

The Sound judgment of Prophet Muhammad (PBUH)

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When prophet Muhammad (PBUH) arrived in Madinah he faced several problems. He developed a plan to solve these problems, and establish the foundations of the Muslim state in Madinah. This shows the wisdom and sound judgment of the Prophet

1-Long-lasting feud between the two Arab tribes in Madinah

2-The influx of immigrants who came to Madinah to safeguard their faith and obey the order of the Prophet. They were poor, and were forced out of their homes and possessions:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

To the poor immigrants who were forced out of their homes and possessions, they seek Allah's bounty and his good pleasure, and they aid Allah and his messenger; such are the truthful ones

Al-Hashr (The Gathering) 59: 10

The Prophet (PBUH) thought of a brilliant solution to these two problems, which was **a bond of brotherhood between the Ansar (original residents in Madinah) and the Muhajereen (the immigrants)** who came from Macca. Each person of the Ansar would take a person of the Muhajereen as his brother, helps him and takes care of him till he becomes independent and able to support himself. The Ansars opened their homes, and willingly shared with their brothers what they have. How can a person open his home and shares everything that he has with another human being that is not related to him? This is the power of faith and obedience to Allah and his messenger that transforms ordinary human beings into extraordinary individuals, who favor others over themselves. The Qur'an gives a glowing testimony to this behavior:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَهُ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ

And those who had homes in Madinah before and accepted the faith, love those who come to them for shelter, and find in their souls no ill-feelings regarding things given to them, and favor their brothers over themselves, even though poverty was their lot; whoever is saved from the covetousness of his own soul will indeed succeed

Al-Hashr (The Gathering) 59: 9

And

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

“You will not attain righteousness until you spend (in the cause of Allah) out of what you love dearly”

Al-Imran (The Family of Imran) 3: 92

Prophet Muhammad (PBUH) said: (None of you will attain real faith until you love for your brother what you love for yourself)

Bokhari

It was imperative that **Muslims in Macca leave their homes and immigrate to Madinah, in order to establish the Muslim state in Madinah.** It was a criterion of faith. Those who did not immigrate and obey the Prophet’s orders lacked faith. The Qur’an states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

O you who believe obey Allah and his messenger, and do not turn away from him when you hear (him speak)

Al-Anfal (The Spoils of war) 8: 20

And

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا

“Whoever contends with the messenger, after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in the path he has chosen, and land him in Hell, what an evil refuge!

An-Nesa’a (The Women) 4: 115

This bond of brotherhood dissolved many differences, related to tribal loyalty, race and ethnicity. Muslims became united one to another through their faith and obedience to Allah & his messenger. It is therefore part of faith to resolve disputes between Muslims, and improve the relationship within the community of believers. How can they hate each other, or be jealous, or have ill-feelings towards one another, if they are brothers in faith? Their goal is to obey Allah & his messenger and to get close to Allah. The Qur’an states:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but a single brotherhood. Therefore make amends and resolve the differences between your two contending brothers in order that you may receive mercy

Al-Hujerat (The Apartments) 49: 10

Allah was able to unite the hearts of Muslims, with love and kindness towards each other. No one else could have done that. As human beings we have likes and dislikes, and tend to be with those

who share our views and our culture. The miracle that Allah performed is to allow love, instead of hate or jealousy, to settle in the hearts of those Muslims. The Qur'an refers to this:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ

“And He (Allah) united their hearts in love and kindness. If you spent all (the treasures) on earth, you would not have united their hearts, but Allah did unite their hearts. He is mighty and wise”

Al-Anfal (Spoils of war) 8: 63

Instead of loyalty to the tribe, or to certain ethnic group, or to family or ones whom we like, now loyalty is to those who share our faith and belief. We are supposed to help them and protect them, and guide them. The Qur'an explains:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believers, men and women are guardians and protectors, one of another; they enjoin right, and forbid evil, and establish regular prayers, and give in charity, and obey Allah and his messenger; Allah will shower them with his mercy, and Allah is mighty and wise

At-Tawba (Repentance) 9: 71

The mosque is the focal point of activity in the Muslim community

The mosque is where Muslims meet, five times each day, to pray together, listen to and learn from Prophet Muhammad (PBUH), know each other, work together, and make important decisions after due consultation and input.

