THE DA'WAH STRATEGY OF PROPHET MUHAMMAD IN THE DEVELOPMENT OF THE MADINAH COMMUNITY

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ABSTRACT

The Prophet Muhammad had succeeded in changing the land of Yathrib, with its bad connotation of population and civilization, into Medina as a developed country, which brought about rapid changes. The influence of this society reached areas occupied by the Persian and Roman civilizations for hundreds of years. All were stunned by the speed with which Islam built a superior new society, and all of its dimensions were firmly rooted in faith. The concept of the Medina Community has become proof that the source of knowledge, the source of civilization, and the superpower society originate in this city. This success indicates the intelligence of the da'wah strategy that the Prophet carried out. This paper uses a qualitative research type of literature study. The results of this paper prove that there are several main strategies that the prophet used in building the Medina Society. This is also in line with the concept of developing modern society from a contemporary perspective.

Keyword: *da'wah, Development, Madinah, Strategy*

PENDAHULUAN

Fundamentally, Islam is a religion of propagation (da'wah) and change.[1] Therefore, Islamic propagation (da'wah) in Madinah was a process of building a community that was able to develop and be self-reliant after the passing of the Prophet Muhammad. History even proves that after the Prophet's demise, Madinah became a respected center of civilization and governance throughout the Arabian Peninsula and the major empires of that time. Ahmad Syalabi mentioned this in several of his lectures in Indonesia during his lifetime. In his

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[1] Nanih Machendrawaty dan Agus Ahhmad Syafei, *Pengembangan Masyarakat Islam Dari Ideologi Sampai Tradisi* (Bandung: PT Remaja Rosda Karya, 2001), h. 4.

book "Al Mujtama' Al Islamy," he explains that the Muslim community was initially formed in the city of Madinah, not in Makkah. This is because during their time in Makkah, the number and strength of the Muslims were not sufficient to form a society. Islam transformed the Arab people into a new nation. It changed them from using the sword to pursuing peaceful means. From relying on strength to abiding by laws. From seeking revenge to implementing the principle of qisas (retaliation). From engaging in various permissible actions to prioritizing purity. From a disposition of seizing to one of trust. From isolating themselves to gaining control over the Persian and Roman empires. From living based on tribal affiliations to embracing personal responsibility. From idol worship to the belief in Tauhid (the Oneness of Allah). From a caste system to equality..[2]

The question that arises is how such a formation was able to take place. Prophet Muhammad not only empowered the community but also cultivated civilized individuals. He succeeded in making the inhabitants of Madinah highly competitive compared to other nations. From a sociological and political perspective, this is evidenced by the fact that Madinah rapidly gained control over the entire Arabian Peninsula and brought an end to the power of the polytheistic Quraysh, despite their much greater strength.

Discussions about the city of Madinah are indeed interesting to study. Researchers have explored many aspects of this blessed land. A study published by the Faculty of Adab at Jami'ah al-Fuyûm in Egypt in the journal "Al Insaniyyât" titled "*Al Ta'âyus al Silmi baina fî Siyâsah al Nabi bi al Madînah al Munawwarah*" (Peaceful Coexistence in the Prophet's Policy in Madinah) concluded that Prophet Muhammad's peaceful and persuasive approach to Da'wah in Madinah transformed it into a new entity that had not existed among the Arab people at that time. The pathway of peace, which involved cooperation among the Muslims, various tribes, and religions in Madinah, made Islam accepted and gained strong support. This also demonstrates that Islam is a peaceful religion that values humanity..[3]

Another study written by Husain Ishaq Dawud Yusuf from Omdurman Islamic University - Islamic Da'wa College in Sudan, titled "*Manhaj al Nabî fî Ta'ammul ma'a Ghairu al Muslimîn; Watsîqah al Madaniyyah al Munawwarah Namûdajan*" (The Prophet's Approach in Interacting with Non-Muslims: The Document of Madinah as a Model), examines the Prophet's methods of Da'wah to non-Muslims in Madinah. It also highlights the brilliant steps taken by the Prophet in establishing the state of Madinah, managing the diverse backgrounds of its inhabitants, while still preserving the excellence of Islam as a religion.

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[2] Ahmad Shalaby, *Masyarakat Islam* (Bekasi: Perpustakaan Stid Mohammad Natsir, n.d.).

[3] Muhammad 'Ali Ahmad, "Al Ta'âyus Al Silmi Baina Fî Siyâsah Al Nabi Bi Al Madînah Al Munawwarah," *Jurnal Al Insâniyyât* 13 (2021): h. 2336.

Husain further states that throughout history, there is no similar document as the one created by the Prophet in the Charter of Madinah, even to this day.[4]

Ahmad Yani, in his research titled "The Charter of Madinah as a Concept of Culture and Civilization," addresses the important aspect of the legal framework established by the Prophet through the Charter of Madinah.[5] The Charter of Madinah is an important instrument in building the Madinah community as it binds all sectors together for the stability of the state. Another researcher, such as Hasan Bashri, in his scholarly article titled "The Da'wah Management of Prophet Muhammad in Madinah," explains that what Prophet Muhammad did in Madinah developed various aspects of life, including social, cultural, economic, political, educational, moral, and others. He meticulously built all of these aspects, serving as an exemplary model for future development.[6] While the author addresses this theme, emphasizing the strategies of Prophet Muhammad's Da'wah in Madinah regarding community empowerment, the author seeks to explore the specific strategies employed and whether they intersect with the concept of community development in the modern era.

This research employs the Qualitative Research method with a literature review approach. Qualitative research is an inquiry strategy that emphasizes the exploration of meaning, understanding, concepts, characteristics, phenomena, symbols, and descriptions of a particular phenomenon. It is focused and employs multiple methods, it is natural and holistic, prioritizes quality, utilizes various approaches, and is presented in a narrative form.[7] Research of this kind is commonly known as qualitative research with a literature study or library research approach. A literature study is a type of research that primarily relies on the use of existing literary sources as data.[8]

A literature review is a type of research that involves in-depth gathering of information and data from various literary sources such as books, notes, journals, other references, and relevant previous research to obtain answers and theoretical foundations regarding the issue being investigated. Therefore, this research will predominantly present verified, processed, narrated, analyzed, and concluded literary data, resulting in new findings. In other terms, it can be referred to as qualitative literature review research.

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[4] Husain Ishâq Dawûd Yusûf, "Manhaj Al Nabî Fî Ta'ammul Ma'a Ghairu Al Muslimîn; Watsîqah Al Madaniyyah Al Munawwarah Namûdajan," *Journal of Islamic Call Milestones Omdurman Islamic University- Islamic Da'wa College* VI, no. 1 (2013): h. 130.

[5] Ahmad Yani, "Piagam Madinah Sebagai Konsep Budaya Dan Peradaban," *Jurnal Spektra Uniiversitas Islam As Syafi'iyyah* 3, no. 1 (2021): h. 1–10.

[6] Hasan Bashri, "Manajemen Dakwah Nabi Saw Di Madinah," *Jurnal Al Munzir IAIN Kediri,* 8, no. 2 (2015): 187.

[7] Muhammad Fitrah dan Luthfiyah, *Metodologi Penelitan; Penelitian Kualitatif, Tindakan Kelas, Dan Studi Kasus* (Sukabumi: CV Jejak, 2017), h. 24.

[8] Nursarapi Harahap, "Penelitian Kepustakaan," *Jurnal Iqra* 8, no. 1 (2014): h. 68.

This study aims to provide a descriptive analysis of the strategies employed by Prophet Muhammad in community development in Medina. Subsequently, it will analyze these strategies through the lens of modern community development theory.

