

The Role of Non-Muslims in the Formation of the Muslim State during the Prophetic (PBUH) Era

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ABSTRACT

In Muslim countries, non-Muslims had a respectable legal and cultural standing. Non-Muslims were given the ability to practice their religion, autonomy in internal communal matters, commercial activity, and political safety or protection in exchange for paying a specific fee and accepting Muslim authority and social domination. During the Prophetic Era (622–632 CE), when the first Islamic government was established under the guidance of Prophet Muhammad (PBUH), this study examines the crucial role that non-Muslims had in the founding and early growth of the Muslim state. Contrary to the perception that the nascent Muslim state was solely the product of the Muslim community, this study emphasizes the significant contributions of Jewish, Christian, and polytheist communities to the socio-political and economic structures of the state. In this historical, comparative and analytical investigation, the qualitative method is empirically and systematically used. A comprehensive review has been conducted of the published, reliable data and literature, which includes Quraan Pak, Sahee Muslim and Sahee Bukhari, religious scholarly books, Religious research papers, encyclopedias and dissertations related to selected theme. Through an analysis of key historical events, including the constitution of Medina, interfaith treaties, and diplomatic exchanges, this research paper argues that non-Muslims were integral to the formation of Islamic governance, administration, and military efforts of the early Islamic state. After thoroughly investigation, the research also highlights the principles of justice, coexistence, and mutual respect that governed the relationships between Muslims and non-Muslims, particularly within the context of religious tolerance and legal frameworks. Furthermore, the study answered the question of how the inclusion of non-Muslims helped to foster sense of social cohesion and political stability during the formative years of the Muslim community in Mecca and Madinah. By situating the early Islamic state within pluralistic framework, this research paper also contributes to deeper understanding of the inclusive nature of early Islamic governance system and the collaborative dynamics between Muslim and non-Muslim communities in the Prophetic Muhammad (PBUH) Era.

Keywords: Non-Muslims Community, Formation, Muslim State, Prophetic (PBUH) Era, Interfaith Treaties

INTRODUCTION

Islam is not merely a set of religious doctrines but comprehensive way of life that addresses both the spiritual and temporal needs of human beings. It does not only focus on the reform of individual and spiritual life, but also on the welfare of the broader human condition, including political, social, economic, and cultural dimensions. In Islam, religion and worldly affairs are not distinct. Islam provides complete guidance for its followers in every aspect of life. When the Prophet Muhammad (PBUH) came to this world, his actions demonstrated that religion and worldly affairs are not separate entities, but rather integrated components that together shape holistic and comprehensive way of humans' religious life. The Arabic sources have been thoroughly reexamined in recent decades, challenging the accepted narratives. The claims made by several scholars that we do not and cannot know much about the formation of communities and states in early seventh-century Arabia, the arrival of the Prophet Muhammad, the Quran's origin, the history of prophecy, the early Islamic era, and many aspects of the Arab conquests have been the focus of scholarly debate (Robinson, 2009).

The doubters point out that the sources did not begin to transition from oral to written form until around a century after the death of the Holy Prophet Muhammad (Peace be upon him). Hadith, law, theology, and history books had not been compiled in written form before to the late seventh century, when oral recollections began to be documented in writing. There are several historical periods in which the interaction between Muslims and non-Muslims may be depicted. While the second part depicts the older Islamic dynasties, the first phase depicts the period of the Holy Prophet Muhammad (Peace be upon him) and his four caliphs. Muslim-non-Muslim connections have existed from the time of the Holy Prophet Muhammad (Peace be upon him). In Mecca, Holy Prophet Muhammad (Peace be upon him) lived side by side with non-Muslims throughout the early years of his Islamic mission. Until he went from Mecca to Medina, the followers of the Holy Prophet Muhammad (Peace be upon him) endured unfair treatment and sustained the suffering of his companions without any violence from him or his apostles ('Alī Murād, 2006). The Holy Prophet Muhammad (Peace be upon him) stated that religion is not merely part of life, but rather it encompasses all aspects of existence. It is the essence and strength of life, guiding both the intellectual and moral faculties. Religion differentiates between truth and falsehood, providing the distinction between what is right and wrong in every area of life. It offers guidance on the path of righteousness, instills perseverance and steadfastness, and supports individuals through the entire journey of life from this world to the hereafter. In this process, it enables human beings to navigate every stage of life with purpose and clarity. This was evident in the 6th century, when Islam emerged, calling for the spiritual rejuvenation of humanity and establishing foundational principles for a complete way of life. The call for an Islamic state was direct invitation to uphold both the religious and political dimensions of human existence, with the strength and power to realize comprehensive Islamic system. According to Islam, religion and the world, faith and politics, are intertwined and inseparable. Therefore, Muslims are duty-bound to advocate for the establishment of an Islamic system that governs both the material and spiritual aspects of life, ensuring the complete strength and unity of both the Islamic state and its societal values (Kazmi, 2005).

The *Aws and Khazraj* tribes were weakened by internal conflicts, while the Jewish community had political and economic advantages. After the Holy Prophet Muhammad (Peace be upon him)'s arrival in Medina, he established strong bonds of brotherhood between the *Muhajirun* and the *Ansar* (the local Muslims of Medina), and made a peace agreement with the Jews, marking the foundation of small Islamic state. To govern this nascent state, laws and principles were laid out, ensuring cooperation and unity among the diverse groups. The Holy Prophet Muhammad (Peace be upon him), in his role as the founder of the state, recognized that the success of governance required the collective support of the people (Wasserstrom, 2014). Without public backing, a state could not fulfill its potential, no matter how effective its administrative system. Thus, the Holy Prophet Muhammad (Peace be upon him) involved the people in decision-making, consulted with them, and valued their opinions. This involvement led to the widespread interest in the development of the state, with individuals eager to contribute to its success. This approach of consultation and collective participation became key factor in strengthening the Islamic state. After the

Prophet's death, the rightly guided *Caliphs (Rashidun)* continued this practice, expanding the Islamic state from the Arabian *Peninsula* to the wider world (Barfield, 1990).

