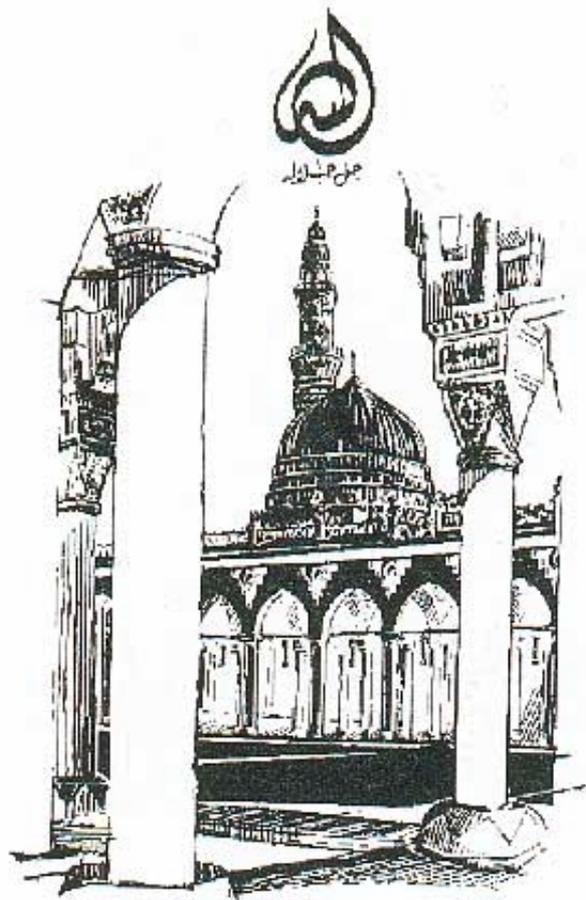


Selections
from the Seerah of
Muhammad



Published by
Al-Khilafah Publications
P. O. BOX 1100
LONDON CR4 2ZR

Muhammad (saaw) Became Prophet (610)	600 (C.E.)	Al – Isra’ Wal Mi’raj (619)
Hijrah to Medinah (622) The Islamic State established		Battle of Bani Quraizah (628) Treaty of Hudaibiyah
Death of Muhammad (saaw) (632) Khalif Abu Bakr As-Siddiq (632-634) Khalif Omar Ibn Al-Khattab (634-644)		Letters to World Leaders Battle of Khaibar
Khalif Othman Ibn Affan (644-656) Khalif Ali Ibn Abi-Talib (656-666)		Imam Hasan Al Basri (643-732) Imam Zaid bin Ali (700-742) Imam Jafar (700-768) Imam Abu Hanifah (700-768)
	700 [78 AH]	Ibn Ishaq (708-774) Imam Malik (713-797) Imam Shafii (767-820) Imam Ahmed ibn Hanbal (768-860)
Khalif Harun Ar-Rashid (768-809)		Khalif Umar bin Abdul Aziz (d. 720)
An-Anasa’i (837-925) Imam Tirmidhi (d. 918) Imam Tabarai (d. 932)	1000 [378 AH]	Imam Bukhari (816-878) Abu Dawud (824-897) Ibn Majah (831-895) Imam Muslim (d. 883)
Imam Sarkashi (d. 1112) Salah ud-Din Ayubi defeats Crusades in Battle of Hittin (1187)		Imam ibn-Hazm (994-1064) Closing the door of ijtihad (~1000)
Ibn al-Athir al Jazari (1176-1228) Ibn Rushd (d. 1217)		Ibn-‘Asakir (d. 1193)
		Al Razi (d. 1228) Ibn Qadamah (d. 1242)
Ibn Kathir (1300-1373) Ibn Hajar (1395-1474) Ibn Qayyim Al Jawziyyah (d. 1350)		Ibn Taymiyyah (1263-1328) Baghdad ransacked by the Mongols; 1.6 Million Muslims massacred (1258)
Imam Shawkaneer (d. 1873)		As Suyuti (1471-1533)
	1900 [1278 AH]	
Mustafa Kamal (Traitor) dismantles Khilafah with the help of Colonialist (1924), bringing an end of over 1300 years Islamic rule.		Khalif Abdul Hamid II (1876-1909)

	600	
Muhammad (saaw) Became Prophet (610)		Al – Isra’ Wal Mi’raj (619)
Hijrah to Medinah (622) The Islamic State established		Battle of Badr (624)
Battle of Uhud (625)		Battle of Al-Khandaq (627)
Battle of Bani Quraizah (628) Treaty of Hudaibiyah Letters to World Leaders		Battle of Khaibar (629)
Year of Delegations (631) Pledge of Allegiance		Opening of Makkah (630) Battle of Hunain Battle of At-Taif Battle of Tabuk
Farewell Hajj (632) Prepared Osama’s Mission		Death of Muhammad (saaw) (632) Selection of Khalif Abu Bakr As-Siddiq (632-634)
Khalif Omar Ibn Al-Khattab (634-644)		Battle of Al-Yamamah (633) Conquest of southern Syria
Iraq Opened (638) Jerusalem Opened (638)		Opening of Basrah & Damascus (636) Opening of Syria & Jordan (637)
Misr Opened (642) Defeat of the Persian Empire (643) Tripoli Opened (644)		Khalif Othman Ibn Affan (644-656)
Azerbaijan Opened (644) Asbahan Opened (644)		Khalif Ali Ibn Abi-Talib (656-661)
Cyprus Opened (649) Khurasan Opened (652) Hasan al Basri (643-732)		Imam Zaid bin Ali (700-742) Imam Jafar (700-768) Imam Abu Hanifah (700-768) Imam Malik (713-797) Imam Shafii (767-820) Imam Ahmed ibn Hanbal (781-856)

Al-Andalus Opened (711)		Opening of Khawarizm (713)
Conquest of Sind (712)		Opening of Samarqand (713)
Ibn Ishaq (708-774)		Kabul Opened (713)
Battle of Balat ash-Shuhada in Central France (732)		Khalif Umar bin Abdul Aziz (d. 720)
Khalif Al-Mu'tasim Billah (833-842)		Khalif Harun Ar-Rashid (768-809)
Muslim woman rescued from Romans; 30.000 Romans killed, 30.000 captured (837)		Imam Bukhari (816-878)
An-Nasa'i (837-925)		Abu Dawud (824-897)
Imam Tirmidhi (d. 918)		Ibn Majah (831-895)
Imam Tabarani (d. 932)		Imam Muslim (d. 883)
Imam Sarkashi (d. 1112)		Sicily Opened (1060)
Salah ud-Din Ayubi defeats Crusades in Battle of Hittin (1187)		Jerusalem occupied by Crusades (1099)
Ibn al-Athir al Jazari (1176-1228)		Ibn-'Asakir (d. 1193)
Ibn Rushd (d.1217)		Genghis Khan of At-Tatar Conquers Turkistan (1220)
Al Razi (d. 1228)		Imam Nawawi (1233-1277)
Ibn Qadamah (d. 1242)		Imam Taymiyyah (1263-1328)
Baghdad ransacked by the Mongols; 1.6 Million Muslims Massacred (1258)		Islam spread among the At-Tatar (1293)
Defeat of At-Tatar at 'Ayn Jalut by Al-Malik Al Muzaffar Qutuz (1260)		Ibn Kathir (1300-1373)
Serbia defeated in Battle of Kosovo (1389)		Ibn Hajar (1395-1474)
Mohammed Al-Fatih Opens Constantinopel (1453)		Ibn Qayyim Al Jawziyyah (d. 1350)
Opens Serbia (1458)		As Suyuti (1471-1533)
Opens Bosnia (1462)		
Opens Otranto (Italy) (1480)		

Spanish Inquisition; Muslims rule In Al-Andalus ends (1492)	1500	Vienna surrounded without Opening it (1529)
Nice (South of France) opened for short time (1543)		Russia and Austria defeated (1737)
Napolean captures Misr (1798-1799)	1700	Russia and Britain attack Islamic State (1806)
Britain captures Delhi, ending Muslim rule in India (1857)		Khalif Abdul Hamid II (1876-1909)
Berlin Treaty; European nations divide Muslim lands (1878)	1900	Imam Shawkaneer (d.1873)
Mustafa Kamal (Traitor) dismantles Khilafah with Colonial assistance (1924), Bringing an end of over 1300 years of Islamic rule.		First World War (1914-1918) Sharif Hussein & the Saud Family rebelled against the Khilafah and fought alongside France & Britain (1916) Sykes-Picot Agreement by European powers (1916)
Palestine occupied & Israel created (1948)		As a result the Colonial Powers Create problems for the Muslims: Egypt (1922), Iran (1921) Saudi Arabia (1921), Iraq (1932), Jordan (1945) Lebanon (1945), Syria (1945) Pakistan (1947), Algeria (1962) Indonesia (1949), Morocco (1956), Nigeria (1960) Somalia (1960), Kuwait (1961), ...
Taqiuddin an-Nabhani forms the political party "Hizb ut-Tahrir" to re-establish the Khilafah (1953)		Al-Aqsa occupied (1967)
New Problems in Muslim lands remain Unsolved: India, Kashmir, Afghanistan, Bosnia, Burma, Phillipines, Chechnya, China Azerbaijan,...		Khilafah is re-established, Insha' Allah (?)

INTRODUCTION	7
<i>The Meaning of Seerah</i>	8
PART 1	10
<i>The Mission of Muhammad (saaw)</i>	11
<i>The Objective of the Da'wah</i>	14
<i>The Call to Islam</i>	20
PART 2	24
<i>The Authority of Sunnah</i>	25
<i>The Meaning of Hikmah</i>	32
<i>The Preservation of Sunnah</i>	34
PART 3	42
<i>The Family Bond</i>	43
<i>The Statesman</i>	48
<i>The Hidden Personality</i>	52
PART 4	55
<i>The Ideological Struggle</i>	56
<i>The Method of Changing the Society</i>	65
<i>Presence of the Prophet is not Necessary to Reestablish the Islamic State</i>	71
PART 5	74
<i>The Meaning of Hijrah</i>	75
<i>The Structure of the Islamic State</i>	77
<i>War & Diplomacy in the Seerah of the Prophet (saaw)</i>	80
<i>Treaty of Hudaibiyah</i>	97
<i>The Foreign Policy</i>	103
PART 6	107
<i>The Training of the Sahabah (raa)</i>	108
<i>The Stand of the Sahabah (raa)</i>	115

INTRODUCTION

Allah (SWT) said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“You have a good example in the Prophet.” [Surah Al-Ahzab 33:21]

This Ayah is very clear in stating that the Prophet (saaw) is the example for the Muslims to follow. In order to best follow the example of the Prophet (saaw) we need to understand his personality in a comprehensive manner. If we do not understand all aspects of the Prophets (saaw) life then we will fail to use him (saaw) as our example, and thus will not be able to totally obey him (saaw).

The Prophet (saaw) was not just a human being, he received a revelation from Allah (swt) and thus, he was a Messenger. His (saaw) roles in life were not limited to being a father, a grandfather, and a husband. He (saaw) was a judge, a ruler, an army commander and a statesman. Thus to understand his personality we have to understand all his (saaw) roles. And for him (saaw) to be our example he (saaw) should be obeyed in all of these aspects. The life of the Prophet (saaw) provides a source of legislation to each and every one in all aspects of their life. From the private citizen and to the head of the state. From the father and to the husband. And from the neighbour to the judge.

Many writings have only talked about one aspect of the life of the Prophet (saaw), the family aspect. By doing this a major aspect of his (saaw) life was ignored or over shadowed. Thus, in this book we discuss the untold aspect of his personality in order to know how to obey him.

Iyad Hilal

The Meaning of Seerah

It is an accepted fact in Islam that Muhammad (saaw) came as the last and final Messenger and Prophet. Allah (swt) says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any man among you, but he is the Messenger of Allah, and the last (end) of the Prophets, And Allah is All- Aware of everything.” (Al Ahzab 33:40)

However, as Muslims we must never consider his life as just an attractive episode in the annals of history. Muhammad (saaw) was our example. He (saaw) is to be followed despite the current situation we are mired in. As Allah (swt) states:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids, abstain from it...” (Al-Hashr 59: 7)

While the Muslims worldwide are awakening to the reality of the Islam’s truth and its necessity to exist in its entirety in our lives, we can still safely say that Islam remains divorced from our lives. No matter where we live, we will certainly find ourselves engulfed in laws, rules and opinions that starkly conflict and contradict the Hukm Sharii from the Creator. No matter what degree of piety a Muslim strives to maintain and how much he seeks to protect his family, today’s Muslim will inevitably be affected by the worldwide domination of Kufr. We are forced to submit to the control of Kufr over Muslim lands and we are divided into a plethora of weak countries ruled over by the agents of the Kuffar.

We have come a long way from the time when we called for un-Islamic ideas like nationalism, secularism and realizing that the “Qur’an & Sunnah” is our only solution. However, we need to ponder on the following:

It is true that our ideas are derived from the Qur’an such as propagating Islam, feeding the poor, performing Jihad. Yet it is evident that we are unsuccessful. The unfortunate truth is that we are not looking at the Seerah of Muhammad (saaw) in order to carry out our orders. For example, when it comes to carrying Islam to the world, we inadvertently adhere to the method of the missionaries; in feeding the poor we look to Mother Theresa; in performing Jihad we look at the examples of the Red Army, Irish Republican Army, and the Red Brigade. Even more humiliating is when we are presented as role models tailored after the values from Kufr.

In organizing our societies we are told to subscribe to the ways of Adam Smith or George Washington. Similarly, we are told to follow the likes of Churchill, Gandhi, Jinnah, and Jamal ‘Abdul Nasser.

Sadly, we fail to realize that the only leader we should look up to is the Prophet (saaw). In him (saaw), we find an example of the one who reorganized the society in the way Allah (swt) commanded. In him (saaw), we find the best example of a politician and a statesman and in him (saaw) we find the best example of a husband and father.

In one incident Allah's Messenger (saaw) spoke of something and said: **"It will happen when knowledge will be no more."** Ziyad ibn Labid said: Allah's Messenger, how will knowledge vanish despite the fact that we will be reciting the Qur'an and teaching its recitation to our children and our children will teach its recitation to their children up to the Day of Resurrection? Thereupon he (saaw) said: **"Ziyad, may your mother weep over you. I was of the opinion that you were one of those who have greatest understanding of Deen in Medina. Do these Jews and Christians not recite the Torah and the Bible but not act according to what is contained in them."** (Tirmidhi)

The Muslim Ummah has to accept the fact that following the Seerah of Muhammad (saaw) is part of the Aqeedah (creed) of Islam. If we do not fully adhere to the Seerah of Muhammad (saaw), then upon what basis can we expect him (saaw) to intercede on our behalf on the Day of Judgement?

This is especially important since we are living at a time of great awakening in the Muslim world.

Part 1

The Mission of Muhammad (saaw)

The Qur'an, the Book of Guidance revealed to the Prophet Muhammad (saaw), describes his mission in the following verses:

﴿٥٢﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

“But it is nothing less Than a Reminder to all Al Ameen (mankind, jinns and all that exists).” (Al-Qalam 68:52)

﴿١٠٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We have not sent you (O Muhammad) not but as a Mercy for Al Ameen (mankind, jinns and all that exists).” (Al Anbiyya 21: 107)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

﴿٩﴾ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He it is Who has sent His Messenger with the Guidance and the Deen of Truth, to make it victorious over all (other) Deens even though the Mushrikeen (po/ytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger) hate it.” (As-Saff 61:9)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

﴿٢٨﴾ وَكَفَىٰ بِاللَّهِ شَهِيدًا

“He it is Who has sent His Messenger with the Guidance and the Deen of Truth, that He may make it (Islam) superior over all religions. And Allah suffices as a Witness.” (Al-Fath 48:28)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ

﴿٣٣﴾ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He it is Who has sent His Messenger with the Guidance and Deen of Truth, to make it victorious over all (other) Deens even though the Mushrikeen (polytheists, pagans, idolaters, and disbelievers in the One-ness of Allah and in His Messenger) hate it.” (At-Tauba 9:33)

Allah (swt) appointed Muhammad (saaw) as His last Messenger with the Guidance of Deen-Al-Haqq in order to make it dominant over all the other Batil (Falsehood). The way the Prophet Muhammad (saaw) did his job is the only model available to us in its perfect form and in smallest detail.

يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى

اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

“O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner. And as the one who invites to Allah by His Leave, and as a lamp spreading light (through your instructions from the Qur’an and Sunnah).” (Al- Ahzab 33: 45-46)

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا

عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone)... (Al Baqarah 2: 193)

Narrated Ibn ‘Umar (ra): Allah’s Messenger (saaw) said, “I have been ordered (by Allah) to fight against the people till they testify that La ilaha ill Allah wa Anna Muhammad Ar-Rasul Allah and offer prayers perfectly (Iqamus-Salat) and give Zakat, so if they perform all that, then they save their lives, and properties from me except for Islamic laws, and their reckoning will be with Allah.” (Bukhari).

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ

لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ

وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

“Indeed We have sent Our Messengers with clear proofs, and revealed to them the Scripture and the Balance (justice) that mankind be just. And We have brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His Deen), and His Messenger in the Unseen. Verily, Allah is All-Strong, All-Mighty”(Al-Hadid 57: 25)

The Prophet (saaw) said: “Allah showed me all corners of the earth. I saw its East and its West, and I saw that my Ummah will possess of it what He showed me from it.” (Muslim, Abu Dawud, Ibn Majah, & Al Tirmidhi)

“This matter is as the day and night; Allah will make this Deen enter into every house of every inhabitant of the deserts, of villages, of towns, of cities, with either glory or disgrace. Allah will give glory to Islam, and Allah will bring disgrace upon disbelief (kufr).” (Ahmad ibn Hanbal, Al Tabarani)

This address is for the Muslims to establish the Deen of Islam for the people of the world to live under, however, as individuals, they can re-main in their religion as it is prohibited to force anybody to embrace Islam.

The Prophet's (saaw) call to mankind at large was to invite them to accept Allah's authority without any partner in His Sovereignty. The entire struggle of his life was to eradicate the Batil/Shirk forces and establish Allah's Deen in its place in totality.

The Objective of the Da'wah

The objective and method of Prophet Muhammad's (saaw) Da'wah in Makkah remains the topic of much speculation and confusion among some Muslims. Many individuals, groups and movements claim to follow the method outlined by the Prophet (saaw) in delivering the Da'wah, but when asked for details, the explanation of specific goals remain ambiguous and confusing. Some claim that the Prophet (saaw) did not target the establishment of the Islamic State and it just happen to materialize on its own, i.e., the entity that implements Islam in its entirety was established without expending systematic efforts towards its establishment.

Through careful and extensive examination of the Da'wah before and after the Hijrah, the evidence overwhelmingly points up the fact that the Prophet (saaw) was working to establish Islam as a political entity that would possess the authority to govern and administer the relationships and affairs of a society according to Islam. The implications of such an understanding has far-reaching consequences on directing the agenda of the Ummah and specifically the movements that seek to correctly initiate revival using the Islamic method.