DISCUSSION AND ANALYSIS
Madinah Before the Hijrah

Geographically, the city of Yathrib (later known as Madinah) is located approximately 510 km north of Makkah, and its natural conditions are far more favorable than those of Makkah. Besides being situated on the spice trade route that connects Yemen and Syria, the city is a true oasis in the literal sense. Its land is highly suitable for cultivating date palm trees, making it one of the prominent agricultural centers in the Arab lands.[9] Madinah is also located in the region of Hijaz, which is part of the Arabian Peninsula situated between the highlands of Nejd and the coastal area of Tihamah. In this region, there are three major cities: Ta'if, Makkah, and Madinah itself.[10]

Regarding the question of who was the first to settle and build the city of Madinah, there are at least five opinions among historians:

a. Yathrib bin Ubaik bin Iwadh bin Aram bin Sam bin Nuh (peace be upon him).

b. Yathrib bin Qaniyah bin Mahlib bin Aram bin Sam bin Nuh (peace be upon him).

c. The Sha'i and Falij tribes who were later fought against by Prophet Dawud (David) (peace be upon him) due to their disruptive and disorderly behavior.

d. The tribes of Bani Hanif, Bani Mathar, and Bani al-Azraq who inhabited the areas around the present-day city of Madinah, known as Makhidh, Ghurab ad Dhailah, al Qashshashin, and Mount Uhud.

e. Some descendants of the extinct Arab tribe of Bani Amaliq, who were later fought against by Prophet Musa (Moses) (peace be upon him) due to their arrogance when they were blessed with abundant sustenance and extended lifespans. It is said that their average lifespan was 400 years.[11]

Among the five opinions mentioned above, the strongest opinion is the first one, which is sourced from the companion Ibn Abbas. The Arab people who lived in the city of Yathrib were divided into two groups: first, the indigenous Arab people who were descendants of the Amaliqah tribe, and second, the immigrant Arab people who originated from Yemen. The immigrant Arab people

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[9] Philip K. Hitti, *History of The Arab; From The Earliest Time for The Present* (London: Macmiland Education, 1989), h. 104.

[10] Dewan Redaksi, *Ensiklopedi Islam* (Jakarta: Ikhtiar Van Hove, 2000), h. 101.

[11] Ahmad Yasin Ahmad Al Khiyari, *Tarikh Ma'alim Al Madinah Qadimun Wa Haditsan* (Saudi Arabia: Darul Ilmi, 2021). h. 16-19.

consisted of two tribes: Aus and Khazraj. The tribes of Aus and Khazraj had a connection with the Azd tribe, who migrated from Yemen in the year 207 CE when the Khuzaah tribe migrated to Makkah. Historians differ in their opinions regarding the reasons for their migration from Yemen.[12]

Prof. Dr. Akram Dhiya al 'Umari suggests that the migration was caused by the collapse of the Ma'arib Dam, which resulted in a massive displacement of people. Additionally, political turmoil and economic crises were caused by the Roman Empire's control over the Red Sea as a trade route to India.[13] Indeed, these opinions do not necessarily contradict each other; rather, they complement each other. The political influence of the Roman Empire at that time did encompass the entire Azd tribe, most of whom resided outside the Saddu al Ma'arib region. The migration of the local population to various areas did occur due to flooding disasters, leading to the dispersal of the Sabaean people. Therefore, both the collapse of the Ma'arib Dam and the political power of the Romans played significant roles in the migration and dispersal of the people in question.[14]

In terms of knowledge, the inhabitants of Madinah before the arrival of Islam shared similarities with the general Arab population. This is based on the general statement of Allah in Surah Al-Jumu'ah, verse 2: *"He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,"* (QS. Al Jum'ah: 2)

The term "al-ummiyyin," as explained by Sheikh As-Sa'di, means a people who do not have a book.[15] Ibnu Katsir also explains that they were the Arab people. [16] Meanwhile, Imam Ar-Raghib al-Ashbahani provides the following definition:

الأمي هو الذي لا يكتب و لا يقرأ من كتاب ، و عليه حمل قول تعالى : (هو الذي بعث في الأميين رسولاً منهم)

Al-Ummi is a person who cannot read and write. And that is the meaning of Allah's statement in Surah Al-Jumu'ah, verse 2.[17]

According to Al-Baladhuri, when Islam entered the Quraysh tribe, there were only 17 individuals who could write. They were Umar bin Khattab, Ali bin Abi Talib, Uthman bin Affan, Abu Ubaidah bin Jarrah, Talhah, Yazid bin Abu

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[12] Akram Dhiya' Al Umari, *Al Mujtama' Al Madani Fi 'Ahdi An Nubuwwwah* (Madinah al Munawwarah: Jami'ah Al Islamiyah bi al Madinah al Munawwarah, 1983). h. 60

[13] Akram Dhiya' Al Umari. H. 60

[14] Akram Dhiya' Al Umary, hlm. 230

[15] Abdurrahman bin Nashir As Sa'di, *Tafsir Kar Im Ar Rahman Fi Tafsil Kalam Al Mannan* (Tp: Mu'assasah Ar Risalah, 2000). h. 862.

[16] Isma'il bin Fida bin Umar bin Katsir, *Tafsîr Al Qur'an Al 'Adzhîm* (Riyadh: Dar At Thayyibah li Tauzi' wa Nashr, 1999). Jilid 8, h. 115.

[17] Ali bin Nayif As Syuhud, *Al Mufasshal Fi Al Radd 'Ala A'Da' Al Islam* (tt: Jam'u fi al I'dad al Bahits fi al Qur'an wa al Sunnah, n.d.). Jilid 9, h. 206

Sufyan, Abu Hudhayfah, Hatib bin Amr, Abu Salaman bin Abd al-Asad al-Mahzumi, Aban bin Sa'id bin al-Ash bin Umayyah, Khalid bin Sa'id bin al-Ash, Abdullah bin Sa'id bin Abi Sharh al-'Amiri, Huwaitib bin Abdul Uzza al-'Amiri, Abu Sufyan bin Harb, Mu'awiyah bin Abi Sufyan, Juhaim bin Ash Shalat, and al-'Ala al-Hadrami. Among the women who could write were Hafsah, Umm Kulthum (the wives of the Prophet), Shifa' bint Abdullah al-Adawiyyah, while Aisha and Umm Salamah (the wives of the Prophet) could read but not write.[18]

In Madinah, particularly among the tribes of Aus and Khazraj, there were 11 individuals who were already capable of reading and writing when Islam arrived. Due to the scarcity of people who could read and write, they bestowed the title of "al-Kamil" (the accomplished) upon those who were skilled in writing, reading, swimming, and archery. Among the companions of the Prophet who received this title were Sa'd bin Ubadah and Usaid bin Hudhair.

The tribes of Aus and Khazraj were the largest tribes in Madinah, and they also had a kinship relationship. However, they had engaged in battles among themselves for approximately 120 years. The flames of warfare were extinguished with the advent of Islam, and Prophet Muhammad united them. Similar to Makkah, the city of Madinah was also considered a sacred land. This is based on the statement of the Prophet: "Verily, Prophet Ibrahim made Makkah a sanctuary, and indeed, I have made Madinah a sanctuary as well." [Narrated by Muslim] .[19]

This sacred land has a length of 16 km. This measurement starts from Jabal Tsur to Masjid Nabawi, approximately 8 km, and from Jabal Eir to Masjid Nabawi, also a distance of 8 km. Therefore, the length of the city of Madinah from north to south is estimated to be 16 km. In a hadith narrated by Imam An-Nasa'i, it is mentioned: *"The sacred land of Madinah is between the mountains of 'Eir and Thur..."* (Narrated by An-Nasa'i and others).[20]

The hadith above explains the length of the city of Madinah. Meanwhile, the width of the city of Madinah is described in a hadith narrated by Imam Bukhari and Imam Muslim: *"Between two black lands (referring to the boundaries of the city of Madinah)."* (Narrated by Al-Bukhari)

The naming of the city of Madinah

When Prophet Muhammad migrated from Makkah to Madinah, the city was originally named Yathrib. Historians and scholars differ in opinion regarding

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[18] Yakhsallah Manshur, *As Shhuffah; Pusat Pendidikan Islam Pertama Yang Didirikan Dan Diasuh Nabi Muhamamd Saw* (Jakarta: Penerbit Republika, 2015). h. 13-14.

[19] Abu al Husain Muslim bin al Hajjaj bin Muslim al Qusyairî al Naisabûrî, *Sahîh Al Muslim* (Beirut: Dâr al Jîl, n.d.). Jilid 2, h. 992.

