

## THE SOCIAL AND ECONOMIC DIMENSIONS OF THE COVENANT OF THE PROPHET'S (PBUH) STATE IN MADINA

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### Abstract:

The Messenger was able to face the internal danger and block the way for those trying to hit them internally by legislating the regime of the brothers. The Quraysh is the archenemy of the Muslims when it was unable to penetrate the first blocking wall, the Ansar, it must move towards the other spectrums of civil society, for society is made up of Muslims and other monotheists, especially the Jews, then idols were worshiped, and this matter was not far from the perceptions of the Prophet Muhammad, may God bless him and his family, so he sought calmly and wisely to conclude a pact <sup>(1)</sup> between the various components of society, this great achievement has been achieved, which is regarded as a law that applies to all parties that abided by and agreed to it.

### First topic: Society and the Charter to delineate the boundaries of the nation:

The Messenger Muhammad, may God bless him and his family, aimed through him to achieve several things, including:

- 1- For the city to have a strong political unit to establish a state whose leadership is in the hands of Muslims, represented by justice and equality, and the last word of the Prophet Muhammad, may God bless him and his family.
- 2- Presenting good intentions that lead to relative stability in the city and living in peace among members of the community, which will have positive results in various aspects of life, especially the economic aspect that flourishes when security and safety prevail in the community based on the factor of trust and honesty among them.

- 3- Everyone feels at home and citizenship. They have rights and duties, which cannot be overlooked, because everyone is equal in front of what has been agreed upon.

The sources did not provide us with the way in which the agreement was concluded between the parties, nor how to write this charter, and also their point of view did not indicate its direction between acceptance or rejection, rather, she was silent before this was explained, and in sum, the Messenger Muhammad, may God's prayers be upon him and his family, made numerous contacts in which there were consultations and differences of opinion among the components of civil society, until they reached an agreement that satisfied everyone, the Messenger was the leader of the gathering that was convened to issue a charter, which included several laws guaranteeing society to live next to each other, loving and coherent in the face of future challenges, and knowing each component its money and what it owes, and after consultations, an agreement was reached, the Messenger wrote this in a newspaper that came at its beginning: "This is a book from Muhammad the Prophet, may God's prayers and peace be upon him", between the believers and the Muslims from Quraysh and Yathrib, and those who followed them joined them and strived with them" <sup>(2)</sup>, this is an indication that the Messenger had the authority and the leadership of the new society, so he issues and formulates laws and everyone who lives in the city that we can start with, and the people or the nation as named in the Charter <sup>(3)</sup>.

With this, Islam became progressive and rapidly forming the general concept of the state and law, which lays the correct foundations for the political, economic and social trends of the emerging country, and it makes it able to face internal and external challenges, and this is what the Messenger aimed to do in strengthening the social structure in the city, so that after that, he began to cast his gaze to achieve his aspirations, expanding the territory of his country, as well as the best preparation to combat the threat of enemies, in the event of an armed conflict, this is what will actually happen when Makkah realizes that the stability of the city means that the end of their aspirations and ambitions for increasing their commercial and financial influence in the country is near.

### **Second topic: The Charter and its social and economic dimensions:**

The hypothesis of explaining this topic necessitated starting first by explaining the social impact of the city charter, then the economic, because the social variables were the first criterion for the state, followed by the economic, as the goal of the Prophet, may God's prayers be upon him and his family, was to create a society of a state based on the principles of brotherhood, religious cohesion, and belonging to the state - the national one at the time - discarding the norms of division that dominated Arab societies at the time, and from here the first paragraph is:

#### **First : Social dimension:**

The first stereotyping that the charter came up with made the community of Medina a nation - a people <sup>(4)</sup> - with various tribal affiliations, and it came to bear this name, and the concept of the Nation in the new social organization is based on two starting points: the first: the unified national religious connection and the Muslims, as they were mentioned. They are one nation without the people" <sup>(5)</sup>, here, what the Prophet of God, Abraham Al-Khalil, peace be upon him, wanted was fulfilled when he said: Our Lord, and make us Muslim to you, and from our descendants a Muslim Nation <sup>(6)</sup>, which indicates that what the Prophet Muhammad, may God's prayers be upon him and his family, achieved that no one else could achieve, this suggests to us that his personal qualifications differ from those who preceded him and stated that, saying: "I am

the calling of Abi Ibrahim”<sup>(7)</sup>. The second: a national affiliation, regardless of the creed in which they believe and the religion they profess, especially the Jews. , that is why the Messenger, may God bless him and his family, described silver, meaning that they are the people of the reins in the covenant with the Muslims, meaning that their presence in Medina has a common denominator, their affiliation was conditional on non-aggression and injustice, so he singled out them with this passage, "And that the Jews ... are a nation with the believers". The Jews have their own religion, and the Muslims have their religion, their loyalists and themselves, except for those who are wronged and sinful, for only himself<sup>(8)</sup> , and the people of his household"<sup>(9)</sup>, the Messenger aimed at peaceful coexistence among the components of society, far from their intellectual differences, because their difference does not spoil anything, but it is up to it as long as it is preserved and does not try to impose it by force, then God will reward it on it, whether positively or negatively, or else there is another shouting<sup>(10)</sup>, not that it has become standardized in terms of injustice and deprivation of the rights of others, he shall be punished on this basis before the state and society, everyone is equal before the legislation, which leads to cohesion among the members of the same society, in their feeling of not being marginalized or discriminated against on the basis of religion and race, so join efforts to confront those who try to disturb security or cause corruption, and this is confirmed by the following text: "And the pious believers are against those who commit adultery and seek"<sup>(11)</sup>injustice, or sin, aggression, or corruption among the believers, and their hands are upon all of them [all], even if one of them was born"<sup>(12)</sup>. Therefore, the classification in society changed, so class instead of class in Medina society leads them to equality in everything before the Sharia, he did not restrict freedoms by belonging to the new community, but rather made the door open to everyone, whoever wants to join must have the rights of citizenship in terms of defending the faith and the land. On the other hand, anyone who wants to leave and stay is safe, this was confirmed by the charter: "Whoever goes out is safe, and who sits believes in Madinah except for those who have wronged or sinned."<sup>(13)</sup>

This legislation preserved the practice of some good tribal habits that prevailed in them before the migration, including the tribal leadership, and it did not make any change to their leaders or the heads of their clans, and he mentioned that by saying: "On their quadrant they cooperate"<sup>(14)</sup>, their first strongholds"<sup>(15)</sup>.

The charter stipulated that the Messenger would lead the civilian people with all its components, and thus he would become the head of state in our understanding today, its official religion is Islam, and "whatever you disagree about in it, it is due to God and Muhammad"<sup>(16)</sup> . May God bless him and his family, this is a terrible text. The political leadership of the Prophet as the source of legislation after the Noble Qur'an that laid down the ideology of governance in the smallest detail, it has become a platform for the state under the leadership of the Prophet Muhammad, may God bless him and his family, and everyone must obey orders to control the functioning of the state and preserve its security, its land and the sources of its natural wealth, even the Jews were subject to this system, which codified their movement in order to reassure their side, as he singled out them with the following paragraph: "No one shall leave them except with the permission of Muhammad"<sup>(17)</sup> . God bless him and his family, and thus the Islamic state has adopted Islamic thought relying on its affairs according to its rules and provisions to preserve its prestige internally and externally, which prompted it to take a quasi-house arrest decision on those around whom there are suspicions of tampering with state security by cooperating with its enemies outside its capital, after it informed its community of its arch-enemy, the Quraysh, of the people of Makkah<sup>(18)</sup>. The land of the city has become forbidden to all. It does not cut its trees,

does not kill its birds, and does not terrorize its inhabitants, and it is forbidden to the Messenger of God, may God's prayers be upon him and his family <sup>(19)</sup>.