Allah (swt) revealed Islam to Muhammad (saaw) not simply as a collection of rituals or a general ambiguous collection of principles that would patch a few wounds of the society, but as a dynamic idea that called for the destruction of all existing systems and ideas and the subsequent restructuring of the entire society based on the 'Aqeedah of La Illaha Illah Allah. When one accepts Islam, that person, by acknowledging Allah (swt) as the only Creator and Legislator, abandons all other ideas and affiliations, and replaces them with those dictated by Allah (swt). The materialization of this realization manifests in the individual acceptance of the Islamic 'Aqeedah as the source of culture he adopts, the driving force of his intellect and sentiments, and the standard that dictates all aspects of his life. In a similar manner, Islam came to shape the society, demanding that the society abandon its systems and codes and restructure itself upon the Islamic 'Aqeedah and the systems emanating from it.

Upon realizing the comprehensive nature of Islam and the heavy responsibility associated with carrying the Word of Allah (swt), the Messenger of Allah (saaw) indicated to Khadeeja (ra) after the first day of Da'wah that after this day there would be no more rest. The Sahabah (raa) accepted Islam with the same realization and conviction, and they accepted all of the responsibilities and sacrifices that Allah (swt) demanded of them. With his Sahabah (raa) , the Messenger of Allah (saaw) proceeded to challenge the existing ideas and systems to fulfill the objective that Allah (swt) demanded: To be the Inheritors of the Earth by establishing His Shari'ah and carrying Islam to the world until the world returned to worshipping Allah (swt) as its Creator.

Objective of the Da'wah

A careful study of the ayat revealed in Makkah from the early days of the Da'wah provides us with a clear picture that the objective of the Prophet (saaw) was to establish Islam. This is clear in many ayat such as the following:

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

“But it is nothing less than a message to all worlds.” (68:52)

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

“We have revealed for you a book which will give you eminence, Will you not then understand.” (21: 10)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

“It is He who has sent His Messenger with Guidance and the Deen of Truth that He make it prevail over all other Deens, even though the Pagans may detest it.” (61: 9)

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

“And you shall certainly know the Truth of it (all) after a while.” (38: 88)

These ayat are very clear and explicit in what they aim to denote. With this in mind, how can Islam be a Reminder and Mercy to all mankind? How can Islam be victorious and supreme? What news is the ayah of Surah talking about?

Furthermore, Allah (swt) says in the following Makkan Surahs:

وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

“And for Him is the Hukm (command) and to Him shall you all be brought back.” (28: 70)

فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

“The Hukm (command) is with Allah, Most High, Most Great.” (40: 12)

الْحُكْمُ إِلَّا لِلَّهِ يَتَّقُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

“The Hukm (command) rests with none but Allah: He declares the Truth, and He is the best of judges.” (6:57)

‘Hukm (command) here means sovereignty. Therefore, how can one say that Islam is sovereign while the society is ruled by man-made laws?

Allah (swt) says:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

“Verily, His are the creation and the command blessed. By Allah, the Cherisher and the Sustainer of the world” (7:54)

The word ‘Amr here refers to sovereignty. How would sovereignty belong to Allah when the authority does not implement Allah’s system of laws?

Furthermore, it is very clear that the Prophet (saaw) called for **“La Illaha Utah Allah.”** The Arabs understood the significance and ramifications of this statement. “No One is worthy of worship except Him” means that the society cannot refer to anyone or anything but Him. How could this happen if the society keeps its systems, values and laws based on man-made systems? Keep in mind that a society cannot be subjected to two sovereignties.

The above ayat, among many others, make it clear that the Da’wah was not a theoretical one. Da’wah was not carried out for mere spiritual conversion of individuals to Islam while allowing man to satisfy his instincts and build his relationships based on laws taken from a sovereign other than Allah (swt).

Studying the Seerah

As indicated earlier, the evidences overwhelmingly point to the fact that the Prophet (saaw) was working to establish Islam as a political entity that would possess the authority to govern and administer the relationships and the affairs of society according to Islam.

The following incidents prove this:

The Prophet (saaw) kept working in Makkah for 10 years. However, after that he (saaw) went to Ta’ef seeking material support for his (saaw) Da’wah. The question to ask is: support for what?

The Prophet (saaw) attacked idol worship, a system which was comprehensive. The attack was not directed towards the stones per se but rather towards the entire system? Why?

The Prophet (saaw) addressed relationships in the society. He (saaw) attacked the manner in which economic transactions were carried out, such as cheating in the scales and social transactions such as committing Zina in order to show the people that Islam has solutions for all problems. The Qur’an attacked the masses’ blind following of their leaders in order to make Islam dominant.

When the Prophet (saaw) approached the Banu Amer tribe, they asked him whether they will have the authority after his (saaw) tenure as ruler. He (saaw) refused such a deal. How did Banu Amer understand this? If they misunderstood the Prophet (saaw), then he (saaw) would have corrected them, but instead, he (saaw) declined their offer, which implies that he (saaw) acknowledged their understanding.

The second Bayah of Aqabah involved the Messenger (saaw) being given the pledge by the influential of Madinah to protect him while implementing Islam upon them. This is very clear on what his (saaw) objective was. If we put all of this together, then the entire picture is clear. The Prophet (saaw) followed specific steps which ultimately led to the establishment of the State. Did he (saaw) not convey the Da'wah to individuals in order for them to become Muslims, educating them in the house of Al Arqam? Did they not carry the Da'wah with him (saaw) afterwards? Did he (saaw) not then attack the society's belief, traditions, laws, and leadership? Did he (saaw) not offer them "a word if you say it, you will dominate the Arabs and the non-Arabs will submit to you?" Did he (saaw) not, upon their rejection, approach the leadership of other tribes, such as Banu Amer, Bani Sheeban, KaIb, among others, calling them to Islam and offering them his leadership?

Now the question is, was the Prophet (saaw) cognizant of this reality from the early days of his (saaw) Da'wah or not? No Muslim dares ask whether Allah (swt), who sent the Prophet (saaw), knew this or not? One would say conclusively that the Prophet (saaw) knew this because of the following:

1. The Prophet (saaw) was not a robot. He (saaw) was a human being who received revelation.
2. Saying that the Prophet (saaw) did not know this means that the Prophet (saaw) did not understand all the ayat mentioned above, nor did he (saaw) understand the meaning of La Illaha lila Allah.
3. One would also be saying that he (saaw) did not understand his (saaw) objective for the Ta'ef trip or the Banu Amer trip or the first and second Bayah!

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ
أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ

وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

The Prophet (saaw) did not work haphazardly. Allah (swt) says:

"When there comes to them a sign (from Allah) they say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knows best where to place His mission. Soon will the wicked be overtaken by humiliation before Allah, and severe chastisement, for all their plots." (6:124)

Thus, from the onset, the Messenger of Allah (saaw) worked towards establishing Islam as a political entity that would serve as the vehicle for the practical implementation of the Islamic Shari'ah and the means of conveying Islam to the world. In Makkah, the Messenger of Allah (saaw) gathered a group of people who adopted the Islamic 'Aqeedah as the source of their thoughts, culture, and sentiments. With this group, he (saaw) organized the efforts of the Muslims in a concentrated manner to address the corruption in the society and the false ideas that pervaded. The Da'wah did not utilize the reformist approach of providing partial solutions while accepting the status quo, but instead demanded a complete demolition of all the existing beliefs, ideas and concepts and all of the systems, laws, and institutions that emanated from them. Due to the radical, non-compromising approach of the Da'wah in demanding a complete change of the entire society,

the establishment in Makkah slammed the Muslims, imposing all types of hardships, persecution, torture, and abuse upon them.

In an effort to extinguish the movement of Muhammad (saaw), the Quraysh repeatedly attempted to use the channels of bargaining and compromise, but the Messenger of Allah (saaw) remained adamant in his objectives and did not surrender to the demands and political traps of Quraysh. They offered money, political power, fame, and material luxuries that, in worldly terms, many of today's groups would blindly leap towards, but the Prophet (saaw) not only rejected them but condemned them in the harshest of tones. Even when he (saaw) sought material support to establish the state, at a time when the persecution escalated to intolerable levels and the Messenger of Allah (saaw) faced his (saaw) most severe hardship, he (saaw) rejected all the offers that imposed restrictions or provisions to his (saaw) terms.

Throughout the Da'wah, Muhammad (saaw) demonstrated a seriousness and clarity of objectives that unparalleled any political or ideological movement. He (saaw) did not bother himself with partial or short-term solutions. The Prophet (saaw) focused on a total reconstruction of society. As a result of the diligent efforts and dedication demonstrated by the Messenger of Allah (saaw) and the Sahabah (raa), the Islamic State materialized.

With the establishment of the State, Muhammad (saaw) possessed complete authority to implement the Shari'ah and to administer the affairs of the society according to Allah's (swt) rules. Under the authority of Islam, Muslims and non-Muslims enjoyed unparalleled success, justice, and security that contrasted sharply with the oppressive backwardness of man-made societies that existed at the time. As the vehicle for applying and conveying Islam, the State served as a practical example that other nations would witness as the illuminating representative of the application of Allah's (swt) code. In Makkah, only a few hundred individuals accepted Islam, but with the State in Medinah, the Messenger of Allah (saaw) consolidated the entire Arabian Peninsula under the authority of Islam. In less than a generation, the State conquered the Roman and Persian Empires and spread its influence across Africa, Europe, and Asia.

Muhammad (saaw) achieved his (saaw) goal as a result of the methodology given to him by Allah (swt).

Allah (swt) says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥)

“Nor does he speak of his own desire. Its only a Revelation that is revealed. He has been taught (this Qur'an) by one mighty in power” (Al Najm 53:3-5)

This entails the method of planning, hard work, organization, political maneuvering and an active seeking of support. Allah (swt) has defined preparation and planning as a prelude to success and as one of His natural laws. Establishing the Islamic State was not an angelic endeavor. It involved real human beings exercising their capabilities and talents. Even Muhammad (saaw) was not exempt from this law. He (saaw) had to shoulder and carry the Message of Islam and work towards its implementation.

Today, the Ummah's scattered resources, ambiguous objectives, and methods that range from partiality and vagueness to naiveté, are a far diversion from the organized, well-defined, and structured movement initiated by the Messenger of Allah (saaw). In addition, many movements have succumbed to partial solutions or compromises, thereby absorbing themselves along with the efforts of the Muslim Ummah, in artificial issues created by the Kuffar to alienate the Muslim Ummah from its objectives. Only by following the Seerah in its detailed prescriptions for revival and by unifying the objective, can the Muslims elevate themselves from this status. It is Allah (swt) who chose and directed the Prophet (saaw) for His Message. One dare not say that Allah (swt) allowed His Prophet (saaw) to work haphazardly or function without understanding the objective of the Da'wah. The Messenger's (saaw) objective of Da'wah is our objective. Only then can we be the best Ummah leading the world into peace and prosperity.

Sajid Karim

The Call to Islam

At the time of the Prophet's (saaw) call to Messengership, the land and wealth of the Arabs were not in their hands but rather, in the hands of other people.

In the north, Syria was under Roman jurisdiction. The Romans appointed local Arab rulers. In the south, Yemen was under the dominion of the Persian Empire and was locally ruled by the Arabs. Arabs were masters only of the Hijaz, Tiharna and Najd, which were waterless deserts with a few oases here and there.

It is also well-known that Muhammad (saaw) was called **Al-Amin as Sadiq** (The Trustworthy and Truthful) by his people. Fifteen years before his Messengership began, the leaders of the Quraysh had made him their arbiter in the incident of the placing of the Black Stone and had been pleased with his decision. His lineage was from the Banu Hashim, the noblest branch of the Quraysh.

It can therefore be said that Muhammad (saaw) was capable of kindling among his compatriots the fire of Arab nationalism and would thus have united them. They would have responded gladly to this call, for they were weary of continual tribal warfare and blood feuds. He would then have been able to free the Arab lands from the domination of Roman and Persian imperialism and would have been able to establish a united Arab state.

It can be said that if the Prophet (saaw) had called people in this way, instead of bearing tortures for thirteen years due to the opposition of the power brokers in the peninsula, the whole of Arabia would have accepted it.

It can be said that if Arabia had thus been united under his leadership and the authority had once devolved into his hands, he could have used all this to make them accept the belief in the Oneness of God, for which purpose he (saaw) was sent; and to bring people to submit to their Sustainer after they had submitted to his own human authority.

But the All-Knowing and All-Wise did not lead His Prophet (saaw) on this course. He led him to declare openly that there is no deity but Allah, and to bear patiently, with his few Companions, whatever trials came to them.

Why is this? Obviously, it was not for the sake of subjecting His Prophet (saaw) and the Believers to oppression. Indeed, He knows that there is no other way. The way is not to free the earth from Roman and Persian tyranny in order to replace it with Arab tyranny. All tyranny is wicked! The earth belongs to Allah (swt) and should be purified for Allah (swt), and it cannot be purified for Him unless the banner, "No deity except Allah" - "La ilaha illa Allah"- is raised into an authoritative position; no sovereignty is existent except for Allah's; no law emanates unless it is from Allah (swt); and no authority of one man over another is operative; and the authority in all respects belong to Allah (swt). The 'grouping' of men which Islam proclaims is based on this Iman alone, the Iman in which all peoples of any race or color, such as Arabs, Romans or Persians- are equal under the banner of Allah (swt). This is the only way.

At the time of the Prophet's call to Messengership, the Arab society was devoid of the proper distribution of wealth and justice. A small group monopolized all wealth and commerce, and it was

exponentially increased through usurious practices. The great majority of the people were poor and hungry. The wealthy were also regarded as noble and distinguished, and the common people were not only deprived of wealth but also of dignity and honor.

It can be said that Muhammad (saaw) was capable of starting a **social movement**, declaring war against the class of nobles and the wealthy, taking away their wealth and distributing it among the poor.

It can be said that had the Prophet (saaw) started such a movement, Arab society would have been divided into two classes, the great majority supporting the new movement because they were sick of the tyranny of wealth, nobility and power and a small minority' possessing these things, instead of the Prophet's having to confront the society with the Message of the Oneness of God, which remained beyond the reach of all except a few noble souls.

It can be said that after the majority had joined his movement and had given him the leadership, and after he (saaw) had gained control of the minority of the rich, Muhammad (saaw) could then have used his position and power to impose the belief in the Oneness of God, for which task God had appointed him as His Prophet. Thus, first making human beings bow before his authority, he could have made them bow before the True God.

But the All-Knowing, the All-Wise did not lead him to this course.

Allah (swt) knew that this was not the way. He knew that true social justice can come to a society only after all affairs have been submitted to the laws of the Creator and the society as a whole is willing to accept the just division of wealth prescribed by Him, and every individual of the society, whether he be a giver or taker, firmly believes that this system has been legislated by Allah Almighty, and that by obeying, he will not only prosper in this world but will be rewarded in the next.

The society should not be in such a condition that some are driven by greed while others are burning with envy, that all the affairs of the society are decided by the sword and the gun, fear and threats, that the hearts of the population are desolate and their spirits are broken, as is the case under systems which are based on any authority other than Allah's (swt).

At the time of the Prophet's call to Messengership, the moral level of Arabia was extremely low from every point of view. Only a few primitive tribal customs prevailed.

Oppression was the rule of the day, as the famous poet Zuhair Selma has described: "One who does not defend himself with weapons will perish, And one who does not oppress will be oppressed."

Another famous saying of the Days of Jahilliyah (ignorance) points to this: "Help your brother, whether he is the oppressor or being oppressed."

Drinking and gambling were traditions of the society and people were proud of these habits. All the poetry of the Days of Jahilliyah revolves around the theme of wine and gambling.

Turfah Abed says:"If there had not been three things for a young man's enjoyment, I would then not have cared for anything except some food. One of them is my excelling others in the drinking of

wine which is so potent that if you add water to it, it bubbles. Drinking and entertainment and spending have been my life, and still are. At last the time has come when the whole tribe has abandoned me, as if I were a camel with a terrible itch.”

Fornication was rampant in various forms and was considered something to be proud of, as is the case among all **jahilli** societies, old or new.

It can be said that Muhammad (saaw) was capable of starting a movement of **moral reform** for the establishment of moral standards, for the purification of the society and for self-evaluation. As this is the case with every reformer, he would have found some upright and straight people who were also unhappy about the moral degeneration of their society. These people would certainly have come to him to join his reformist movement.

Thus, one can say that if the Prophet (saaw) had chosen this course, he (saaw) would have easily gathered a sizable group. Because of their moral purity and spiritual fortitude, this group of people, more than others, would have accepted the belief in the Oneness of God and would have carried the responsibilities pertinent to it. Thus the Prophet’s (saaw) call, “There is no deity except Allah,” would have been spared the vigorous opposition which it encountered.

But Allah Most High knew that this way is not the way. He knew that morality can only be built on Iman, an Iman which provides criteria, created values, defines the authority from which these criteria and values are to be derived, and prescribes the reward for the one who accepts this authority and the punishment of those who deviate or oppose. Without this kind of belief or the concept of a higher authority, all values remain unstable, and similarly, morals based on them remain unstable without accounting, without authority, and without reward!

When, after hard work, belief became firm and the authority to which this belief refers was acknowledged, when people recognized their Sustainer and worshipped Him alone, when they became independent not only of other human beings, but also of their own desires, and when “**La ilaha illa Allah**” became imprinted on their hearts - then Allah (swt) - through this belief and through the Believers, provided everything which was needed. The earth became free of ‘Romans and Persians,’ not so that the authority of the ‘Arabs’ might prevail, but only so that Allah’s authority might be established and that the earth might be cleared of all the rebels against Him, whether they were Roman, Persian or Arab.

The society was freed from all oppression, and the Islamic system was established in which justice was Allah’s (swt) justice and in which weighing was by Allah’s (swt) balance. The banner of justice was raised in the name of One God, and the name of the banner was Islam. No other name was added to it, and “**La ilaha illa Allah**” was written on it.

Morals were elevated, hearts and souls were purified, and with the exception of a very few cases, there was no occasion even to enforce the limits and punishments which Allah (swt) has prescribed; for now conscience was the law-enforcer, and the pleasure of Allah (swt), the hope of Divine reward, and the fear of Allah’s anger took the place of police and punishments. Mankind was uplifted in its social order, in its morals, in all of its life, to a zenith of perfection which had never been attained before and which cannot be attained afterwards except through Islam.

If the call of Islam had not started in this manner, discarding the banner of “There is no deity except Allah,” and if it would not have taken that path which apparently was difficult and trying but which in reality was easy and blessed, then it would not have been possible to establish this blessed system with this high standard.

Had this call come in its initial stages as a national call or a social movement or a reformist attempt or had it attached other labels to the call of “**La ilaha Illa Allah**”, then this blessed system would never have been for the sake of Allah (swt) alone.