[20] Ahmad bin Syu'aib bin Abi Abdrirrahman al Nasa'I, *Sunan An Nasa'i* (Beirut: Dar al Kutub al 'Ilmiyah, 1999). Jilid 2, h. 468.

who first named the city as Yathrib. Some believe that it was a pre-existing name that had been used for a long time. Others suggest that it was named by the Amaliq people.[21] Ibnu Zabalah mentions that Yathrib is the "Ummul Qura al-Madinah," which means the central city in that region.[22]

Previously, the city of Madinah was called Yathrib. There are opinions suggesting that the name Yathrib originated from Hebrew or Aramaic languages. Another opinion states that the name was a designation for the people of southern Arabia. In Ptolemy's Geography, written in the mid-2nd century, the region is referred to as Iathrippa. Stephen of Byzantium also used the same name for the city in his geographical dictionary. The change to Madinah occurred on September 22, 622 CE, when the Prophet migrated from Makkah and arrived in Madinah.[23]

He (Prophet Muhammad) is the one who named the city.[24] The name Madinah is mentioned frequently in the Quran and the hadiths of the Prophet. The name Yastrib is mentioned in the Quran: "And [remember, O Muhammad], when a faction of them said, 'O people of Yathrib (Madinah), there is no place for you [here], so return.'" (Quran, Surah Al-Ahzab: 33)

The name Yathrib was disliked by the Prophet because it had a negative meaning. According to Imam Ibn Hajar al-Asqalani, the word Yathrib derives from the word "*Tatsrib*," which means "to belittle" or "to humiliate." It can also mean "*tsarab*," which refers to damage or destruction. On the other hand, the words "al-Thab" and "*al-Thayyib*" have a shared meaning, which is "good" or "goodness." Madinah is a city that is good for its inhabitants, in terms of its climate, date fruit, and so on..[25]

Madinah, as the place of migration, was chosen by Allah based on the hadith that says, "*Verily, the land where you will migrate has been shown to me, and I have seen a land that is fertile, surrounded by date palm trees, between two solid hills*." (Narrated by Bukhari).[26]

Madinah also has another name, *Thabah or At-Thaibah*. It is mentioned in an authentic hadith that Allah named the city of Madinah as *Thabah*. The Prophet

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[21] Muhammad al Hasan ibn al Zabalah, *Akhbar Al Madinah* (Madinah al Munawwarah: Markaz Bahts wa Dirasat al Madinah Al Munawwarah, 2003). h. 184.

[22] Ibid,.

[23] Dewan Redaksi, *Ensiklopedi Islam* (Jakarta: Ikhtiar Van Hove, 2000). Jilid 3, h. 101.

[24] Syafi'i Antonio, *Ensiklopedia Peradaban Islam Madinah* (Jakarta: Tazkiya Publishing, 2012). h. 5.

[25] Muhammad Ilyas Abdul Ghani, *Tarikh Al Madinah Al Munawwarah Al Mushawwar*, Terj. Anang Rizka, (Madinah: Pemerintah Madinah al Munawwarah, 2005). h. 19.

[26] Badruddin al 'Aini al Hanafi, *'Umdah Al Qari' Syarah Shahih Bukhari* (Tt: Malafat Murud min Multaqa Ahlul Hadits, 2006). Jilid 25, h. 113.

Muhammad, may peace and blessings be upon him, said: "*Indeed, Allah refers to the city of Madinah as Thabah.*" (Narrated by Muslim).[27]

These two phrases, *Thaibah* and *Thâbah*, are derived from the word "at-thayyib." Both of these words carry positive meanings. Therefore, these two words are good words and are used as names for a good place as well, in opposition to the hypocrites who named it Yathrib. Al-'Allamah Al-Mubarakfury explained in his commentary on the book Misbah al-Mashabih.;[28]

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أي إن الله سماها في اللوح المحفوظ أو في التوراة أو أمر نبيه أن يسميها بها ردًا على المنافقين في تسميتها بيثرب

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(Indeed, Allah named it in the Preserved Tablet or in the Torah, or He commanded His Prophet to name it (as Thaibah) in opposition to the hypocrites who named it Yathrib.)

Imam Al-Nawawi explained that the naming of *Thaibah* and *Thabah* signifies that Allah intends to cleanse the city from polytheism and purify it.[29]

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قال النووي : سميت طابة وطيبة لخلوصها من الشرك وطهارتها منه

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(It is named Thabah and Thaibah to cleanse and purify the city of Madinah from polytheism).

Prof. Dr. Abdurrahman bin Abdul Hamid al Barr, in his book *Al Tuhfah al Zakiyah fi Fadhail al Madinah al Munawwarah*, emphasizes that the city of Madinah has unique qualities from various perspectives. One of them is in terms of its names. There is no city in the world that has as many names as Madinah. Not even half or a quarter of its names. Madinah has more than 100 names, all of which are derived from two sources: first, the texts of the Qur'an and Sunnah, and second, the scholarly interpretations (*ijtihad*) of the scholars. He then mentions the most important names among them: *Thabah, Thaiyaba, Madinah*, and *Yathrib*. [30] Dr. Muhammad Ilyas Abdul Ghani, in his book *Tarikh al Madinah al Munawwarah al Mushawwar*, lists 64 selected names for the city. Among them are *Ardhullah, al Iman, al Barrah, al Buhairah, al Bahirah, al Habibah, al Haram, Haramu al Rasul, Hasanah, dar al Sunnah, dar al Islam, dar al Abrar, dar al Iman, dar al Hijrah, dzat al Nakhl, sayyidah al Buldan, al Shafiyyah, Ghalabah, al Fadhahah, al Mubarakah, al Mu'minah, qalbu al Iman, mudhkhal al Shidq, al Muqaddasah*, and others.[31]

The Prophet's Da'wah Strategy in Medina
Based on the hadith narrated by Ummul Mukminin Aisha, the Prophet Muhammad said to the believers to migrate;

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[27] Abu Na'im Ahmad bin Abdillah bin Ahmad bin Ishaq al Ashbahani, *Al Musnad Al Mustakhraj 'ala Shahih Al Muslim* (Beirut: Dar al Kutub al 'Ilmiyyah, 1996). Jilid 4, h. 49.

[28] Abi al Hasan Ubaidillah bin al 'Alamah al Mubarakfury, *Misykah Al Mashabih Ma'a Syarah Mir'ah Al Mafatih* (tt: Maktabah As Syamilah, n.d.). Jilid 9, h. 1102

[29] Ibid, hlm.1035

[30] Abdurrahman bin Abdul Hamid al Barr, *Al Tuhfah Al Zakiyah Fi Fadhail Al Madinah Al Munawwarah* (Mesir: Dar al Yaqin li Tauzi' wa al Nashr, 2000). h. 11.

[31] Ghani, *Tarikh Al Madinah Al Munawwarah Al Mushawwar*. H. 4.

Indeed, I have been shown the land of your migration, and I have seen a land that is fertile, with date palm trees growing between two solid mountains (Mount 'Air and Mount Tsaur). (Narrated by Bukhari).[32]

Contemporary historian Prof. Dr. Akram Dhiya' al Umari, in his book *Al Mu'tama' al Madani fi 'ahdi an Nubuwwah*, explains that the process of Hijrah (migration) required many sacrifices. Many of the companions were detained and killed during this migration. Some had to give up all their trade possessions, like the companion Shuhaib al-Rumi. Others had to separate from their wives and young children, such as Abu Salamah. Thus, the process of Hijrah is a manifestation of faith and purification in obedience to Allah and His Messenger. Hijrah is a religious commandment imposed on all those who have embraced Islam without exception. In fact, by the time of the Battle of the Trench (*Ghazwah Ahzab*) in the fifth year of the Hijri calendar, the state established by the Prophet no longer required the arrival of additional migrants. At this stage, the state led by the Prophet had transformed its defense strategy from defensive (*Difa'an*) to offensive (*al hujum*), launching attacks rather than simply defending against external enemies).[33]

Indeed, the Prophet Muhammad himself undertook the Hijrah when the leaders of the Quraysh unanimously agreed to kill him on the night of his migration. According to Sheikh Safiyurrahman al-Mubarakfury, the Prophet left his home for the Hijrah on the 27th night of the month of Safar in the 14th year of his Prophethood, which corresponds to September 12/13, 622 CE.[34] Upon arriving in Medina, the Prophet strategically worked to establish the foundations of the Islamic community in this new land. Sheikh Muhammad Al-Ghazali, in his book "Fiqhu Sirah An Nabawiyah," analyzed that the societal structure built by the Prophet in Medina was not solely focused on prioritizing one's own group. The Islamic community that was formed emphasized interaction and coexistence with diversity. Therefore, the Prophet built three frameworks of relationships that he organized and guided during the construction of Medina. These frameworks were;[35] *Shilah al Ummah billah* (The relationship between the Ummah and Allah. *Shilah al Ummah Ba'duha bi al Ba'dh al Akhar* (The relationship between the Ummah and other Muslim communities. *Shilah al Ummah bi al Ajnab 'anha, min man la yadinuna dinaha* (The relationship between the Ummah and non-Muslims

Contemporary historian Prof. Dr. Ali Muhammad Ashalabi discusses in his book *Al-Daulah al-Haditsah al-Muslimah: Da'aimuha wa Wahdza'ifuha* the pillars

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[32] Badruddin al 'Aini al Hanafi, *'Umdah Al Qari' Syarah Shahih Bukhari*. Jilid, 25, h. 113.

