. Treat them well. Undoubtedly, on the one hand, this sermon was a summary of Islamic teachings, on the other hand, this gathering of Muslims was presenting proof of the religious effects of the Prophet's emigration.

## **Conclusion**

The migration of Prophet Muhammad (peace be upon him) from Mecca to Medina, known as the Hijra, had significant religious effects on the early Muslim community. Some of the key religious effects include:

- A. **Establishment of the First Islamic State:** The migration marked the beginning of the Islamic calendar (Hijri) and the establishment of the first Islamic state in Medina. This state was based on Islamic principles and became a model for future Muslim societies.
- B. **Expansion of the Muslim Community:** The migration allowed the Muslim community (Ummah) to grow in number and strength. The support of the people of Medina and the unity among the Muslims played a crucial role in the success of the early Muslim community.
- C. **Development of Islamic Law (Sharia):** In Medina, Prophet Muhammad served not only as a religious leader but also as a political leader. This period saw the development and implementation of Islamic laws, known as Sharia, to govern various aspects of life, including social, economic, and legal matters.
- D. **Solidification of Brotherhood and Unity:** The migration strengthened the bonds of brotherhood among the Muslims, both migrants (Muhajireen) from Mecca and the locals of Medina (Ansar). This sense of unity and brotherhood was emphasized in the Constitution of Medina, which laid the foundation for a pluralistic society.
- E. **Introduction of Friday Prayers (Juma Prayer):** The Friday congregational prayers (Jumu'ah) were established in Medina. This weekly gathering became an important religious and social event for the Muslim community.
- F. **Conflict with the Quraysh:** The migration intensified the conflict between the Muslims and the Quraysh tribe in Mecca. This conflict, rooted in religious differences, continued to shape the early history of Islam.

Overall, the migration to Medina marked a crucial turning point in the history of Islam. It not only provided the Muslim community with a secure and supportive environment but also allowed for the establishment and consolidation of Islamic principles and practices. After coming to Madinah, with political insight and excellent strategy, Islam became a universal religion. And its borders continued to widen. People started accepting Islam in large numbers. On the occasion of the gathering of sermon of Hajj al-Wada more than one lakh Muslims there. Such great achievements in a short period of only ten years are certainly a clear proof of the help and support of Allah Almighty.

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