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A Critical Review of Anti-Islamic Forces in Prophet ﷺ Era

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Abstract

The purpose of this research paper is to describe that the Critical Review of Anti-Islamic Forces in Prophet ﷺ Era: and its Impacts on the Modern Age. One of the major requirements of the Prophet's duties is also the establishment of a welfare state. The completion of the political structure which had been completed in this regard in Medina has come before us in the form of the Righteous Caliphate. In short, the Caliphate which adheres to the principle of rule of the Holy Prophet in all religious and political matters is called *Khlāfī 'lā Minhāg ālnbuwī*. However, the life of the Rightly Guided Caliphs and the Caliphate period is a clear proof of this, in which the temperament and lifestyle of the Holy Prophet were fully represented. However, when he ﷺ laid the foundation of an Islamic state and a humane society full of divine laws, various anti-authoritarian, and anti-Islamic forces whose power could be a threat to Islam rose from time to time and created problems for Islam and Muslims. The Prophet ﷺ remedied them, which will be mentioned in detail in this article.

Keywords: Anti-Islamic Forces, Welfare state, Khlāfī 'lā Minhāg ālnbuwī,

Introduction

The concept of responsibilities is so intertwined with human life that one cannot be separated from the other. Furthermore, the importance of responsibilities is linked to one's status in society. It can be said without any disagreement that the more capable one is, the more the burden of responsibilities falls on him. From the simple peon of the office to the head of state, everyone performs his duties under the same rules. According to this principle, if a position can be considered the highest, it is the position of prophet-hood. Obviously, his responsibilities will be just as important. That is why the Almighty had His own method of selection of individuals for the fulfillment of the responsibilities of this position and made special arrangements for the training of those whom Allah chose for this task. Such arrangements are impossible for non-prophets. All this was based on the greatness of the office of prophet-hood and its responsibilities.

Thus, we see how the prophets, despite being a single person, were so busy in fulfilling their responsibilities that not even an iota of the responsibilities of this position was neglected. Whether society accepted them or not, whether the majority accepted, or the minority accepted, this did not allow the slightest difference in the

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performances of the office of prophet-hood. This series of prophet-hood began with Adam and ended with the Holy Prophet ﷺ. His responsibilities in this regard were more difficult and difficult than those of all the Prophets, because if the society has started from tribalism to globalization through regionalism, then the Prophet-hood has also gone from tribalism to globalization. He became a universal prophet. Obviously, due to the universality of prophet-hood, its responsibilities were also universal, which he fulfilled with perfect wisdom and strategy.

The responsibility of universal prophecy means that one individual is being fought against the prevailing cultural, political, and economic culture of the whole world. To fulfill this great goal, he was endowed with all the required abilities and was promoted to the position of *Afzal Al-Bashar* and *Khatam-un-Nabiyyin* and was entrusted with the task of a global cultural change. The fact is that he was suitable for fulfilling his duty of establishing a positive and constructive society and civilization by eradicating the customary inhuman and inhuman civilizations. The complete success of the Prophet ﷺ at every stage of his life and the provision of the desired results apart from being a prophet and a messenger are the clear proof of his comprehensive personality. No other figure in human history can set a precedent for him in terms of success in his endeavors.

Much of human history has been spent under the shadow the oppression and torture of feudal system. This system was based on wealth and power, the establishment and perpetuation of a government was based on the denial of God's sovereignty and the absolute denial of human rights. One of the most important responsibilities of the office of Prophet-hood has always been to protect the fundamental rights of human beings on the principles of God's sovereignty instead of this oppressive system. This was the real background of the confrontation between Ibrahim to Nimrod, Moses ُ to Pharaoh and the Prophet ﷺ to *Abu Jahal*. i.e. a change of system.

When Prophet Muhammad ﷺ stood up to create a human friendly society based on divine principles in fulfilling his duty, the opposing forces were certainly endangering their social and political power. Therefore, from the very beginning, these opposing forces had turned their backs on the Prophet ﷺ. In fulfilling his prophetic duties, he faced the complete opposition of different classes.

At the beginning of his Prophetic life, the infidels of Makkah socially boycotted his family. Due to which he and his family spent 3 long years in the *Shi'b Abi Talib* in extreme difficulty. In *Tā'if*, a series of stone-throwing and persecution of his followers had begun. This negative attitude escalated to the point that conspiracies were hatched to assassinate the Prophet ﷺ¹ due to which he was forced to migrate.

