



Consequences of “Infiltration” in Religious State (A Glance at the Formation of the Islamic State in Medina)

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Abstract

“Infiltration” terminologically means penetration and technically refers to creeping and silent penetration in the social and political elements of a state and a secret attempt to overthrow, control or change it. The phenomenon of infiltration is always considered as one of the threats against a religious state. The Islamic State, from the beginning of its formation in Medina until now, has been constantly confronted with such a political and cultural threat. In the verses of the Holy Qur’an, whether in the form of hypocrisy or otherwise, this danger and political-cultural threat has been mentioned. There are many motives behind infiltration, including: changing the foundations of power, impacting the government, power-seeking and espionage acting. Layers of infiltration also are diversity and multiplicity; A look at the early Islam era shows that different layers of belief, culture, politics and economics existed among the levels of infiltration of the enemies and opponents of the Islamic State. Depending on the layers of infiltration, its methods have been different: “Friendship plans”, “hypocrisy”, “espionage” and “horrific propaganda” are among the methods of infiltration. Infiltration, like any other threat, has unintended consequences. The present paper aims to examine and analyze the consequences of the enemies’ infiltration in the civil era of the Islamic State.

Keywords: *Infiltration in Islamic Society; Religious State and Infiltration; Consequences of Infiltration; Strategies to Counteract Infiltration*

1. Introduction

The formation of a new political system in the system of world governance can both strengthen and enhance the existing political structures and will be able to challenge the current situation and lead

the society towards new demands by presenting new strategies and policies. The question may come to mind, what is the reason for the weakening of a religious or political government? The answer to this question can be found in several factors: the ideology of that religious or political government, the level of awareness of the influential factors in that government, the strategy of appropriate confrontation with the threats of enemies and opponents, and so on. The ideological elements of a government or political system will determine the framework of that government's interaction and confrontation in the geometry of governance. It is natural that if the ideological beliefs and practical strategies of the leaders of a system or government are in line with the ideas of existing governments and powers, the existing intellectual and political structures will become stronger with the advent of the new system, otherwise the pre-political peace will be spoiled and the situation will turn to a fundamental transformation or revolution.

Islam, as the last heavenly religion, has stated its ultimate goal and destination as the bedrock of human happiness; Hence, with the revelation of the heavenly verses, the charter of the movement of human beings on the path to happiness has been drawn. Accordingly, the Holy Prophet (PBUH) tried to promote the educational, moral and cultural teachings of Islam through the formation of the Islamic government and to institutionalize it in the various pillars of Islamic society. In order to institutionalize the divine morality and revelatory teachings among the people, which is called the purpose of the Prophet's Mission (أَوْ: صَالِحِ الْأَخْلَاقِ) (بُعْتْنَا لِأَتْمِمْ حُسْنَ) (I have been sent to complete the morality (good tempers)) (Malik Ibn Anas, 2: 904; Hakim Nayshabouri, 2: 613), he migrated to Medina to be in a safe and appropriate environment and then provide the basis for achieving his goal. In this way, a new system was formed that took its way from the Holy Quran and the sayings of the Holy Prophet of Islam (PBUH). Since the new system was not in line with the situation of the society at that time, the rival groups firstly tried to prevent its establishment, and when it was established, they did not spare any effort to eliminate or weaken it.

One way to counter religious reform movements in human history has been to use soft warfare based on "infiltration." Soft War has penetrated into the new system's structures and destroyed it. The verse 52 of Surah Al-Hajj refers to it:

«وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ»

Without any exception those Emissaries and Messengers that We sent before You while receiving the Divine Revelations [if any thought came to Their mind] Satan made an alluring Suggestion related to that thought; but Allah through the Embracing Knowledge [realizes the Satanic Interference] and blots out what The devil has cast; and then makes His Messages and Decrees firm and sound. And Allah is the Knowing Decreeer.

Because in this verse, the conspiracy of the devils of man and jinn on the path of invitation and guidance of the divine messengers and prophets is mentioned. Allameh Tabatabaei (Tabatabaei, 1417, vol. 14: 391), expressing the meaning of the root (مَنَى) in this verse, conveys it to the "destiny" and أَلْقَى «الْقَى» to the conspiracy of the opposing groups on the path of institutionalizing prophets' teachings. Other commentators have also emphasized on such interpretation (Sadeghi Tehrani, 1404, 20: 147-145; Fadlullah, 1419, 16: 99).

Certainly, no religious government will be spared of such threats; Therefore, in order to be safe from the negative consequences of "infiltration", one must be aware of the ways of "infiltration", its different levels and layers, and its consequences. This study is designed to identify the consequences of "infiltration" in Islamic government and its main question is: "What are the consequences of foreign 'infiltration' in religious government?" In order to answer this question, in the form of an example, the phenomenon of "infiltration" during the Messenger of God (PBUH)'s lifetime in Medina and the beginning of the formation of the Islamic government will be examined and analyzed.