Extracted from Milestones by Syed Qutb

Part 2

The Authority of Sunnah

As the Ummah continues on the path of revival, a growing number of Muslims have begun to realize that after decades of fumbling through various possibilities thrown at them by the Kuffar, Islam still remains as the only correct solution to their problems. However, many faulty concepts and twisted facts still obstruct the Islamic mentality and sentiments from becoming crystallized. Perhaps the only obstacle remaining between Muslims and their full realization of Islam remains in certain distorted concepts.

The Muslim Ummah must utilize the intellectual struggle against the faulty ideas and view this as vital to its revival. They must commit them selves to correct the erroneous ideas and replace them with clear, well defined concepts.

The notion that the Qur'an provides the sole source of legislation and the Sunnah fulfilling a secondary, supportive role that supplements the total message, still remains as a common misconception among many. In fact, the Sunnah constitutes a primary source on an equal footing as the Qur'an itself.

In many ayat, the Qur'an mentions repeatedly the obedience to the Prophet (saaw) side by side with the obedience to Allah (swt):

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” (Al-Ahzab 33: 36)

فَلْأَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا
يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

“Say (O Muhammad), Obey Allah and His Messenger. But if they turn away, then Allah does not like the disbelievers” (Al-Imran 3: 32)

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

“And obey Allah and His Messenger that you may attain mercy” (Al-Imran 3:132)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى
 الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن
 كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who believe! Obey Allah and His Messenger, and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. This is better and more suitable for final determination.” [An-Nisa ‘a 4: 59]

وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
 جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

“...and whosoever obeys Allah and His Messenger will be admitted to Gardens under which rivers flow, to abide therein, and that will be the great success.” [An-Nisa’a’ 4: 13]

وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ
 وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٩﴾

“And whoso obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun, the martyrs, and the righteous..” [An-Nisa’a’4:69]

Consequently, Muslims must reject any thoughts or suggestions that attempt to de-emphasize and marginalize the Sunnah or categorize it as a supplement to, and not an integral component of, the Message of Islam. To emphasize the authority of the Sunnah, the Qur’an has mentioned the disobedience to the Prophet (saaw) as equal to the disobedience to Allah (swt):

وَمَن يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

“And whosoever disobeys Allah and His Messenger and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.” (An-Nisa’a’ 4: 14)

وَمَن يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾

“...and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.” [Al-Jinn 72: 23]

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

“And whoever contradicts and opposes the Messenger after the Right Path has been shown clearly to him, and follows other than the believers’ way, we shall keep in the path he has chosen, and burn him in Hell - what an evil destination.” [An-Nisa’a’ 4: 115]

أَلَمْ يَعْلَمُوا أَنَّهُ مَنِ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا
ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿١١٣﴾

..that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.” (At-Tauba’ 9: 63)

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا
يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

“On that day those who disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah.” (An-Nisa’a’ 4: 42)

After reflecting upon these ayat, no Muslim should look upon the Sunnah with any less emphasis than the Qur’an, because Allah (swt) states clearly that the authority of the Messenger constitutes a component of the revelation itself. Nowhere in the Qur’an does Allah (swt) de-emphasize the Sunnah or reduce its rank below the level the Qur’an by even a marginal amount.

Even those who do give the Sunnah the authority it deserves fail to perceive the Sunnah in its correct context. Contrary to contemporary belief, the Sunnah cannot be perceived in a general, ambiguous manner. In order to represent the Sunnah in the affairs of the Ummah as correctly and accurately as possible, Muslims must view the Sunnah in a structured, categorical framework to understand what aspects of the Sunnah bear relevance to their lives and to avoid the pitfalls of misapplication and ambiguity in defining the Sunnah.

In other words, it is important to differentiate between the acts which are designated to the Ummah and acts which are designated exclusively for the Prophet (saaw).

Types of Sunnah:

- A. **Qawil** (verbal): Consists of the sayings of the Prophet (saaw) on any subject. For example: “**He who cheats is not one of us.**”
- B. **Taqriri** (Approval): Consists of the approval of the Prophet (saaw). If something was done in front of him (saaw) and he (saaw) didn’t disapprove of it, then it is considered an

approval. As an example, the Prophet (saaw) approved the way women prayed in the mosque separate from men, but in the same room.

- C. **Faili** (Actions): Consists of the Prophet's (saaw) deeds and practices, such as the way he (saaw) used to pray or perform Hajj. The actions of the Prophet (saaw) are divided into the following subcategories:

Actions of the Prophet (saaw):

1. Actions as Part of the Prophet's (saaw) Nature

These actions include the way he stood, sat, ate, or drank. For example it is reported that when he (saaw) walked and wanted to turn his head to another direction, he (saaw) would turn his entire body. This type of action has no legislative impact, except in certain cases where he (saaw) recommended doing a particular action. Then such an action would be considered Mandub.

For example, there is a Hadith telling a Sahabi (ra) to eat with his right hand, shifting the action from Mubah (permissible) category to Mandub (recommended) category. The Sunnah also excludes specialized and technical knowledge, such as medicine, engineering, agriculture, or computers, because such technical expertise is not considered a part of the function of Prophethood.

2. Actions Limited Specifically for the Prophet (saaw)

Allah (swt) has sent the Messenger (saaw) with rules that are specifically related to him (saaw) only. For instance, he (saaw) was ordered to pray the Tahajjud and the Ishraq Salah as Fard; he (saaw) was allowed to continue his fasting throughout the night; his (saaw) marriage contracts did not have to include a dowry (Mahr); his wives could not remarry; and he (saaw) was allowed to marry more than four wives at a time.

Whoever performs any of these actions is sinning because these actions are exclusively for the Prophet (saaw).

3. Actions of the Prophet (saaw) That Carry Legislative Consequences.

The kind of actions which carry a legislative consequence are of three types:

3.1. The action of the Messenger of Allah (saaw) that provides an explanation for a text.

If this explanation was for a rule or text that was obligatory, then the explanation also becomes obligatory. If the explanation was for a rule that was Mandub, then the explanation also becomes Mandub. Generally, the explanation takes the same status as the rule.

For example, the Qur'an obligates the establishment of the Salat. Any explanation of performing the Salat by the Messenger (saaw) is thus also an obligation. For example, he (saaw) recited Surah Fatihah while standing, and always recited the Surah during each Rakah. Except for people who are excused due to physical disabilities, reciting Surat al Fatihah must be done while standing in Fard prayers.

Also, Allah (swt) ordered the Messenger (saaw) to rule the people with what was revealed to him (saaw). Thus, the way the Messenger (saaw) ruled the people (by Islam) is an obligation. Some argue that the Messenger (saaw) did not leave details regarding the function of ruling, but rather left general principles, and that it is left to our intellect to innovate and initiate new forms of ruling.

Many Muslims believe this point and are using democracy and parliamentary processes to rule the Muslims.

However, because any order that is addressed to the Messenger (saaw) is also addressed to all Muslims, the order to rule by the revelation is an order for all Muslims. The Qur'an warns us that those who do not rule by Islam are either Dhalimoon, Fasiqoon, or Kafiroom. The Seerah contains an abundance of details related to ruling by Islam. For example, it was related in the Books of Seerah that the Messenger (saaw) said:

“Prophets were sent to the Children of Israel. Everytime a Prophet died or was killed, another Prophet would succeed him. However, there will be no Prophet after me and there will be Khulufa and they will be many. So the Sahabah asked, ‘what should we do?’ He said, fulfill the Ba’yah to the first and then the one who succeeds him and give them there rights for Allah (swt) will hold them accountable for their responsibilities.” (Muslim)

In addition, the Prophet (saaw) said that there should be only one Khalifah; **“If the Ba’yah is given to two Khalifahs, then kill the latter one.”** (Muslim)

He (saaw) also told the Muslims that whoever backs away from his Bay’ah, Allah (swt) will be angry with him. The Seerah also defines the pillars of the State’s ruling system as consisting of the Head of State, Delegates and Executive Representatives of the Head of State, Governors, Provincial governors, the Amir of Jihad, the Judges of the Judicial Branch, The Majlis of the Ummah (Consultation Assembly), and the Administrative Council.

Because these aspects were detailed as an explanation of the order to rule by Islam, this explanation takes the same status as the order and is thereby mandatory for Muslims to implement. This explanation should refute any claim by any person that utilizing a democratic, parliamentary, republican, monarchical, or dictatorial method of ruling is within the boundaries of Islam.

In addition, Allah (swt) ordered the Messenger (saaw) to carry the Islamic Da’wah. Allah (swt) says:

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ

“Say (O Muhammad): this is my way (sabeel), I and whoever follows me. Call and invite to Allah ...” (Yusuf 12: 108)

and He (swt) also says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۗ

“Invite to the way of your Lord with Hikmah, and a magnetizing speech (maw’ithatul-hasanah), and debate with them with what is better (ahsan).” (An-NahI 16: 125)

These Ayat obligate the Muslims to carry the Islamic Da’wah the way the Messenger (saaw) did. The Messenger of Allah (saaw) performed the Da’wah as a part of a group or party. He (saaw) did

not compromise any rule in Islam. He (saaw) never adopted the principle of “**If you can’t beat them, join them.**”

The Messenger (saaw) and his Companions (raa), confronted the Meccan society, attacking their Aqeedah (doctrine), laws, rulers, concepts, and always proposing Islam as the only alternative.

This group never engaged in any material struggle such as in terrorist actions, military actions, or sports training. Their struggle involved a political struggle with the leaders of the Meccan society like Abu JahI, Abu Lahab, and Walid bin al-Mughirah and an ideological struggle of addressing the practices of cheating in the scales, burying the daughters alive, worshipping idols, etc. Consequently, carrying the Islamic Da’wah today cannot be done except with this same prototype in mind.

Unfortunately, many movements are trying to patch and mend the illegal Kufr regimes that are ruling over them, and others have joined the cabinets of these regimes, or have participated in the system. Some groups believe that this need to be done because the system can either be subverted by studying the details of the system from within. These naive and Haram actions are invalid because the actions of the Messenger (saaw) in explaining the Da’wah are the only actions that are binding upon the Muslims, based on the principle that if the rule is an obligation, then the explanation of the rule is also an obligation.

3.2. The actions of the Prophet (saaw) which fall under the category of Mandub or Nafilah.

Examples of such actions are fasting 6 days during the month of Shawwal, making special Dhikron occasions, and praying Sunnah Salat.

3.3. The actions of the Prophet (saaw) which fall under the category of Mubah.

Because these actions are permissible, they result in neither attaining the pleasure nor the displeasure of Allah (swt).

An example of such an action is the duration of ten years for the treaty of Hudaibiyah. This period is not a fixed or set limit for treaties to be signed by the Khalifah. Consequently, it is Mubah for the Khalifah to sign a treaty for five or fifteen years. Another example is digging the ditch in the Battle of the Ditch. This tactic was used to defend Medinah, and today, digging the ditch can be replaced with another tactic.

Uswah:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ

الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed in the Messenger of Allah, you have a good example to follow for him who hopes in Allah and the Last Day and remembers Allah much.” (Al-Ahzab 33:21)

Following the Uswah (example) of the Messenger (saaw) means to perform the action in the same way he (saaw) performed it. If he (saaw) carried out an action as Mandub, the Muslims must then

follow him (saaw) in performing that action as Mandub. If the action is done as a Fard, then the emulation of that action has to be done as a Fard.

Nobody can switch this around and say that he (saaw) did a particular action as a Fard and make it into a Sunnah, or vice versa. There are, however, some who feel that actions falling under this category are Fard (mandatory). Their opinion is arrived at without a deep and comprehensive study of all of the evidences and Daleel.

Iyad Hilal: Usul ul Figh

The Meaning of Hikmah

The word Hikmah is derived from the Arabic word ‘Hakama’ which means to ‘rule’ or issue a judgement. The word Hikmah appears in the Qur’an in twenty instances. It appears with various meanings, depending on the context. It denotes meanings such as Prophethood, the Qur’an, the Sunnah, knowledge of the reality of things, and deep knowledge followed by actions based upon this knowledge.

Some of the Ayat which feature the term Hikmah are as follows:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

“Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Verses and instruct them in the Book (Qur’an) and “al-Hikmah”, and sanctify them. Verily! You are the All Mighty, the All-Wise.” (Baqarah 2: 129)

In this Ayah, Hikmah means to recite the Revelation and its explanations which are given by the Prophet (saaw) through the Sunnah.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا

يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

“He grants ‘Hikmah’ to whom He pleases, and he, to whom ‘Hikmah’ is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.” (Al-Baqarah 2: 269)

In this Ayah, Hikmah the knowledge and the understanding of the Qur’an and the Sunnah and the enabling of one to speak and to act in the correct and right way.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

“Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses (Qur’an), and purifying them, and instructing them the Book and Al-Hikmah, while before that they had been in manifest error.” (Al-Imran 3:164)

In this Ayah, Hikmah means the Sunnah. Instructing them the Book (Qu’ran) means to explain it to them and any explanation of the Book given by the Prophet (saaw) is the Sunnah.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“Invite to the Way of your Lord (i.e. Islam) with Hikmah and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and he is the Best Aware of those who are guided.” (An-NahI 16: 125)

In this Ayah, Hikmah means the well established and consistent speech. It also means the definite proof that implies certainty. It also means to discuss the issues along with the burhan (proof) and the Daleel (evidence from Qur’an and Sunnah) to support and substantiate the speech.

In the above Ayat, Hikmah has many meanings. But notice how each meaning is closely associated with the Qur’an and Sunnah. In all of the above meanings, Hikmah doesn’t license anyone to be in conflict with the text (Qur’an and Sunnah), even if one is considered a so called wise man.

It definitely doesn’t mean to manipulate the text in such a way as to accomplish your objective with disregard of violating the Shariah. For example, it has been used frequently in issues such as, seeking military and financial assistance from the UN or US in the cases of Bosnia and Kashmir, entering into the political process of the US, gradual implementation of Islam in the Muslim world.. etc. Each of the above mentioned examples has a proof from the Qur’an and the Sunnah to make it prohibited. In the above examples the correct usage of Hikmah would be to mention the Daleel against these issues that are put forth by those who claim to use Hikmah in a free spirited, unrestricted manner that does not take the Shariah into account.

Therefore, Hikmah is closely associated with using the Qur’an and Sunnah in the proper manner. The Hikmah is to use the right Daleel for the right issue and to use the right opportunity to discuss the issue.

Rashid Karim

The Preservation of Sunnah

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“Verily, it is We who have sent down the Dhikr, (i.e. the Qu’ran) and surely, We will guard it (from corruption).” (Al-Hijr 15:9)

In this verse, Allah (swt) has assured the preservation of the Qur’an. This implies that the Qur’an will remain uninterpolated and that it shall always be transferred from one generation to the other in its real and original form, undistorted by any foreign element. The question before us is whether protection is restricted to the words of the Qur’an or does it extend to its meanings. If the Prophetic explanation is necessary to understand the Qur’an correctly, then the preservation of the Qur’anic words alone cannot serve the purpose unless the Prophetic explanations are also preserved.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

“And We have also sent down unto you the Reminder and the Advice (the Qur’an) that you may explain clearly to the people what has been sent down for them” (An-NahI 16:44)

The word ‘Dhikr’ has been used here to mean the Qur’an and it has been made clear that the people can only benefit from its guidance when they are led by the explanations of the Prophet (saaw).

Again the words “to the people” in the ayah indicate that the Prophet’s explanation is always needed by everyone.

If everyone in every age is in need of the Prophetic explanation, with out which they CANNOT fully comprehend the Qur’an, how would it be useful for them to preserve the Qur’anic text and leave its Prophetic explanation at the mercy of distorters, extending to it no type of protection whatsoever.

Therefore, once the necessity of the Prophetic explanations of the Qur’an is accepted, it will be self-contradictory to claim that these explanations are unavailable today. It will amount to negating the protection, because it is in no way a wise policy to establish the necessity of the Sunnah on the one hand, and to make its discovery (preservation) impossible on the other. Such a deficiency cannot be attributed to Allah, the All-Mighty, the All-Wise.

What follows is a brief account of the measures taken by the Ummah to preserve the Sunnah of the Prophet (saaw).

Different Ways of Preserving the Ahadith.

As we shall see, the Sahabah (raa) of the Prophet (saaw) committed a large number of Ahadith to writing. Yet, the ink and paper was not the sole means of their preservation. There were many other ways.

1. Memorization

The Sahabah (raa) of the Prophet (saaw) use to learn Ahadith by heart. The Prophet (saaw) said: **“May Allah bestow vigor to a person who hears my saying and learns it by heart, then conveys it to others exactly as he hears it?”** (Tirmidhi) The Sahabah (raa) were eager to follow this Hadith and used to devote a considerable amount of time for committing Ahadith to their memories. A large number of them left their homes and began to live in the Mosque of the Prophet (saaw) so that they may hear the Ahadith directly from the mouth of the Prophet (saaw)). They spent all their time exclusively in securing the Ahadith in their hearts..

The Arabs had such strong memories that they would easily memorize hundreds of verses of their poetry. Nearly all of them knew by heart detailed pedigrees of not only themselves, but also their horses and camels. Even their children had enough knowledge of the pedigrees of different tribes. Hammad is a famous narrator of Arab poetry. It is reported that he knew by heart one hundred long poems for each letter from their alphabet, meaning that he knew three thousand and thirty eight long poems (Al-A’lam by Zrikli 2:131)

The Arabs were so proud of their power of memorization that they placed more confidence in it than in writing. Some poets deemed it a blemish to preserve their poetry in writing. They believed that writings on paper can be tampered with, while the memory cannot be distorted by any one. If any poets have written some of their poems, they did not like to disclose this fact, because it would be indicative of a defect in their memory (Al-Aghani V.61 P611)

The Sahabah (raa) utilized this memory for preserving Ahadith which they deemed to be the only source of guidance along with the Qur’an. It is obvious that their enthusiasm towards the preservation of Ahadith far exceeded their zeal for preserving their poetry and literature. They used their memory in respect of Ahadith with more vigor and more precaution.

Abu Hurairah (ra), the famous companion of the Prophet (saaw) who has reported 5374 Ahadith, says, **“I have divided my night into three parts. In one third of the night I perform Salah, in one third I sleep and in one third I memorize the Ahadith of the Prophet (saaw).”** (Sunan Darimi)

At one time, Marwan, the governor of Madinah, tried to test his memory. He invited him to his house where he asked him to narrate some Ahadith. Marwan simultaneously ordered his scribe Abu Zu-aizi-ah to sit behind a curtain and write the Ahadith reported by Abu Hurairah (ra). The scribe recorded the Ahadith. After a year he invited Abu Hurairah (ra) again and requested him to repeat what he narrated last year, and likewise ordered Abu Zu’aizi’ah to sit behind a curtain and compare the present words of Abu Hurairah with the Ahadith he had already written previously. Abu Hurairah (ra) began to repeat the Ahadith while Abu Zu’aizi’ah compared them. He found that Abu Hurairah did not leave a single word, nor did he change any word from his earlier narration’s. (AE Bidayaah wa Nahayah and Wa Seer Alam al NibIaa’ Lil Zahabi)

In addition, the scholars of Hadith developed the science of Asma ‘ur-Rijal by which they have deduced reliable means to test the memory power of each narrator of Ahadith. They never accepted any Hadith as reliable unless all of its narrators were proved to have high memory standards.