Therefore, when a series of wars broke out after the migration to Medina, the first battle was fought against the polytheists of *Makkah* at *Badar* in 2 AH. The battle was fought at *Uhad* in 3 AH and in 5 AH inside the trench of *Medina*.

This harsh attitude with disbelievers of Makkah was kept by the command of God:

إِنَّمَا يَنْهَىكَ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ؛
وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ²

Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and

protection). Those who develop friendship with them are the wrongdoers.

That is, do not befriend those non-Muslims who stand in the way of the call to Islam, fight you, persecute you, and drive you out of your homes, do not be friends with them. Rather, it should be with them as it is with enmity in the world. That is why his ﷺ attitude towards the infidels remained strict.

In addition to the polytheists' opposition to *Makkah*, the most powerful force against the Prophet in Medina was the Jews. In general, the attitude of the Jews towards the Prophet was hostile. In *Medina*, this opponent Jewish force, openly sought the life of the Holy Prophet four times, while the hypocrites continued to support the Jews secretly. Apart from these classes, the role of external forces has also been at the forefront of anti-Islamic activities. The details of which are given below.

Jewish Conspiracies

Before describing the conspiracies of the Jews, it is necessary to give a brief introduction to this wicked nation, which is full of the idea of national supremacy, has a violent attitude towards other nations, and kills its own prophets according to the Qur'ān and the Bible:

According to the Old Testament, Abraham had two sons, Ismael and Isaac. Isaac also had two sons, the eldest named Esau, the son-in-law of Ismael, and the other named Jacob, whose second name was Israel. Jacob's ُ descendants were called Israelites after his name Israel (they are called Jews today). The biblical statements about the family of Jacob are very shameful.³ Jacob had twelve sons. The eldest was named Judas, and the youngest was named Benjamin. The descendants of these twelve sons later became the twelve tribes of Israel. The Jews were among the descendants of the prophets to whom God had given political and religious power.

According to historical evidence, this nation, which had an abundance of wealth and a desire for power, disregarded God's commands and committed social crimes. Jewish crimes include idolatry, murder, desecration of holy things, obscenity of the Sabbath, immorality, eating with flesh and blood, humiliation of parents, oppression of foreigners, relationship with *mahrms*, relationships with menstruating women, greed, traits such as bribery, usury, unjust gain, etc. were found⁴. It is the responsibility of the religious class and the ruling class to rectify this kind of moral and social depravity, but the religious class was equally complicit with the Jews in moral decay and immorality. Which the Bible describes in various places: They are all greedy, from the least to the greatest, and the priests to the prophets are all deceivers⁵, the religious class itself was plagued by moral corruption and misconduct instead of reforming others. This is a unanimous statement of history.

On the contrary, the scholars and prophets who raised their voices against the aforesaid evil deeds were killed for one reason or another, like as the assassination of *Hazrat Zakariya*, the assassination of *Hazrat Yahya*, by the ruler of the time, on the request of a dancer.⁶ And when the office of Prophet-hood was given to Jesus, he also spoke of the sovereignty of God and prevented the nation from going astray. The Jews felt the threat of their monopoly, all the priests and the elders of the Jews come together and began plotting to assassinate Jesus themselves to maintain their religious

monopoly.⁷ The alleged crucifixion of Christ is also a link in the same chain of conspiracy. When the Jews saw that Jesus was commanding a new law, they felt their monopoly and authority in danger, and started conspiracies against Jesus, and crucified him.⁸ As a result of these evil deeds of the Jews, Allah Almighty repeatedly inflicted punishment on them and thus their northern and southern kingdoms came to an end.⁹

Therefore, the nation that has been blaming its prophets and their families who are the ideal families of the society, for the sake of their own interests, the nation whose hands are stained with the murder of their own prophets, spreading moral depravity be its culture, demons of national supremacy embedded in their minds, the war of power which has always been fought by the nation and is still going on, the hope of some kind of good from this nation will be kept by a simple-minded person who is unfamiliar with the history of nations. Such a nation can and is doing anything for the sake of perpetuation of its power. How could the era of the Prophet and the era of the Rightly Guided Caliphs be safe from the vengeance of such a nation? However, even in these two periods, this nation continued its conspiracies in the form of some intrigue.