2. "Research-Related Concepts and Terms"

2. 1. Concepts of the Research

In order to better understand and analyze the foundations of the analysis of the foreigners' "infiltration" in the religious system, the concepts related to it must first be well explained.

2. 1. 1. Religious government

Islam, as a religion that has stated its goal as human happiness, considers the formation of the government as the basis for achieving this goal, which is a social necessity that is understood by reason and nature and is needed by all human societies at all times. Islam legitimizes a government whose thoughts and actions are rooted in the teachings of the Holy Qur'an (Salehi Najafabadi, 2002: 38). Therefore, in this research, the religious government means: a state that has taken its way of governing from the teachings of the Holy Qur'an and the biography of the Infallibles (AS).

2. 1. 2. Security

"Security" can be defined at the individual, national and international levels (Mandel, 2009: 43) and is divided into two types, "negative" and "positive" (Eftekhari, 2014: 83). In negative security, the absence of danger and threat is called the existence of security, and in a positive sense, security means providing and guaranteeing comfort and tranquility.

2. 1. 3. Infiltration

"Infiltration" means to penetrate, to execute, to pass and to end. (Farahidi, Ragheb Isfahani, Ibn Fars, Ibn Manzoor, Dekhoda, Moin and Amid under the word " Infiltration")

Attempts to change the approach of a government or political system can be made in both hard and soft forms. In a difficult situation, that country is attacked militarily, but in a soft war, the opponents of that political system try to bring it down from inside by managing and engineering the intellectual system and the policy-making structure of the mentioned system (Eftekhari, 2011: 25). "Infiltration" means secretly navigating somewhere to influence, strike, empower, credit, and spy (Ahmadian, 2015: 61).

2. 2. Theoretical Foundations

After settling in Medina and establishing the base of the Islamic government, the Messenger of God (PBUH) took strategies and measures in order to strengthen the foundations of the government and to confront the phenomenon of "Infiltration"; These are as follow:

- 1- He established a brotherhood contract between the Muhajireen (Immigrants) and the Ansar (Helpers) (Great Islamic Encyclopedia, 11: 617).
- 2- He made a security-defense pact with the tribes of Medina and its environs so that they could be safe or resist the widespread influence of the enemies to overthrow the Prophetic Revolution (Ibn Hisham, 1955, 2: 221; Waqidi, 1409 AH, 1: 459-454; Ibn Sa'd, 1405 AH, 2: 48).
- 3- While respecting individual rights, in order to enlighten public opinion and remove doubts and counter Infiltration of all sorts of ill-wishers, he held dialogue sessions (Majlisi, 1403 AH, 2: 303, h: 41) and debates, answering questions with open arms.

On the contrary, a group of opponents, through "Infiltration" sought to make the Islamic government ineffective and to tarnish the image of the prophetic government system (Tabatabaei, 1390 AH, 18: 106). Observing the issuance of Islam and its heavenly message, increased the anxiety of the ill-wishers; Hence, they decided to carry out influential plans and actions against the Islamic system. Their enmity and stubbornness, after the Prophet (PBUH) warned them, led to the punishment of severing the relationship, expelling some of them according to the provisions of the joint treaty (Balazuri, 1417 AH, 1: 308). The foreigners started a full-scale media war with the aim of weakening the morale of the Muslims and proceeded to strengthen the front of infidelity by composing epic poems (Taha Hussein, 1926: 147). When the desecration of the incest of Muslims and the spread of prostitution became a pretext for them, the Messenger of God (PBUH) issued the death sentence for some of them (Razi, 1308 AH, 11: 214; Tabrisi, 1415 AH, 3: 132). He gave some of them the opportunity to follow a certain path, but every day they increased their hatred and enmity towards the Islamic system; Therefore, in the next step, by the divine order, the order of "jihad" was issued against them and other enemies of Islam. Although the actions of the Prophet (PBUH) greatly strengthened the hearts of the believers and purified the influential elements, but unfortunately, because his warnings were not taken seriously, the flow of "infiltration" created threats and adverse effects on the Islamic society.

The formation of the "infiltration" flow, its methods, layers and consequences have not been properly studied and analyzed in researches. Considering the different layers of infiltration and its dangers, the vigilance and awakening of the Islamic society in applying the necessary strategies and countermeasures is of great importance. Reports of assassinations, insecurities, conspiracies against Muslims, the strengthening of the hypocrisy front, the weakening of the spirit of the Islamic Ummah, the penetration of deviant thoughts, all stem from a lack of sufficient awareness of the phenomenon of infiltration and the correct and comprehensive confrontation with it.