Through their wisdom and strategic decisions, they extended the boundaries of the Islamic state, which grew to include both Muslims and non-Muslims, ensuring that all citizens, regardless of faith, had their rights protected within the framework of the state. Resultantly, non-Muslim communities in these regions were given full rights, and their governance was respected, contributing to the growth and stability of the Islamic state. A thorough examination of the early history of *jizyah*, especially from the time it was imposed by the Holy Prophet Muhammad (Peace be upon him) until the late *Khulafa Rashidin* period, will show that it was requirement that, if fulfilled, exempted non-Muslim citizens of the Islamic state from serving in the military and required them to pledge loyalty to the political authority of Islam. Nothing indicates that it was implemented just to degrade non-Muslims socially or to humiliate them. Women, children, monks, the unemployed, the blind, the ill, and the disabled would never have been excluded from paying *jizyah* if such were the case. Not only were the aforementioned groups of people exempt from *jizyah* (Stillman, 1979

LITERATURE REVIEW

Defining Islamic State

The term "state" is devoid of any absolute or fixed meaning. It encompasses various forms of governance, including monarchies, republics, and states under the rule of particular authority or government. It also refers to the specific relationship between ruler and the territories or people governed under their rule (Holmes, 2003). States can be characterized by differing political systems, such as democratic republics or authoritarian regimes. The term further includes the distinction between sovereign entities and other political organizations like empires or administrative bodies. The Islamic State is political and governance system founded on the principles of Islamic law called *Shari'a*, and designed to govern society in accordance with the teachings of the Qur'an and the Sunnah).

In contrast to the separation of religion and state in Western democracies, a "Islamic State" is a Islamic political structure in which religion is important to administration and Islamic law (*Sharia*) is upheld. The phrase "Islamic State" refers to a contemporary concept connected to political Islam (*Islamism*). Sharia law, which addresses range of topics in life, including legal, social and economic issues, is applied in Islamic States (Ahmad, 2009). Religion is incorporated into the structure and operations of the state and is not merely a private concern. The Arab caliphates and the state of Medina, founded by the Islamic prophet Muhammad, are two notable examples. The phrase also refers to the Islamic State's self-proclaimed caliphate, which aims to create state under Islamic law. The concept of a "state" in political science pertains to the exercise of governance, sovereignty, and the political authority over selected territory. It also refers to the relationship between rulers and the ruled, specifically regime or administration, whether under monarchies, governments, or other forms of governance. It encompasses any area of land governed by ruling authority, whether it is a democracy, a republic, or a theocratic state (Alam, 2016).

The essential purpose of an Islamic state is to implement the divine law of Islam (*Shari'a*) for the betterment of the world and to provide a structured system of governance for human welfare. It aims to establish society based on justice and the welfare of all individuals within it. The social, political, and legal framework of an Islamic state is designed to ensure the well-being and prosperity of its citizens, both individually and collectively, by following the principles outlined in Islamic teachings. For the sake of humanity, these directives have occasionally been given to the Prophets in the form of revelation. The last of these was the Holy Prophet Muhammad (Peace be upon him), who carried out the Qur'anic faith. The ability to distinguish between good and evil is already innate in human nature, and Allah has further elucidated this concept in the Qur'an (Yahya, 2000).

A state that is primarily or even exclusively Muslim does not necessarily qualify as a "Islamic State" because state can only be considered truly Islamic if its sociopolitical principles are consciously applied to national life and incorporated into the nation's fundamental constitution. Before discussing these principles, one could wonder why a traditional "Islamic State" is being insisted upon. The Islamic state maintains the supremacy of Islamic law since Allah is the ultimate sovereign and has total authority. Additionally,

because the Muslim community is to be ruled in line with Islamic law, it needs a guiding head to carry out the law's implementation. The head of the Islamic state is just an executive authority and lacks the inherent right to enact laws because Allah has already established them in the Qur'an. He must apply or carry out the law wherever it is expressly stated in the Qur'an (Afzaal, 1996).

The Necessity of Islamic State and Governance

If Muslims wish to live their lives as Muslims, it is essential for them to conduct their entire lives in obedience to Allah (SWT) and to base their individual and social decisions on the laws of Allah and His *Shari'ah*. Islam does not approve of Muslims living their lives according to secular or non-Islamic laws. Therefore, it is necessary to establish an Islamic constitution, based on the principles of Islamic law, in order to govern their social, political, and legal matters in accordance with the teachings of Islam. Islam's state is based on a set of precepts that Muslims believe are established in the Qur'an and the Holy Prophet Muhammad (Peace be upon him)'s Sunnah. The first principle states that Allah, the universe's all-powerful and all-present creator, has ultimate sovereignty over the cosmos. According to a Muslim's beliefs, it is necessary to obey Allah alone and no one else. In the case of the Prophets, obedience is given to Allah and not to humans, and it can only be given to man at Allah's instruction. According to the second premise, the law has already been established by Allah in the form of directives on right and wrong in the Qur'an, which is the only authentic word of Allah. The Sunnah of the Holy Prophet Muhammad (Peace be upon him) is the official interpretation of the Qur'an (Abadi, & Khan, 2023).