### **Second: Economic dimension:**

The state at its inception has not yet reached its youth stage of strength and the structures that enable it to create its primary economic resources that help it deal with the problems it faces during its first life, the Prophet Muhammad, may God's prayers be upon him and his family <sup>(20)</sup>, took notice of this, so he relied on organizing his matter financially with what is available, for example making the protection of security a joint responsibility between the state and the individual, so that the individual bears the burden of defending the homeland and religion, so the Muslim bears the expense of giving the money for that. As for the Jewish treaty, the victory was placed on them over those who attacked Medina, and that they had to spend and the Muslims had to spend <sup>(21)</sup>. Thus, he signed the Jews to bear some of the spending for the sake of defending the country, whether they participate in defense or not, "the Jews spend with the believers as long as they are fighting" <sup>(22)</sup>, however, the matter differs if they participate, in the event of victory and the spoil, then it is contributed to them both within the borders of the state or outside it, this is what Ibn Salam confirmed <sup>(23)</sup>, saying: "The Jews were invading with the Messenger of God, may God's prayers and peace be upon him [and his family], and he would contribute to them." In the text of the charter that the Prophet Muhammad, may God's prayers be upon him and his family affirmed, a paragraph states that "every conqueror that invaded us will be punished." One another <sup>(24)</sup>, and this indicates that the city's society, in all its spectrums, has participated in defending it, regardless of the number that participated.

The goal of the Messenger Muhammad, may God bless him and his family, for this is to reduce the material burden that the state has to bear in order to protect the children of its society and notify the enemies of the call if they want to attack its headquarters and its capital, so its defense will be of different sects, it did not stop at the Muslims. Rather, even the Jews would take up arms and stand up to the attack, and this matter even if it did not happen on the part of the Jews, however, his announcement would have a psychological impact on the enemies and on the other hand, it gives an echo in the media, regionally and perhaps internationally, on what this great man has achieved and within a short period of time establishing a state and unifying society was suffering from disruption and separation, however, there is evidence indicating that some of the Jewish tribes have actually contributed <sup>(25)</sup>, that is why every tribe used to pay the ransom for its fighting sons if they were captured, and the matter may become the general of the believers, as the tribe of the combatant was unable and unable to pay the required money, and this is what we conclude from the following text: "Every sect that ransom has suffered <sup>(26)</sup> with favor and equitability among the believers" <sup>(27)</sup>, this raises part of the state's financial expenditures, as it helps it economically and administratively.

The acceptance and feeling of each other, this translates into interaction that workers need to, who are members of society, as a result of being close to the other and solving his economic problems in order to rise to live with them without asking him for anything in return, and this social solidarity transcends for the sake of higher values. There is no need left in the new Islamic society. "The believers do not leave a happy <sup>(28)</sup> among them that they give it with kindness" <sup>(29)</sup>, this matter was not known or prevalent before that. Rather, it used to exploit the poor, and the debtor was thinning, losing his social status and turning into a slave in the service of the owner of the money. For not paying him the money he owed.

Among the paragraphs that contain a social aspect, but they include the economic dimension, and this sends reassurance in society, especially employers in its various aspects, as a result of not defaming or victory <sup>(30)</sup> speaking <sup>(31)</sup> and whoever does that is interrupted by everyone, he does not sit or pledge allegiance <sup>(32)</sup> until he gets him out and hands him over to the authority and the law applies to him and restores every right his right, this matter increases the individual or collective economic movement, to ensure that their property is not violated, and if that happens, then there is a social and legal force that returns what was stolen from it morally or materially.

The Prophet Muhammad, may God's prayers be upon him and his family, was able to initiate the first economic blow to his enemies by not allowing their money to be invested in his state "and that a polytheist does not lend money to the Quraysh" <sup>(33)</sup>, from the foregoing text, the charter has imposed on citizens who have an ideological connection with the people of Makkah not to deal with them economically, including the development of their capital, and if that happened, the state might confiscate the money, this applies to non-Muslim monotheists, especially the Jews <sup>(34)</sup>.