2. 2. 1. Socio-cultural consequences of infiltration

Since the effective and destructive infiltration in a society is realized when culture is targeted by invaders, the results and consequences of infiltration in the field of culture generally show themselves gradually and in the long run. Following the infiltration in a society, its culture and social system have moved away from its past values and principles, and the value system of the religious community, which has formed and grown over time, has been distorted and replaced by elements of the value system of rival discourse. This phenomenon is mainly associated with the destruction of religious beliefs and the creation of skepticism, and leads to the weakening of revolutionary values, the magnification of social problems, deviations in beliefs, and the domination of the educational system. God Almighty says in the Holy Qur'an:

«وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَ أَكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ»¹

And said a group of the people of The Book: "Pretend in believing in What has been sent down to The believers in the morning but deny It at the end of the day, so that] The people may become confused by This device [and return to disbelief."

The verse indicates that the enemy uses any means in the cultural infiltration, and certainly, these methods affect the weak believers (Makarem Shirazi, 1995, 1: 467). Foreigners are hopeful of the impact of infiltration in the cultural arena, and this hope is taken from the phrase "may they will return" in the verse.

¹. آل عمران/ 72.

Thus, the cultural consequences of the influence of foreigners in the religious community will lead to irreparable damage. The cultural and social consequences of alien influence will manifest themselves at three levels: the individual, the family, and society (National Conference on Promoting the Health of the Individual, Family and Society, November 13, 2017). Following infiltration, the individual gradually becomes empty from inside and because he loses his value bases, he considers the family and commitment to its value position as a marginal part of his social life. Naturally, when a family loses its value and status in a religious society or finds an inefficient and distorted identity, society will lose its religious originality and purpose. Thus, the influence of foreigners on religious communities in the cultural sphere leads to the collapse of internal systems and the distortion of norms.

2. 2. 2. The political consequences of infiltration

When an influential current seeks to infiltrate the foundations of a government, its ultimate and effective goal is to politicize or politically eliminate that system. Accordingly, the ultimate goal of countries and sects seeking infiltration is largely political. That is, they pursue political goals as they strive for cultural and social influence. In fact, they make the management and engineering of the political space of a country or government as their main goal. To this end, entering through non-political gates and channels is the shortest and fastest way to achieve that goal. Examples of the consequences of the political infiltration of the opponents in the early days of Islam can be found in historical sources (See: Ibn Hisham, 1955, 3: 52-51; Ibn Kathir, 1407 AH, 3: 6-7).

It is natural that the consequence of such a process will sometimes be the shaking of the ideological foundations of a government and sometimes its overthrow.

Another consequence of this type of infiltration is the confrontation of the agents with the main body of the government and its goals, which hinders the rapid growth and progress of the Islamic government. The Holy Qur'an in verse 41 of Surah Ma'idah has given a picture of such infiltration:

«يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ يُؤْمِنُوا قُلُوبُهُمْ...»

[O, Messenger!] Do not let them Grieve you, those who haste in Disbelief; some are men who say with Their mouths: " We believe," whereas Their hearts do not believe.

If such a trend is not curbed or not confronted, the country's governance will be dragged into political decline.

2. 2. 3. International consequences of infiltration

Once a political system in both the cultural and political spheres is under soft attack and systematic influence, it will face two fundamental problems in the international arena. At one level it will lose his will to actively act, and at another level it will not be able to pursue a coherent process for maximum infiltration due to incoherence in political positions. Accordingly, a political system that has been influenced by its rival current will gradually lose its ability to influence the international system and will not have the maximum independence that a system should have (Gaston, 1992: 67) Accordingly, in the process of tactical and strategic alliances, it does not have much ability to accompany or the power of management and direction.

3. Socio-Cultural Consequences of Foreign Infiltration in Religious Government

Rival states of the religious state, which mainly include non-religious intellectual and political currents, take two active and passive positions towards the religious state. In their active state, they try to

both alienate people from their religious teachings and instill a spirit of despair and hopelessness about the effectiveness of Islam by instilling secular thought and non-religious values as well as preventing the spread of Islamic values. Accordingly, some socio-cultural consequences of foreign infiltration in religious government are as follow:

3. 1. Change in the Value System of Society by Inducing Doubts and Superstitions

One of the actions taken by the rival current of the prophetic government for cultural infiltration in civil society was to instill suspicions and promote false ideas and superstitions in society. They then opposed the Messenger of God (PBUH) by raising doubts by distorting the Torah and quoting some narrations, misleading a number of Muslims in general and even the elite, causing some Muslims to be at a crossroads. Instilling suspicion and promoting deviant thoughts, it caused them to infiltrate the minds of neo-Muslims and some former Muslims.

In this regard, one of the cultural activities and a kind of deviation of this group was the introduction of Israelis (traditions). This action, which was an example of cultural-ideological infiltration against Islam, was pursued with the aim of diminishing the greatness of Islam and showing it unreasonable, and in this way preventing its further progress. It worth saying that despite the enlightenment that was happening at day, the Messenger of God (PBUH) forbade Muslims from referring to the People of the Book and quoting their books (Ibn Kathir, 1419 AH, 2: 467).