[33] Akram Dhiya' al Umary, *Al Mujtama' Al Madani Fi 'ahdi Nabiy* (Madinah: Jami'ah al Islamiyyah al Munawwarah, 1983). h. 69.

[34] Shafiyyurrahman al Mubarakfury, *Al Rahiq Al Makhtum Bahts Fi Al Sirah Al Nabawiyah* (Beirut: Dar al Kutub al 'Ilmiyah, 2007). h. 108.

[35] Muhammad Al Ghazali, *Fiqih Sirah* (Jumhuriyah al Abidin: Dar al Kutub al Haditsah, 1965). h. 188.

of community building established by the Prophet in Medina. These pillars include: Establishing mosques, fostering brotherhood between the Muhajirin and Ansar based on their love for Allah, publishing treaties or Islamic constitution encompassing the relations between Muslims and the local inhabitants, including Jews, Christians, and other existing tribes, preparing a defense force, striving to achieve its objectives, addressing various challenges of the new state, providing education with an Islamic approach, economic integration, and other efforts in strengthening the state of Medina.

Establishment of Mosques

The first effort undertaken by the Prophet in the context of building the community in Medina was the establishment of mosques. Building mosques was intended to manifest the symbols of Islam that had long been persecuted in the city of Mecca. It aimed to purify hearts from impurities and the blemishes of life.[36] The mosque that was built and became the center of propagation was named Masjid Nabawi. Prior to that, the Prophet also built a mosque called Masjid Quba three days before his arrival in Medina.

The construction of Masjid Nabawi took place when the Prophet arrived in Medina, specifically at the residence of the Bani Najjar tribe on Friday, 12th Rabi' al-Awwal in the first year of the Hijri calendar, corresponding to September 27, 622 CE. Initially, he stayed in a piece of land owned by Abu Ayub Al-Ansari. Later on, he chose a location for the construction of the mosque where his camel had stopped for the first time on a piece of land owned by two orphaned children who were being cared for by As'ad bin Zurarah. The Prophet purchased the land and established the mosque on that site.[37]

The mosque that he established reflected simplicity. The framework of its door was made of stone, while the walls were constructed with bricks and clay. The roof was made of date palm leaves, and the pillars were made from the trunks of palm trees. The mosque had three entrances, with a length of 100 cubits, the same as its width, and a foundation depth of 3 cubits. Around the mosque, rooms were built where the Prophet resided with his wives. [38]

The construction of this modest mosque was in contrast to the prevailing customs of the tribes in Medina. Medina was known for its tall fortresses built by the prominent leaders of the various clans, serving as symbols of pride during times of peace and providing protection during times of war. It was due to their pride in these fortresses that they named themselves accordingly. For example,

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[36] Ghazali. h. 189.

[37] Sami bin Abdullah al Maghlouts, *Athlas Al Hajj Wa Al Umrah* (Riyâdh: Al Ubaikan Li al Nashr wa al Tauzi', 2010). h. 218.

[38] Ibid.,

the fortress of Abdullah bin Ubay bin Salul was named Muzahim, and the fortress of Hasan bin Thabit was named Fari'.[39]

The construction of mosques is the fundamental pillar in community development. According to Prof. Al Shalabi, mosques are the cornerstone because the Muslim community gains strength and cohesion through their commitment to the Islamic system, beliefs, and etiquette. All of this stems from the spirit of the mosque and its divine inspiration. He refers to the words of Allah, stating:

> *Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.* (QS. At Taubah: 108)

The function of the mosque is a symbol of the comprehensiveness of Islam.[40] It serves as a place of worship and a gathering place where the Prophet used to consult with his companions to address the needs of the community. The mosque also functions as a center of knowledge and learning, where the Qur'an commands believers to ponder and explore, making it a school where Muslims study and develop their intellect. The mosque also serves as a refuge for strangers and those in need. It is a place where the call of Islam and the mobilization of Jihad are organized, raising the banner of Islam. It is where commanders provide guidance to their soldiers and strategize for warfare. The mosque also serves as the headquarters of Islam, where correspondence is written and issued. It is where information about warfare, peace, victories, and requests for assistance from other countries are announced. Similarly, the mosque was used during that time for surveillance of the movements of enemies who sought to infiltrate the Muslim community, including hypocrites and Jewish communities.[41]

Fostering Brotherhood among Muslims (Muhajirin and Ansar).

Prof. Dr. Al Umary further explains that the Prophet's strategy in fostering brotherhood was a significant step. The companions who were classified as *Muhajirin* (migrants) had faced numerous hardships in their lives. They had left behind their wealth, siblings, families, and carried only minimal provisions. In terms of livelihood, the Muhajirin faced a fundamental challenge, as they lacked the skills needed to earn a living. They were not farmers or gardeners by profession but rather traders with their own habits and customs. Moreover, many Muhajirin did not have capital when they migrated due to the

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[39] Ali Muhammad al Shalabi, *Al Daulah al Haditsah al Muslimah; Da'aimuha wa wahdza'ifuha,* hlm. 81-82

[40] This strategy is also carried out by the Da'wah Council Da'wah in their place of duty. salman Alfarisi, "Da'wah Di Lingkungan Masyarakat Pedesaan; Study Implementasi Program Da'wah Dewan Da'wah Islamiyah Indonesia Di Desa Waisai Waigeo Selatan Kabupaten Raja Ampat," J urnal Bina Ummat, Vol. 1, No 2. (2018). h. 78

[41] Ibid.,

oppression they had endured from the Quraysh rulers. The migration itself caused physical ailments for some Muhajirin due to the long and strenuous journey and the different conditions in Medina. All of these challenges required solutions within the framework of the new society established by the Prophet.[42]

In such circumstances, the Ansar, the residents of Medina, displayed their exemplary generosity. They competed in sacrificing what they had and engaging in acts of selflessness. This situation is illustrated in the Qur'an, as mentioned:

Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice – such are they who are successful. (QS. Al-Hasyr: 9)

To the Ansar, the Prophet requested that they share the management of date palm orchards with the Muhajirin, as the Ansar had date palm gardens as their source of income. Moreover, it was the Ansar themselves who proposed to the Prophet to divide their wives and homes. [43] All of these arrangements occurred because the Prophet established a unique system of brotherhood known as *al-mu'akhah* (fostering brotherhood).

There are differences of opinion regarding the timing of the establishment of the mu'akhah between the Muhajirin and the Ansar. Some argue that it took place during the construction of Masjid Nabawi, while others suggest it occurred five months after the Prophet's arrival in Medina, as mentioned by Imam Ibn Abdil Barr. There are also those who claim it happened before the Battle of Badr, as preferred by Imam Ibn Sa'ad in his work *Thabaqat.* [44] However, they all agree on the process that took place at the residence of the companion Anas bin Malik. There, the Prophet called upon the Ansar and the Muhajirin and fostered brotherhood between them.[45]

A total of 90 companions were paired as brothers through this fostering of brotherhood. Among them, 45 were from the Muhajirin and 45 were from the Ansar.[46] This brotherhood represented a deep and profound relationship, where equality in rights and obligations was upheld. It surpassed blood relations, as during this phase, according to the narration of Imam al-Bukhari, they reached a level of inheritance between each other, despite not being blood relatives[47].

The situation continued until the Muhajirin became self-sufficient, especially after the Battle of Badr, where they obtained sufficient spoils of war

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[42] Akram Dhiya' Al Umari, *Sahih Sirah An Nabawiyah* (Madinah al Munawwarah: Maktabah al 'Ulum wa al Hikam, 1994). H. 242.

[43] Ibid., hlm. 243

[44] Muhammad bin Sa'ad bin Mani' al Zuhry, *Thabaqat Al Kubra, Tahqiq. 'Ali Muhammad Amr* (Mesir: Maktabah al Khanizi, 2001). Jilid 1, h. 205.

[45] Ibnul Qayyim al Jauziyah, *Zaad al Ma'ad min Hadyi Khairil 'Ibad*, Jilid. 2, hlm. 79.