It seems that the Prophet Muhammad, may God's prayers be upon him, was aiming to sever all economic ties between the Makkah and civil societies, this matter negatively affects the Makkah because the main pillar of their economy is the investment of funds both in trade or in the ownership of agricultural sectors, in addition to that the city is a link between them and the levant that cannot be crossed. It is a commercial station and a resting point for them, in addition, there are other economic dimensions in the charter, some of which make all unexploited natural resources the root of the nation's development and its right to invest it, as for what was owned by the Muslim workers, the revenues are a tax that must be paid to the state in exchange for protection, economic freedom, and other transactions sponsored by the state, among the most important of these funds is the Zakat imposed to guarantee the needy, not to mention the manpower, which represents the only source of work for the benefits, so let the exploitation of resources by the labor element be to produce utilitarian values based on the limits of Islamic law, and even though the state's start witnessed a state of distress in the economy, and this is self-evident, because the Prophet Muhammad, may God bless him and his family, transferred dispersed groups into the space of a single nation and community, he referred economic activity based on dominance, usury, and market monopoly to a system that has an economic base that submits to the Sharia, taking into account the development of money and the economy, this will bear fruit after a few years, and the Prophet Muhammad, may God's prayers be upon him and his family, almost crossed the stage of economic development, because he created tangible economic integration on the ground of the reality of that era to the stage of sustainable growth, had it not been for the death of the term and the coup that occurred after the disruption of the transition process to reach the stage of sustainable growth . <sup>(35)</sup>

### **Margins:**

- 1- IbnHisham mentioned that the Messenger of God, may God bless him and his family, wrote a book between the immigrants and the Ansar on one side and on the other side, opposing the Jews. Biography of the Prophet, 1/501. The word "mada'a" means b: and let them be gentle: in the sense of reconciliation and peace, leaving war and no harm between the two parties, and each one of them leaves what is in it, and each one has given the other a pledge not to invade it. IbnDuraid, Linguists, 2/667; Al-Zamakhshari, The Basis of Rhetoric, 2/325; Al-Zubaidi, Crown of the Bride, 22/309. In short, we call it the charter, so it is more in

conformity with what was written between the various parties that did not concern one party without the other. In an atmosphere devoid of disputes between the Messenger of God, may God bless him and his family, and between them, it is an agreement that everyone reached and wrote a charter, meaning that they conclude a confirmed covenant, and a renewed covenant, in which souls reside in it, hearts are reassured with him, and familiarity with it increases, in the sense of human rights and law. The basic rights of a society who live in one homeland, and the principle of implementation at the time was based on commitment to the covenant and not breaking it with the morals enjoyed by society.

- 2- IbnHisham, Biography of the Prophet, 1/501; Ibn Salam, Amwal, 260; Al-Haidar, Political Documentation Collection, 59.
- 3- IbnHisham, The Biography of the Prophet, 1/501.
- 4- This word was used in the Holy Qur'an: Go into a shadow of three peoples. Transmitters, 30.
- 5- IbnHisham, The Biography of the Prophet, 1/501; Al-Suhaili, Al-Rawd Al-Anf, 4/240; IbnSaiyyid al-Nas, Uyun al-Athar, 1/227. The Qur'an stated that people were before one nation, saying: "People were one nation, so God sent the prophets as evangelizers and missionaries, and the Scripture was sent down with them. The Cow, 213.
- 6- Al.Bqraa, 128.
- 7- Al-Tabarani, Musnad al-Shamiyyin, 2/340; Governor, Proceeder, 2/453; IbnBishran, Amali, 348.
- 8- Ootg: He will perish. Al-Zamakhshari, Al-Faiq, 2/26.
- 9- IbnHisham, The Biography of the Prophet, 1/503; IbnKathir, The Prophet's Biography, 2/322; IbnHodeidah, The Flashlight, 2/8.
- 10- Zomr, 7.
- 11- Destruction: He wanted to pay unfairly, and it comes in the sense of paying and giving a great deal. Al-Azhari, Tahdheeb Al-Linguistics, 2/46; IbnFaris, Mu'jam al-Maqayyat al-Lula, 2/279
- 12- Ibn Salam, Al-Amwal, 260.
- 13- IbnHisham, The Biography of the Prophet, 1/504; Al-Amiri, Bahjah Al-Mahlal, 1/168; Al-Ghazali, Jurisprudence of biography, 194.
- 14- They interact: blood money for what they used to take and give. El-Gohary, As-Sahih, 5/1770; Nashwan, Shams al-Ulum, 7/4651; Ibn Al-Atheer, The End, 3/279.
- 15- 15 IbnHisham, The Biography of the Prophet, 1/501; Ibn Salam, the money, 260.
- 16- IbnSaiyyid al-Nas, Uyun al-Athar, 1/228.
- 17- IbnHisham, The Biography of the Prophet, 1/503; Heikal, The Life of Muhammad, may God bless him and his family, 150.
- 18- IbnKatheer, The Beginning and the End, 3/274.
- 19- Ibn Al-Jaad, Musnad of Ibn Al-Jaad, 492.