After the Prophet's claim of prophet-hood, in the eleventh year of Prophet-hood, six people from *Banu Khazraj* of *Medina* came to Makkah and confessed the Prophet's Prophet-hood and accepted Islam.¹⁰ The acceptance of Islam in the name of Bait e Uqba-1 (first pledge of allegiance to *Uqba*) is the part of history. The next year, on the occasion of Hajj, about 80 people from Medina converted to Islam, most of them were from *Banu Khazraj* and some were from Banu Aws. On the occasion of the second pledge of allegiance to Aqaba, the Prophet ﷺ took an oath of allegiance from them in which it was decided that they would spend in the way of Allah both in prosperity and in hardship. And when the Prophet ﷺ came to Medina, they would defend them as they defend their wives and children.¹¹ As a result, the Prophet migrated to Medina in the thirteenth year of his prophet-hood.

He ﷺ established a series of brotherhood between the *Ansār* and the *Muhajirīn* here, and compiled a covenant for all the tribes, including the Jews, known in history as the Charter of *Medina*. It has thirty-four (34) clauses which *Dr. Hamid Ullah* has stated in his book *Political Documents for the Prophet's Covenant*. He has called it the world's first international written constitution. The most important point of these clauses was that all parties, regardless of religion or nationality, would live together and defend themselves in the event of an attack on Medina. This charter of Medina later became the basis of the Islamic State and Medina became the capital of the Islamic State. The famous Orientalist *H. Williams*, while commenting on this charter, wrote a very valuable sentence:

The first Arabic community with Sovereign power was established by Muhammad, In the city of Medina, not only bases of the blood which naturally tends to diversity but upon that of religion binding on all.¹²

When the Jews saw the victory of the Battle of *Badar*, they realized that Islam had now become a force, this was not tolerated by the Jews and they did not keep the Charter of Medina. Since the Banu *Qainqa'ah* was a brave and courageous tribe among the Jews, they were the first to dare to openly declare war. *Ibn Sa'ad*

narrates that *Banu Qainuqa'ah* were the first Jews who broke the agreement between the Holy Prophet ﷺ and them and fought with the Muslims between *Badar* and *Uhud* ¹³. Also, in the incident of *Badar*, the Jews showed revolt and jealousy and broke the covenant ¹⁴.

The Holy Prophet ﷺ forced to fight these Jews in 2 AH, they closed the fort, besieged it for fifteen days, and finally agreed that whatever the Messenger of Allah decided would be acceptable to us. Abdullah ibn Abi was their ally, he requested him ﷺ to deport them. So, they were deported to Syria. These were seven hundred persons, of whom three hundred were armored ¹⁵.

Also, among the Jews of *Medina* was *Ka'b ibn Ashraf*. Poetry and wealth had a general effect on the whole nation and gradually became the head of all the Arab Jews. He used to pay the salaries of clerics and religious leaders ¹⁶. He had a strong enmity with the Prophet ﷺ. He went to Mecca to offer condolences on the killing of the *Quraysh* chiefs in the Battle of *Badar* and took the cover of the *Ka'bah* and swore to avenge *Badar*.¹⁷ By writing the satire of the Holy Prophet, he started committing all kinds of insults and rudeness in the Holy Glory and conspired to assassinate the Holy Prophet ﷺ ¹⁸. Hafiz Ibn Hajar has written from *Ikrimah's sanad* that *Ka'b ibn Ashraf* invited him ﷺ and appointed the people to kill him by deception when he came ¹⁹. He tried to spread evil in *Medina*, that is why he ﷺ ordered his assassination ²⁰.

Due to their anti-prophetic nature, Banu Nadir conspired to assassinate the Prophet twice in 4 AH. Once they called ﷺ for a discussion on the subject of his prophet-hood and tried to martyr him, and another time he ﷺ was called to discuss on a *diyat* in connection with a murder and made a plan to do so ²¹. Due to the rebellion of the Banu Nadir, the Prophet declared war on them and besieged them for fifteen days. Eventually, the Banu Nadir agreed to leave Medina, which led to their transfer to Khyber²².

On the occasion of the Battle of the Trench in 5 AH, the Jewish chief of *Banu Nuzair*, *Hayy bin Akhtab*, played a negative anti-state role and joined the *Banu Qurayzah*, a Jewish tribe in *Medina*, to support the infidels of *Makkah*. And the *Banu Qurayzah* broke the Charter of *Medina* (under which the protection of Medina and all its units was always necessary while living in *Medina*) and sided with the *Banu Nuzair*, which resulted in form of *Ahzab*/trenches. This battle also took place as a result of the negative activities of the infidels of *Makkah* and the Jews of *Medina* against the state of *Medina*.