RESEARCH METHODOLOGY

The qualitative technique is applied experimentally and methodically in this historical, comparative, and analytical study. The published, trustworthy facts and literature, including *Quraan Pak*, *Ahadees* Books, academic books, research papers, magazines, dictionaries, encyclopedias, and dissertations pertaining to a chosen issue, have all been thoroughly reviewed. Additionally, after a careful evaluation and assurance of their authenticity and reliability, several secondary sources such as websites, blogs, and major search engines were used when necessary. Enough time, money, and human resources were invested in this investigation to complete the research piece. This important study also included consultation with leading academics and researchers in that subject, as well as scholarly discussion (Ala metal., 2024).

ANALYSIS

According to Islam, an Islamic state and government are essential because they are the fairest and just form of social organization, guaranteeing the application of Islamic ideals and principles in all spheres of life. According to the Quran and Sunnah, Islamic scholars frequently contend that the creation of a government founded on Islamic values is a divine requirement. The structure required to apply and enforce *Sharia*, which includes rules and concepts pertaining to many facets of life, such as social relations, governance, and economics, is thought to be an Islamic state. An Islamic state seeks to create a society founded on equity, justice, and the defense of each and every citizen's rights, irrespective of their upbringing or religious convictions.

According to the Qur'an, Allah (SWT) is the Sovereign of the Kingdom, and Allah Almighty is the Creator of all. Therefore, the right to rule belongs solely to Him. In His dominion, no one except Allah has the authority to issue commands or enforce laws. It is fundamentally wrong for authority to be exercised by anyone other than Allah. The correct path is only one, and that is the governance in accordance with His law. As the caliph and representative of Allah, the ruler's authority must be exercised based on the principles of Islamic law, and decisions must be made in accordance with it, as instructed in the Qur'an.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوْتِي الْمَلِكِ مِنْ تَشَاءَ وَ تَنْزِعُ الْمَلِكِ مِمَّنْ تَشَاءَ وَ تُعِزُّ مَنْ تَشَاءَ وَ تُدِلُّ مَنْ تَشَاءَ-بِيَدِكَ الْخَيْرُ-إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(al Imran) (26)

Translation: "Allah (SWT) has sent prophets and messengers to guide humanity in every era. The primary mission of these prophets was to strive for the collective welfare of their societies while guiding them to follow the path of Islam. The essence of their message was that obedience and devotion must be directed solely towards Allah (SWT), and that all forms of polytheism, whether open or hidden, must be eradicated".

Similarly, in another chapter in Quran Allah (SWT) asked people:

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ
(65)(Al Ara'af)

"The prophets and messengers made continuous efforts to reform every aspect of life, striving to establish the religion of Allah (SWT) on earth and to ensure that His law was implemented. Their struggle was aimed at the comprehensive reform of society, and it was essential that this reform included the establishment of a just system of governance. The ultimate goal of their mission was to bring about a transformation of humanity, based on the complete adherence to divine guidance and the reform of human society in accordance with the principles of justice, morality, and righteousness."

"The Qur'an has clarified that worldly authority is dependent on spiritual authority, and through it, the guidance for achieving virtue and avoiding wrongdoing is established. In the Qur'an, it is stated that the implementation of divine law leads to the establishment of moral rectitude and the prevention of corruption and evil."

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ

(44) (Hajj)

"The establishment of a state is a fundamental necessity for human society, and without it, the concept of an organized social life becomes difficult to conceive. Islam provides comprehensive guidance for the entire life of an individual, including the principles for organizing social life. Prior to the migration from Makkah, the Prophet Muhammad (SAW) used to pray for the well-being and guidance of the community. " The Qur'an affirms this, stating

وَ قُلْ رَبِّ اَدْخُلْنِيْ مَدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا
(80) (Bani israeel)

"And say, 'My Lord, allow me to enter a good entrance and to exit a good exit, and grant me from Yourself a supporting authority.' Surah Al-Isra (17:80)

This is the perspective upon which the external aspects of Islam its though, ethics, and civilization are fundamentally based.

The role of non-Muslims in the formation of the Islamic state

All non-Muslims in an Islamic state will have the same freedoms of conscience, opinion, association, and speech, subject to the same restrictions placed on Muslims by the law. In order to maintain and propagate faith, to organize social life, and to generate material and spiritual prosperity, the state is regarded as fundamental institution that must exist. Its fundamental purpose, according to *Ibn Khaldun*, is to force everyone to live by *sharia*.

The knowledge and wisdom of Christian Arabian ascetic of *Warqah Ibne Nawfil*

The Holy Prophet Muhammad (Peace be upon him) used to go to cave, known as the Cave of Hira, located about three miles from Makkah, for the purpose of worship. He would remain there for months, dedicating himself to contemplation and devotion. During this period of worship, the Holy Prophet Muhammad (Peace be upon him) was deeply absorbed in his acts of worship. According to reports, it was during one of these retreats that the angel *Jibril (Gabriel)* appeared to him and revealed the first words of the Qur'an, commanding him to 'Read.