[46] Al Baladzuri, *Ansab al Asyraf*, Jilid I, hlm. 270. Ibnu Saad, Jilid 1, hlm. 9.

[47] Al Bukhari Jilid 3, hlm. 119, Ibnu Qayyim Al Juaziyah, *Zaad al Maad*, Jilid 2, hlm. 79.

(*ghanimah*) for their livelihood. After that, the laws of inheritance returned to their original form following the revelation of the verse from Allah:

> *"And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah."* (Quran, Surah Al-Anfal, 8:75)

Sheikh Abu Bakr Jabir Al Jaza'iri mentions some of the names of the companions who were paired as brothers, including: [48] Abu Bakr As-Siddiq with Kharizah bin Zaid bin Abu Zuhair Al-Ansari. Abu Ubaidah bin Jarrah with Sa'ad bin Mu'adh. Abdurrahman bin Auf with Sa'ad bin Rabi'. Umar bin Khattab with Utbah bin Malik. Uthman bin Affan with Aus bin Thabit. Talhah bin Ubaidillah with Ka'ab bin Malik. Salman Al-Farisi with Abu Darda. Bilal bin Rabah with Abu Ruwaihah. And many others.

The success of Prophet Muhammad in fostering brotherhood between the Muhajirin and Ansar cannot be separated from his intelligence in eliminating tribal bonds (*tribalism*). The existence of tribes as part of Allah's decree and the natural disposition of human beings remained intact and was not abolished. What the Prophet Muhammad eradicated was the narrow-minded and primitive tribal ideology, the ignorant prejudice that claimed one's tribe to be superior, exceptional, noble, the best, and of higher quality. It was from here that the Prophet built an Islamic society driven by the spirit of Islamic brotherhood (ukhuwwah Islamiyah), egalitarianism, based on the foundation of faith and Islamic creed (*iman and aqidah*).[49]

Establishing the Constitution of the Charter of Medina

The formation of the Medina community guided by Islamic values marked a historic moment in the birth of a new culture and civilization that would enlighten the world. The charter agreed upon in the first year of the Hijrah, corresponding to 622 CE, was a written law aimed at binding the ties of diversity among ethnic, religious, and tribal groups within the Medina community. The effort to build a civilized society that upholds human values and justice was pioneered by Prophet Muhammad long before the Universal Declaration of Human Rights in 1948, the French Revolution of 1789, or the establishment of the American Constitution in 1776. [50]

After successfully strengthening the brotherhood between the Muslim Ansar and Muhajirin, the third strategy was to make agreements with non-Muslims. The population of Medina upon the arrival of the Prophet consisted of

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[48] Abu Bakar Jabir al Jazairi, *Hadza Al Habib Muhammad Shallallahu 'alaihi Wasallam Ya Muhib* (Mesir: Dar al Salam, n.d.). h. 198.

[49] Ummu Salamah Ali, "Peradaban Islam Madinah (Refleksi Terhadap Primordialisme Suku Auz Dan Khazraj)," *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* Vol. 15, (2017). h. 26.

[50] Lukman, "Piagam Madinah Sebagai Konsep Budaya Dan Peradaban," *Jurnal Bina Ummat* Vol.2 | No (2019). h. 28.

three groups: Muslim Arabs, non-Muslim Arabs, and Jews. To harmonize the relationships among these three groups, the Prophet established agreements or covenants in a document known as the "Constitution of Medina," which included the following provisions: Firstly, all the groups that signed the charter constituted one nation. Secondly, if one group was attacked by an enemy, the other groups were obliged to defend it. Thirdly, each group was not allowed to make any agreements with the Quraysh tribe. Fourthly, each group was free to practice its religion without interference from other groups. Fifthly, the inhabitants of Medina, whether Muslims, non-Muslims, or Jews, had a mutual obligation to provide moral and material support to one another. Sixthly, Prophet Muhammad was the leader of all the inhabitants of Medina, and he resolved any issues that arose between the groups. [51]

In Anshari Ritonga's analysis, he mentions that the objectives of the Constitution of Medina are twofold: [52]
- To establish a harmonious coexistence that encompasses all ethnic and religious groups, enabling society to live together peacefully and prosperously. It consists of 47 articles.
- To unite the various tribes (bani) of the Muhajirin and Anshar so that they can live together peacefully and prosperously, respecting their different customs, beliefs/religions, and having the freedom to embrace and practice their respective religions.

The Constitution of Medina was an agreement established by Prophet Muhammad, peace be upon him, after his migration to Medina, between him and the Muslim community (Muhajirin and Anshar) and the Jewish community of Medina. Scholars have given various names to the political document created by the Prophet, including: W. Montgomery Watt called it "The Constitution of Medina," R.A. Nicholson referred to it as "Charter" in his book "A Literary History of the Arabs," Majid Khadduri called it "Treaty" in his book "War and Peace in the Law of Islam," Philip K Hitti referred to it as "Agreement" in his book "Capital Cities of Arab Islam," and Zainal Abidin Ahmad named it "*Piagam*."

In Arabic itself, referring to the book Sirah al-Nabiyy by Ibn Hisyam, the Constitution of Medina is called "صحيفة المدينة" (*Sahifatu al-Madinah*). The term "*aṣ-ṣahifah*" appears eight times in the manuscript. Additionally, within the manuscript, the term "kitab" is mentioned twice. The words "treaty" and "agreement" refer to the content of the document. The words "charter" and

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[51] Ali, "Peradaban Islam Madinah (Refleksi Terhadap Primordialisme Suku Auz Dan Khazraj)."

[52] Anshari Ritonga, *Pengantar Sejarah Perkembangan Hukum Islam Dan Piagam Madinah* (Jakarta: Pustaka El Manar, 2017). h. 97.

"*piagam*" refer more to an official letter that contains statements regarding a certain matter. And the word "ṣahīfah" is synonymous with "charter" or "*piagam*."

The Constitution of Medina consists of 47 articles, although the original manuscript does not contain a division into articles. The division into articles was later done by scholars of the manuscript, including Dr. A.J. Wensinck in his book "Mohammed en de Yoden te Medina" in 1928 and W. Montgomery Watt in his book "Muhammad at Madina" in 1956. The division into chapters, consisting of 10 chapters plus an introduction, was done by Zainal Abidin Ahmad in his work "*Piagam Madinah Konstitusi Tertulis Pertama di Dunia.*"

The chapters organized by Zainal Abidin Ahmad are as follows:

I. Formation of the Ummah, consisting of Article 1.
II. Human Rights, consisting of Article 2 to Article 10.
III. Unity of the Same Religion, consisting of Article 11 to Article 15.
IV. Unity of All Citizens, consisting of Article 16 to Article 23.
V. Minority Groups, consisting of Article 24 to Article 35.
VI. Responsibilities of the Citizens, consisting of Article 36 to Article 38.
VII. Protecting the State, consisting of Article 39 to Article 41.
VIII. Leadership of the State, consisting of Article 42 to Article 44.
IX. Peaceful Politics, consisting of Article 45 to Article 46.
X. Conclusion, consisting of Article 47.

Formally, the Constitution of Medina regulates the social relations among the components of the Medina community, namely: First, among fellow Muslims, emphasizing that they are one ummah (community) despite their different tribes. Second, the relationship between the Muslim community and non-Muslims is based on the principle of "being good neighbors," assisting each other in facing common enemies, defending the oppressed, advising one another, and respecting religious freedom. The constitution has regulated civil rights or human rights long before the Universal Declaration of Human Rights by the United Nations in 1948.

The manuscript explicitly states that it is a "social agreement" written by Prophet Muhammad as the appointed leader, among the people of various nations and religions, as stated in its introduction:
"In the name of Allah, the Most Compassionate and Merciful. This is the written charter from Prophet Muhammad, peace be upon him, to the believers who embrace the Islamic religion, whether they are from the Quraysh or Yathrib, and to all the followers who have joined them, who have formed a common interest with them and have fought alongside them."

Among the experts, there are different opinions regarding the groups mentioned in this charter. Hasan Ibrahim Hasan mentions four groups:

I. Muhajirin, the Muslims who migrated from Mecca.
II. Anshar, the Muslims from the people of Medina.
III. Munafiqun, the people of Medina who had not embraced Islam.
IV. Yahudi, the Jewish community residing in Medina.