Considering these activities, the Prophet (PBUH)'s wisdom for preventing from referring to and quoting their books can be realized. Unfortunately, the relationship of some of the Companions with the Jews had its effect and at the end of the life of the Prophet (PBUH) with the spread of Islam and Islamic lands, their superstitions and lies spread among the Muslims. Individuals such as Ka'b al-Ahbar and Abdullah Amr ibn 'As and Abu Hurayrah became the promoters and preachers of a reading that was not in line with Islam; Hence, it can be seen that some prominent persons of the beginning of Islam allow "Tamim Ibn 'Aws" to tell his unspoken stories publicly in the Prophet's Mosque (Ma'refat, 1418 AH, 2: 122).

Thus, with the approval of some officials of the Islamic society of the day, storytelling was common in mosques and through this, superstitions and lies spread among the people (Marefat, 1418 AH, 2: 123; Abu Shubha, 1400 AH: 89). Since the nature of the general public was prone to wonderful things, they gathered around the storytellers and listened to their false words, and such Israelis spread among the people. In this regard, a researcher says:

“The heresy of storytelling was created at the end of the era of the second caliph, and... then it was introduced as a profession and it was included in those things that were not in the dignity of science, ethics, etc.” (Marefat, 1418 AH, 2: 122; Jamal Muhammad Dawud Jude, 1989: 107; Abu Talib Makki, 1417 AH, 2: 303; Ibn Manzoor, 1404 AH, 9: 99; Ali, 1970, 8: 376; Abu Shubha, 1400 AH: 89).

Thus, with the infiltration of the Jewish trend in the social and cultural atmosphere of that day in the Islamic society and the dissemination of deviant ideas among the Muslims, both superstition became widespread among them and the Muslims deviated from their original values. As the result, not only did some Muslims face a flood of suspicion and, in cases where they did not find the answer, they deviated, but also some of the People of the Book remained on their cultural status and thoughts (Sharab, 1411 AH: 188).

3. 2. Preventing the Dissemination and Spread of Islamic Values

From the very first days of its emergence, the religion of Islam tried to inform and accompany the people about the teachings of the religion by benefiting from preaching and invitation. Rival currents

began to struggle and soft infiltration to counter this trend; Hence, the leaders of the rivals, from the beginning of the arrival of the Prophet (PBUH) in Yathrib, began to infiltrate in order to confront, but after the defeat in Badr, their infiltration began openly, to the extent that the Prophet (PBUH), due to the pact he had made with them, he decided to fight them. According to the Holy Qur'an, the Prophet, who was the perfect example of divine mercy, saw the cure in the struggle, and this shows the extent and level of effectiveness of their destructive actions (Salehi Shami, 1414 AH: 56).

3. 3. Increased Despair and Hopelessness in Society

The influential currents did not give up any attempt to prevent the maximum dissemination of Islamic values and tried to stop the growing trend of Islam along with hard and military measures. One of the consequences of this current of infiltration was that the preachers of Islam, led by the Holy Prophet (PBUH), instead of devoting their efforts to explain the thoughts and ideals of Islam as much as possible, devoted part of their time and energy to dispelling doubts and to solve the problems that these groups of infiltration in the Islamic society were scattered. On this basis, it can be said that if it were not for this volume and level of influence, the religion of Islam might have progressed faster (Ibn Kathir, 1419, 3: 182; Ibn Hisham, 1955, 3: 225). Some of the sufferings and problems that occurred after the death of the Holy Prophet (PBUH) were rooted in the flow of infiltration. One of the ways of foreigners in the process of infiltration was to instill a sense of despair and hopelessness about the ineffectiveness of Muslim activities and conversion to Islam. In fact, they tried to destroy the morale of the believers in various ways and prevent them from associating with the religion of Islam and the Holy Prophet (PBUH). The small number of true faithful had caused some Muslims to despair. If it is stated in the words of Imam Ali (AS) "and be not afraid of the way of God because of its small followers" (Razi, 1414 AH, sermon 201; Thaghafi, 1977, 2: 584) or in many occasions of Nahj al-Balaghah, the people of Kufa have been blamed of weakness in carrying out their duties and having a spirit of despair, it is itself a reflection of the deviation of Muslim thought and worldview following the actions of influential currents.

One of the methods of infiltration was to instill the idea of love of position and property. They sought to contrast the idea of welfare with Islam, thereby creating a dichotomy between Islam and welfare. It was natural that people who had just converted to Islam would not be so willing to give up their worldly financial and material interests and face the hardships of Islam (Tabareh, 1979: 82). In the words of Imam Ali (AS) in Nahj al-Balaghah, the attempt to remove this view, and to reform the attitude of the people towards worldly possessions, is widely seen (e.g. see Sermons 87², 160, etc.).