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ (2) اِقْرَأْ وَ رَبُّكَ الْاَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ (5)

(1 to 5) (Al Qalam)

Recite in the name of your Lord who created, Created man from a clot (a piece of thick congealed blood). Recite, and your Lord is the Most Generous, Who taught by the pen, Taught man that which he knew not. *Surah Al-Alaq (96:1-5)*

When the Holy Prophet Muhammad (Peace be upon him) returned home after receiving the first revelation, he was trembling and his body was cold. He went to his wife, Hazrat *Khadijah* (may Allah be pleased with her), and narrated the event to her. *Hazra tKhadijah* (may Allah be pleased with her) comforted him and

reassured him. She then took him to her cousin, *Waraka ibn Nawfal*, who was knowledgeable about the scriptures of the *Torah* and the *Gospel*. The people of Arabia had long been involved in idol worship, which led them to abandon the true faith of their ancestors. In their search for the true religion, they had forsaken the *Hanifi* faith. They would offer sacrifices to the idols, and in response to this, *Waraka ibn Nawfal* grew disillusioned. He lamented that people had abandoned the religion of their forefathers and were instead engaging in idol worship. Witnessing this, *Waraka ibn Nawfal* became increasingly upset and resolved to search for the true faith. As Christianity had also become corrupted, he turned to it as a possible solution. After hearing the account of the event from the Holy Prophet Muhammad (Peace be upon him), *Hazrat Khadijah* (may Allah be pleased with her) reassured him. *Waraka ibn Nawfal*, upon hearing the details, said:

'Blessed, blessed! The One who has sent you, Khadijah, is indeed the same as the one who sent Moses. Indeed, the same message that was brought to Moses is now coming to you. You are the Prophet of this Ummah (community). The One who holds my soul in His hand, if I am to live until that time, I will certainly believe in you. The message that Moses received is now with you, and they will surely deny you and persecute you.'

The Migration to Abyssinia in the 5th year of the Prophet hood, 614 CE.

Abyssinia is a country located on the eastern coast of Africa, near the Red Sea, in the northeastern part of the continent. It is a semi-desert and fertile land. The people of Abyssinia are known for their distinct complexion. From an ancient time, the region was known by its old name, Aksum, and is presently referred to as Ethiopia. When the persecution of the Muslims in Mecca escalated, the Holy Prophet Muhammad (Peace be upon him) allowed his followers to migrate to Abyssinia for refuge. Abyssinia had long been a center of trade for the Quraysh. The ruler of Abyssinia was known as the *Negus*, who was renowned for his compassion and justice. The Muslims sought his protection from the oppression they were enduring in Mecca. The Muslims made two migrations to Abyssinia. The first migration consisted of twelve men and four women, while the second migration involved around eighty-three men and women. When the Muslims' caravan reached the port, two merchant ships bound for Abyssinia were already in dock, and the Muslims boarded these ships as well.

The *Quraysh*, upon realizing that the Muslims had found peace and security in *Abyssinia*, sent *Amr ibn al-As* and *Abdullah ibn Abi Rabi'ah* as emissaries to the *Negus*. They presented message to the king, urging him to return the Muslims, claiming that some of their people had abandoned their religion and come to Abyssinia. The *Negus* replied that the people of Mecca had sought refuge in his kingdom, and they had abandoned their homeland and their former beliefs to choose his land for refuge. The *Negus* then called for the Muslims to be brought before him. *Hazrat Ja'far ibn Abi Talib* was appointed as the spokesperson for the Muslims. The *Negus* inquired about the beliefs of the Muslims. *Hazrat Ja'far* explained that Allah (SWT) had sent Holy Prophet Muhammad (Peace be upon him) among them who called them to the worship of the One God, forbidding practices like theft, adultery, and the consumption of alcohol. The *Negus* then asked what the Muslims believed about Isa ibn Maryam (Jesus, son of Mary). In response, *Hazrat Ja'far* recited a few verses from Surah Maryam (Chapter 19 of the Quran).

"He (Allah) said, 'Indeed, I am the servant of Allah. He has given me the Book and made me a prophet. He has made me blessed wherever I may be, and He has enjoined upon me the prayer and the zakat (charity) as long as I live. He has commanded me to be dutiful to my mother, and He has not made me a tyrant or wretched. Peace be upon me the day I was born, the day I die, and the day I am raised alive.' This is Jesus, the son of Mary, the Word of Truth about which they are in doubt." (*Quran, Surah Maryam, 19:30-34*).

The *Negus* picked up a small piece of straw from the ground and said, "Jesus ((PBUH)) is no more than this straw in comparison to what you have mentioned." The *Negus* then addressed the Muslims, saying, "Go in peace, and live in safety in my land. the *Negus*' response to the Muslims' explanation about Jesus (*Isa*), affirming the humility and significance of the Prophet Isa (AS) while also offering protection and peace to the Muslims in his kingdom.

The assistance of non-Muslims by Sha'ib ibn Abi Talib

When Islam started to gain popularity, the *Makkans* urged the Holy Prophet Muhammad (Peace be upon him) uncle and protector, Abu Talib, to turn him over to them for execution, but he refused. Abu Talib moved quickly to gather the members of *Banu Hashim and Banu al-Muttalib* at the *Ka'bah* and persuade them to swear allegiance to Holy Prophet Muhammad (Peace be upon him), their clansman. Another uncle of the Holy Prophet Muhammad (Peace be upon him), *Abu Lahab*, who identified himself as a sworn adversary, declined to take the oath and expressed his support for the *Quraysh*. Following a meeting, the *Quraysh* agreed to completely boycott the *Banu Hashim and Banu al-Muttalib* in order to exile them. Until they turned over the Holy Prophet Muhammad (Peace be upon him), the other *Qurayshite* cliques would not marry their daughters, do commerce with them, be with them, or accept any peace offers from these two clans. *Baghid bin Amir bin Hashim* recorded this agreement in writing after everyone in attendance had accepted the previously stated principles. To give it legitimacy, the parchment was hung in the *Ka'bah* and signed by the *Quraysh* chiefs. In the seventh year of the Holy Prophet Muhammad (Peace be upon him) mission, this was accomplished on the first day of Muharram.