V. Emile Dermenghem also mentions these four groups in his book "Le Vie Mahommet." However, Majid Khadduri, George E. Kerk, and Prof. Ahmad Shalaby only mention three groups:

VI. Muhajirun.

VII. Anshar.

VIII. Yahudi.

The Constitution of Medina itself underwent several amendments. Prophet Muhammad himself made two amendments to the Constitution of Medina. The first amendment was regarding the treatment of the Christian community, which was an agreement with the Christians of Najran in 625 CE. It relates to Article 24 to Article 35 concerning minority groups, which initially only targeted the Jewish community but was expanded to include the Christian community through this agreement. The agreement stated that religious beliefs and practices would not be interfered with, their customs and rights would remain unchanged, and no bishop or priest would be removed from their positions. The second amendment was made through an agreement with the Majusi community, represented by Farrukh bin Syaksan, the leader of the Majusi community in Yemen. This agreement, also related to Article 24 to Article 35, treated the Majusi community the same as the Jewish and Christian communities, whether they chose to convert to Islam or remain in their original religion.

Regarding its duration, according to historians, the Constitution of Medina, established by Prophet Muhammad, lasted for about a century, from its formation in the year 1 AH (622 CE) until the fall of the Umayyad Dynasty and the establishment of the Abbasid Dynasty in the year 132 AH (750 CE).

J. Suyuthi Pulungan writes that the Constitution of Medina signifies that the piety of a believer contains two dimensions. First, the divine dimension, which is the relationship between humans and Allah, to be pious towards Him. Second, the social dimension, which is the promotion of good and prevention of evil to achieve social order. Therefore, the principles of piety, enjoining good, and forbidding evil serve as the foundation of the Medina State, demanding that its citizens uphold moral values and actively contribute to the well-being of society.

It is important to note that the Constitution of Medina is a historical document that holds significance for understanding the early Islamic state and the principles of governance established by Prophet Muhammad. However, it is not a legally binding document in contemporary legal systems. Modern constitutions and legal frameworks differ in their structure and content, and they are shaped by various factors such as cultural, historical, and political contexts.

Defending oneself from external attacks (defensive).

When the Prophet Muhammad and his companions were still in Mecca, he did not engage in conquest or efforts to subdue any people. Instead, he focused more on defensive measures (*difa'an*). As explained by Prof. Dr. Al Umari, this

situation continued until the 5th year of Hijri, coinciding with the end of the Battle of the Trench and especially after the Treaty of Hudaibiyyah. [53] After the Battle of the Trench, which was won by the Muslims, the Prophet initiated movements to the surrounding regions of Medina, including subduing the Jewish tribes that had been continuously violating the agreed-upon treaties.

The principle of difa'an (defense) and hujum (offensive) represents the Prophet's efforts to defend the existence of the State of Medina, which he had established on a strong foundation. Thus, defensive and offensive jihad are part of the noble teachings of Islam. The Prophet motivated the souls of his companions to sacrifice themselves in Jihad to seek the pleasure of Allah. This phase of Jihad itself includes several stages: [54] *firstly*, prohibition, which occurred when the Muslims were in Mecca. The oppressed Muslims at that time demanded permission from the Prophet to engage in Jihad, but he did not grant it because the revelation had not yet informed him. *Secondly*, permission was granted without obligation. Allah says in the Qur'an, Surah Al-Hajj: 39: *"Permission [to fight] has been given to those who are being fought against because they were wronged, and indeed Allah is capable of granting them victory." (*Quran, Al-Hajj: 39)

The *third* phase is the obligation to fight against those who fight against Muslims. As Allah states: *"Fight in the way of Allah those who fight against you, but do not transgress. Indeed, Allah does not like transgressors."* (Quran, Al-Baqarah: 190)

Then, *the fourth* phase is war against the disbelievers, conducted offensively by the Muslims. Allah warns that if this divine law is abandoned, He will replace the Muslims with another people who will worship and glorify Him even better. [55] Allah says:

"If you do not go forth [to fight], He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent." (Quran, At-Tawbah: 36)

The gradual progression of the laws of war was indeed a requirement for the growing Islamic State of Medina, considering the circumstances of the Muslim forces, which were still being established in terms of numbers, weaponry, training, and other aspects. As the verses regarding jihad were revealed, the Prophet immediately trained his companions in various arts of warfare and battle. He actively participated with them in exercises, maneuvers, and actual warfare, considering the field of jihad as a means of drawing closer to Allah (taqarrub ilallah). The preparations are mentioned in the following verse: [56]

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them

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[53] Akram Dhiya' al Umary, *Al Mujtama' al Madani fi 'ahdi Nabiy*, hlm. 69

[54] Ali Muhammad Al Shalabi, hlm. 114

[55] Abu Hafs Amru bin 'Ali bin Adil al Dimasqy al Hanafi, *Al Lubab Fi Al 'Ulum Al Kitab* (Beirut: Dar al Kutub al 'Ilmiyyah, 1999). Jilid 10, h. 509.

[56] Ali Muhammad al Shalabi, hlm. 116

whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged." (Quran, Al-Anfal: 60)

Al-Sadzali in *Al-Bahru al-Madid* explains that in the context of jihad, Muslims are commanded to make strong preparations in order to instill fear in the enemy. Specifically, during the time of the Prophet, the term "*al-quwwah*" referred to archery, based on the hadith of 'Uqbah bin 'Amir. Proficiency in archery at that time was a crucial combat readiness skill, given its superiority over other weapons. In today's context, this can be likened to firearms and similar tools.

These preparations are offensive in nature because the Prophet explained that the forces of jihad would also confront other nations besides the idolaters of Mecca, namely the Roman and Persian empires ("*wa al akharin*").[57] In relation to the present context, Sheikh Muhammad Amin al-Shinqity explains that the Qur'an strongly encourages progress in various aspects of human life in order to strengthen worldly and religious affairs. However, all of this must still be within the boundaries set by religion and its etiquettes. He then mentions the above-mentioned verse.[58]

Zaid bin Abdul Karim al-Zaid emphasizes this concept of jihad in his book *Fiqh Sirah*, where the purpose of this warfare is clear and noble. Some of the purposes include:

First, this war is not based on worldly motives such as wealth, women, status, and the like. Jihad aims to establish justice and uphold the truth so that Islam truly becomes a mercy to all of creation. For this reason, the Prophet advised many aspects of jihad, including fighting solely for the sake of Allah and seeking His pleasure, protecting children and the weak, not cutting down trees, avoiding excesses, and so on. Such principles are not found in the customs of any civilization, where war is often driven by power and material gain, thus causing destruction in all aspects of life.

Kedua, misi utamanya adalah menciptakan keamanan bagi orang-orang yang masuk Islam bersama Nabi dari berbagai penindasan orang-orang yang membencinya. Melindungi mereka yang meminta perlindungan dari kembali kepada kekufuran.

Secondly, its primary mission is to create security for those who embraced Islam alongside the Prophet, protecting them from the oppression of those who harbored enmity towards them. It aims to safeguard those seeking refuge from returning to disbelief.

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[57] Ahmad bin Muhammad al Mahdi bin al Ajibah al Husna al Zadzali, *Al Bahru Al Madid* (Beirut: Dar al Nashr dar al Kutub al 'Ilmiyyah, 2002). Jilid 3, h. 55.

[58] Muhammad al AMin bin Muhammad al Mukhtar al Shinqity, *Adhwa' Al Bayan Fi Idhahi Al Qur'an Bi Al Qur'an* (Beirut: Dar al Fikr li Thiba'ah wa Nshr, 1995). Jilid 3, h. 37.

Thirdly, jihad does not fall within the realm of personal freedom in matters of faith. Its goal, however, is to spread the religion of Allah. Islam recognizes that Jews and Christians have the freedom to practice their own religions even within the Muslim community. The purpose of jihad is not to compel individuals to change their faith. Islam provides specific concepts for dhimmis (non-Muslim subjects) and musta'mins (visitors) as well as other residents living in Islamic territories. They have their own rights, and their property, lives, and honor are protected.