The Jews took security and tranquility away from the life and social life of the Muslims and made the minds of the elites and the general public confused with simple issues, questioning the Oneness of God and associating gods with God through widespread propaganda. God was reduced to the level of objects and was limited to time and place, which resulted in the belief in the need of God and His imperfection (Sobhani, 1998: 242).

One of their most effective ways of creating despair among Muslims was to insist on their ideas and instincts. This double insistence made the new Muslims, who did not have a very strong ideological foundation, willing to accept the uninvited hardships and easily give up standing or fighting. Some militant and rival groups of Islam created crises in all the principles of religion; Not only did they deny the mission of the Holy Prophet (PBUH) but they also did not accept the prophethood of Jesus (AS). In addition, they questioned the Resurrection and made problems in its acceptance, which led to the revelation in some cases of verses on the dignity of the Resurrection and the characteristics of the Heavens (Tabatabaei, 1417 AH, 6: 291).

² حَتَّى يَظُنُّ الظَّالِمُ أَنَّ الدُّنْيَا مَعْقُولَةٌ عَلَى نَبِيِّ أُمَّيَّةٍ تَمَنُّهُمْ دَرَهَا وَ تُورِدُهُمْ صَفْوَهَا وَ لَا يُرْفَعُ عَنْ هَذِهِ الْأُمَّةِ سَوْطُهَا وَ لَا سِنْفُهَا وَ كَذَّبَ الظَّالِمُ لِذَلِكَ بَلْ هِيَ مَجَّةٌ مِنْ لَدِيدِ الْعَيْشِ يَتَطَعَمُونَهَا بِرُءُوسِهِ ثُمَّ يَلْفُظُونَهَا جُمْلَةً.

The rulers also infiltrated the realm of values and moral issues, and in order to weaken the morale of the Muslims, they commissioned people such as Ka'b ibn Ashraf and a woman named 'Asma to deceive the faithful girls and women by composing poems, insulting human dignity. Since poetry had a special place at that time, this action weakened the morale of some outward-looking and weak-minded Muslims and hurt their feelings, to the extent that the Messenger of God (PBUH) dealt with this trend (Ibn Hisham, 1955, 3: 58).

4. The Political Consequences of Foreign Influence in Religious Government

In the early days of Islam, foreigners tried to make the process of spreading the Islamic government face difficulties and obstacles in any way. On this basis, in addition to hard activities and acts of disturbing, they promoted their influence in the field of politics in line with the cultural arena. It would increase insecurity, assassinate and reveal the secrets of the Islamic system. In this way, the consequences of influencing the political arena were directed in the direction of disintegrating the political system. In such a situation, those who are concerned about Islam and the preachers of religion must be involved in confronting such activities in order to provide the ground for the propagation of Islam and the promotion of preaching activities. Some of the political consequences of foreign infiltration in the Islamic government are as follows:

4. 1. Creating Insecurity in Society

At the beginning of the migration from Mecca to Medina, due to the small number of Muslims and the intense pressure of the enemies, the Holy Prophet (PBUH) went through difficult conditions such as the battles of Badr and 'Uhud and clashes with the tribes of Bani Qaynaqa', Bani Nadir, Bani Qurayzah and the Jews of Khaybar. Eventually, with the management of the Prophet and the full cooperation of the Muslims, the problems caused by those crises were solved. In fact, on the one hand, the dangers posed by the presence and activity of the non-Muslims of Medina were increasing day by day, and on the other hand, the danger of the Quraysh infidels was threatening the Muslims. In this regard, the Prophet (PBUH) concluded a defense pact with the opposition side, according to the provisions of which those who allied with each other were considered a single nation, and any oppression and tyranny between them was forbidden (Tabari, 1358 AH: 38).

With this pact, the Prophet (PBUH) was able to control their disturbing acts and ordered that their relations with each other be based on goodness and virtue. Although the Holy Prophet (PBUH) was able to take over and prevent the negative impact of their activities, the foreign forces did not stop their actions and conspiracies and did not spare any effort to make the society insecure.

One of the dangerous factors for the Muslims at that time were the various tribes of Medina, including the movements of the Bani Qaynaqa' tribe. This tribe lived in Medina, between East and West Harra, and was considered a powerful tribe. They did not have agriculture and their job was goldsmithing and craftsmanship. So they had to expand the scope of their interactions as well as the geography under their nobility and control (Jafarian, 2013: 453).

The Bani Qaynaqa' tribe were among the signatories of the treaty; However, after Badr, when the military authority and power of the Muslims had caused fear and panic, in order to infiltrate and destroy, they started insulting epopees against the Prophet (PBUH) (Ibn Hisham, 1955, 3: 234).