When the *Quraysh* saw that the influence of Islam was spreading despite their efforts to suppress it, and that *Hazrat Umar ibn al-Khattab* and *Hazrat Mus'ab ibn Umayr* had accepted Islam, they grew concerned. The *Negus* had given refuge to the Muslims, and they were living in peace and security under his protection. As a result, the number of Muslims continued to increase. In response, the *Quraysh* tribes gathered and held a consultation, during which they agreed to impose a collective boycott on the *Banu Hashim and Banu al-Muttalib*. The following terms were agreed upon in the pact:

1. No one from *Banu Hashim or Banu al-Muttalib* was allowed to marry a woman from any other tribe, nor could they marry their daughters to anyone from outside their clans.
2. There would be no communication or trade between the Muslims and non-Muslims.
3. No purchases or sales were to take place between the Muslims and non-Muslims.

The pact was hung up inside the *Ka'bah*. When the *Quraysh's* agreement reached the *Banu Hashim and Banu al-Muttalib*, it was brought to *Abu Talib*. Consequently, *Sha'ib ibn Abi Talib* and the Muslims were confined in the *Sh'ib Abi Talib* (the Valley of Abu Talib) and became isolated for three years.

During this period, *Banu Hashim and Banu al-Muttalib* were besieged in the *Sh'ib Abi Talib*. The Muslims were supported by a few individuals, including *Hashim ibn Amr al-'Amri*, *Zuhair ibn Abi al-Mughira*, *Abu al-Bakhtari ibn Hashim*, and others who secretly helped them during the siege. Despite the oppressive blockade, *Abu Talib* continued to provide for the Muslims in secret, even while they were confined. At night, food and provisions were secretly passed to the Muslims. This act of support was crucial for the survival of the Muslims during their confinement.

Return from Taa'if

Holy Prophet Muhammad (Peace be upon him) returned to Mecca after being rejected and even stoned at *Taa'if*. He sought refuge from *Mut'im ibn Adiy*, a *Banu Nawfal* chief, who allowed him to go safely. To spread Islam, Holy Prophet Muhammad (Peace be upon him) and his friend *Zaid ibn Harith* journeyed to *Taa'if*, city where the *Banu Thaqif* reside. Nevertheless, they encountered opposition and animosity; the Prophet was even stoned and pursued by the people of *Taa'if*. Prophet Muhammad had to return to Mecca following the trying event in *Taa'if*, particularly after the Meccans learned of it. In order to send someone to one of the *Qurayshite* chiefs for protection, he made the decision to stay a few days in *Nakhla*, which is situated between Mecca and *Taa'if*. The period when Holy Prophet Muhammad (Peace be upon him) and his followers returned from the city of *Taa'if*. This event is significant in Islamic history, as it marks time when the Holy Prophet Muhammad (Peace be upon him) faced severe opposition and persecution while trying to spread the message of Islam in *Taa'if*, before returning to Makkah. The episode of the Return from *Taa'if* is seen as a pivotal moment in the early years of Islam, demonstrating the resilience of the Prophet and the difficulties faced by the early Muslim community.

When the hostility of the *Quraysh* in *Makkah* towards the Holy Prophet Muhammad (Peace be upon him) escalated significantly, and there was no longer any hope of reconciliation with them, the Prophet (PBUH)

decided to seek new avenues for spreading the message of Islam. Holy Prophet Muhammad (Peace be upon him) thought that by going outside Makkah, he could invite other people to Islam. Hence, the Holy Prophet Muhammad (Peace be upon him) set out for *Taa'if*. There, he invited the leaders to Islam, but they rejected his message and responded with severe hostility towards him.

Meanwhile, the Quraysh declared that if the Holy Prophet Muhammad (Peace be upon him) returned to Makkah, he would not be allowed to enter unless he was accompanied by someone offering him protection. In response, the Holy Prophet Muhammad (Peace be upon him) sent message to *Mut'im ibn 'Adi*, asking for his support and protection. *Mut'im ibn 'Adi* accepted the Prophet's request and sent his sons with weapons to provide the necessary protection. *Mut'im* then publicly announced that he had taken the Holy Prophet Muhammad (Peace be upon him) under his protection.

The First and Second Pledges of Aqabah, 621 CE

This refers to the two important pledges (or oaths of allegiance) made by a group of Muslims to Holy Prophet Muhammad (Peace be upon him) at Aqabah, near Makkah, in 621 CE.

1. The First Pledge of Aqabah (621 CE): This took place when a group of twelve men from the city of Yathrib (later known as Madinah) met the Holy Prophet Muhammad (Peace be upon him) at *Aqabah* and pledged to support him and accept his teachings. This pledge is considered a significant step in the early spread of Islam, as it marked the beginning of Muslim support from outside Makkah.
2. The Second Pledge of *Aqabah* (622 CE): This occurred the following year, when seventy-three men and two women from *Yathrib* pledged their allegiance to the Holy Prophet Muhammad (Peace be upon him) at the same spot. This second pledge was more formal and significant, as it included a pledge of protection and assistance to the Holy Prophet Muhammad (Peace be upon him), ultimately leading to the *Hijrah* (migration) of the Holy Prophet Muhammad (Peace be upon him) and his followers to *Madinah*.

The Migration from Makkah to Madinah

An important moment in Islamic history, the *Hijrah*, or the movement of the Holy Prophet Muhammad (Peace be upon him) and his companions from *Mecca to Medina* in 622 CE, signifies the change from a site of persecution to a haven for Muslims and the start of the Islamic calendar. The *Hijrah*, which signified the start of the Islamic era and the founding of the first Muslim community, is regarded as a watershed moment in Islamic history. The *Quraysh* tribe in Mecca persecuted Holy Prophet Muhammad (Peace be upon him) and his adherents for their beliefs, so they fled to Medina (*Yathrib*). Because Holy Prophet Muhammad (Peace be upon him) and his companion, *Abu Bakr*, had to leave Mecca in secret, the journey was dangerous. Under the leadership of *Hisham ibn 'Amr*, a group of moderate *Quraysh* detested this unjust boycott. His people held *Hisham* in the highest regard. He made touch with a few *Qurayshite* guys he knew to be thoughtful and friendly.