Thus, “memory-power” in the Science of Hadith is not a vague term of general nature. It is a technical term having specified criteria to test the veracity of narrators. A great number of scholars

of the sciences of “Asma ‘ur-Rijal” and “Jarh and Ta’dil” have devoted their lives to examine the reporters of Hadith on that criteria. Their task was to judge the memory power of each narrator and to record objective opinions about them.

2. Discussions

The second source of preservation of Ahadith was by mutual discussions held by the Sahabah (raa). Whenever they came to know of a new Sunnah, they used to narrate it to others. Thus, all the Sahabah (raa) would tell each other what they had learnt from the Prophet (saaw). This was to comply with the specific directions given by the Prophet (saaw) in this respect. Here are some Ahadith to this effect:

“Those present should convey (my Sunnah) to those absent.” (Bukhari)

“Convey to others on my behalf, even though it be a single verse.” (Bukhari)

“May Allah grant vigor to a person who listens to my saying and learns it by hearL until he conveys it to others.” (Tirmidhi)

“You hear (my sayings) and others will hear from you, then oth ers will hear from them?.” (Abu Da’wud)

The Prophet (saaw) motivated the Sahabah (raa) to study the Ahadith in their meetings. The word used for this study is Tadarus which means “to teach each other.” One person would narrate a particular Hadith to the other, and in turn, he would repeat it to the first, and so on. The purpose was to learn it correctly. Each one would listen to the other’s version and correct his mistake, if any. The result of this Tadarus (discus sion) was to remember the Ahadith as firmly as possible. The Prophet (saaw) has held this process of Tadarus to be more meritorious with Allah (swt) than the individual rituals of worship throughout the night.

The Prophet (saaw) said: **“Tadarus of knowledge for any period of time in the night, is better than spending the entire night in worship”** (Jam’ia Bayan at urn Ibn Adul Berr) [the word ‘knowledge’ in the era of Prophet (saaw) was used to connote knowledge related to the Qur’an and the Sunnah.]

Moreover, the Prophet (saaw) has also warned, that it is a major sin to hide a word of ‘knowledge’ whenever it is asked for:

“Whoever is questioned pertaining to such knowledge that he has and thereafter conceals it, will be bridled by a rein of fire.”(Tirmidhi)

At another occasion the Prophet (saaw) explained that the concealment of ‘knowledge’ is in itself a major sin, even though the person having that knowledge is not asked about it. He (saaw) said: **“Whoever conceals knowledge which can be benefited from, will come on the Day of Judgement bridled with a rein of fire.”** (Jam’ia Bayan Al Ilm Ibn Abdul Berr)

The Hadith makes it clear that the disclosure of knowledge is an inherent obligation on each knowledgeable person, no matter whether he is asked about it or not.

The frequent discussions have played an important role in the preservation of the Sunnah. It was by the virtue of these discussions that the Ahadith known only by some individuals were conveyed to others, and the circle of narrators gradually expanded. Since these discussions were carried out at a time when the Prophet (saaw) was himself present among them, they had the full opportunity to confirm the veracity of what has been conveyed to them in this process, and some of them actually did so.

3. Practice

The third way of preservation of the Sunnah was to bring it into practice.

The knowledge of Sunnah was not merely a theoretical understanding, nor were the teachings of the Prophet (saaw) merely philosophical disposition. They were and are intimately connected to the affairs of this life. The Prophet (saaw) did not confine himself to giving lessons and sermons, he (saaw) also trained the Sahabah (raa) practically. Whatever they absorbed from the Prophet (saaw), they spared no effort to bring it into actual practice.

Thus, the entire atmosphere was one of following the Sunnah. The Sunnah was not a verbal report only, it was a living practice, a wide spread behavior and a current fashion manifesting itself in all concerns of society, in all the affairs of their daily life.

Therefore, constant practice in accordance with dictates of the Sunnah was another major factor which advanced the process of preserving the Sunnah.

4. Writing

The fourth way of preserving the Ahadith was through the pen. Quite a large number of the Sahabah (raa) committed the Ahadith to paper after hearing them from the Prophet (saaw).

It is true that in the beginning the Prophet (saaw) had forbidden some of his Sahabah (raa) from writing anything other than the verses of the Qur'an. However, this prohibition was not because the Ahadith had no authoritative value, but because the Prophet (saaw) had in the same breath ordered them to orally narrate his Ahadith. The full text of the relevant Hadith is as follows:

“Do not write (what you here) from me, and whoever has writ ten something (he heard) from me, he should erase it. Narrate to others (what you hear) from me and whoever deliberately attributes a lie to me, he should prepare his seat in the Fire” (Muslim)

The underlined phrase of the Hadith clarifies that the prohibition for writing Hadith was not on account of negating its authority. The actual reason was that in the beginning of the revelation of the Qur'an, the Sahabah (raa) were not fully familiar with the Qur'anic style, nor was the Qur'an compiled in a separate book form. In those days some Sahabah (raa) began to write the Ahadith along with the Qur'anic text. It was therefore feared that it would lead to mixing the Qur'anic text with the Ahadith.

But this was the case in the earlier period of his (saaw) Prophethood. When the Sahabah (raa) became fully conversant of the style of the Qur'an and writing paper became available, this transitory measure of precaution was eliminated, because the danger of mixing the Qur'an with the Ahadith no longer existed.

At this stage, the Prophet (saaw) himself directed his companions to write down the Ahadith. Some of his instructions in this respect are quoted below:

1. One Sahabi (ra) from the Ansar complained to the Prophet (saaw) that he hears from him (saaw) some Ahadith, but he sometimes forgets them. The Prophet (saaw) said: **“Seek help from your right hand and pointed to a writing.”** (Tirmidhi)
2. Rafe’ ibn Khadij (ra), says, “I said to the Prophet (saaw) we hear from you many things, should we write them down?” He (saaw) replied: **“You may write. There is no harm.”** (Tadrib ar-Rarawi)
3. ‘Abdullah ibn ‘Amr ibn al-’Aas reported that the Prophet (saaw) said to him: **“Preserve Knowledge.”** He asked, “and how should it be preserved?” The Prophet (saaw) replied **“Writing it.”**

In another report he says, “I came to the Prophet (saaw) and told him, “I want to narrate your Ahadith. So, I want to take assistance of my handwriting besides my heart. Do you deem it fit for me? The Prophet (saaw) replied, **“If it is my Hadith, you may seek help from your hand besides your heart.”** (Darimi)

It was for this reason that he used to write Ahadith frequently. He himself says, **“I used to write whatever I heard from the Prophet (saaw) and wanted to learn it by heart. Some people of the Quraysh dissuaded me and said, “Do you write everything you hear from the Prophet (saaw), while he is a human being and sometimes he may be in anger as any other human beings may be?”** (Abu Da’wud)

They meant that the Prophet (saaw) might say something in a state of anger which he did not seriously intend. So, one should be selective in writing this Ahadith. ‘Abdullah ibn ‘Amr conveyed their opinion to the Prophet (saaw). In reply, the Prophet (saaw) pointed to his lips and said,

“I swear by the One in Whose hands is the soul of Muhammad, nothing comes out from these two (lips) except truth. So, do write.” (Abu Da’wud)

In compliance to this order, ‘Abdullah ibn ‘Amr wrote a large number of Ahadith and compiled them in a book from which he named “Al Sahifah al Sadiqah.”

These examples are more than sufficient to prove that the writing of Ahadith was not only permitted but also ordered by the Prophet (saaw) and that the earlier ban against writing was only for a transitory period to avoid the possible mixing between the verses of the Qur’an and the Ahadith. After this transitory period, the fear of mixing ended, the bar was lifted and the companions were persuaded to preserve Ahadith in a written form.

When we study individual efforts of the companions for compiling Ahadith, we find that thousands of Ahadith were written in the very days of the Prophet (saaw) and the four Khalifs. The following is a brief account of some outstanding compilations of Ahadith in that early period. It will, at least, refute the misconception that the Ahadith were not compiled during the first three centuries!

The Transcript of Sadaqah by ‘Abdullah bin ‘Amr bin al-’Aas

1. The Prophet (saaw) has dictated detailed documents containing rules of Shari’ah about the levying of Zakah, and specifying the amount and rate of Zakah in respect of different Zakatable assets. This document was named “al-Sahifah al Sadaqah.” ‘Abdullah ibn ‘Umar (ra) says:

“The Prophet (saaw) dictated the Transcript of Sadaqah and it was sent to his governors when he (saaw) passed away. He (saaw) had attached it to his sword. When he (saaw) passed away, Abu Bakr acted according to it till he passed away, then ‘Umar acted according to it till he passed away...” (Tirmidhi)

The text of this transcript is available in several books of Ahadith like the Sunan of Abu Da’wud. Imam Zuhri, the renowned scholar of Hadith used to teach this transcript to his pupils. He used to say:

“This is the text of the transcript dictated by the Prophet (saaw) about the rules of Sadaqah (Zakah). Its original manuscript is with the children of Sayyidina ‘Umar. Salim, the grandson of ‘Umar had taught it to me. I had learnt it by heart. ‘Umar ibn ‘Abdul-’Aziz had procured a copy of this text from Salim and ‘Abdullah, the grandsons of ‘Umar. I have the same copy with me.” (Abu Da’wud)

The Script of ‘Amr b. Hazm

In 10 A.H., when Najran was liberated by the Muslims, the Prophet (saaw) appointed his Sahabi (ra) ‘Amr ibn Hazm as governor of the province of Yemen. At this time, the Prophet (saaw) dictated a detailed transcript to Ubayy ibn Ka’b and handed it over to ‘Amr ibn Hazm.

This transcript, besides some general advice, contains the rules of Shari’ah about purification, Salah, Zakah, ‘Ushr, Hajj Umrah, Jihad, spoils, taxes, Diyah (blood money), administration, education etc.

Sayyidina Amr Ibn Hazm performed his functions as governor of Yemen in light of this transcript. After his death this transcript remained with his grandson, Abu Bakr, Irnam Zuhri learned and copied it from him. He used to teach to his pupils. (Al-Wasaig al Siyasiyyah, Dr. Hamidullah)

The Scripts of Abu Hurairah

It is well-known that Abu Hurairah (ra) has narrated more Ahadith than any other Sahabi (ra) of the Prophet (saaw). The number of Ahadith reported by him is said to be 5374. The reason was that he, after embracing Islam, devoted his full life for the sole purpose of bearing and preserving the Ahadith of the Prophet (saaw).

There are concrete evidences to support the understanding that he had preserved the Ahadith in written form. One of his pupils, namely, Hasan ibn ‘Amr reports that once:

“Abu Hurairah (ra) took him to his home and showed him “many books” containing the Ahadith of the Prophet (saaw)” (Jam’ia Bayan al Ilm and Fath al Bari)

It shows that Abu Hurairah had many scripts of Ahadith with him. It is also established that a number of his pupils had prepared several scripts of his narrations.

The Script of Anas

Anas ibn Malik was one of those Sahabi (ra) of the Prophet (saaw) who knew writing. His mother had brought him to the Prophet (saaw) when he was ten years old. He remained with the Prophet (saaw) for ten years during which he heard a large number of Ahadith and wrote them down. Sa'eed ibn Hilal, one of his pupils says:

When we insisted upon Anas, he would bring to us some notebooks and say, "These are what I have heard and written from the Prophet (saaw) after which I have presented them to the Prophet (saaw) for confirmation." (Mustadrak al Hakim)

It shows that Anas (ra) had not only written a large number of Ahadith in several note books, but had also showed them to the Prophet (saaw) who had confirmed them.

The Script of 'Ali

It is well known that 'Ali (ra) had a script of Ahadith with him. He says:

"I have not written anything from the Prophet (saaw) except the Qur'an and what is contained in this script." (Bukhani)

Imam Bukhari has mentioned this script in six different places of his Sahih. A combined study of all those places reveals that this script was substantially large and it consisted of Ahadith about Qisas (retaliation), Diyah (blood money), Fidyah (ransom), rights of Ahlul Dhimma (non-Muslim citizens) of the Islamic State, some specific kinds of inheritance, Zakah rules pertaining to camels of different ages, and some rules about the sanctity of the city of Medinah.

The Script was written by 'Ali (ra) in the days of the Prophet (saaw). Then, during the early days of the Khilafah, he felt that the Ahadith of the Prophet (saaw) should be spread among the people to widen the range of Islamic knowledge.

It is reported by the famous historian Ibn Sa'd that he stood in the mosque and delivered a lecture. Then he asked the people,

"Who will purchase 'knowledge' for one Dirham only?"

He meant that whoever wanted to learn Ahadith, should buy writing paper for one Dirham and come to him, for dictation of the Ahadith of the Prophet (saaw).

Scripts of Ibn 'Abbas

'Abdullah ibn Abbas (ra) was the cousin of the Prophet (saaw). When the Prophet (saaw) passed away, he was very young. In order to preserve Ahadith, he began to compile what he himself heard

from the Prophet (saaw) as well as those narrated by other Sahabah (raa). Whenever he came to know of any Sahabi (ra) having some Ahadith, he would travel to him to hear them. All such Ahadith were compiled by him in several scripts. These scripts numbered so many that they could be loaded on a camel. These scripts remained with his pupil, Kuraib. Musa ibn 'Uqbah, the famous historian says:

“Kuraib left with us a camel load of Ibn Abbas’ books. When ‘All ibn ‘Abdullah ibn Abbas would need a book from them, he wrote to Kuraib, “Send for me such and such books:’ He would then transcribe the book and send to him one of the two copies.” (Takat ibn Sa’ad)

The pupils of Ibn Abbas (ra) would copy these scripts and read them to him to confirm the correctness of the copies. (Tirmidhi)

Sometimes Ibn Abbas (ra) would narrate the Ahadith to his pupils while they would record them. (Darimi)

Therefore, this is a proof for those Muslims with a defeated mentality and for those outside the pale of Islam who attack the Islamic Aqeedah claiming that the Ahadith are not authentic or reliable. This brief article proves without doubt that the Sunnah of the Prophet (saaw) was indeed given scrupulous attention during the life of the Prophet (saaw).

In conclusion, the Protection of Allah (swt) extends over the Qur’an and the Sunnah.

Mohammed Ibrahim

Part 3

The Family Bond

When Muhammad (saaw) was given the Prophethood by Allah (swt), the Meccan society, and Arabs in general, lived under a social system that failed to preserve the dignity of the human being. They would bury their young daughters, deny inheritance to women, and institutionalize adultery. In addition, some men would send their wives to the noble men of the tribe, so that she would give birth to a son from the blood of that noble man. Even beyond this, sons would inherit the wives of their father as their own wives, and the lineage of adopted children was mutilated, severing the ties of kinship.

Looking to the Seerah of Muhammad (saaw), we see that he (saaw) struggled not simply to reform this degenerate type of behavior, but to uproot the entire basis of the society, replacing it with the Islamic ideology at every level. Once the Prophet (saaw) had implanted the Islamic ideology in the minds of the people and established its political authority, he (saaw) began to, through Allah's revelations, build a new social system. If one looks to the Seerah of Muhammad (saaw) with this frame of reference, he would come to understand the dynamics of the struggle to change society. This chapter will focus, however, on the efforts of the Prophet (saaw) to rebuild the social system only.

When Muhammad (saaw) was in Mecca, he (saaw) struggled with the Mushrikeen (idolators) of Quraysh when attempting to make them realize that their way of life was incorrect and that the Message which he (saaw) had been sent with could liberate them from the oppressive nature of their system. One aspect of this struggle was that the Prophet (saaw) challenged the well established social customs in the society. As an example, Allah (swt) says,

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٨١﴾

“And when the female (infant) buried alive shall be questioned for what sin she was killed?” (At-Takwir 81:8-9).

This Ayah clashed directly with the Arab custom of burying their first born daughters alive (due to the “shame” it brought to them) Family loyalty, whether for good or bad, was valued highly among the Arabs, and Islam directly clashed with this because of some family members who accepted Islam, while the rest within would not. Thus, the pagan Arabs used to accuse the Prophet (saaw) of having undermined their goals and rupturing the relations within families.

Before Islam, the inhabitants of the known world grouped them selves along many superficial lines. This grouping intensified and fueled the futile rivalries existing among nations as well as within nations and did nothing to melt these differences together. In the Arabian Peninsula, the Arabs were aligned along tribal affiliations and family ancestry. To the East and West, nationalism and religious commonalities formed the basis of the Persian and Byzantine empires. Islam abolished all of these bonds, replacing them with a strong ideological bond that was not confined to a specific group of people or a geographic origin, but had the potential for including all of humanity regardless of race, color, or creed.

Before Islam, an Arab would look down upon a black person for no other reason than the color of his skin, and tribes would fight and kill one another for decades in the name of family pride. Islam established itself so firmly within the hearts of humans that, upon declaring their allegiance to Islam they would willingly shed away all of their previous affiliations to enter into the Brotherhood of Islam. For the Muslims, the color of skin, the family name, the geographic origin, or the wealth of the individual did not matter. When the Prophet (saaw) began his Da'wah, he (saaw) established a core of leadership consisting of a Persian, a Roman, an African, people from among the Jews and Christians, and indigenous Arabs, and nothing bound them together but the idea they embraced.

Thus, the Brotherhood emanated from the idea to such a degree that they would wage war against their own family blood to protect one another. Hence, Abu 'Ubaydah fought his father, who was an idolater, and killed him when he met him in the Battle of Badr, and he showed no concern for the body of his disbelieving father as it was dragged away and thrown into the well of al Qabil at Badr. When the early Muslims embraced Islam, they comprehensively accepted the idea with a clear conviction. They acknowledged Allah (swt) as the Rabb and the only One worthy of their worship and their allegiance. With this clear understanding and submission, they wholeheartedly accepted all of the consequences of their conviction. When Allah (swt) mentioned,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

“The believers are but a single brotherhood (Al Hujurat 49: 10);
and,

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَءِخْوَانَكُمْ ءَوْلِيَاءَ إِنِ اسْتَحَبُّوا

الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فءَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

“O you who believe, take not for protectors your fathers and brothers if they love infidelity above faith; if any of you do so, they do wrong (Al Tawbah 9: 23),” the Sahabah (raa) found no difficulty in forsaking all of these affiliations and replacing them with the obedience to the Shariah.

The example of Mus'ab bin Umair is representative of the way in which Islam divided the family in Mecca. Mus'ab bin Umair (ra) was extremely loved by his mother and he too loved her. He was wealthy, well respected, and admired by the women in the society. Upon his acceptance of Islam, however, his mother became extremely upset and refused to eat until he renounced his Islam. Prior to accepting Islam, Mus'ab bin Umair would never have tolerated harm coming to his mother. After Islam entered his mind and heart, he replied to her that even if she had multiple souls and he saw each one leave her one by one due to death from starvation, he would not renounce Islam. This attitude reflects the impact that Muhammad's (saaw) call had on the social structure that existed in the Makkan society.