The mosque became full of activity, and an integral part in the life of Muslims in Madinah at that time. Praying together, side by side instilled faith, equality and solidarity among the Muslims. This act of worship and listening to the Qur'an, and learning from the Prophet united their hearts. The Qur'an describes the characteristics of those who come often to the mosques:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last day, establish regular prayers and give in charity, and fear none except Allah; it is they who are expected to be on true guidance

At-Tawba (Repentance) 9: 18

And

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

In houses which Allah has permitted to be raise, to honor and celebrate his name, in the morning and evening, by men whom neither trade nor sale can divert them from the remembrance of Allah, nor from regular prayer, nor from giving charity; their only fear is for the day when hearts and eyes will be tuned about

An-Nur (The Light) 24: 36 & 37

Working together in activities that improve life for everyone in our community will unite our hearts, rather than divide us into sects fighting each other. The Qur'an warns us against fighting and division, and urges patience and understanding that our work is for the sake of Allah, and not for personal glory:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

And obey Allah and his messenger; do not argue and fight with each other, for you will fail and your power will dissipate, and patiently persevere, for Allah loves those who patiently persevere. Do not be like those who went out of their homes, in arrogance and to be seen by others, and to hinder others from the path of Allah, for Allah encompasses all that they do

Al-Anfal (The Spoils of war) 8: 46 & 47

Allah only accepts good deeds that are done and motivated by the desire to please Allah. Prophet Muhammad (PBUH) said:

(Allah is good and righteous, and only accepts what is good and righteous)

At the time of the Prophet (PBUH) important decisions were made in the mosque after obtaining input and adequate consultation. The Qur'an orders the Prophet to consult his companions, before making decisions. Then once a decision is made everyone is to support that decision

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It is part of the mercy of Allah that you became gentle with them; were you harsh or severe they would have left you; therefore pardon them, and seek Allah's forgiveness on their behalf, and consult them in your mutual affairs; then if a decision is made put your trust in Allah, for Allah loves those who put their trust in him

Al-Imran (The Family of Imran) 3: 159

Our center is governed by a board that consists of those founding members who established the Islamic center many years ago, and by members elected from the community and who are actively involved in the affairs of the community. They volunteer and are not paid. Their reward is from Allah. They do not allow personal egos to interfere with their work. May Allah bless them and guide their efforts.

Pact of non-aggression and cooperation between Muslims and Jews

In this treaty the lives, possessions, and faith of both Muslims and Jews was safeguarded and protected by the state. They have equal rights that cannot be violated. They are free to worship according to their faith and traditions, and no one is forced against his will. In return the Jews are expected to help and maintain the state as they are citizens of that state, and not work against its interests.

This treaty precedes any international treaty in the history of mankind. It safeguards and protects the rights of minorities, and it ensures freedom of religion and freedom of thought and expression, and that the state cannot enforce its religion on others.

The Qur'an describes the guidelines that govern the relationship between Muslims and non-Muslims, at times of peace, being based on kindness, justice, talking to each other and working together, and safeguarding the rights of everyone.

لَا إِكْرَاهَ فِي الدِّينِ

Let there be no compulsion in religion

Al-Baqara (The Cow) 2: 256

And

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Let him who will believe, and let him who will reject faith

Al-Kahf (The Cave) 18: 29

And

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

If it was the will of your Lord then everyone on earth would have believed, are you then forcing people to believe against their will?

Yunus (Jonah) 10: 99

This treaty was annulled by the Jews as they collaborated with the enemies of the Muslim state, and tried to kill the prophet (PBUH). Therefore they were ejected from Madinah, one tribe after the other.

The education of Muslims

Muslims need to learn their religion and understand the teachings of their faith. The Prophet (PBUH) was their teacher. He explained and applied the principles and teachings of the Qur'an in his character and behavior, and he answered questions, and engaged his companions. He also taught a group among them, in order that they may relate his sayings and educate others. This way his sayings and teachings will not die with his death, but will be preserved and taught to future generations of Muslims.

Learning and proper understanding is important and crucial in Islam. Faith based on knowledge and proper understanding is strong faith that will endure despite difficulties. The Qur'an states:

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

So that those endowed with knowledge may learn that what has been sent to you is the truth from your Lord, so they will believe in it, and submit to it; and surely Allah will guide those who believe to a straight path

Al-Hajj (Pilgrimage) 22: 54

Faith based on superficial or incorrect knowledge can be dangerous, as it may lead to wrong behavior, like the behavior of terrorists who kill innocent people in the name of Jihad, which obviously is wrong understanding of Jihad. The Qur'an states that we only fight those who fight us, and should not commit aggression. This implies that women, children, the elderly and those not involved in the fight should not be killed

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the cause of Allah those who fight you, but commit no aggression, for Allah loves not aggressors

Al-Baqara (The Cow) 2: 190

Human life is sacred, and should not be taken away except for a legitimate just cause. The Qur'an states:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

Kill not the soul that Allah has made sacred except through due process of law

Al-Isra'a (Night Journey) 17: 33

Killing one soul for no just cause is like killing all of mankind, and saving one soul is like saving all of humanity:

مَنْ أَجَلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

Because of this We ordained on the Children of Israel that if anyone kills a soul, unless it be for murder or spreading mischief on earth, it is considered as if he killed all of mankind, and if anyone saves a soul, it is considered as if he saved all of mankind

Al-Ma'ida (The Table) 5: 32

We learn our Islam from the Qur'an and from the teachings of Prophet Muhammad (PBUH). What he said, how he acted and behaved, what he approved, and what he did forbid. We learn from his Sunnah and Seerah in the context of the Qur'an.