He urged them to renounce the unfair pact and said it was dishonorable to for such oppression to persist. The assembly saw that the parchment had been damaged when *Mut'im bin Adiy* got up to get it. "*Bismika Allahumma*" and the name of Allah were the only words left. The *Quraysh* were given another indication by Allah, yet they once again refused to accept Islam and acknowledge their mistake. The boycott's termination was their only compromise. After emerging from the mountain pass, the Holy Prophet Muhammad (Peace be upon him) and his companions were permitted to settle in *Makkah*. The historical event of *Hijrah*, which took place in 622 CE when Holy Prophet Muhammad (Peace be upon him) and his followers migrated from Makkah to Madinah. The *Hijrah* is one of the most significant events in Islamic history, marking the beginning of the Islamic calendar. It was a response to the increasing persecution of Muslims in Makkah by the *Quraysh* tribe. The migration to Madinah was not only a physical relocation but also a turning point for the Muslim community, as it allowed them to establish a new social and political order based on Islamic principles.

This event also led to the establishment of the first Islamic state in Madinah, where the Holy Prophet Muhammad (Peace be upon him) became both a spiritual and political leader, marking the beginning of the spread of Islam as a socio-political entity. During this journey, the Holy Prophet Muhammad (Peace be

upon him) and his companion *Abu Bakr* (RA) took refuge in the Cave of Thawr for three days to avoid the Quraysh pursuers. *Abu Bakr Siddiq* (RA) hired *Abdullah ibn Urayqah*, person previously allied with the *Quraysh*, to help them by providing secret information about the *Quraysh's* movements, ensuring the safety of the Holy Prophet Muhammad (Peace be upon him) during their escape. This event highlights the significance of trust, strategy, and assistance in ensuring the success of the *Hijrah*, pivotal moment in the history of Islam.

The Constitution of Medina, or the First Written Charter.

The First Islamic State, a multi religious state ruled by the Islamic Holy Prophet Muhammad (Peace be upon him), was founded on the Medina Constitution, commonly referred to as the *Umma* Document. It dealt with tribal matters throughout his reign in Medina. several tribal organizations, such as revenge, blood money, ransom, alliance, and clientage, are described, along with several tribal groupings, such as the *Banu Najjar and Quraysh*. There are notable similarities between the Medina Constitution and the Quran's Surah. Holy Prophet Muhammad (Peace be upon him) committed himself to the integration of his newly formed *umma* in all of its facets in the context of the message of I am after Islam was established in Mecca. After a few years, he longed for a more appropriate and welcoming location where his *umma* could live in harmony and give the new, Islamic way of life some real-world form. A governmental structure of some kind was needed for this purpose, and eventually the city-state of Medina gained greater expression in this manner. As we will see in a moment, Holy Prophet Muhammad (Peace be upon him) revelation experience gave rise to the Islamic state.

After the migration from *Makkah to Medina*, the Holy Prophet Muhammad (Peace be upon him) proposed the idea of establishing a government, which was widely accepted. Thus, a state was established, and for the first time, written agreement was made between the tribes of *Aws, Khazraj*, the Jews, and the Muslims. This agreement outlined the rights and responsibilities of each group. Historically, this agreement is referred to as the Constitution of Medina or the First Written Charter. According to this constitution, the foundation of the state in Medina was laid, granting complete religious freedom to all factions. The most significant aspect of this agreement was that the Holy Prophet Muhammad (Peace be upon him) was recognized as the head of the state. In terms of defense, the document clarified that peace and war were indivisible: if there was peace, it would apply to all the inhabitants of the state, and if there was war, it would affect all of them. The military leadership for warfare was also entrusted to the Holy Prophet Muhammad (Peace be upon him), and the administration of justice was placed under Holy Prophet Muhammad (Peace be upon him) authority.

The Establishment of the State of Madinah, after the Constitution of Madinah:

When the Holy Prophet Muhammad (Peace be upon him) established the state in Medina, there was no state in the city prior to that. He was the first to establish a government. Therefore, the Holy Prophet Muhammad (Peace be upon him) personally organized the army, treasury, judiciary, and administrative affairs, and initiated significant reforms. His approach to governance was not limited to religious matters but extended to the affairs of worldly governance as well. The Holy Prophet Muhammad (Peace be upon him) emphasized the construction and development of the city, instructing that the streets within the city should be widened enough for two people to walk side by side comfortably. Among the most important administrative functions, several were recorded in writing. Some were documented as divine revelations, while others were handled by individuals entrusted with specific duties. One important record was the list of adult men who were capable of warfare and had voluntarily pledged to engage in battle when summoned. These individuals were guaranteed a fixed allowance. Some tasks were managed according to necessity, and not everything required immediate action. For instance, when there was a need for a particular military officer, the Holy Prophet Muhammad (Peace be upon him) selected the most qualified person for the task, such as appointing *Hazrat Bilal* (RA) when the call to prayer was required.

The companions of the Holy Prophet Muhammad (Peace be upon him) were not only involved in matters of education and training but also in military affairs. At times, when the Holy Prophet Muhammad (Peace be upon him) needed to make a strategic decision, such as punishing the enemy or pursuing a military action, the mobilization of the army would occur as a result. Correspondence with external tribes and rulers,

as well as the establishment of agreements, required written communication, which was also systematically organized. In addition, ambassadors were sent for the purpose of inviting others to Islam. On some occasions, the Holy Prophet Muhammad (Peace be upon him) even appointed non-Muslims as ambassadors.