As Ibn Ishaq narrated: “Ibn Wahb, a confederate of Banu Abd al Dar told me that when the Prophet received the prisoners of war (from Badr), he divided them among his companions and said: ‘Treat them well.’ Abu ‘Aziz ibn ‘Umayr’ ibn Hashim, the full brother of Mus'ab ibn ‘Umayr was among the prisoners. Abu ‘Aziz said: ‘My brother Mus'ab passed me, and

said to the Ansari who had captured him: ‘Don’t release him. His mother is rich; perhaps she will pay you a ransom for him.’”

Furthermore, Ibn Hisham narrated: “**This Abu ‘Aziz was the flag bearer of the Mushrikun after al Nadribn al Harith had been killed. When his brother (Mus’ab) spoke thus to Abu al Yusr, who had captured him, Abu ‘Aziz said to him: ‘O my brother, is this what you recommend for me?’ Mus’ab said to him: ‘He (Abu at Vusr) is my brother, not you.’** Mus’ab willingly severed all his ties with his own blood brother and addressed another Muslim, who had no family relation to him, as his own brother in precedence to his own family, because he realized that his obedience no longer belonged to his family lineage or his ancestry or his place of origin, but to Allah (swt), and that Allah (swt) has determined his family and the criterion of brotherhood.

On another occasion, Al Tirmidhi narrates: **Ibn Abu ‘Umar told us that Sufyan informed him from ‘Amr ibn Dinar who had heard Jabir ibn ‘Abdullah say: “We were on a campaign (ghazwah), and Sufyan said: ‘They think it was the ghazwah against Banu at Mustaliq,’ when one of the Muhajirun pushed one of the Ansar...’** Abdullah ibn Ubayy ibn SaJul heard about this and said, ‘How have things gone so far? By Allah, when we return to Medinah, the stronger will throw out the weaker.’ His son ‘AbduJJah ibn ‘AbduIIah said to him: ‘By Allah, YOU will not go back until you admit that you are the weaker and the Messenger of Allah is the stronger; and his father did so.’ Abdullah ibn ‘Abdullah ibn Ubayy used to treat his father well and respect him, but when the time came to choose between his father or Allah (swt) and His Messenger, his allegiance remained to his Iman, and he made an offer to the Prophet to kill his father and bring his head to him for insulting the Muslims.

Once the Prophet (saaw) was able to establish the authority of the Islamic ideology via the Nusrah from the people of Medinah, Allah (swt) began revealing to him (saaw) the laws which would be the foundations for a radically new social System. Unlike other human beings who establish laws based on their own minds and implemented them upon every body but themselves, Muhammad (saaw) being the Messenger from Allah (swt) was the first to act upon the injunctions which Allah (swt) revealed.

In the Pre-Islamic times, the Arabs used to adopt children, change their names from those of their fathers to their own, and used to consider the wives of their adopted sons as they would consider the wives of their own sons. The consequences of this were that he would consider his adopted son’s wife as a daughter for him and consider it dishonorable for him to marry her even if she were to leave his adopted son. Islam came and eliminated this tradition by the words of Allah (swt),

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ
بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

“...nor has He made your adopted Sons your real Sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way” (A/-Ahzab 33:4)

The impact of this Ayah on the social system was that adoption was cancelled (in the sense that a child’s name would not be changed from that of his natural father’s to that of his foster father’s), the

wives of those adopted sons would be lawful for the father if they came to be divorced, and that the adopted son would not inherit from the family's share of the father's wealth.

When this rule was revealed, Muhammad (saaw) was the first to implement it, and go against the social taboo of marrying one's adopted son's wife, by marrying Zainab after she came to be divorced from his adopted son Zaid. This action by the Prophet (saaw) not only illustrates the leadership qualities that he (saaw) had, but also his resolve to undermine the Jahili customs which may have continued to exist in the minds of some Muslims. In another incident, the Prophet (saaw) said, regarding the cutting of the hand of the thief, that even if his own daughter, Fatimah, were to steal, he would cut her hand. This shows that the family bond would not be exempt from the justice of Islam. This redefined the way in which family relations were structured. Prior to Islam, family loyalty was supreme. The Shariah reordered family loyalty. Allah (swt) says,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ
 أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا ۗ﴾

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector for both (than you)...” (An Nisaa 4:135)

Thus Allah (swt) made the family ties to be based on the belief in Allah (swt) first, thus negating the absolute loyalty of the individual to his family or tribe and replacing it with the loyalty to Allah (swt).

Islam confined brotherhood and close friendship exclusively to the Believers when Allah (swt) said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“The believers are but a single brotherhood (Al Hujurat 49: 10).”

Also, Islam forbade close friendship between Believers and Unbelievers from among the Mushrikeen, Jews or Christians, even if they were the fathers, brothers or sons of the Believers, and that any Believer who did so had committed a grave sin, when the Qur'an mentions,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
 الْكُفْرَ عَلَىٰ الْإِيمَانِ ۗ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾﴾

“O you who believe, take not for protectors your fathers and brothers if they love infidelity above faith; if any of you do so, they do wrong (Al Tawbah 9: 23).”

Islam placed all of the Muslim's worldly interests and relationships beneath his love for Allah (swt) and His Messenger (saaw). It has warned the Believers against preferring their social interests and relationships to their obligations as Muslims, when Allah (swt) mentions explicitly,

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ

اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

“Say: If it be that your fathers, your sons, your brothers, your wives, or your kindred, the wealth that you have gained, the commerce in which you fear a decline, or the dwellings in which you delight, are dearer to you than Allah, or His Messenger, or Jihad in His cause, then wait until Allah brings about His decision. And Allah guides not the rebellious (Al Tawbah 9:24)

Islam established a society in Medinah on the basis of love and mutual support exemplified by the Hadith: **“The Believers, in their love, mutual kindness, and close ties, are like one body; when any part complains, the whole body responds to it with wakefulness and fever.”** Affection, compassion and keeping in touch formed the basis of the relationship between the citizens of the Islamic society, regardless of age, social status, or wealth.

The teachings of Islam support the concept of spreading love in the society, and the Prophet (saaw), in many instances, illustrates the close bondage that exists among the Muslims. For example, he states: **“None of you truly believes until he wishes (loves) for his brother what he wishes (loves) for himself”** (al Bukhari and Muslim); **“whosoever helps his brother, Allah will help him”** (al Tirmidhi and Imam Ahmad); **“Allah will help his servant as long as His servant helps his brother”** (al Tirmidhi and Abu Dawud); **“It is evil enough for a man to humiliate his Muslim brother”** (Muslim); and, **“It is not lawful for a Muslim to forsake his brother beyond three days”** (al Bukhari and Muslim).

The Seerah of the Prophet (saaw) also serves as a legislative source of how the family life is to be structured. The Prophet (saaw) used to look to the emotions of his wives and take care of them. He (saaw) would treat them justly, help them in their work, and would take care of his needs by his own efforts. This is in sharp contrast to the status of the Muslim families now, at a time when the Islamic ideology, as a comprehensive way of life, has all but vanished from the minds of the Ummah. Insha’Allah, if we commit ourselves to study the Seerah of Muhammad (saaw) as it relates to ALL affairs of life, not only will we be able to restore the dignity of the Muslim family, but the Muslim Ummah as a whole.

Shadman Baig

The Statesman

The fundamentals of the rationally based Islamic 'Aqeedah points up a very simple yet, powerful concept. The concept states that Allah (swt) is the Creator of this Universe and sends his Messengers to organize the human life. A human by the name of Muhammad (saaw) was chosen for the final and last Message, Islam. Based upon an individual's adherence to Islam, the person is given either the key to the Jannah (heaven) or Jahannam (hellfire).

Muhammad (saaw) was responsible for delivering, explaining, and implementing Islam. He (saaw) displayed the role of Islam in all aspects of life. He played many roles as a father, husband, judge, or Amir al Jihad. As an obedience to Islam, it is expected from a Muslim to observe the actions of the Prophet (saaw) related to one's life. So, a father or judge would observe the manner in which the Prophet (saaw) fulfilled these roles. Ironically, there is one type of emulation which is at best ignored by the Muslims. Unfortunately, the Prophet (saaw) would be the last person to come to our mind when thinking about fulfilling this role. The role of being a Statesman.

This role is passed over due to the misconceptions we have in our minds about Islam and the term statesman. Some Muslims refrain from anything to do with politics. This position stems from the understanding that Islam is a spiritual belief. On the contrary, the Islamic Aqeedah is both a spiritual and political Aqeedah. It is spiritual because Muslims perform actions based upon the Message of Islam, while the Aqeedah is political because it deals with life's affairs. The term statesman can best be described as a person who possesses a ruling mentality which is capable of conducting the affairs of the state, ability to solve the problems of the society, and being a political leader.

A significant variable which distinguishes one statesman from an other is the ideology that is adopted to administer the affairs of the people. Thus, the method by which the functions of a statesman are conducted greatly differ depending on the ideology. In Islam, a statesman's role is to take care of the affairs of the people. A Muslim statesman realizes that he has taken this responsibility as an Amanah (Trust) which must be fulfilled according to Islam. In Capitalism, the basis of everything in life is benefit.

Therefore, it is not surprising to see western politicians as dishonest and manipulative to serve their interests. A politician in the arena of Capitalism only worries about how fat his wallet gets. The example of the S&L scandal in the USA is just one of many examples that underscore who the real criminals are.

In this article, we would like to discuss the characteristics of a states man who adopts Islam as the reference. There is no one better than the Prophet (saaw) in which to observe the Islamic qualities that the states man possesses. Islam views the role of a statesmen as a responsibility and not as a privilege or as a vehicle to gain benefits. Prophet Muhammad (saaw) says:

“Behold, the Imam is but a shield from behind which the people tight and by which they protect themselves.” (Muslim)

“The Imam is a shepherd and he is responsible for his people?.” (Muslim)

The manner in which the Prophet (saaw) was the caretaker of the Muslim Ummah is an example for all of humanity. He (saaw) would equally participate and even more so in carrying out simple chores with the Sahabah (companions). He demonstrated leadership before and after the Islamic State was established. Muhammad (saaw) was careful not to claim any privilege for himself even though he (saaw) was the leader.

As an example, during the Meccan period, the Quraysh had placed a total boycott on the Muslims and isolated them in a valley. At that time, a Sahabi (ra) came to the Prophet (saaw) complaining about his hunger and showed him (saaw) one rock which he had tied against his stomach to suppress the pain from the hunger. Then the Prophet (saaw) displayed his stomach, he (saaw) had two rocks tied. This incident exemplifies the nature and the attitude a statesman should have regarding his people. This attitude is in complete contrast to the present rulers in the Muslim world. The Fahds, Bhuttos, Husseins, Mubaraks, Mahathirs, Suhartos and Qaddafis of the Muslim World are causing severe hardships for the Muslims to sustain their ruling on the fragmented Muslim lands.

In providing leadership to the nation, the statesman provides it in an ideological manner. This type of leadership leads the people with ideas or thoughts rather than personality. Since, the ideas and thoughts of Islam were instilled into the nation it guaranteed that the leadership would not decay with time or lose the momentum because it is based upon the supreme and timeless Aqeedah of Islam, which in turn provides the supreme ideas and thoughts to regulate our actions in this life.

Consequently, the Muslim statesman does not work to make himself or his group to be recorded as famous figures in history. Rather, the statesman works and struggles to achieve the supremacy and dominance of the thoughts and ideas he adopts. In trying to achieve this objective, the statesman cannot afford or imagine at any time to conceal himself from the public. He must possess steadfast eagerness to care for the people, be cognizant of their affairs, and contribute to their thoughts and attitudes with the objective of avoiding any semblance of isolation.

After the death of the Prophet (saaw), history witnesses the tremendous expansion of Islam. His (saaw)'s death did not cause the momentum of Islam to vanish. This phenomenon occurred due to the type of leadership which Muhammad (saaw) established, an ideological one. Muslims were not revolving around the personality of Muhammad (saaw). They revolved and obeyed the thoughts and laws which were revealed to Muhammad (saaw).

The Seerah is very clear with many examples of how Muhammad (saaw) used to remind the Muslims not to treat him the way the Christians treated Issa (as), son of Maryam (as). The Prophet (saaw) said: **“Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So call me the slave of Allah and His Messenger.”** (Bukhari)

The visitors who would come to see the Prophet (saaw) would not be able to distinguish the Prophet (saaw) from the Sahabah (raa) when he (saaw) was sitting with them. People would have to inquire with the Sahabah (raa) as to who the Prophet (saaw) was. This indicates the great degree of effectiveness the Prophet (saaw) experienced in breaking any barriers between the Companions (raa) and himself (saaw).

The ideological leadership in Islam is unfortunately absent in most well known Muslim scholars and from all rulers. Many would try to create a clergy image of themselves. Due to the lack of

ideological leadership, the Muslims have started listening and obeying based upon who the person is and not what he says. This is in stark contrast to an old bedouin woman who at the time of Khalifah Umar (ra) questioned and corrected him (ra) when 'Umar (ra) proposed to put a cap on the dowry. The old bedouin woman had this sharp quality of judging what was being said based upon Islam and not upon who was speaking.

As defined earlier, the statesman looks after the affairs of the people. In doing that, the statesman may face the public opinion which is contrary to the ideas or thoughts he adopts. The Prophet (saaw) faced such a challenge many times. After the trip of 'Isra' and Mir'aj, the Prophet (saaw) found himself face to face with a public opinion discrediting his journey, questioning his (saaw) mental health, and in general denying the incident altogether.

Prior to 'Isra' and Mir'aj, Islam was being accepted at a rapid pace. Ibn Ishaq in his commentary of the Seerah notes that Islam spread in Mecca among Quraysh and other tribes. Ibn Ishaq says, when the news of the miraculous journey reached many of those who accepted Islam, they committed apostasy. On hearing the news, Umm Hani bint Abi Talib requested the Prophet (saaw) to keep a low profile and to keep the news secret for a while to avoid the turning away of Muslims from Islam. With. out any hesitation with full Confidence, and with the strong attitude of a statesman, the Messenger of Allah (saaw) declared: **By Allah, I shall Speak Out!**

Thus, the statesman does not get distracted and diverted by the public opinion. Au contraire, he manages to challenge and create a public opinion of his own. Today, those who claim to be statesmen ride the public opinion. They take their guidance from their constituency Many were Scared at times to declare a word of truth against the revolution in Iran because the revolution was Supported by a strong public Opinion. More recently, during the surrender of Palestine to Israel, many were scared to take a stand against what was happening such as Hassan Turabj who justified the PLO - Israel accord as "something of necessity" (Independent - 12/3/93)

Again, the statesman cannot afford to wait for the public Opinion to cool down before Presenting his ideas and thoughts to the people. The statesman has to lead the public Opinion and not be led by it. Thus, the statesman must remain in touch with the people regardless of how rejectionist they might be.

History has Witnessed many statesmen who could be highly evaluated. It has always been the case that when a great statesman dies, a vacuum is created However, when Muhammad (saaw) died, he (saaw) left behind an army of statesmen The environment in which the Sahabah (raa) lived was ripe for a statesman to blossom. They were highly involved in both the Political struggle to establish the State and in the political life of the Islamic State. The political environment continued to exist and remained strong for a long time. The Ummah continued to produce people at the level of the Statesman, whether in the Position of ruling like Salahudin Ayubi and Sultan Abdul Hameed II or outside government affairs like Ibn Taymiah and Ahmed bin Hanbal In short, the islamic momentum Continued to be Strengthened by the existence of statesmen who Continued to be produced as a result of the Islamic culture and way of life.

The lack of Muslim statesman whose ideology is based on Islam is not by coincidence. The ideological and missionary campaigns against Islam and the Muslims by the European nations were aimed on achieving such results. Their goal was to have Muslims alienate Islam from life, to have Muslims start viewing Islam as a religion like Christianity or Judaism which are confined to the

individuals' affairs. Thus, in the last two centuries, the Muslims have directly or indirectly accepted the western way of life.

Henceforth, the political system of Islam disappeared and the Muslims grew in environments where Islam is considered a spiritual religion. The state was divorced from religion in the same way the church was separated from state in Europe. Thus, the soil in which a statesman can grow has disappeared altogether in the Muslim world. As a result, the leadership of Muslims lack every characteristic of an honest true states man who is grounded with the Islamic ideology.

The necessity for statesmen today is no less important than the necessity of water for life. A Muslim statesman needs to be politically aware and educated. The Muslim statesman must understand how to take care of the affairs of the Ummah and how to provide the leadership according to the Islamic 'Aqeedah. There is definitely a scarcity among Muslims in comprehending the concept of a statesman according to Islam.

However, today one of the Islamic movements in the Muslim Ummah is determined to produce Muslim statesmen who can provide leadership today and lead the Ummah to victory after the reestablishment of the Khilafah state. Hizb ut Tahrir undertakes the task of concentrated Islamic education for the Ummah. This includes comprehensive Islamic political education and understanding and as such, is a daily practice of the party, especially exposing the plot and conspiracies of the Kuffar. The example of the Prophet (saaw) as a statesman is very closely studied and followed. After all, following the Prophet (saaw) in this and other aspects is not a matter of choice but an obligation.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Messenger (Muhammad) gives you take it; and whatever he forbids, abstain (from it)..." (Al-Hashr 59:7)

Sajid Karim

The Hidden Personality

Along with the distorted image of Muhammad (saaw) that has crept into the thinking of the Muslim Ummah, there is another equivalently devastating disease. Unfortunately, due to the lack of effort on behalf of the Ummah to preserve its culture, the Kuffar, along with their agents, have been successful in concealing some of the vital dimensions of Muhammad (saaw)'s personality.

If we look to the authentic works of the Seerah, the books of Hadith and Tafseer, and other sources of the Islamic culture, we can find many incidents in the Seerah which illuminate the true nature of what it means for Muhammad (saaw) to be our leader, to be the best example for us, and to be a guiding light by which we ought to conduct our affairs.

We illustrate some of these incidents here to give the Ummah a clear and unabated look at the complete life of Muhammad (saaw), the Messenger of Allah (swt).

Ibn Kathir reports from Musnad Ahmed (ra) that the Prophet (saaw), during his time in Medinah went to visit a young ailing Jewish boy. Muhammad (saaw) at the time, as a ruler, along with his companion Abu Bakr and 'Umar (ra) entered the house and found the Jewish boy's father reading the Torah alongside the bed to comfort his son's soul. Due to the presence of Muhammad (saaw), the man closed the Torah. Muhammad (saaw) asked the man **"By the One who revealed the Torah, do you read in it about me and about the news of my baath (coming) or not?"** The father of the Jewish boy shook his head and said "no?"

Upon hearing this, his dying son spoke up and said, "I swear by the One who revealed the Torah that we find in our book the news of your characteristics and of your baath (coming), and I bear witness that you are the Messenger of Allah."

The boy died soon afterwards, and the Prophet (saaw) said, **"He is a Muslim, remove the Jew from here."** Then, he (saaw) prepared for the boy's burial and funeral prayer."