Fourthly, when we examine the period leading up to the legislation of jihad, it becomes clear that Islam is not a religion propagated by the sword. For 14 years prior to the institution of jihad, the Prophet called people to Allah with persuasive arguments and good exhortation. During this time, many companions embraced Islam willingly, even though the Prophet had nothing material to offer them in exchange for their conversion. However, in Medina, the situation and circumstances necessitated the presence of jihad as a guardian of the religion. [59]

The offensive phase carried out by the Prophet continued to yield results. Until the conclusion of the Treaty of Hudaybiyyah, where he sent diplomatic letters to rulers in the Arabian Peninsula, inviting them to embrace Islam. According to Professor Dr. Madhi Rizqullah Ahmad in his work *Al-Sirah al-Nabawiyyah fi Dhau'i al-Mashadir al-Ashliyyah*, there were 22 letters that he sent to rulers in the Arabian Peninsula and its surrounding areas. Eight letters were sent to kings and major rulers, while the other 14 were sent to tribal leaders and chieftains. In the analysis, it is mentioned that: *Firstly*, the sending of these letters affirmed Islam as a universal religion (not limited to a specific region). The Prophet had to convey this message to various lands using the available means during that time. *Secondly*, the rejection of the message by some rulers was due to their attachment to their positions and power, as well as their arrogance. It was not a result of the nature of Islam itself. [60]

The Prophet carefully assessed the strength of the state of Medina, which was continuously growing and could not be restrained by the enemy, until the time came for the conquest of Mecca (*Fathu al-Makkah*). He conducted these actions based on a thorough understanding of the circumstances.

Community Development Concept

The term "*pemberdayaan*" is the Indonesian translation of the foreign term "empowerment." Lexically, "pemberdayaan" means strengthening. Technically, the term "*pemberdayaan*" can be equated or at least associated with the term "*pengembangan*" (development). In fact, these two terms are to some extent

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[59] Zaid bin Abdul Karim Al Zaid, *Fiqih Sirah; Mendulang Hikmah Dari Sejarah Kehidupann Rasulullah,* (Jakarta: Darussunah Press, 2009). h. 359.

[60] Madhi Rizqullah Ahmad, *Al Sirah Al Nabawiyah Fi Dhau'I Al Mashadir Al Ashliyyah* (Riyadh: Dar Imam at Taqwa, 1423). h. 504.

interchangeable or can be interchanged. They refer to efforts to expand the horizons of choices for society. This means that society is empowered to see and choose things that are beneficial to them. Thus, an empowered society is one that can make choices and has the capacity to make decisions. [61]

According to Kartasasmita, the term "*pemberdayaan*" became known in many NGOs in the 1990s. It was only after the Beijing Conference in 1995 that the government started using the same term. Over time, the term "*pemberdayaan*" has become a public discourse and is often used as a keyword for the progress and success of community development. The paradigm of empowerment is the paradigm of human development, which focuses on the people. It is a development process that encourages grassroots initiatives and community-driven development. [62]

Empowerment is a concept that emerged as part of the intellectual and cultural developments in Western societies, particularly in Europe. The concept emerged in the 1970s and has continued to evolve until the present day. Its emergence was closely associated with movements such as Existentialism, Phenomenology, Personalism, and later with Neo-Marxism, Freudianism, Structuralism, and critical sociology of the Frankfurt School. Alongside these developments, concepts of elites, power, anti-establishment, populist movements, anti-structure, legitimacy, liberation ideology, and civil society also emerged. The concept of empowerment can also be seen as part of the mid-20th century movements known as postmodernism, with an emphasis on attitudes and opinions that are anti-system, anti-structure, and anti-determinism, as applied to the world of power. [63]

Beginning in the late 1960s, experts realized that economic growth was not directly related to other development goals such as job creation, poverty and inequality reduction, and improved basic needs fulfillment. In fact, in some countries such as Iran, Kenya, Mexico, Nicaragua, Pakistan, and South Africa, where economic growth was high, problems of "maldevelopment" emerged. [64]

In the practice of community development, where social planning takes place, there are general principles that serve as guidelines, namely: [65]

- Community involvement in decision-making processes.

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[61] Nanih Machendrawaty dan Agus Ahhmad Syafei, hlm. 42.

[62] Alfitri, *Community Development; Teori Dan Aplikasi* (Yogyakarta: Pustaka Pelajar, 2011). h. 21.

[63] Sri Widayanti, "Pemberdayaan Masyarakat: Pendekatan Teoritis," *Jurnal Ilmu Kesejahteraan Sosial,* Vol. 1, No (2012). h. 202. Mengutip, Lihat John Brohman, Popular Development: Rethinking the Theory and Practice of Development, (Blackwell Publishers 2001), hlm 202.

[64] John Brohman, *Popular Development: Rethinking the Theory and Practice of Development* (Tt: Blackwell Publishers, 2001). h. 202.

[65] Ferdian Tonny Nasdian, *Pengembangan Masyarakat* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014). h. 46-47.

- Synergizing comprehensive strategies of the government, related parties, and citizen participation.
- Providing access for citizens to professional assistance, technical support, facilities, and other incentives to enhance citizen participation.
- Transforming professional behavior to be more responsive to the needs, concerns, and ideas of the community.

Analysis of the Prophet's Da'wah Strategy: Community Development Approach.

In Islam, community development is not a new aspect. Islam emerged with a transformative and developmental nature. The Islamic community has chosen its role, which is far different from other civilizations that tend to be authoritarian, oppressive, and suppressive towards social communities, hindering their development. Therefore, Muslims as part of the general society possess their own distinct characteristics.

The paradigm of Islamic community development is described through the principles of the Islamic community with several approaches: [66]
- Normative approach, which seeks provisions based on the Qur'an and Hadith (teachings and practices of Prophet Muhammad) and applies these ideas within the community.
- By paying attention to both the verses and Hadith, as well as the community itself.
- By solely focusing on the community, studying and analyzing it, but through this approach, its connection with Islam can be detached. Therefore, it may not always be applicable or implementable unless the context is more appropriate.

Here, we can observe that what the Prophet did in building the social order in the city of Madinah was comprehensive and modern. The strategies and actions he undertook, when viewed from the perspective of community development, surpassed existing concepts. This is because the concepts he brought were not merely human ideas but guidance that came from the Creator (our Lord, whose majesty is exalted).

The Prophet made three main efforts and objectives in community empowerment, similar to modern empowerment theory. The three main efforts in community empowerment are: 1) creating an enabling environment for the development of community potential, 2) strengthening the potential of the community, and 3) protecting and advocating for the interests of the underprivileged. [67]

The Prophet created an enabling environment for human development by his idea that both the Muhajirin (migrants) and Ansar (helpers) were given

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[66] Dalier Noer, *Islam Dan Masyarakat,* (Jakarta: Penerbit Risalah, 2003). h. 55.
[67] Munawar Noor, "Pemberdayaan Masyarakat," *Jurnal Ilmiah CIVIS* Volume I, (2011).

opportunities to excel in acts of goodness. The Prophet taught his companions to compete in acts of charity for the sake of Allah, whether it was during the call for Jihad or when the Prophet needed funds to solve a problem. They competed to give their best in order to gain great rewards from their Lord. The Prophet also mentioned that in the sight of Allah, the best individuals are not those who possess wealth, positions, or other worldly attributes, but rather their excellence is measured by their piety.

In the context of empowering, the Prophet made many efforts to develop the existing potentials for the well-being of the Muslim community. Among them was the example of Abdurrahman bin 'Auf, who had the potential to be a successful and honest trader. Upon migration to Madinah, the Prophet established a brotherhood between Abdurrahman and Sa'ad bin Rabi'. Abdurrahman requested to be shown the marketplace, where he conducted trade based on divine principles with excellence. He avoided engaging in usurious transactions, refrained from dishonesty, maintained quality and trustworthiness, and did not hoard goods, among other practices. The companions were guided by verses of the Quran in their trade activities.

"Allah has permitted trade and forbidden interest (riba)." (Quran, Al-Baqarah 2:275)

"And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result." (Quran, Ar-Rahman 55:9)

"And establish weight in justice and do not make deficient the balance." (Quran, Al-An'am 6:152)

As a result, the market in Madinah quickly became stronger with his presence. In addition, he also nurtured a number of companions in various fields. In the field of knowledge, there were companions such as Abu Hurairah, Ibn Mas'ud, Ibn Abbas, Abdullah bin Umar, Umar bin Khattab, Ali bin Abi Talib, and others.

In the process of grooming his companions, knowledge was of utmost importance to the Prophet. The knowledge referred to here is the knowledge of Shariah or knowledge derived from divine revelation. The Prophet's activities in imparting knowledge began during his preaching in Makkah through the house of Darul Arqam. It was there that he conveyed the Islamic law secretly and gradually for it to be practiced by the companions. In this process, the Prophet himself was at the forefront of providing an excellent example in everything he taught.