The Treaty with the Tribe of *Banu Juhaynah*

In order to promote harmony and peaceful cohabitation rather than war, the Holy Prophet Muhammad (Peace be upon him) negotiated a pact with the *Banu Juhaynah*, a tribe who lived northwest of Medina. Following his arrival in Medina, the Holy Prophet Muhammad (Peace be upon him) made an effort to build amicable ties with the *Banu Juhaynah* and other nearby tribes. The *Banu Juhaynah*, who inhabited the region northwest of Medina, and the Holy Prophet Muhammad (Peace be upon him) signed a pact. With the Holy Prophet Muhammad (Peace be upon him) demonstrating preference for harmony over conflict and peace over battle, the covenant sought to create a calm and tranquil atmosphere with the nearby tribes.

Pact between Holy Prophet Muhammad (Peace be upon him) and the *Banu Juhaynah*, a tribe in the Arabian Peninsula. The specifics of this treaty are part of the broader context of the Prophet's interactions with various tribes in the early years of Islam, especially following the Hijrah (migration) to Madinah. The *Banu Juhaynah* were one of the tribes with whom the Holy Prophet Muhammad (Peace be upon him) formed alliances and treaties to ensure mutual peace and security. Treaties like these were a common feature of the Holy Prophet Muhammad (Peace be upon him)'s political strategy in Madinah, where he sought to establish alliances and ensure the stability and protection of the Muslim community. These agreements were also a means of spreading Islamic influence and securing the safety of the early Muslim state. This tribe was located about 82 miles from Madinah and was situated near the Red Sea. It had close ties with the *Khazraj tribe*. After the *Hijrah* (migration), the Holy Prophet Muhammad (Peace be upon him) formed two treaties with them. The terms of these treaties are outlined below.

1. The Juhaynah tribe will achieve peace and security.
2. Any individual who commits acts of aggression or attacks will receive assistance from the tribe in defense.
3. However, assistance will not be provided in cases involving excessive violence, war, or matters relating to religious disputes.
4. The rights of the righteous and pious individuals among the Juhaynah tribe will be honored, as they will be entitled to the same rights as the people of Madinah.

The Treaty of *Banu Ghifar*

The "Treaty of *Banu Ghifar*" is probably not a specific treaty document, but rather the *Banu Ghifar's* conversion to Islam and their subsequent partnership with the Prophet Muhammad. In the Hejaz area, the *Banu Ghifar* were well-known for their polytheistic customs prior to their conversion to Islam. In the Hejaz area, this Arab tribe was a branch of the *Kinana* tribe, namely the *Banu Damra ibn Bakr*. Like many other tribes in the area, the *Banu Ghifar* eventually converted to Islam during the Prophet Muhammad's lifetime. A famous friend of the Prophet, *Abu Dhar al-Ghifari* was among the first *Banu Ghifar* to convert to Islam. By becoming Muslims, the *Banu Ghifar* allied themselves with the Prophet Muhammad and the expanding Muslim population. The Treaty of *Banu Ghifar* was a formal agreement between the Holy Prophet Muhammad (Peace be upon him) and the Ghifar tribe. This treaty was part of the broader diplomatic and strategic efforts of the Prophet to secure peaceful relations with various tribes, ensuring mutual protection, cooperation, and the promotion of Islam. The *Ghifar* tribe, being located along the important trade route between Makkah and Madinah, played a crucial role in the early Islamic community, both as allies and participants in the propagation of Islam.

Diplomatic Relations with Non-Muslim States

As the ruler of Medina, Holy Prophet Muhammad (Peace be upon him) created framework for peaceful coexistence with non-Muslims, including treaties and respect for their rights. He also placed a strong emphasis on justice and equity in his interactions with everyone, regardless of their religious beliefs. As Medina's ruler, Holy Prophet Muhammad (Peace be upon him) had an obligation to protect the welfare of

all residents, including non-Muslims. Holy Prophet Muhammad (Peace be upon him) made and ratified agreements that allowed Christians and other non-Muslims to live in harmony. These pacts, referred to as "*Aman*" and "*Hudna*," guaranteed the safety of non-Muslim people for a set amount of time. In Medina, Muslims and non-Muslims coexisted amicably, conducted commerce, and interacted with one another in a cosmopolitan community with strong interfaith ties.

The Holy Prophet Muhammad (Peace be upon him) also maintained diplomatic relations with non-Muslim states and leaders. These included the Roman Empire, the Persian Empire, and various Christian and Jewish kingdoms in the region. Diplomatic correspondence was sent to leaders such as Heraclius of Byzantium, Khosrow II of Persia, and Negus (*Najashi*) of Abyssinia. These letters invited the rulers to embrace Islam and engage in peaceful relations with the new Muslim state. In some cases, such as with the Negus of Abyssinia, the Holy Prophet Muhammad (Peace be upon him) found a strong ally who offered protection to early Muslim emigrants who fled persecution in Makkah. The Abyssinian Christian king, Negus, not only provided refuge but also accepted the basic tenets of the message of Islam when presented with the Quranic revelations and discussions about Jesus Christ's role in Islam. This highlights the cross-cultural dialogue and mutual respect that were central to the early Islamic state.