Understanding the way in which Muhammad (saaw) delivered the Da'wah of Islam at all times and to all people, even when they were on their deathbed should make us realize the seriousness of this duty and the priority that the Messenger of Allah (saaw) gave it. Muhammad (saaw) did not hesitate to challenge the belief of the Jew, even when he was facing a tragic time for his family. We should realize the seriousness of delivering the Da'wah (Message) because those who die without being delivered Islam will have a case against the Muslims on the Day of Judgment. As we see in the events mentioned above, Muhammad (saaw) saved himself first by delivering Islam and furthermore saved that boy from the hellfire.

Besides grasping the importance of delivering the Da'wah, we should further realize the relationship between one Muslim and another Muslim. Once the boy died, Muhammad (saaw) fulfilled his obligation to his Muslim brother by ensuring he will be honored by a Muslim burial despite the critical and delicate situation that must have existed due to the loss of life in that household.

Unfortunately, today we would not follow the same course of action, and would justify remaining silent out of sympathy for the one who is in this tragic situation. We must, however, ask ourselves,

what answer will we give on the Day of Judgment when the non-Muslim comes to us in front of Allah (swt) and asks why we remained silent? It is a question for which there will be no answer other than cowardice on our part. May Allah (swt) protect us from this. And what proof will we have for Allah (swt) when our own brothers and sisters are dying in starvation. Did we fulfill our obligation to our brothers and sisters as Muhammad (saaw) fulfilled his obligations?

It is reported in Muslim, that “Allah’s Messenger (saaw) saw a woman who charmed him (i.e. her beauty was desirable), so he went to Sawdah (his wife) who was making perfume in the company of some women. They left him, and after he had satisfied his desire he said, **“It any man sees a woman who charms him he should go to his wife, for she has the same kind of thing as the other woman.”** (Darimi)

This incident is a powerful example of the human nature of Muhammad (saaw) and his obedience to Allah (swt) in dealing with this situation in accordance with Islam. Muhammad (saaw), like any other human being, has instincts which need to be satisfied, and he showed us how to do so in the best manner. Also, ‘Ayesha (ra) narrated, **“Three worldly things used to give pleasure to Allah’s Messenger (saaw): food, women and perfume. He acquired two, but one he did not acquire. He acquired women and perfume, but not food.”** (Musnad Ahmad)

Another dimension of the life of Muhammad (saaw) which is seldom spoken of is his love for Jihad (fighting in the way of Allah swt).

It is reported in the tafseer of Ibn Kathir that after the defeat in the battle of Badr, the Quraysh began to prepare a new Army to launch an offensive on Medinah. For this purpose, they devoted the profits from the Caravan which had escaped Muhammad (saaw) in Badr. They were able to gather an army of 3,000 well equipped soldiers and set forth for Medinah.

Muhammad (saaw) was aware of this offensive, and after the Jumu’ah prayer and the Janazah prayer of Malik bin Amaru, he (saaw) gathered the Muslims to consult them as to how to fight against the Quraysh. ‘Abdullah ibn Ubai suggested that they stay in Medinah, but some of the Companions (raa) mentioned that they should go outside of Medinah as in Badr and openly fight against the Kuffar.

The Prophet (saaw) then went into his house and came out equipped with his weapon. Some of the Companions (raa) thought that perhaps they had pushed their opinion against the will of Muhammad (saaw). Therefore, they said, “O Messenger of Allah, If you wish for us to stay here and fight then we will do so. We do not want to impose our opinion on you.”

In response to this, Muhammad (saaw) said, **“It is not fitting for the Prophet of Allah (swt) that once he has donned his weapons, that he remove them. Now, I will not turn back until what Allah (swt) decrees has happened.”**

In another hadith, the Prophet (saaw) said, **“My profession is Jihad”** and Allah’s Messenger (saaw), in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, **“O people! Do not wish to meet the enemy, and ask Allah for safety, but when you meet (face) the enemy, be patient, and remember that Paradise is under the shades of swords.”** (Bukhari)

Prophet Muhammad (saaw) said in a hadith, **“A Mu’min (believer) cannot be bitten from the same whole twice.”** What this means is that a Muslim can not be fooled twice. Let us examine the situation in which this Hadith was mentioned by the Prophet Muhammad (saaw).

Abu Azza Shayr was one of the poets in Mecca who use to write satire criticizing the Muslims. After the battle of Badr, which the Muslims won, the Muslims took some prisoners of war. Amongst these prisoners were some rich elites of Mecca, like Abbas and Abu Lahab, who ransomed themselves to be free. The prisoners who were poor, but were literate, the Prophet (saaw) asked them to teach ten Muslim children of Medinah how to read and write. Abu Azza was an educated person, but he pleaded to Muhammad (saaw) to let him go. He said that he, Abu Azza, was a very poor man with lots of children. Muhammad (saaw) asked Abu Azza to promise that he would not write anymore satire and that he would not fight the Muslims in the future. Abu Azza agreed to the terms.

The following year, when the battle of Uhud occurred, he was captured as a prisoner of war once again. This time around, Abu Azza made the same excuse of being poor with lots of children and he started to beg the Prophet (saaw) to let him go again. The Prophet (saaw) replied, **“I will not let you go to your tribe and boast amongst them that you fooled Muhammad (saaw) twice.”** The Prophet (saaw) continued, **“A believer never gets bitten from the same hole twice.”** Muhammad (saaw) sentenced Abu Azza to be killed. (Reference: Nahagul Islam by Ibrahim Al-Kattan and Ali Hasan Aude, Jordan 1966)

It is a shame that the Muslim Ummah has been sheltered for so long from this vision of Muhammad (saaw), a vision which, if adopted by the Muslim Ummah as a whole, would produce within us the dynamism, zeal, and courage to follow the example of Muhammad (saaw) in all of our affairs, and take our rightful positions as witnesses over all of man kind as to the truthfulness of the Message of Al-Islam. It is to this that we call the Ummah of Muhammad (saaw) and pray to Allah (swt) that He would once again return us to the true Deen of Islam.

‘Abdullah ibn ‘Umar narrated, I heard the Messenger of Allah (saaw) say, **“When you enter into the inah transaction (selling goods to a person for a certain price and then buying them back from him for a far less price, i.e. interest), hold the tails of oxen, are pleased with agriculture, and give up conducting Jihad, Allah will make disgrace prevail over you and will not withdraw it until you return to your original Deen.”** (Abu Dawud)

Rashid Karim

Part 4

The Ideological Struggle

When Muhammad (saaw) was appointed to Prophethood, the society, its belief, values, emotions and laws were non-Islamic. In sum, the society was Jahilliyah. The Prophet (saaw) presented the Muslims as an organized group that was intent on challenging and changing the society, its values, ideals, practices, emotions and systems of ruling and the organization of life's affairs. In this task, the Prophet (saaw) met the Jahilliyah system head on without any compromise or deviation.

For 13 years, the Prophet (saaw) conducted an ideological warfare on the society of Mecca. He never employed any material force, although, under his command were the Sahabah (raa) with the likes of Hamza (ra) and 'Umar (ra), to name a few. He (saaw) never attempted to break any idol or physically prevent the people from running nude around the Ka'aba as the people of Jahilliya were inclined to do.

Instead, he (saaw) understood the importance of conducting the Da'wah through his tongue. The purpose being to address the thoughts of the people and asking them to comprehensively change. His objective was to break the loyalty from the existing way of life to Islam, to break the illegitimate bonds and ties between the people and to replace them with Islam.

It is extremely important that we understand the significance of this attack conducted by the Prophet (saaw). This type of attack is far more important than the material attack (ex: guns, bombing, hijacking ...). Even more importantly, material struggle is not part of the methodology of the Prophet (saaw) in changing the society from kufr to an Islamic one.

For 13 years, the verbal assault conducted by the Prophet (saaw) and his Sahabah (raa) throttled the Qurayshi society. Because of this intellectual struggle against Quraysh, in which the Prophet (saaw) attacked Jahilliyah in all its forms, his relations with Quraysh deteriorated and men withdrew from him in enmity. They were always talking about him (saaw) and inciting one another against him (saaw).

'Utbah bin Rabi'a, with the approval from the Quraysh, asked Muhammad (saaw):

“O my nephew, you are one of us as you know, of the noblest of the tribe and hold a worthy position in ancestry. You have come to your people with an important matter, dividing their community thereby and ridiculing their customs, and you have insulted their gods and their religion, and declared that their forefathers were unbelievers... If what you want is money we will gather for you our property so that you may be the richest of us; if you want honor, we will make you our chief so that no one can decide anything apart from you; if you want sovereignty, we will make you king, and if it is a spirit which comes to you, which you see, and is such that you cannot get rid of him, we will find a physician for you, and exhaust our means in getting you cured...” (Ibn Hisham)

In a very short time, the Prophet (saaw) succeeded in making the thoughts of Islam the main theme of discussion in Mecca. The fact that the leaders of Mecca took a firm stand to fight Islam and the Messenger (saaw) shows the impact of the ideological warfare waged by the Muslims. Rather than yielding to the pressures of the chiefs and the political establishment, the Prophet (saaw) received the revelation from Allah (swt) to declare his mission, to take it open and address the public directly:

فَأُصْدِعْ بِمَا تُمَمَّرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ

الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

“Therefore proclaim openly (Allah’s Message) that which you are commanded, and turn away from Al-Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah). Truly! We will suffice you against the scoffers, who set up along with Allah another llah (god), They will come to know.” (Al-Hijr 15: 94-96)

The Qur’an also reports to us that the Prophet (saaw) was being prepared from the very first day of his mission to carry a huge task:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

“Verily, We shall send to you a Weighty Word (i.e. obligation legal ways, etc.)” (Al Muzammj/ 73:5)

يَتَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾

“O You (Muhammad) enveloped (in garments)! Arise and Warn...” (Al-Muddathir 74:1-2)

Allah (swt) ordained the Prophet (saaw) to warn his own kith and kin through the Ayah:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ

الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

“And warn your tribe (O Muhammad) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: “I am innocent of what you do...” (Ash-Shu’ara 26: 214-216)

Prophet Muhammad (saaw) directed his cousin ‘Ali (ra) to arrange for a dinner. He invited all of the branches of Quraysh to dine with him. At that banquet, he (saaw) asked his relatives, “**Should I tell you a Kalimah which may bring Arabs under your control and bring the non-Arab world under your domination.**”

When Abu JahI asked about this Kalimah, the Prophet (saaw) recited **La-Ilaha llallah**. This enraged the idolaters. They left and only ‘Ali (ra) committed himself to stand by the side of the Prophet (saaw) although he was just 11 years old.

The Kalimah is revolutionary in its nature. It was a Message challenging each and every authority to surrender to Allah (swt). The idolaters of Mecca, understanding the concept of the Kalimah and what it demanded, opposed it knowingly tooth and nail. It was directly hitting their vested interests in the society of Jahilliyah (ignorance). It was a direct challenge to their political hegemony and leadership.

The Prophet (saaw) also went to the top of the hill of As-Safa and proclaimed to all the clans of Quraysh:

“0 Banu Fihri! 0 Banu Adi!” as he (saaw) addressed the various tribes of Quraysh until they were assembled. Those who could not come themselves sent their representatives to see what was happening there. Abu Lahab and other people from Quraysh came, and the Prophet (saaw) then said, **“Tell me, if I were to inform you that some cavalry in the valley were about attack you, would you believe me?”** They said **“Yes, we have not experienced anything except truthfulness from you.”** He then said, **“I am a warner to you before a severe chastisement.”** Abu Lahab shouted angrily, **“Tabban lak (damn you). Is it for this that you gathered us?”** (Bukhari)

He (saaw) attacked the aristocratic and money conscious values of the Jahilliyah society in the following manner:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۖ (١) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۚ (٢) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۚ (٣)
كَأَلَّا لِيُنْبَذَنَّ فِي الْحُطَمَةِ ۚ (٤)

“Woe unto every slanderer and backbiter who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! He will be thrown into the crushing fire” (Al-Humaza 104:1-4)

وَيْلٌ لِّلْمُطَفِّفِينَ ۚ (١) الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۚ (٢)
وَإِذَا كَانُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ ۚ (٣)

“Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the right of others)]. Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to men, give less than due.” (Al-Mutaffifeen 83:1-3)

أَلْهَنكُمْ التَّكَاثُرُ ۚ (١) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۚ (٢) كَلَّا سَوْفَ تَعْلَمُونَ ۚ (٣)

“The mutual rivalry for piling up worldly things diverts you, until you visit the graves (i.e. until you die). Nay! You shall come to know.” (At-Takathur 102: 1-3)

He (saaw) strongly attacked Riba (interest) when Allah (swt) revealed the following:

وَمَا آتَيْتُم مِّن رَّبًّا لِّيَرْبُوًّا فِىٓ أَمْوَالِ النَّاسِ فَلَا يَرْبُوًّا عِندَ اللَّهِ ۚ

“And that which you give in Usury (to others), in order that it may increase (your wealth by expecting to get a better one in return from other people’s poverty) has no increase with Allah...” (Ar-Rum 30:39)

Concerning the hypocrisy and uncaring feeling of Quraysh leaders towards the deprived and less affluent, Allah (swt) revealed:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾

“Have you seen his who denies the Recompense? That is he who repulses the orphan (harshly). And urges not the feeding of the poor.” (Al-Ma’un 107: 1-3)

Al-Wahidi, in Asbab al-Nuzul al Qur’an maintains that the following Surah was revealed in connection with Abu Sufyan ibn Harb. He once gave a big feast for which two sheep were slaughtered. An orphan came into the house and asked for some food. Abu Sufyan was greatly annoyed by the intrusion, and swore at the orphan and hit him on the head with a stick.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحْتَضُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا

إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

وَجِئْنَا بِيَوْمِيذٍ بِجَهَنَّمَ يَوْمِيذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾

“Nay! But you treat not the orphans with kindness and generosity! And urge not the feeding of the poor! And you devour inheritance - all with greed, And you love wealth with much love! Nay! When the earth is grounded to powder, and your Lord comes with the angels in rows, and Hell will be brought near that Day. And that Day will man remember, but how will that remembrance avail him?” (Al-Fajr 89:17-23)

The leaders of Mecca, especially, those who were determined to prevent the propagation of Islam, such as Abu Lahab, Al Waleed, and Abu JahI, were the focus of the Prophet’s (saaw) struggle. An entire Surah in the Qur’an was devoted to the mischief of Abu Lahab;

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ

نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرًا أَنَّهُ وَحَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن

مَسَدٍ ﴿٥﴾

“Perish the two hands of Abu Lahab, and perish he! His wealth and his children will not benefit him! He will be burnt in a fire of blazing flames! And his wife too, will carry the wood. In her neck is a twisted rope of Masad (palm fiber)” (Al-Masad 111: 1-5)

Many historians have regarded al-Walid ibn al-Mughira as being the ‘head’ of Quraysh at that time. Although Quraysh was very fragmented, and torn by rival feuding, al-Walid commanded respect

from most of the different clans. Two separate verses deal with him in a most uncompromising manner, al-Mudather and al-Qalam.

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾
 وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

Leave Me (to deal) with him whom I created lonely. And then be stowed upon him ample means. And sons abiding in his presence. And made (life) smooth for him.” (Al-Muddhathir 74:11-14)

فَلَا تُطِيعِ الْمُكَذِّبِينَ ﴿٨﴾ وَذُؤَالُو تَذَهُنْ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِيعِ كُلَّ
 حَالِفٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١١﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
 عُثْلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تَتَلَّى عَلَيْهِ
 آيَاتِنَا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُ عَلَى الْخُرُطُومِ ﴿١٦﴾

“So (O Muhammad) obey not the deniers. They wish that you should compromise. And obey not everyone who swears much - and is considered worthless. A slanderer, going about with calumnies, Hinderer of the good, transgressor, sinful. Cruel, - after all that Zaneem (Bastard). (He was so) because he had wealth and children” (Al-Qalam 68:8-16)

When Abu Talib fell ill and Quraysh learned of his grave condition, the chiefs of Quraysh reminded one another that now that Hamza and ‘Umar had accepted Islam and Muhammad’s (saaw) reputation was improving among the clans, that they had better seek a compromise. They came to Abu Talib asking for a compromise with his nephew. The Prophet (saaw) upon listening to them said, “...you may give me one word by which you can rule the Arabs and subject the Persians to you.” He said: “You must say “There is no God but Allah and you must reject what you worship beside Him.” They clapped their hands and said, “Do you want to make all gods into one God, Muhammad? That would be an extra ordinary thing.” (Ibn Hisham)

The chiefs of Mecca, including ‘Utbah bin Rab’iah, Shaibah bin Rab’iah, Abu Jahi bin Hisham, Ummayah bin Khalaf, Abu Sufyan bin Harb, and several others were the subject of the leading verses of Surah Sa’ad:

صَّ وَالْقُرْءَانَ ذِي الذِّكْرِ ۝١ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ۝٢ كَمْ
 أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَّلَاتَ حِينٍ مَنَاصٍ ۝٣ وَعَجِبُوا
 أَنْ جَاءَهُمْ مُنذِرٌ مِّنْهُمْ ۝٤ وَقَالَ الْكٰفِرُونَ هَذَا سَاحِرٌ كَذَّابٌ
 ۝٥ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ۝٦ وَأَنْطَلَقَ
 الْمَلَآءِ مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ۝٦

“Sa’ad, By the Qur’an full of reminding. Nay, those who disbelieve are in false pride and opposition. How many a generation have We destroyed before them, and they cried out when there was no longer time for escape! And they wonder that a warner has come to them from among themselves! And the disbelievers say: “This is a sorcerer, a liar.” Has he made gods into One llah (God). Verily, this is a curious thing! And the leaders among them went about: Go on, and remain constant to your gods! Verily, This is a thing designed (against you)!” (Sa’ad 38: 1-6)

Abu Jahi (i.e., Father of Jahilliyya; Jahi means ignorance and Jahilliyah is related to Jahi, such as being proud of being a Jordanian or Pakistani), known as ‘Amr, initially known as Abu’l-Hakim (i.e., Father of ruling), once found the Prophet (saaw) praying and approached him and told him (saaw) that haven’t I told you not to pray. The Prophet (saaw) told him that the One whom you are stopping from being worshipped is the One who can take your life. Abu Jahl replied that he was the strongest man in Mecca and the one with the largest tribe; He asked why are you threatening me? Upon this Allah (swt) revealed the following:

كَأَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَىٰ ۝١ أَنْ رَّءَاهُ اسْتَعْتَىٰ ۝٢ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ
 ۝٣ أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝٤ عَبْدًا إِذَا صَلَّىٰ ۝٥ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ
 الْهُدَىٰ ۝٦ أَوْ أَمَرَ بِالتَّقْوَىٰ ۝٧ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝٨ أَلَمْ يَعْلَمِ
 بِأَنَّ اللَّهَ يَرَىٰ ۝٩ كَلَّا لَئِنْ لَّمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ ۝١٠ نَاصِيَةٍ كَذِبَةٍ
 خَاطِئَةٍ ۝١١ فَلْيَدْعُ نَادِيَهُ ۝١٢ سَنَدْعُ الزَّبَانِيَةَ ۝١٣ كَلَّا لَا تَطِعُهُ
 وَاسْجُدْ وَاقْتَرِبْ ۝١٤