As a result, after this battle, the Prophet ﷺ laid siege to the anti-state activities of *Banu Qurayzah* and this siege continued for a month. Eventually they asked for reconciliation and he ﷺ appointed *Saad Ibn Mu'adh*, the chief of the *Aws* tribe, as his mediator. On which *Sa'd Ibn Mu'adh*, in accordance with their religious book, the Torah ²³, decided that all the young men of *Banu Qurayzah* should be killed and their women and children should be enslaved and expelled from here. Between 600 and 700 Jews were killed for the crime at the time.²⁴ However, two of them, *Zubair* and *Rafa'ah bin Shamwail*, along with their families, were forgiven.²⁵ He has never suggested such a severe punishment for anyone in *Sira-e-Taiba*. The reason for this was that as a result of the success of this conspiracy of the enemy, both the existence of the state and the existence of prophet-hood could be endangered.

The great leaders of the Khyber Jews were killed in the battle of *Banu Qurayzah*. They made preparation of war with the Muslims by bringing different Arab tribes together. In which the hypocrites also secretly gave their full support to them. Then in 7 AH, on the occasion of the conquest of Khyber, a Jewish woman named *Zainab bint Al Harith* of the same tribe invited the Holy Prophet ﷺ to a feast and offered him poisonous meat to eat. The Holy Prophet ﷺ spat the first morsel after feeling its poisonous effect. But one of his companions who shared the meal with him was martyred because of this poisonous meat. He used to feel the effect of this poisonous meat at some point in his life. Therefore, according to a tradition, on his death bed, the Holy Prophet ﷺ had said that he still feels the effect of the poison that was given in Khyber ²⁶. Eventually, the Jews lost the battle of *Khyber*, and the Muslims were victorious. After which the force of the Jews was broken.

On the occasion of the conquest of Makkah, he declared a general amnesty, but declared the blood of the nine great criminals useless and ordered that if they were found under the veil of the *Ka'bah*, they should be killed. Four of them were killed as follows: (1) *Abdul Uzza ibn Khatal*, who was hanging by the veil of the *Ka'bah*, was killed. (2) *Muqees bin Sababa* who had become an apostate was killed. (3) *Harith bin Nafil bin Wahab* who used to persecute the Prophet in *Makkah* was killed by *Hazrat Ali* ؓ. One of the slave women of *Ibn-e-Akhtal* who sang the satire of the Prophet ﷺ was killed and peace was sought for the other.²⁷ In short four of the nine were killed for insulting the greatness of the state and five were let live and later they converted to Islam. The killing of these people was ordered because they insulted the Prophet. In fact, it was a denial of the basic moral value of the state.

In fact, the Jews were the descendants of the prophets, that is why he ﷺ always wanted to include them in his revolutionary journey. Therefore, when he came to Medina, he made a friendly treaty with them, in which they were given complete freedom of religion and promised protection of life and property. One tribe of Jews had superiority over another. He abolished the notion of superiority and gave them equal rights, maintained the common fundamental beliefs of Islam and Judaism. Among the injunctions was the slaughter of the People of the Book and marriage with them. But enrich with prejudiced mentality and the idea of national supremacy, this nation never acknowledged the supremacy of Islam sincerely and betrayed with him ﷺ at every opportunity, repeatedly violated every treaty, joined the infidels and polytheists and tried their best to harm Islam and even adopted a hypocritical attitude which led to various battles between him ﷺ and the Muslims. The Prophet ﷺ first showed tolerance, renewing the treaty repeatedly after the treaty was broken, but even when the Jews did not change their attitude, Allah exposed the Jews' fierce hostility to Islam. Allah Almighty says:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا²⁸

Strongest among men in enmity to the believers wilt thou find the Jews and Pagans.