In Madinah, the Prophet specifically established a community of knowledge enthusiasts for those who dedicated themselves to specialize within the group of companions known as Ashab As-Suffah. His attention to this community was very high. Through this madrasah, the Prophet nurtured memorizers of the Quran, memorizers of hadith, as well as individuals with writing and literacy skills.

Akram Al-Umari mentions that the daily activities of the Ashab As-Suffah focused on seeking knowledge, worship, and drawing closer to Allah by continuously observing i'tikaf (seclusion) in the mosque, as well as striving in the path of Allah. Their prominent scholarly activities made them respected and recognized as scholars among the companions. For example, Abu Hurairah memorized and narrated 5,374 hadiths that he directly heard from the Prophet. [68] Abdullah bin Mas'ud was known as an expert in the field of Quranic interpretation, Hudhaifah ibn Yaman was an expert in narrating hadiths related to trials and maintaining data on hypocrites, and Ubadah bin As-Samit was knowledgeable in the Quran and writing to the extent that he gifted his bow to another companion due to his busy engagement in that field. [69]

Those who were nurtured in the gatherings of the Prophet not only acquired knowledge intensively but also witnessed firsthand how the Prophet solved various community issues. Their presence not only provided support to the intellectual aspect of *the da'wah* (call to Islam) movement but also contributed greatly to the success of Islamic propagation. Some of them even sacrificed their lives in battle. For instance, in the Battle of Badr, several martyrs from the Ashab As-Suffah, such as Shafwan bin Baidha, Khuraim bin Fatik Al-Asadi, Khabbib bin Yasaf, Salim bin Umair, and Haritsah bin Nu'man, fell as martyrs. Some were martyred in the Battle of Uhud, like Handzalah, who was known as "*Al-Ghasil*" (the one whose body was washed by the angels). [70] Others fell as martyrs in the Battle of Hudaibiyah, such as Jarhud bin Khuwailid and Abu Sarihah al-Ghifari, and in other battles like the battles of Tabuk, Khaybar, and Yamamah.

In addition to those companions mentioned earlier, such as Abu Bakr As-Siddiq, Anas bin Malik, Ibn Mas'ud, Ibn Abbas, Umar bin Khattab, Uthman bin Affan, Ali bin Abi Talib, Aisha, Hafsah, Ummu Salamah, and others (may Allah be pleased with them), there were other companions who also possessed knowledge and served as references for both the *Tabi'in* (the generation after the companions) and other companions. Some of them also took on leadership roles in warfare, such as Umar bin Khattab, Ali bin Abi Talib, Sa'ad bin Abi Waqqas, Khalid bin Walid, Abu Ubaidah Ibn al-Jarrah, and others.

In the context of protection, the Prophet Muhammad (peace be upon him) paid great attention to all vulnerable groups. Upon his arrival in Madinah, the Prophet took steps to establish brotherhood between *the Muhajirin* (migrants

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[68] Muhammad bin Shalih al-Utsaimin, *Musthalah Al-Hadits* (1997: Maktabah al-'Ulum, 1997). h. 34.

[69] Akram Dhiya' Al Umari, *Sîrah Nabawiyyah al -Shahîhah*, Jilid 1, hlm. 264. Al Umari merujuk data tersebut dalam Sunan Abu Dawud jilid 3, hlm. 234 dan Sunan Ibnu Majjah jilid 2, hlm. 730

[70] Ahmad Ahmad Ghalus, *As Sîrah an Nabwiyah Wa Al-Dakwah Fî Al-'Ahdi Al-Madani* (Saudi Arabia: Mu'assasah al-Risâlah, 2004). h. 342. Lihat pula, Abdul Malik bin Hisyam bin Ayub Al Humairi, *As Sîrah al-Nabawiyah li Ibn Hisyam*, tahqiq. Mustafa As Siqa', Mesir: Syirkah Maktabah wa Mathba' Musthafa al-Baabi al-Halabi, 1955, Jilid 2, hlm. 207.

from Makkah) and *the Ansar* (residents of Madinah), as they were in a weak position at that time. This initiative became a beacon of love and true brotherhood. He also defended anyone who was oppressed, regardless of their religious affiliation. The Prophet established justice and applied the law fairly, without any bias, even when it involved his own family. This is exemplified in the story of Usamah bin Zaid, who sought clemency for the punishment of a woman from the Bani Makhzum tribe (reported in Sahih Bukhari, Hadith No. 6788, and Sahih Muslim, Hadith No. 1688).

The Prophet protected the vulnerable members of society by upholding just laws, ensuring that no one felt oppressed or was allowed to oppress others. Even in this context, the agreements he made with Jewish groups such as Bani Quraizhah, Bani Nadir, and Bani Qunaiqa emphasized comprehensive protection, despite their differences in tribe and religion.

The practice of community development in Islamic society in Madinah cannot be fully equated with the concept of community development in Western theory. This is because the basis of Islamic society, as mentioned by scholars like Professor Syalabi and historians like Isma'il al-Faruqi, is rooted in Tawhid (the belief in the oneness of Allah). The process of instilling Tawhid began during the Prophet's time in Makkah, which lasted for approximately 13 years. Therefore, the concept of Madinah was a continuation of the concept of society established in Makkah.

CONCLUSION

Prophet Muhammad and the city of Madinah al-Munawwarah hold great historical significance. He serves as an exemplary figure in building a highly civilized society and social life. Therefore, in the context of human development or nation-building, he is an ideal example. Based on the above discussion, the author will summarize several points related to the Prophet's efforts in building the Madinah community in the context of community development.

The Islamic community development paradigm is an empirical model that involves: (1) empowering and developing the behavior of individuals with strong religious commitment; (2) establishing a harmonious family as a realization of righteous individuals; (3) forming a religious society that applies Islamic values in everyday life; (4) through the state framework and its various components, fostering an Islamic civilization and realizing a Madani society (Civil Society), which is a universal Islamic social order. All of these were implemented by the Prophet in the context of the Madinah community. [71] The Prophet even praised

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[71] Wendy Melfa, *Paradigma Pengembangan Masyarakat Islam; Studi Epistimologis Pemikiran Ibnu Khaldun* (Bandar Lampung: Penerbit Matakata, 2008). h. 238.

the companions not only as the best ummah (nation) but also as the best people (khairun nas) (reported in Sahih Bukhari and Sahih Muslim).[72]

As Mustafa Kamal Ya'qub expressed, the concept of the Madinah society served as the foundation for a civilized way of life, with elements of law, political participation from various groups, and a willingness to accommodate diverse cultures. It harmoniously interacted with various civilizations in the world, providing deep insights into spiritual maturity, cultural and social identities, and political thinking for nations, languages, and ethnicities worldwide.[73]

One of the most important aspects was the axis of knowledge, which served as an essential foundation for the formation of civilization, as emphasized by the Prophet during this phase. The pursuit of religious knowledge became a fundamental necessity for the companions, laying the groundwork to prevent Muslims from falling into secularism while developing other fields of knowledge.

The spirit of mutual assistance, interdependence, and collective fulfillment of needs, which later developed into a sense of familial bond, necessitates human beings to live in society (al-ijtima' dharuriyyun li naau'il insani). Thus, living in society becomes a necessity for human beings, and according to Ibn Khaldun, this is what is meant by civilization (al-'Umran).[74] Therefore, the Madinah community was not only cultured but also highly civilized. S.M. Naquib Al-Attas provides the meaning of Madani in relation to "madinah," which is connected to din (religion). It refers to "an eternal and noble way of life, an organized and orderly community under the control of law and legislation, with the enforcement of justice and the wisdom of authority." It can also be associated with his understanding of "*tamaddun*" as the state of human life in society that has achieved refinement in manners and a noble culture for the entire community.

The concept of the Madinah community serves as a historical foundation for the Muslim ummah to build strength in all aspects of life needed by humanity. Neglecting this valuable legacy is akin to discarding a pearl held in one's hand. The concept of Madinah is also an application of the perfection of Islamic teachings in all aspects, where the Prophet's teachings were complete and ready to advance in building nations in the world.

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[72] Muhammad bin Futuh al Humaidi, *Al Jam'u Baina Sahîh Bukhâri Wa Muslim, Tahqiq. Dr. Ali Husain Al Bawab* (Beirut: Dâr al Nahr, 2002). Jilid 1, h. 120.

[73] Muatafa Kamil Ayub, *Masyarakat Madani Dan Idealisme Politik* (Selangor: Institut Masyarakat Madani, 2004). h. 39.

[74] Ibnu Khaldun, hlm. 73

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