“Nay! Verily, man does transgress all bounds (in disbelief and evil deeds...). Because he considers himself self-sufficient. Surely! Unto your Lord is the return. Have you (O Muhammad) seen him (i.e. Abu JahI) who prevents, a slave (Muhammad) when he prays? Tell me, if he (Muhammad) is guided (by Allah)? Or enjoins piety? Tell me if he (Abu JahI) denies (the truth), and turns away? Knows he

not that Allah does see (what he does) ? Nay! If he (Abu JahI) ceases not, We will catch him by the forelock, a lying, sinful forelock! Then, let him call upon his council (of helpers), We will call the guards of Hell (to deal with him)! Nay! (O Muhammad)! Do not obey him (Abu JahI). Fall prostrate and draw near to Allah!” (Al-Alaq 96: 6-19)

Abu Jahl, when he was mocking the Prophet (saaw) and his Message one day, said: “Muhammad pretends that God’s troops will punish you in hell and imprison you there, are nineteen only, while you have a large population. Can it be that every hundred of you is unequal to one man of them?” In reference to this Allah (swt) revealed:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

“And We have set none but angels as guardians of the Fire, and We have fixed their numbers (19) only as a trial for the disbelievers...” (Al Muddathir 74:31)

The Prophet (saaw) began reciting the Qur’an loudly as he was praying, causing them to disperse. (Ibn Hisham)

On the authority of ‘Abdullah ibn ‘Umar who said, “As the Prophet (saaw) was prostrating, some of the Quraysh were not far away, and ‘Uqbah ibn Abu Mu’ayt came along with the entrails of a goat and flung them on his (saaw) back. Fatimah, his daughter, came out and removed the anatomical debris and angrily cursed the wrongdoers and prayed that Allah might punish them. Then the Prophet (saaw) raised his head, finished his prostration and prayed passionately, ‘**O Lord, deal unkindly with Mala (the notables) of Quraysh, Abu Jahl ibn Hashim, ‘Utbah ibn Rabi’a, Shayban ibn Rabi’a, Umayyah ibn Khalaf and ‘Ubayy ibn Khalaf.**” (Bukhari)

Ubbay b. Khalaf took to the Prophet (saaw) an old bone, crumbling it to pieces, and said, “Muhammad, do you allege that Allah (swt) can bring to life this after it has decayed?” Then he crumbled it in his hands and blew the pieces in the Prophet’s (saaw) face. The Prophet (saaw) replied: “**Yes, I do say that. Allah will raise it and you, after you have become like this.**” Then **Allah will send you to the Hellfire.**” (Ibn Hisham)

Allah (swt) revealed the following:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾
 قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ
 لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

“And he puts forth for Us a parable, and forgets his own creation. He says:” Who will give life to these bones when they have rotted away and become dust? Say (O Muhammad) He will give life to them Who created them for the first time! And He is the All-Knower of every creation.! He, Who produces for you Fire out of the green tree, when behold! You kindle therewith.” (Ya-Sin 36: 78-80)

With a very strong determination, the Prophet (saaw) worked at creating a gap between the chiefs of Mecca and the people. He (saaw) especially targeted the most revered idols, zeroing in on Hubal, Al Uzza, and Manat. These objects of reverence were not supposed to be the subject of any criticism. The Prophet (saaw) used every opportunity to undermine, insult, ridicule, and diminish these idols.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

“Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.” (Al-A nbiyaa 21:98)

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٦﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾
 أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾

“Have you then considered Al-Lat, and Al-Uzza and Manat, the other third? Is it for you the males and for him the females? That indeed is a division most unfair! (An-Najm 53: 19-22)

The Prophet (saaw) blasted the Kuffar on the issue of burying the children alive. The treatment of the orphans, the greed of the elites, and the attachment to the wealth.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

“And when the female (infant) buried alive shall be questioned. For what sin she was killed?” (At-Takwir 81:8-9)

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَافِظُونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾
 وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

“Nay ! But you treat not the orphans with kindness and generosity! And urge not the feeding of the poor ! And you devour inheritance – all with greed. And you love wealth with much love! (Al Fajr 89:17-20)

Another incident narrated by Al-Tabarani is when a delegation from the leaders of Quraysh visited the Prophet (saaw) in order to establish some form of compromise between Islam and their gods. They offered the Prophet (saaw) enough money to make him the richest man in Mecca and offered him the women of Mecca so that he (saaw) may choose from among them a suitable bride on the condition that the Prophet (saaw) quit insulting their gods. They said, “If you do not accept, then we offer you one more offer that is suitable for both you and us.” He (saaw) asked them, “What is that?” They said, “You worship our gods one year and we worship your God one year.” He told them to wait and see what Allah (swt) would reveal as an answer.

Allah (swt) revealed surah Kafirun.

قُلْ يَتَّبِعُوا آلَ الْكٰفِرُوْنَ ۙ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۚ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا
اَعْبُدُ ۚ وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ ۚ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۗ
لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۙ

“Say: “O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection,...). I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your Deen and to me my Deen.” (Al Kafirun 109: 1-6)

The Prophet (saaw) and his Sahabah (raa) continued to struggle against the ignorant system of Mecca and its leaders, uncovering their erroneous laws and habits and the wickedness of their ideas and concepts, and proposed Islam as the alternative. Therefore, their work was like a double edged sword: demolishing the errant ideology and stray concepts by demonstrating its contradiction with human nature, building over their ruins the concepts of Iman, and proving their conformity with human nature because they are from Allah (swt) the One and Only and the Creator of mankind.

This is the example of the Messenger of Allah (saaw). Whoever shies away from this task is failing to uphold the Sun nah and the method of the Prophet (saaw). The Ummah must undertake the ideological and intellectual struggle against all non-Islamic ideologies, thoughts, values and systems. This should be done by disclosing the corruption inherent in the prevailing ideologies, systems, and customs. in following the method of the Prophet (saaw), the Ummah must refute capitalism, democracy, communism, nationalism and every other ..ism. Non Islamic practices, values, systems and laws must be challenged. The awareness of the Ummah must be raised so that we reject these thoughts as un-Islamic.

Ibn Maher

The Method of Changing the Society

The Sunnah is equally a source of Islam as the Qur'an. The Sunnah includes the statements, acts and approvals of Prophet Muhammad (saaw). Allah (swt) says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

“Nor does he speak of his own desire. It is only an Revelation that is revealed.” (An-Najm 53:3-4)

The process to establish the Islamic society and the Islamic state which is detailed in the Seerah is a method from Allah (swt). The duty to follow it is binding on us as following him (saaw) in Salah and Hajj; thus, it is obligatory upon us to take the method of Prophet Muhammad (saaw) as our methodology. Allah (swt) Says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ

“He who obeys the Messenger (Muhammad) has indeed obeyed Allah...” (An-Nisa'a 4:80)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۗ

“Say you (O Muhammad): This is my way; I invite unto Allah with sure knowledge, and whosoever follows me with sure knowledge” (Yusuf 12:108)

The Method

After intensive study of the Seerah, we can categorize the method into three stages where each leads into the other. The Secret Phase was in which the Prophet (saaw) pronounced his call for Islam and secretly built his party-the Companions (raa). The Public Phase is the natural progression that followed the preparation of his Companions - the Sahabah (raa). In this phase, the ideological and political interaction with the society requires sacrifices until the public opinion is oriented for establishing Islam. Torture, propaganda and compromises were tools used to combat the ideological and political struggle of the Prophet (saaw) and his movement. When the Ummah adopts the implementation of Islam as its vital issue, entering into the third phase of implementation through the acquisition of political leadership and power, which comes naturally from the Ummah.

STAGE 1: The Private Call

In this initial stage, the Prophet (saaw) conveyed the Message to his (saaw) family and friends. Through the help of his (saaw) close friends and relatives who became Muslims, the Prophet (saaw) was able to ask them to invite people whom they thought would respond to the call of Islam. As an example, the Prophet's (saaw) close friend Abu Bakr (ra) was able to convince 'Uthman ibn Affan, 'Abdul-Rahman ibn Auf, Sa'ad ibn Waqqas and others to become Muslims.

During this initial stage- which was to last for three years - Islam was conveyed in private and there was no intellectual or ideological confrontation with the idolaters and their ways of ignorance (Jahilliyah).

In this period, the Prophet's (saaw) aim was to develop and inculcate within the Sahabah (raa), thoughts and behavioral patterns based on the Qur'an. It was essential to develop within the Sahabah (raa) a conviction in the Aqeedah, for without a deep conviction in Allah (swt) as the basis for their thoughts, concepts, and emotions, any movement seeking change would be forced to compromise in the face of confrontation or conflict. It was for this reason that the Prophet (saaw) took such care and effort in developing strong and dynamic Islamic personalities based on the Aqeedah. This was vital for the next step in the Prophet's (saaw) methodology.

Before discussing the second stage, it should be noted that in the initial stage, the Prophet (saaw) established a Hizb (party) Comprised of himself (saaw) and his Companions (raa). The establishment of the Islamic State cannot be accomplished by individuals, it is a collective duty requiring the Muslims to act as a party. As soon as people started be coming Muslims, the Prophet (saaw) did not leave them to act as individuals. Rather, he (saaw) started to Consolidate their efforts in preparation for the next stage.

STAGE 2: Public Stage

Allah (swt) says in the Qur'an:

فَأُصَدِّعُ بِمَا تُوْمَرُونَ وَأَعْرِضُ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ
 الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

“Therefore, proclaim openly (Allah’s Message) that which you are Commanded, and turn away from Al-Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah). Truly! We will suffice you against the scoffers, who set up along with Allah another ilah (god). They will come to know.” (Al-Hijr 15:94-96)

This Ayah marks the transition from the first stage of the Prophet's (saaw) Da'wah to the second stage (public stage). In this stage, the Prophet (saaw) began to openly invite the Quraysh to acknowledge and worship no deity except Allah (swt), to abandon Jahilliyah and to embrace Islam. He (saaw) chose a number of initiatives to bring Islam into the public arena. As an example, he (saaw) invited his relatives to a banquet at his house, among whom were the leaders of Quraysh in order to tell them about the Message of Islam.

The Prophet (saaw) also presented the Muslims as an organized group that was intent on challenging and changing the society, its values, ideals, practices, emotions and the system of ruling and the organization of life's affairs. The collective effort of the group, however, had a massive effect. It created a public opinion for the Da'wah and this helped it to spread rapidly through the whole of Mecca. Those who embraced Islam were the ones whose minds and hearts understood purity, wisdom and truth, and those who raised themselves above stubbornness and the unyielding nature of humans, who dislike changes in their lives. They embraced Islam the moment they realized its correctness and the truthfulness of the one who conveyed the Message.

The success of the Da'wah enraged the leaders of the Quraysh like a fire scorching their hearts. The Messenger of Allah (swt) waged an equally unrelenting and fierce ideological war against injustice,

harshness and the slavery that dominated Mecca, and he (saaw) mocked, attacked and exposed their ill-fated concepts and practices.

In this task, the Prophet (saaw) met the Jahilliyah system head on without any compromise or deviation. He attacked the aristocracy and the money conscious values of the Jahilliyah society when ayat such as the following were revealed:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ (١) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝ (٢) يَحْسَبُ أَنَّ مَالَهُ
أَخْلَدَهُ ۝ (٣) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝ (٤)

“Woe unto every slanderer and backbiter who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! He will be thrown into the crushing fire.” (Al-Humaza 104: 1-4)

This method of the Prophet (saaw) infuriated the heads of the Quraysh. They started to complain to the Prophet’s (saaw) uncle, Abu Talib, “We cannot endure that our fathers should be reviled, our customs mocked and our gods insulted.”

Al-Qur’an also started attacking and criticizing the elites of Mecca, especially those who were adamant about preventing, the propagation of Islam, like Abu JahI, Waleed ibn al Mugheerah, and Abu Lahab. An entire surah was revealed addressing the mischief of Abu Lahab and giving him the news of him and his wife being in the hellfire (Al Masad 111: 1-5).

These ayat attacked and criticized the Jahilliyah (ignorant) society and elite of Quraysh. The goal of this ideological and political struggle was to shift the peoples’ loyalty from the existing way of life to Islam, to sever the illegitimate bonds and ties between the people and to replace them with Islam. Such an objective could only be achieved by exposing the filth of the existing way of life.

When Quraysh failed to restrain the Prophet (saaw) with their reason and arguments, they sought to confine him by reconciliation, compromise and bargaining. The chiefs of Quraysh sent a number of delegations to the Prophet (saaw) in which they offered wealth, leadership and dominion. He rejected all offers to compromise this Message and continued to openly call for Islam.

When their bargaining tactics failed, the Quraysh resorted to outright violence. They launched a policy of persecuting, imprisoning, torturing, and killing the Muslims. They also directed their attacks on the Prophet (saaw), slandering him, spreading lies and propaganda against him and seeking to inflict harm upon him.

Rather than dampening the Da’wah, these actions only motivated the Prophet (saaw). He (saaw) strove harder, guided by the Wahiy (revelation), into the second part of this stage. This part was characterized by the seeking of material support, called the Nusrah.

Seeking the Nusrah

Once the Prophet (saaw) realized that Quraysh would not permit Islam to be implemented in Mecca, the Prophet (saaw) started looking beyond the Quraysh stronghold towards other tribes for material support. The Prophet (saaw) would offer Islam to the tribes whenever the opportunity arose,

particularly in the season of pilgrimage when many tribes descended upon Mecca. The Prophet (saaw) sought the support and authority from numerous tribes, including:Thaqif; Kinda; Banu Amir bin Sa'sa; Banu Kalb; and Banu Hanifah.

Rabi'ah bin Ubad (ra) narrated: "I was a youth when I was staying at Mina' with my father. The Messenger of Allah (saaw) used to visit camps of various tribes and addressed: 'O such and such tribe! I am the Messenger of Allah. I ask you to worship Allah, don't make any partners with Him; give up all those gods whom you worship besides Him; believe in me and testify my message.. .'" (Ibn Is'haque)

The Prophet (saaw) would clearly explain the nature of the Nusrah (material support) to them. This is also evident in the argument that took place between the Prophet (saaw) and the tribe of Amir bin Sa'sa: "Shall we lay down our necks to the sword of the Arabs (i.e., endangering our lives in the wars) for your cause, and then once victory is attained, the rulership goes to others?" (Ibn Hisham) This argument clearly shows that the tribe understood what they were asked to provide. They clearly comprehended that fighting was part of the package, and that battles would be waged against all other tribes. They also understood that the Prophet (saaw) was going to be a ruler, and that he (saaw) would be given the leadership. Eventually, the tribes of 'Aws and Khazraj offered to support Islam in the form of a State.

In this stage persecution and propaganda are tools used to bring the Believers into a position where they are faced with an offer of compromise. The method of the Prophet (saaw) tells us that there can be no compromise nor half solution in this task. Islam can never exist coexist with jahilliyah. Islam cannot accept or agree to a situation which is 99 percent Islam and 1 percent Jahilliyah.

The Prophet (saaw) refused to accept the help of Banu Amir because they wanted the leadership after Muhammad (saaw). He also rejected the offer of support from the tribe of Sheeban b. Thaalaba when, although agreeing to protect the Prophet (saaw) from all the Arabs, they would not protect him against the Persians.

The objective is not power for the sake of power. There is no meaning for establishing the authority if we deviate from the method of Islam. Although the objective of this duty is to establish the rule of Allah and the Islamic way of life, the ultimate aim of every action must be to earn the pleasure of Allah (swt). Thus, every action is carried out purely for the sake of Allah, expecting no praise from anyone.

STAGE 3: Applying and Carrying Islam

Allah's Messenger (saaw) founded the Islamic State from the very first day he (saaw) arrived in Medinah and began to structure it by forming the society on a solid foundation as well as by gathering the appropriate forces in order to be able to protect the State and convey the Message. With this accomplished, he (saaw) could begin to remove the material obstacles that stood in the way of spreading Islam

In this stage the Prophet (saaw) fully applied Islam on all citizens living in the State. He also used the State in Medinah as a vehicle to spread Islam to other nations. He (saaw) performed the duty of the Head of the State, the Judge, and the Commander-in-Chief of the army. He (saaw) looked after the affairs of the Muslims, settled their disputes and appointed leaders to army divisions, eventually sending them outside Medinah on military campaigns and missions.

The Help of Allah (swt)

It is the law of Allah that relief and victory do not come except after distress, tribulation and hardship. So that the believers must be patient and endure, and realize that answering the call of Allah must be more precious to us than ourselves, our wealth, our families and all the pleasures of this life. Allah (swt) says:

“Say: If it be that your fathers, your sons, your brothers, your wives, or your kindred, the wealth that you have gained, the commerce in which you fear a decline, or the dwellings in which you delight, are dearer to you than Allah, or His Messenger, or Jihad in His cause, then wait until Allah brings about His decision. And Allah guides not the rebellious (AlTawbah 9:24)

Allah (swt) says:

﴿٧﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“O you who believe! If you help Allah, He will help you, and make your foothold strong.” (Muhammad 47: 7)

Allah (swt) has promised His victory to those who help Him and His Deen. He said:

﴿٤٠﴾ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

“Indeed, Allah will help those who help Him. Truly Allah is All-Strong, All-Mighty” (Al-Hajj 22:40)

And He made this help a right upon Himself when He said:

﴿٤٧﴾ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

“And the believers it was incumbent upon us to help the believers.” (Ar-Rum 30:47)

Allah (swt) has kept the knowledge of the victory to Himself. But if Allah (swt) wishes the victory to occur He eases the means to achieve it and prepares the circumstances by what the believer knows and does not know. Therefore, we have to be assured that the stronger our help is to Allah (swt) and his Deen, the greater and closer will be his help to us.

Thus, in order to attain the reward and victory of Allah (swt), we must respond to the call of Allah (swt), submitting to no one but Him, believing with absolute conviction that Allah (swt) alone is the Creator, the Provider, the One who gives life and causes death, who honors and humiliates, and He alone is the One who gives victory, and He is able to do everything and that not one of us will die before he receives his provisions in full, his life term and what is destined for him. The Sahabah (raa) gained favor with Allah (swt) because they responded to the call of Allah (swt). They showed Allah (swt) their sincere intentions, and spent their wealth and their lives to make the Word of Allah (swt) supreme. Together with the Prophet (saaw), they established the first Islamic State and built its pillars on the debris of Jahilliya and the territories of shirk.