And in the end the Jews were treated harshly, they were exiled, and wars were fought against them. In addition, the third and greatest enemy on the outer borders was the Roman Christian government. Caesar Rome knew that he ﷺ had come to Medina. Although he was convinced of his ﷺ prophethood because of *Abu Sufan*'s diplomacy, yet he did not believe. At the military level, he ﷺ came face to face with his troops in

8 AH at the place of *Mūtah*.²⁹

The Roman government raised the possibility of an army-level invasion of *Tabūk* in 9 AH. The Muslims were informed that a Christian army was coming and he ﷺ reached Tabuk with the army. But no army came from the Christians and the Muslims returned without a fight. Thirty thousand people were involved in this battle as it was a time of famine, and the number of ridings was reduced for such a large number. Two or three people would take turns riding on a camel. The food and drink arrangements could not be completed. Sometimes they had to use the leaves of the trees. Despite the scarcity, they were forced to slaughter the camels and use water from their stomachs and intestines. Due to the scarcity of supplies and conditions in this battle, this battle is also called *Jaish-ul-Usrat*.³⁰

In fact, the emergence of a social structure in the form of an Islamic state was certainly shaking the power of some of the ruling powers of the time. That is why these forces strongly opposed the Muslim state for their own survival. In addition to the internal opposition, the opposition of external forces can also be gauged from the fact that when the battle of Tabuk (did not take place), the hypocrites began to become truthful before him ﷺ by making false excuses. The three companions *Marara bin Rabia* ؓ, *Halal bin Umayyah* ؓ and *Ka'ab bin Malik* ؓ, who did not take part in the war without an excuse. The Prophet ﷺ expressed his displeasure with them and boycotted them. Later, the three Companions regretted and repented. After fifty days of continuous resentment and boycott, Allah Almighty accepted their repentance.³¹ During this boycott and outrage, *Ka'ab bin Malik* received a letter from *Raees Ghassan* from Syria in which it was written: I know that your master the Holy Prophet) has started abusing you. Allah Almighty has not created any humiliation for you so that your right may be lost. Come to us, we will treat you the best.³²

This is a good indication that the internal enemies of Islam and the Islamic State, as well as the external enemies were keeping an eye on the rise of its political force that posed a great threat to their power. In this situation, it can be said with certainty that in deterioration of the internal conditions of the Islamic State was certainly due to the involvement of external forces, which were also remedied by Holy prophet and Caliphate from time to time.

Thus, the fierce confrontation with the Jews, the victory of the Muslims, and the prevailing power of Islam had created such terror and domination over the Christians that their power could not be fully exposed in the time of the Prophet. Therefore, according to the words of God Almighty:

وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةَ لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ³³

And nearest among them in love to the believers wilt thou find those who say, We are Christians: because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

The ruler of Abyssinia, who was a Christian, and his subjects entered the realm of Islam, and in 9 AH, a delegation of Christians came from Najran and became

Muslims.

Conspiracies of the Hypocrites

When he started preaching Islam, he also encountered hypocrites among the anti-Islamic forces. Although the first signs of hypocrisy began to appear in Mecca. The kind of hypocrites that were found there acknowledged the legitimacy of Islam, but they were not prepared to sacrifice their own interests to endure the deterioration of their worldly relations and the sufferings for it that would begin to descend, as soon as they converted to Islam.

Arriving in Madinah, in addition to this first type of hypocrites, a few other types of hypocrites also began to be found in the Islamic Jamaat. One type of hypocrites was the one who absolutely denied Islam and joined the Jamaat-e-Muslimeen just to create sedition. The second type of hypocrites were those who, seeing the Islamic party in power, saw their own interest in counting themselves among the Muslims on the one hand, and keeping in touch with the opponents of Islam on the other, so that they could benefit both sides. And be safe from dangers on both sides. The third category was of those who were hesitant between Islam and ignorance. They were not completely satisfied with the legitimacy of Islam, but since most of their tribes or family had become Muslims, they too had become Muslims. The fourth type included those who had become convinced of Islam as the cause of truth, but their souls refused to abandon the ways of ignorance, superstitions and customs, and to carry the burden of moral obligations and duties and responsibilities ³⁴.

Before the arrival of the Holy Prophet in *Medina*, the two tribes (*Aws* and *Khazraj*) had recognized *Abdullah bin Ubai* as their unanimous chief, leaving only the coronation ceremony. With the arrival of the Holy Prophet, his coronation ceremony was stopped and he ﷺ was unanimously accepted as their leader. *Abdullah bin Ubai* was very worried about this change. He and some of his people remained against the Holy Prophet till the end and thus a third force was created in Medina called the hypocrites whose leader was *Abdullah bin Ubai*. After his ﷺ visit to *Medina*, his desire to become a Sardar remained unfulfilled. Due to this jealousy, he became an opponent of the Holy Prophet and Islam. Due to opposition, he separated his 300 men from the Muslim army in the battle of *Uhad* ³⁵. Of the remaining 700, only a small number of hypocrites remained who, during the war, tried their best to sow discord among the Muslims, the defeat of the Muslims in this war also involved the tactics of the hypocrites to some extent ³⁶.