At the same time, Divine Revelation instructs the Prophet (PBUH) to recite the following verses to them:

«قُلْ لِلَّذِينَ كَفَرُوا سُنُوعُهُمْ وَ تُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَ بئسَ الْمِهَادُ * قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّذِينَ التَّقَاتَا فِئَةٌ تَقَاتَلَتْ فِي سَبِيلِ اللَّهِ وَ أُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنِ وَ اللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ.» (آل عمران: 12-13)

[These idolaters] Like the people of Firown and those before them belied Our Signs and Miracles, so Allah seized Them [and destroyed them] because of Their sins; and Allah is The Severe-Retributing.

[O, Messenger!] Say to those who Disbelieved [and feel happy about their Triumph in Uhud]:" You will be soon Defeated and gathered to the Hell Which is a wretched resting place!"

In response to the words of the Prophet, Bani Qaynaqa' showed their military power to him, saying:

“Victory over the Quraysh has made you proud. The Quraysh were a group of merchants and were not fully aware of the techniques of war. If you fight us, you will see how we are and how we fight you” (Sobhani, 1998: 123).

Bani Qaynaqa' did not pay due attention to the advice of the Prophet (PBUH) and continued their destructive influence. It is said that one day the wife of one of the Ansar (Helpers) was selling goods in the bazaar. A young Jew insisted on seeing a woman's face, but she refused. The young man pollinated her clothes from behind. When she stood up, a part of her body appeared and was ridiculed. This ugly act (regardless of the woman herself), which was a kind of “untangling” and a delusion to Muslims, was an attempt to infiltrate Muslim culture and religion. The woman sought help from Muslims. The Muslim man was provoked and killed the young goldsmith. The killing of this young man caused the Bani Qaynaqa' to attack in mass and kill the Muslim man (Ibn Hisham, 1955, 3: 186). Although two people were killed in this conflict, if their plan had been in good faith, it would have been possible to restore peace. But with a strange decision, after that, they closed the shops and went to their fortresses. They took refuge and took a defense stand (Waqidi, 1409 AH, 1: 176).

4. 2. Assassination

After entering Medina, the Prophet (PBUH) made many efforts to spread peace, tranquility and compassion among the people of Medina, and in this way provided the ground for inviting the religion of Islam and the tendency of the people to it. But in the face of rivals, especially the Jews, through the insecurity of the space, as well as the persecution operations, they deprived themselves and the Muslims of the opportunity to talk. That is why the Holy Qur'an has condemned the Jews and introduced them as the worst enemies of the Prophet (PBUH) and the Muslims (see Ma'ida: 82), who showed their enmity wherever they could (Wahidi Nayshabouri, 1417 AH: 78).

Other consequence of infiltrating the Islamic society of the time of the Prophet, which was in a way rooted in making society insecure, was the covert assassination and illegitimate use of power by the Jews. Both in the Holy Qur'an and in the Prophetic traditions, the believers have been warned against such an action. When the Jews prepared the conditions for their activities, they tried to remove the Prophet and his companions from the battlefield by resorting to assassination. For example, we may refer to the action taken by Bani Nadir:

It is reported that Abu Bara' (one of the elders of the Bani 'Amer tribe) came to the Messenger of God (PBUH) in the month of Safar, the fourth month of the lunar calendar. The Prophet (PBUH) invited him to Islam, but he refused to accept Islam, although he did not disappoint the Prophet (PBUH) and said: “If you send some of your companions to the land of Najd to invite the people to Islam, they may accept your invitation.” The Prophet (PBUH) said: “I am afraid of the people of Najd for the lives of my companions.” “I will protect them,” said Abu Bara' (Waqidi, 1409 AH, 1: 347). By the order of the Messenger of God (PBUH), forty companions under the command of “Munzar ibn 'Amr” went to “Bi'r Ma'ouni” ('Ameli, 1412 AH, 1: 139) and sent “Haram ibn Milhan” with the letter of the Prophet to 'Amer ibn Tufayl, one of the big men of Bani 'Amer, was sent. 'Amer killed Haram without reading the letter, and asked Bani 'Amer to accompany him in killing the others, but they said, “Since Abu Bara' protects them, we respect his covenant” (Bayhaqi, 1405 AH, 3: 339). 'Amer ibn Tufayl took help from other tribes

and martyred all of them, and only “Amar ibn Umayyah” was captured and released because he was from the “Mudar” tribe.

On his way to Medina, ‘Amr ibn Umayyah met two members of the tribe of Bani ‘Amer and killed them in revenge for the martyrs of Bi’r Ma’ouna. He didn’t know that the Prophet (PBUH) had made a non-aggression pact with that tribe, according to which Muslims were not allowed to kill them. ‘Amer ibn Tufayl sent a representative to the Prophet (PBUH) and demanded the blood money of the two victims. The Messenger of God went to Bani Nadir, who had a pact with the Messenger of God and Bani ‘Amir, to pay the diyat (blood money). The Prophet (PBUH) was sitting behind the wall of the castle waiting for help. Bani Nadir said to each other: “You will never have such an opportunity to kill this man. Now a man will go to the top of the castle wall and throw a stone at him from above and kill him. ‘Amr ibn Jahash climbed to the top of the wall to carry out the assassination, but God informed the Prophet (PBUH) of that. The Prophet (PBUH) immediately got up from behind the wall and returned to Medina. When the Messenger of God (PBUH) delayed, Bani Nadir became anxious that he had realized his plan. The Companions of the Prophet (PBUH) wanted to leave there but Huya ibn Akhtab said: “The Prophet hurried, we wanted to do what he wanted.”