- 20- On the authority of Ali bin AbiTalib [peace be upon him] he said, I asked the Messenger of God, may God's prayers and peace be upon him [and his family] about his Sunnah. Al-Ghazali, Revival of the Sciences of Religion, 14/152.
- 21- IbnHisham, The Biography of the Prophet, 1 / 503-504; Al-Bouti, Jurisprudence of the Prophet's Biography, 151; Carmi, Administration, 87-88.
- 22- Al-Suhaili, Al-Rawd Al-Anf, 4/176; Carmi, Administration, 87.
- 23- Money 266.
- 24- IbnHisham, The Biography of the Prophet, 1/503; Al-Suhaili, Al-Rawd Al-Anf, 4/175.
- 25- Al-Tahawi mentioned that the Messenger Muhammad, may God's prayers be upon him and his family, when he heard the Quraysh coming to fight the Muslims on a Sunday, went out to Bani Nadir and found some of them and they welcomed him, and said: "We have come to you for good. I am the People of the Book and you are the People of the Book, the people of the Book have victory, and that we have been informed that Abu Sufyan has accepted us with a group of people, so you either fought with us, or gave us a weapon." He adds that Muslims and Jews are united, and all of them believe in the day of resurrection after death. Muslims and Jews who are writers, one hand in dealing with idolaters, does not see anything wrong with seeking the help of the People of the Book as long as the ruling is for the Muslims, and it is commented on the Messenger returning to BanuQaynuqa in the same battle that they had a connection with Abdullah bin AbiSaloul, who was the head of the hypocrites. He showed faith and concealed shirk, and it is not permissible for the Messenger of the polytheists to fight with him when he said: "I do not seek the help of the polytheists over the polytheists." Explanation of the problem of archeology, 6 / 415-416. The Messenger moved in this direction if the narration was correct in terms of the covenant between the components of civil society, the joint defense of the sanctity of the city is one, and it is within the territorial boundaries of the city, even if the aim of the war is the elimination of Muslims, but the Messenger implanted the spirit of citizenship in the souls of people and the duty to preserve their land.
- 26- Suffer: Captive. Nashwan, Shams al-Ulum, 4/2709.
- 27- IbnHisham, The Biography of the Prophet, 1/502; Ibn Salam, the money, 260.
- 28- Mufhara: The one who is burdened by debt and cannot be repaid, and it comes to mean the needy poor. Al-Gohary, As-Sahih, 1/390.
- 29- 29- IbnHisham, The Biography of the Prophet, 1/502.
- 30- IbnHisham, The Biography of the Prophet, 1/503; Al-Baladhari, Conquest of the Countries, 18; Ali, Detailed in the History of the Arabs before Islam, 15/327.
- 31- Muhaddit: An evil matter that is not usual in the Sunnah, that brings corruption on the ground, including a felony or something else. Al-Zamakhshari, Al-Faiq, 2/294; Ayyad, Mashareq Al-Anwar, 1/184; Al-Zubaidi, Crown of the Bride, 5/213.
- 32- Ibn Salam, Gharib Hadith, 3/168.
- 33- IbnZinjawiyah, al-Amwal, 2/466; IbnSayyid al-Nas, Uyun al-Athar, 1/228.
- 34- Ibn Salam, Al-Amwal, 260.

35- Wannas, *Sociology of Islamic Economic Thought*, 159-162, 245-259.

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