Therefore, when the battle of *Bani Mustaliq* took place in 5 AH, the hypocrites of Medina raised the slogan of expelling the Muslims from *Medina*, which is mentioned in *Surah Al-Munafiqun* of the Holy Qur'an:

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ³⁷

It is also slandered *Hazrat Ayesha* ؓ, and tried to provoke it, to which the Holy Prophet (WAS) was very upset. On his return from the battle of *Banu Mustaliq*, the incident of *Iffq* took place and *Abdullah bin Ubai*, the leader of the hypocrites, used this incident as a means of slandering Ayesha and advertised it. The hypocrites advertised this shameful so much and made so much noise that this slander began to be spread everywhere in Medina. Some Muslims, such as *Hassan ibn Thabit*, *Mistaha ibn Asatha* and *Hamna bint Jahsh*, also took some part in spreading this slander. ³⁸

The Holy Prophet ﷺ was deeply saddened by this slanderous accusation. After this incident some of the Companions requested action against these hypocrites but he did not give permission³⁹, while the Prophet ﷺ implemented the punishment of *Qazaf* to those Muslims who had fallen prey to the conspiracy of the hypocrites.⁴⁰

On this occasion, *Abdullah bin Ubai* tried to achieve many goals. Firstly, he attacked the honor of the Prophet and *Abu Bakr Siddique*, secondly, he tried to undermine the high morals of the Islamic movement. Thirdly, he ignited spark that if Islam had not transformed its followers, the *Muhajirīn* and the *Ansar* would have fought among themselves because the person who was being accused of referring to *Hazrat Ayesha*, namely *Safwan bin Mu'attal*, belonged to the *Khazraj* tribe.

Abdullah bin Ubai and his group were conspiring against the Holy Prophet ﷺ, on which the Qur'ān has used the words *الْمُرْجِفُونَ فِي الْمَدِينَةِ*⁴¹ and about them a strong promise has been made in the Qur'ān:

لَئِنْ لَّمْ يَنْتَهِ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ⁴²

Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them.

Similarly, on another occasion, *Hazrat Umar Farooq* asked permission to kill the hypocrites, to which he ﷺ replied that they had taken part in the battle of *Badar*. May be that Allah has forgiven them? Because addressing the people of *Badar*, Allah Almighty had said: Now do whatever you want, I have forgiven you and revealed verse no. 1 of *Surah Al-Mumtahinah*.⁴³

Another example of this series is that of *Abu Amir*, a rabbi from the *Khazraj* tribe of *Medina*. He continued to fight against Muhammad ﷺ until the battle of *Hunain*. When *Banu Hawazun* faced with defeat, he went to Rome and became Christian. From there, *Abu Amir* wrote a letter to the hypocrites of Medina saying that he was trying in Syria to get the Roman emperor invade Medina and eliminate the Muslims. But for this to happen, you must build a front of your own so that when the king of Rome attacks, you can help him from within. He also advised to build a building in the name of a mosque to us as a center of rebellion, collect weapons secretly in it, consult with each other there and if a messenger comes from him stays him there.⁴⁴

So, the hypocrites built a mosque about which verses 107 to 110 of *Surah At-Tawbah* were revealed in which he ﷺ was informed about the nefarious intentions of the hypocrites that the real purpose of this mosque is to harm, that is, to harm the Muslims. Due to this, the mosque became known as *Zarrār*. Therefore, he ordered some of his companions to demolish this mosque and set it on fire because it was intended to conspire against the Prophet ﷺ and Islam, which is contrary to the Writ of the State. So, these gentlemen burnt this mosque to ashes.⁴⁵

The hypocrites seemed to have had the same relationships with the *Ansar* as before, but in their hearts, they were now their worst enemies. And taking advantage of this apparent friendship, they were always trying to create sedition in the Muslim community and to find out the secrets of their party and pass it on to their enemies. It is with this hypocritical attitude that Muslims were urged to be careful. The Holy

Qur'ān states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُوكُمْ خَبَالًا وَلَا دُؤًا مَا عَنَتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ
وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ⁴⁶