The relationship between Muslims and Christians is as developed as Islamic history. According to historical records, the first Muslim-Christian connection occurred when Muslims moved to *Abshah*, and the second occurred upon the Holy Prophet Muhammad (Peace be upon him) arrival in Madinah. Holy Prophet Muhammad (Peace be upon him) dispatched letters and ambassadors to various politicians and religious leaders to propagate the Islamic Mission and Message throughout the world once sociopolitical stability was achieved in the eighth *hijr* (629 AD). The main bishop of *Najr* was also the recipient of one letter. With his famous delegation, the top bishop of *Najr* directly came to visit the Holy Prophet Muhammad (Peace be upon him) after accepting the invitation. This delegation was cordially received by the loving Messenger Holy Prophet Muhammad (Peace be upon him). Consequently, Christians should not be coerced into becoming Muslims; instead, they should be treated with kindness and kept away from anything dangerous. Because of some administrative problems, the residents of *Najr* migrated to Syria during the time of *Umar bin Khattab*. Therefore, this agreement also encompassed the Jews of Najran.

Interfaith Relations and Co-Existence

The Charter of Medina and the Holy Prophet Muhammad (Peace be upon him) relationships with many groups, which emphasize respect and collaboration, are two examples of his actions and teachings that show a dedication to interfaith relations and peaceful coexistence with non-Muslims. The Holy Prophet Muhammad (Peace be upon him) wrote this text, which outlined the rights and obligations of all inhabitants, including non-Muslims, and provided a foundation for the harmonious coexistence of Muslims and non-Muslims in Medina. In order to guarantee their safety and religious freedom under the Islamic state, the Holy Prophet Muhammad (Peace be upon him) negotiated treaties with the Jewish and Christian populations. In an effort to show respect for other religions, the Holy Prophet Muhammad (Peace be upon him) invited representatives of other faiths, including Christian priests, and permitted them to worship in his mosque.

The Holy Prophet Muhammad (Peace be upon him) encouraged the peaceful co-existence of Muslims and non-Muslims. While the primary mission was to spread Islam, the Prophet's treaties, letters, and agreements often included terms that allowed religious freedom. For example, the Christians of *Najran* were granted religious autonomy, and their rights to practice Christianity freely were respected. The Holy Prophet Muhammad (Peace be upon him) is reported to have said, "Their [the Christians'] churches and places of worship must not be destroyed, and no one shall harm them." These principles of tolerance and mutual respect were pivotal to the creation of a stable, multi-religious society in Madinah. The presence of Jewish and Christian communities alongside the Muslim community in Madinah, with shared economic interests and mutual defense obligations, exemplifies the inclusive nature of the early Muslim state.

The Role of Non-Muslims in the Early Islamic Judiciary

The Holy Prophet Muhammad (Peace be upon him) also engaged non-Muslim individuals in legal and judicial matters, particularly in cases where the person's knowledge, wisdom, or experience could benefit the community. For instance, *Suhayl ibn Amr*, a prominent figure from the Quraysh, was involved in the negotiation of the Treaty of *Huday biyyah*, a pivotal moment in Islamic history. Even though he was a non-Muslim at the time, his diplomatic skills were recognized, and his participation in the process was deemed essential for the greater good of the community. The same public and private rights as Muslims are guaranteed to non-Muslims living in Muslim nations by *Shariah*. Since Muslims and non-Muslims have equal rights and responsibilities, they are both subject to the same obligations. In areas of worship and personal/family affairs, non-Muslims living in Muslim nations are entitled to follow the laws of their own faiths. Setting up special courts to investigate their cases and issue rulings that the state would carry out is acceptable. The laws of the country apply in other situations. Like Muslims, non-Muslims living in Muslim nations should respect local etiquette and public order, abstain from breaking the law, and demonstrate their patriotism. Islam established interfaith relations on the foundation of human hood because, regardless of one's religion, culture, background, or social standing, all people are human and Allah *Ta'ala* has granted humanity a higher status than the rest of his creation.

Allah does not prohibit you from treating people fairly and generously, even if they did not expel you from your homes or fight against you because of your faith. Indeed, Allah adores those who treat everyone equally. [Quran 60:08]

Another platform that Islam created for relationships between Muslims and non-Muslims is justice and kindness. The aforementioned relationships throughout history show that Islam is accepting of diversity, interfaith relations, and multiculturalism, and it teaches its adherents to live in harmony with one another without discriminating against any religion or individual.

CONCLUSION

The role of non-Muslims in the formation and early development of the Muslim state during the Holy Prophet Muhammad (Peace be upon him) era was both significant and diverse. Non-Muslims were not only viewed as political or military allies but were also integral to the economic, social, and cultural aspects of the state. Through diplomacy, alliances, trade, and mutual respect for religious differences, the early Islamic state laid the foundation for a pluralistic society. The Holy Prophet Muhammad (Peace be upon him) approach to interfaith relations and the inclusion of non-Muslims in the fabric of the Muslim state demonstrated his pragmatic and visionary leadership, which facilitated the establishment of a state that was not only rooted in Islamic principles but also inclusive and respectful of other faiths and cultures. This multi-dimensional involvement of non-Muslims highlights the progressive nature of the Prophet's leadership and the lasting impact of his policies on the relations between Muslims and non-Muslims, which have reverberated throughout Islamic history.

It is also believed that some of the delegation's senior members returned to Madinah from Najr following this significant encounter, and some of them converted to Islam. It is essentially the outcome of modest discussion and communication with anti-Islamic individuals. Many people have accepted Islam in the modern age following serious discussion and interaction with other faiths, despite the fact that interfaith dialogue is not intended to convert people. It is our religious and moral obligation. This discussion is a crucial instrument for clarifying Islamic ideas and dispelling modern-day criticisms of them. Sharing knowledge and insights about Islam with others is one of the main objectives of interreligious interaction.

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