Bani-Nadir regretted their actions. Kananeh Ibn Suwaira said: “Do you know why Muhammad left?” They said: “No; Do you know?” He said:

“I swear by the Torah, I know, Muhammad was informed of the assassination. I swear by God that he is the Messenger of God. You wanted him to be from the family of Aaron, but God wanted him to do so, and we read in the Torah that his birthplace is Mecca and his place of migration is Yathrib. What is mentioned in his book is not a little different. If you believe in him you will be safe, otherwise you have to leave here and go somewhere else” (Ibn Hisham, 1988: 194).

The companions of the Prophet (PBUH) became worry and searched for the Prophet (PBUH). Suddenly, they saw a person coming from Medina. They asked him about the Messenger of God (PBUH) and they understood that the Prophet (PBUH) had gone to Medina. They went to Medina, and when they reached the Prophet (PBUH), the Messenger of God informed them of the assassination plot (Ibn Sa’d, 1405 AH, 2: 57).

Such stories clearly show that in the event of “infiltration” in a government or political system, security will also disappear from society.

4. 3. Disclosure of the Secrets of the Islamic System

When the infiltration of a political system increases, the possibility of keeping the secrets of that system is far from expected and will become clear and public to everyone. One of the strategies used by the opponents of Islam during the time of the Prophet (PBUH) to advance this goal was to pretend to be Muslim. In Muslim covering, they sometimes infiltrated private Muslim gatherings and transmitted such military and civilian secrets to the opposition to Islam in order to prevent Islam from moving forward on the basis of raw data.

The anti-religious and anti-Islamic groups and the opponents of the Prophet’s revolution, at the end of his lifetime, and more precisely after the war of Khandaq, pursued their enmity against Islam more seriously. They used their last weapon remained in their path as their headline and advanced their desires and goals with the false mask of a Muslim and hiding blasphemy, hatred and deep enmity. In the last days of the life of the Prophet Mohammad (PBUH), in the name of defending and guarding Islam, and by wearing the mask of revolutionaryism on their faces, they pursued their long-standing goal, which was to eradicate Islam; Hence, many people, especially Muslims, came to believe that they are Muslims and that their word is the word of religion, and that the appearance they have adorned themselves with was real (Ibn Athir, 1408 AH: 267-260).

The harmony of the Jews and the hypocrisy phenomenon of Medina can be clearly seen in the battles of Bani Qinaqa', Bani Nadir and Bani Qurayzah. But what is important is that after the removal of the Jews of Medina and especially after the conquest of Mecca, the hypocrisy became so complicated that God said to the Holy Prophet (PBUH): "You do not know them, we know them or a group of the people of Medina have rebelled in hypocrisy" (Surat at-Tawbah, verses 100 and 101).

Refusing to pay zakat or also taking part in jihad, especially the battle of Tabuk - which the Qur'an refers to as a difficult time because of its special difficulties - and excuses such as extreme heat and avoiding falling into sedition and seditionists and falling in love with women and issues like this, all were clear signs of issues related to the flow of infiltration in the civil era of the Islamic state. For example, one may refer to the political and social infiltration of Abdullah Ibn 'Ubay and other hypocritical leaders, whose infiltration until the third year of AH was such that they were able to repatriate about one third of the soldiers of the Muslim army. In this regard, the verse 167 of Surah Al-'Imran was revealed and verses 121 and 189 of the same Surah reveal some of their tricks. After revealing the secrets, by trying to magnify their numbers, they tried to intimidate and terrorize the armies of Islam. After the battle of Uhud and the two events of Bi'r Ma'ounah and Raji', the ultimate goal of their attacks became clear to the Prophet (Bayhaqi, 1405 AH, 1: 213)

5. The External Consequences of Foreign Infiltration in Religious State

The phenomenon of "infiltration", which had been able to move in the Islamic system ruling Medina and realize some of its ideals, focused its efforts on influencing the Islamic government's interactions with geographical borders. The first negative consequence of this influence was that the sphere of intellectual influence and external expansion of Islam was limited and there was less opportunity to spread the universal message of this heavenly religion. As will be seen, on the other hand, the rebellious groups tried to obstruct the spread of Islam by their movements and influence outside the geographical borders. The following are two examples of the external consequences of infiltration activities:

5. 1. Conspiracy against the State

The Jews were one of the main sects of Medina, which were very influential in the region due to their abundance of wealth. Shortly after the rise of Islam, the Jewish movement declined; Hence, they raised the banner of opposition to the Muslims and determined to destroy the new religion of Islam. What is important here is the difference between the enmity of the Jews and the pagans in the enmity with Islam. The pagans, who were generally simple people, were not able to cleverly enmity with the Muslims in various ways and tactics, while the Jews advanced their hostile thoughts and ideas with complex actions. The foreigners violated the covenant they made with the Messenger of God by creating various obstacles for the Muslims, and, of course, they were punished for their transgressions. But these punishments did not stop them from behaving wrongly. The "infiltration" phenomenon took refuge in the infidels in order to overthrow the Islamic government, and with the aim of inciting them against Islam and Muslims, they agreed to prefer the religion of idolatry to the religion of the Prophet (PBUH) and thus equip them to fight against Muslims (Ibn Kathir, 1407 AH, 3: 182). Therefore, the pagans who considered the People of the Book to be scholars, their enmity and hatred towards the Prophet (PBUH) increased and they prepared themselves for the overthrow of Islam. The current of "infiltration" negotiated with the various tribes in and around Mecca, and each brought them together in some way. They started the Ahzab (parties) war, in order to create terror in the hearts of the Muslims. Their goal was to end the life of the new religion of Islam by strengthening the spirit of the infidels and weakening the spirit of the Muslims.

Thus, the consolidation of the infiltration in the religious government made the attempts to conspire against the religious government more systematic and complex.

5. 2. Political Weakening of the Religious System

Simultaneously with the emigration of the Holy Prophet (PBUH) to Medina, an Islamic government was formed. An analysis of the Jewish settlement in Hejaz (Saudi Arabia) shows that the Jews feared the spread of Islam abroad of Saudi; Therefore, in order to prevent this, they did not leave any action (both military and civilian). Therefore, in order to spread the message of Islam far beyond the borders of the Arabian Peninsula, the Prophet had to cross many obstacles and difficulties, including: Bani Qurayzah, Bani Mustalaq, Bani Nadir, Khaybar, Tabuk, Muti' and Quds. The first three were in Medina. One after another, the Prophet (PBUH) overcame them, but did not reach Quds due to the plots of the Jews. According to Jewish sources, if the apocalyptic prophet takes possession of a land or settles there, he will not lose it again. Therefore, the Jews feared that if the Prophet of Islam reached Quds, they must lose the ideal of their world movement (Ibn Wadiah Ya'qubi, 1995: 329).

Thus, one of the consequences of infiltration at this level was that the ruling system of Medina, due to the high infiltration of the Jews, with the help of the pagans, was attacked and destroyed by the destructive forces and they could not spread their message outside the borders of the Arabian Peninsula. In fact, the political system governing Medina was in dire straits; Hence, they could not achieve more and more idealistic goals in spreading Islam, and all these obstacles were due to the increasing movements of the "infiltration" within the Islamic government and the deception of a group of simple and superficial people from this secret phenomenon.

Conclusion

Every religious government carries a different message from the groups among the masses. New worldviews and ideologies and the universal invitation of the divine messengers will provide a kind of fear in the hearts of the power-seekers and the welfare seekers. Since the constant motto of the divine religions has been justice and equality and respect to mutual rights, hence, these groups have always sought to maintain their social status and influence. The invitation of the divine messengers has always been accompanied by opposition and denial. The emergence of Islam as a new religion that had its purpose as something other than the thoughts and ideologies of human society at that time, caused a move of opposition and heterogeneity with this religion to line up against it. The struggle against Islam and Muslims from the very first days of the confrontation proceeded in two ways, hard and soft. In a hard struggle, the opponents of Islam tried to overthrow the new political system with military strikes and prevent its maximum spread and expansion.

In soft conflict, which was far more effective and destructive than the hard one, the conditions required that the struggle be conducted in a different way. In this case, the rival current used different tactics for confrontation. One of these measures was "infiltration" in the prophetic government. Just as the flow of "infiltration" takes many forms, it also has a variety of consequences.

When the soft invasion took the form of infiltrating a political system, it left its mark on three levels: cultural, social, political, security, and overseas. In the present study, the consequences of infiltrating the Islamic religious government in Medina were investigated. By describing the situation prevailing during the reign of the Prophet (PBUH), the consequences of infiltration in the fore-mentioned areas were explained and analyzed. An analysis of historical documents and an exploration of the Prophet's life and history led to the conclusion that the socio-cultural consequences of infiltrating a religious government manifest itself as a hindrance to the dissemination and spread of the values that govern that system, creating and increasing despair and hopelessness among the mass and finally the

change in the value (normative) system of society. In this regard, the rise of insecurity in society, followed by assassination and, on another level, the disclosure of system secrets, were recognized as political-security consequences of infiltrating the religious government. It also became clear that weakening the government and paving the way for conspiracy were acting as complementary levers in the abroad arena.

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