O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

We should consider that despite the explicit command in the Holy Qur'ān⁴⁷ to wage jihad against the hypocrites, the practical situation was that the Holy Prophet ﷺ did not raise his sword against them nor did he allow any of them to be killed. He even kept secret the names of the fourteen hypocrites who surrounded him to make him a martyr, whose names could not be known except *Hazrat Hudhaifah*⁴⁸. These are the so-called infidels who have been declared infidels by the Holy Qur'ān itself. If we call each other infidels, it is based on an argument or inference in which there is a possibility of error. However, the Holy Qur'ān declared these so-called hypocrites as infidels by saying, وما هم بمؤمنين⁴⁹ and انهم لكاذبون⁵⁰. But permission was not given to kill them and take up arms against them because they were who recite *Kalma* despite being a *Kāfir* (none-believer).

The question is that the Holy Prophet ﷺ did not fight against these so-called disbelievers and did not allow any of them to be killed, so what happened to the command to wage jihad against the hypocrites and to crack down on them still exists in the Holy Qur'ān today? Can it be thought that the Holy Prophet ﷺ did not follow this Qur'ānic command? It is not so, but the Holy Prophet ﷺ carried out this command and waged jihad against the hypocrites, but that jihad was not of the sword but of strategy, as a result of which these hypocrites were wiped out in the time of the Holy Prophet ﷺ. Therefore, after the death of the Holy Prophet ﷺ, except for a few, these hypocrites are not mentioned anywhere in history.

We need to understand what this strategic jihad was. The first thing in this regard is what we have mentioned that the Holy Prophet ﷺ did not want to give the impression and message to the world that he kills his fellows. Because it harms the call to Islam and the introduction of Muslims to the rest of the world is not correct.

Thus, the Prophet ﷺ naturally confronted the internal and external enemies of Islam in a different way. By God's command, he dealt harshly with the infidels, polytheists, and Jews and used the sword against them, but despite knowing the conspiracies of the hypocrites, he never took any disciplinary action against them due to his natural gentleness. Secondly, due to his strategy, all his opponents failed, the infidels and polytheists disappeared from the land of Arabia, the political power of the Jews was broken, and the hypocrites could not establish their separate identity in Medina. The remnants of the opponents took the form of hypocrisy and continued to carry out covert operations in search of opportunity by hiding from Medina expediently, which later appeared in the era of the Rightly Guided Caliphs. In this situation, the three Rightly Guided Caliphs were martyred because of the fabrications of anti-state non-Muslims and extremist new Muslims.

Summary

Prophet ﷺ established the Islamic state of *Medina* because of social pluralism in which people of all religions (Jews, Christians, hypocrites, infidels, slaves, and masters, rich and poor and Muslims) lived freely on their own religions. Although the basic religion of the state was based on divine commandments, but the followers of one religion did not have any personal preference over the followers of another religion. When Prophet ﷺ created a humane society based on divine principles in the fulfillment of his duty, the opposing forces were certainly endangering their social and political power. Therefore, from the very beginning, these opposing forces were bent on opposing him, for example include the social boycott of his family by the infidels of *Makkah*, the conspiracies to assassinate him, the opposition of the Jews after the migration to Medina, the conspiracies of the hypocrites and the advent of *Ghazwa* and *Saraya* is a link in the same chain. Therefore, the Prophet ﷺ confronted and remedied all those who were in danger of harming the greatness of the state and the basic principles of its establishment. However, he trained the Companions in such a way that they could run the next state according to the basic principles of Islam. Although the Rightly Guided Caliphs carried forward this Islamic state according to the basic structure given to them by the Prophet. However, the external forces which were active in the time of the Prophet ﷺ always kept an eye on their enemies (Islamic power) and from time to time used their tactics and created such a situation that the three caliphs of the Islamic State became martyred one after the other. As a result of the multiplicity of conquests, where the pace of conversion to Islam increased, the opposition to the Islamic State, especially the Jews, did not like it at all. This situation made it clear that any system of the state which has a definite status for the fulfillment of the purposes of nature can be successful only when the people also have understood the nature of the state, its purposes, and its sharia status. The reason for the martyrdom of the three caliphs was not the failure of the political system but the anti-state activities of the neo-Muslims who were unfamiliar with the Islamic spirit in the society and the enemies of the existence of the state. This situation necessitated the existence of such a state system, which was not at all appropriate to the spirit of Islam but was close to it and a hindrance to the activities of both elements in society so that the existence of the state was not endangered.



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