Be prepared and defend your Muslim state against aggression

The prophet (PBUH) instructed Muslims to be prepared and ready to defend their Muslim state against its enemies. This confirms the Qur'anic order:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

And prepare for them what you can muster of strength, and of steeds of war, in order to frighten the enemies of Allah and your enemies, and others whom you do not know but Allah does know

Al-Anfal (Spoils of war) 8: 60

If we are weak and unprepared our enemies will not fear us, and will use every method available to defeat us.

Being prepared and ready does not mean that we become arrogant or become aggressors, attacking others or not respecting their rights.

The wisdom and sound Judgment of Prophet Muhammad (PBUH)

BS Foad, MD 2018

When Prophet Muhammad (PBUH) arrived in Madinah he faced several problems, and developed a plan to solve these problems. This is a testimony to his wisdom and sound judgment

1-Bond of brotherhood between the Ansar and Muhajereen: This bond dissolved many differences related to tribal loyalty, race and ethnicity, and put an end to the feud between the two Arab tribes in Madinah, who were fighting each other for decades, as they became brothers, united by their faith. Resolving differences is part of faith and a condition for obtaining Allah's mercy: **"The believers are but one brotherhood, therefore resolve the differences between your two contending brothers, and be mindful of Allah that you may receive his mercy"** Al-Hujerat 49: 10 Every one of the Ansar took, as his brother, one of the immigrants, who were poor, to help him till he becomes independent. This shifted the economic burden from the state to individuals. The Qur'an praises the behavior of the Ansar: **"And those who had homes in Madinah and accepted**

the faith love those who come to them for shelter, and find in their souls no ill-feelings regarding things given to them, and favor their brothers, even though poverty was their lot; whoever is saved from the covetousness of his soul will indeed succeed” Al-Hashr (The Gathering) 59: 9; **“You will not attain righteousness until you spend (in the cause of Allah) out of what you love dearly”** Al-Imran 3: 92; Prophet Muhammad (PBUH) said: **(None of you will attain (real) faith till he loves for his brother what he loves for himself)** Bokhari.. Allah united the hearts of believers in kindness and love: **“Allah united their hearts (in love), if you spent all (the treasures) on earth you would not have united their hearts, but Allah did unite their hearts, for he is mighty and wise”** Al-Anfal 8: 63. 10. Both the Muhajereen and the Ansar obeyed Allah & his messenger: **“The believers, men and women, are guardians and protectors one of another; they enjoin right and forbid wrong, and establish regular prayers and give in charity, and obey Allah and his messenger”** At-Tawba 9: 71.

2-The mosque became the focal point of activity in the life of Muslims: They met there to pray, know and help each other, and learn from Allah’s messenger, and work together: **“The mosques of Allah are frequented and maintained by such as believe in Allah and the Last Day, establish regular prayers and give in charity, and fear none but Allah, it is they who are expected to be on true guidance”** At-Tawba 9: 18. Muslims should work together and support each other, rather than argue and fight, for then surely they will fail: **“And obey Allah and his messenger; do not argue and fight each other, for you will fail, and your power will dissipate, and patiently persevere”** Al-Anfal 8: 46. The Prophet (PBUH) consulted his companions before embarking on any major decision: **“Therefore pardon them, and seek Allah’s forgiveness for them, and consult them in your mutual affairs; when you have made a decision put your trust in Allah”** Al-Imran 3: 159.

3-Pact of non-aggression and cooperation between Muslims and Jews: In this treaty the lives, possessions and freedom and faith of both parties was safeguarded by the state. They are free to worship according to their faith and tradition, and no one is to be forced against his will. This covenant precedes any international treaty. The Qur’an safeguards the religious freedom of non-Muslims: **“Let there be no compulsion in religion”** Al-Baqara 2: 256; **“Let him who will believe, and let him who will reject faith”** Al-Kahf 18: 29. **“If it was the will of your Lord then everyone on earth would have believed; are you then forcing people to believe against their will?”** Yunus 10: 99

4-The education of Muslims regarding their faith of Islam: The Prophet (PBUH) explained the Qur’an, and applied its teachings in his character and behavior, and answered questions. He taught a group of Muslims to become scholars and teach others, this way the message he brought from Allah will not die by his death. Faith based on knowledge and proper understanding is strong and can withstand tests and trials, in contrast to faith based on superficial and incorrect knowledge which can be dangerous, like the faith of terrorists and extremists: **“So that those endowed with knowledge will realize that this message is the truth from your Lord, so they will believe in it and submit, and surely your Lord will guide those who believe to a straight path”** Al-Hajj 22: 54

5-Be prepared to defend your Muslim state: "Prepare for them what you can muster of strength and of steeds of war, to frighten the enemies of Allah and your enemies" Al-Anfal 8: 60