Today, the Muslim Ummah needs the believers to answer the call of Allah and work with the Ummah to restore the leadership of Islam.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَجِيبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ

“O you who believe, answer the call of Allah and His Messenger when He calls you to that which gives you life.” (Al-An fal 8:24)

Samir Dashi

Presence of the Prophet is not Necessary to Reestablish the Islamic State

The Messenger of Allah (saaw) said, “The Prophethood will last among you for as long as Allah wills, then Allah would take it away. Then it will be (followed by) a Khilafah Rashida (rightly guided) according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah would take it away. Afterwards there will be a hereditary leadership which will remain for as long as Allah wills, then He will lift it if He wishes. Afterwards, there will be biting oppression, and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be a Khilafah Rashida according to the ways of the Prophethood,” then he kept silent. [Musnad Imam Ahmad (v/273)]

The Khilafah is the political system of Islam, the Islamic superstate. It can and must replace the present world disorder. Of course, plenty of skeptics question this. They offer several arguments against what we say: “Muslims are not yet pure enough to deserve Khilafah” or, “Muslims have enough trouble just running Islamic Centers,” or, “Muslims can use the democratic system to get what they need.” Much of the time, the unconvinced sound like they just want to make excuses, rather than find out about the Islamic State. Seldom do they use actual evidence from the Qur’an, the Sunnah, or the Seerah of Prophet Muhammad (saaw) to support their positions.

Perhaps one important thing that impedes Muslims from reestablishing Khilafah is our distorted view of history. For example, many people convince themselves that the first Islamic state took root and grew strong because of a condition that does not exist today: the presence and active participation of Muhammad (saaw). As they see it, the Prophet (saaw) provided something apart from Allah’s revelation: it might have been special leadership, force of will, charisma, or even Barakah. Whatever it was, it had the power to make an Ummah from a small, motley group in the oasis of Yathrib, and inspire it to triumph over all enemies and obstacles. Unfortunately, the effect of this “unique” quality did not last long after the Prophet’s (saaw) death. The excuse fraught story continues that within a generation, the Khilafah degenerated into a monarchy, and the Companions (raa) could not stop this - or so the story goes. In this light, is it so surprising that the idea of remaking the Islamic Superstate frightens so many Muslims’? If their betters have failed, then how can they - imperfect people that they are - succeed without the Prophet close at hand?

Let us, therefore, try to restore hope. We begin with the observation that Muhammad (saaw), was nowhere near while the Islamic State was successfully prepared in Medinah. Haykal, in his *The Life of Muhammad* asserts that Yathrib (Medinah’s old name) was a natural place for the Prophet (saaw) to settle because he had relatives and his father’s grave there. With all respect, we disagree: just having relatives in a place did not guarantee that he (saaw) would be accepted. Muhammad (saaw) had plenty of kin in close proximity who wanted to kill him. Moreover. A few people in Yathrib even recognized Muhammad (saaw). On the other hand. Yathrib with a culture broken down after a war of extermination, was ready for change.

In spite of this, the Last Prophet (saaw) did not think it safe to leave Mecca until Yathrib was “ready.”

Muhammad might have asked Abu Bakr (ra) to prepare the way. That Companion had extensive and intensive experience as a Da'wah worker from the very start, as well as great personal prestige. Or the Prophet (saaw) could have just as easily tapped 'Umar (ra) to go; he was tough, strongminded. Perhaps just the man to take charge in a city where things remained so unsettled.

Yet when the time came, at that first Meeting at 'Aqabah roughly one year before the Hijrah, Prophet Muhammad (saaw) did not send a "big name" back with the Twelve from Yathrib who had committed themselves to his Deen. Instead, he (saaw) looked about his Meccan followers and picked out Mus'ab bin Umayr bin Hashim bin 'Abdu Manab (ra).

So who was Mus'ab bin Umayr, anyway? At the time, he was a man in his late 30's. He missed much of the testing at the Prophet's side in Mecca, for he had been with the Muslims in Abyssinia. Mus'ab never became a great teacher or source of Ahadith, because he did not survive the battle of Uhud. Nor was he a great figure in this world. Though he was a nephew, by marriage, to Hamza, Mus'ab remained quite poor. His clothing was so meager that there wasn't enough to cover him when he was put in his grave. Among the Companions, therefore, he was just an "ordinary" man.

Even so, Mus'ab had one talent. He knew the Qur'an and he had been well trained in Islam. That was the best of the few assets he possessed for the mission Muhammad (saaw) gave him. To start with, Mus'ab had to recite the Qur'an and instruct the Yathribites in the Deen of Islam—all of it. He could not forget to target the 'Aws tribe as well as the Khazraj in that community. Finally, he needed to keep the Prophet (saaw) informed about his progress. That was, of course, all the harder because Mus'ab knew little about his future territory. Fortunately, he could stay at the home of As'ad bin Zurara (ra), one of the First Yathrib Twelve, who gave good advice about which doors to knock at first.

Ibn Ishaq's Seerah Rasul Allah describes how Mus'ab (ra) worked. He would sit in a garden or courtyard where a Yathribi tribe might gather. There, with his host As'ad offering support and counsel at his side. Mus'ab recited the Qur'an and explained Islam to passers-by, whether they were Muslims already or not. If a leader from the old order approached him in a threatening manner, such as Usayd bin Hudayr, Mus'ab would just say, "Won't you sit down and listen. If you like what you hear you can accept it; and if you don't like it you can leave it alone."

After lending his ear, Usayd (ra) came away exclaiming, "What a wonderful and beautiful discourse this is!"

This statement is significant. Usayd did not say how great or good Prophet Muhammad (saaw) was or for that matter, how eloquent Mus'ab had been. He fell in love with Islam because of its correct ideas and the sheer beauty of the Qur'an, and the same was true for nearly all the others who accepted Islam that year in Yathrib. The ideas that a poorly dressed man recited in the square always attracted them first. For a time, Muhammad (saaw) simply was the message-bearer, the one to whom Allah (swt) happened to reveal those wonderful, wonderful ideas. Of course, they loved the Prophet (saaw) too, but never forget that in the beginning Yathrib had no personal experience of his "excellence": they could not even pick him out in a crowd! When some of the new Yathribi Muslims went to Mecca just before the Second Meeting of 'Aqabah, they had to take directions from someone on who Muhammad (saaw) was. They were told "the man standing next to his uncle Al'Abbas."

Mus'ab Ibn Umayr (ra) kept spreading Islamic concepts in Yathrib. But he was not perfect; he did not know everything at once. Sometimes, it appeared, a listener's question "stumped" him. Then he had to write the Prophet (saaw) in Mecca for advice. Regular correspondence between Muhammad (saaw) and his, Companion (ra) continued. When Mus'ab (ra) taught people about "Islam", he did far more than instruct them about "The Five Pillars." He instructed them in the comprehensiveness of the Deen.

When Mus'ab's students encountered the Prophet (saaw) at the second meeting at 'Aqabah. With Al 'Abbas making the introductions, they were ready to pledge their allegiance to a man they did not know well as a person. However, they did know and love the ideas Muhammad (saaw) had brought, and they were ready to live, and die, for them and the Messenger. With the giving of their Bay'ah, "a switch was closed," and the nucleus of the Islamic State was ready to go in a place that henceforth was known as Medinah and not Yathrib. All that was needed was the appearance of Muhammad (saaw) at the controls.

Mus'ab (ra) succeeded at his mission to establish the Islamic State. Perhaps he was not the best qualified or the most knowledgeable to go, but he was certainly good enough. He may not have won over a majority of people in Yathrib to Islam: the 75 or so who showed up at the second' Aqabah meeting were part of a party six times as large, the rest probably were not Muslim. Nevertheless, it is said that even among the Ansar, except for a few holdouts, had a man or a woman committed to Islam. Muhammad's (saaw) message had become a household word, and even the non-Muslims were ready to accept the Prophet's rule, or at least not resist it.

As for Muslims living in this age, we must stop thinking of reestablishing the Islamic State in terms of finding one perfect leader, a "Muslim Mao" who then presents us with a utopian Islamic State. No such pure people exist; and perhaps that is just as well. The Khilafah needs to be understood as the natural consequence of a society's saturation with the good ideas of Islam, followed by the emergence within that society of a group of people dedicated to the implementation of those ideas on all levels. It is a mercy from Allah (swt) that ordinary folk like you, me, and Mus'ab bin Umayr (ra) can bring this about even when the Last Prophet (saaw) is not on the scene. Why? Because Muhammad's (saaw) Message survives to this day; and texts from both the Qur'an and Sunnah describe the Khilafah in detail. It is our task to relearn the ideas of Islamic government, teach them to people who forgot, and introduce them to our society.

Of course, there will always be people who are "purer" in their Iman, or who know more; but with perseverance, we will find that we are good enough to make the "Kh-word" (Khilafah, of course) the table-talk of every house and shack on this planet. And once enough Muslims in a single place realize that the Islamic Superstate, as Prophet Muhammad (saaw) described it, is thinkable and doable, then they will select from among themselves a Khalifah and keep him straight. That man may not be "perfect," but he will be good enough to rule Muslims and non-Muslims according to Islam, and defend them against the insanity and oppression of those who mastermind the present-day Kafir world disorder.

Abu Mustafa Al Bansilwani: Encounter with Islam

Part 5

The Meaning of Hijrah

Very often when the Hijrah is discussed, we tend to limit ourselves to the details describing how the Prophet (saaw) hid in a cave or who slept in his (saaw) bed. This process inevitably diverts us from discussing the true substance of the event. An account of such events should serve only to remind us that Prophet (saaw), while relying on the revelation as the source of the Islamic Message, had to carry the Islamic Da'wah as a human being, and through the means accessible to a human being.

The Hijrah to Medinah did not take place because the Muslims in Mecca wanted to avoid the persecution there, or because they wanted to find a safe haven for themselves, or to run away from the hardships they faced in that city. Rather, it was an event that took history in a new direction, and this can only be seen if we look at the Seerah in the correct manner.

The Seerah of the Prophet (saaw) is an integral part of the Sunnah, and is just as much a part of the revelation as is the Qur'an. After a careful study of it, we can extract a very specific method for carrying out the Da'wah, and if our aim is to please Allah (swt), then it is our obligation to adhere to this method step by step, through each and every phase.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

“Say (O Muhammad): If you love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful” (Al-i-Imran 3: 31)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger gives you, accept it, and whatever he forbids, avoid” (Al-Hashr 59: 7)

According to the Seerah, the Hijrah marks the transition from the phase in the Da'wah known as “Seeking the Nusrah” to the phase where Islam is implemented in the form of a state. The Nusrah is the transfer of authority to a person via the material support or allegiance from the powerful elements of a society. The Hijrah is a direct result of seeking, and subsequently receiving, the Nusrah.

When Mus'ab ibn Umair (ra) was sent to Medinah to spread the Message of Islam, it took him one year of tireless work in that city before its leaders journeyed to Mecca to transfer their authority to the Prophet (saaw) by giving him the Ba'yah. This Ba'yah was called Bayat-ul Harb (Allegiance of War). Although there was no war, it was called Bayat-ul Harb because it indicated the willingness of the Muslims to fight, when necessary, to protect the Da'wah and the newly established Islamic State. The Prophet (saaw) had invested four years of Da'wah, towards most of the tribes in Najd (the large area between Mecca and Medinah) before he (saaw) received the Nusrah.

It is important to note that until this time in the Seerah, even with all the pressure the Prophet (saaw) placed upon the Kufr society of Mecca, all the persecution that the Quraysh inflicted on Prophet (saaw) and the Muslims was comparatively trivial to the persecution that came after the Prophet (saaw) received the Nusrah from the leaders of Medinah. From this point onward it was the plot of the Kuffar to assassinate Muhammad (saaw). Indeed, it is true that Shaitan and his followers are most afraid of the implementation of Allah's rules.

Keeping these elements in mind, whenever we discuss the Hijrah, which many people will try to reduce to a spiritual journey the Prophet (saaw) took over some terrain, we should discuss the overall ideological significance of this event in terms of Islam and the Da'wah mission.

It is critical for us, the Muslims, to realize that this event not only marks the beginning of our calendar, but more importantly it commemorates the establishment of the nucleus of the first Islamic state. For hundreds of years to come this nucleus would engulf neighboring lands, subsequently liberating one oppressed people after another and bringing them the Mercy from Allah (swt) called Islam. If we want to talk about the essential nature of the Hijrah, we have to realize that it marks the time when Islam as an Ideology was transformed from idea to practice.

Hitherto, the people of Medinah accepted Muhammad (saaw) only as a Prophet. However, after the transfer of power (Nusrah), when he (saaw) arrived in Medinah, they were receiving him (saaw) as a ruler and a Prophet. Before the Prophet (saaw) made the Hijrah, he (saaw) was a Prophet with the new laws revealed to him (saaw) by Allah (swt). After the Hijrah, he (saaw) was the one who implemented this law. Islam had gone from addressing and pointing out the problems and issues to tackling the problems and issues and providing solutions for them. It was at this point that the Prophet (saaw) was able to apply the rules and systems of Islam into real life.

The Hijrah, a part of the Seerah, is something that must be studied in depth to gain a full understanding of its implications and meaning. It is not simply a series of bedtime stories to be told and remembered like fairy tales of how the Prophet (saaw) took Abu Bakr (ra) with him and went on a journey, and at the end of it the people received him (saaw) by singing merry melodies,

This is not to say that the small details of the Hijrah, like how the Prophet (saaw) had to get 'Ali ibn Abi Talib (ra) to sleep in his bed, or how he (saaw) had to hide in a cave, are not significant. These details are important because they remind us that the techniques and tactics used by the Prophet (saaw) were human and not superhuman. They were not tactics which required miracles to be carried out.

We cannot claim that since he (saaw) was a Prophet, and since we are not Prophets, we are unable to exactly follow his (saaw) footsteps when it comes to the manner in which he (saaw) carried the Da'wah. We must remember that these steps, or phases, in the Da'wah mission were meant for us to follow, and to not follow them is a disobedience to Allah (swt).

Abd-us-Sami

The Structure of the Islamic State

The Messenger of Allah (saaw) ruled both Muslims and non-Muslims and managed their affairs from the first day he (saaw) set foot in Medinah. Once the Islamic State was founded he (saaw) set about forming the Islamic society that would conduct the transactions and look after the general welfare of the people.

Acting in his capacity as a statesman, he (saaw) signed treaties with the Jewish tribes of Banu Damrah and Banu Madlaj, and later with Quraysh and the people of Aula, al-Jarba' and Adhrah. Also, he (saaw) gave the people the oath that no one would be prevented from performing the pilgrimage to the House and assured everyone their safety during the sacred month.

As commander of the armed forces the Messenger of Allah (saaw) planned and executed many military campaigns. He (saaw) sent Hamzah ibn 'Abd al-Muttalib, Muhammad ibn 'Ubaydah ibn al-Harith and Sa'd ibn Abi Waqqas in raids against Quraysh. He (saaw) invested Zayd ibn Harithah, Ja'far ibn Abi Talib and 'Abdullah ibn Rawahah with the authority to fight the Romans, and he (saaw) sent Khalid ibn al-Walid to lead the fight against Dumat al-Jandal. On many occasions he (saaw) led the army himself where fierce battles were fought.

The Messenger of Allah (saaw) looked after the affairs of the people in his role as politician and chief administrator of the Islamic State by appointing a Wali (governor) in every province and an 'amil in every district to ensure the smooth running of the society in accordance with the revelation that he (saaw) received. For example⁷ he (saaw) appointed 'Utbah ibn Usayd as wali over Makkah shortly after its conquest, and once Badhan ibn Sasan embraced Islam he was appointed wali of Yemen.

Mu'adh ibn Jabal al-Khazraji was appointed as wali over al-Janad and Khalid ibn Sa'id ibn al-Aas was appointed 'amil over San'a. Allah's Messenger (saaw) also appointed Zayd ibn Lubayd ibn Tha'labah al-Ansari as wali of Hadramawt, Abu Musa al-Ash'ari as wali of Zabeed and Aden, and 'Amr ibn al-As wali of Uman. Domestically, he (saaw) appointed Abu Dujanah as the 'amil of Medinah.

The Messenger of Allah (saaw) would select those who were best suited for the job of filling the hearts of the people with Iman. He (saaw) would ask them about the methods they would employ when they governed.

It has been narrated that Allah's Messenger (saaw) asked Mu'adh ibn Jabal al-Khazraji before sending him to Yemen, "**What would you rule by?**" In reply he said, "By the Book of Allah." He (saaw) said, "**What if you did not find the verdict in there?**" He said, "I would rule by the Sunnah of Allah's Messenger." Then he (saaw) said, "**And what if you did not find the verdict in there?**" Mu'adh answered, "I would exert my own Ijtihad." Upon this the Messenger of Allah (saaw) said, "**Praise be to Allah for guiding the messenger of Allah's Messenger to what Allah and His Messenger love.**" (Abu Da'wud) It was also reported that when Allah's Messenger (saaw) appointed Abban ibn Sa'id as wali of Bahrain he said, "**Be nice to the people of 'Abd Qays and be generous to them.**"

The Messenger of Allah (saaw) would appoint the most exemplary Muslims as governors whom he (saaw) commanded to teach the Deen to those who accepted Islam and to receive from them the Sadaqah. In most instances he (saaw) would assign the task of collecting the funds to the wali and order them to bring to the people the glad tidings of the arrival of Islam and teach them the Qur'an and fiqh.

He (saaw) would instruct the wali to be gentle and lenient in the face of truthfulness and harsh in dealing with rebellion and injustice, and to prohibit the people from referring to the tribes and clans if there was agitation amongst them, so that their reference and supplication was to Allah (swt) alone without any other associate.

The Messenger of Allah (saaw) would instruct his governors to take a fifth of the booty, to collect what had been prescribed for the Muslims as Sadaqah and to tell the Jews and Christians who had willingly embraced Islam that they had become believers and enjoyed the same rights and obliged to fulfill the same duties as any other Muslim. The wali was instructed to prevent any persecution of Christian and Jews whatsoever.

The Messenger of Allah (saaw) told Mu'adh prior to sending him to Yemen, **“You will go to the People of the Book. Let your first task be to invite them to worship Allah; if they believed in Allah, inform them that He has imposed on them Zakat, taken from the wealthy among them and given to the needy. If they obeyed, do take it from them and look after their money; and fear Allah from the plea of the oppressed for there is no screen between it and Allah.”**

The Messenger of Allah (saaw) used to send 'Abdullah ibn Ruwahah to the Jews of Khaybar to assess their crops and fruits and collect their dues. They complained to the Messenger of Allah (saaw) about his harsh assessments and once tried to bribe him by offering some of their ornaments to him when they said, “Take this and go easy with your assessment.” 'Abdullah replied, “O Jewish people! You are to me the most despised creatures of Allah; however, this does not make me treat you unjustly. What you offered me as bribery is forbidden and we do not take it.” They commented, “By this, the Heavens and the Earth were created.”

The Messenger of Allah (saaw) would check the governors and administrators, monitor their work, and listen to reports about them. He removed al-'Ala' ibn al-Hadrami, the 'amil of Bahrain, because a delegation of 'Abd Qays complained about him. He (saaw) checked the administrators' collections and assessed their revenues and expenditures.

In one instance he (saaw) appointed one man to collect the Zakat. When the man returned he said, “This is for you and this has been given to me as a present.” Upon hearing this Allah's Messenger (saaw) said, **“What is it with the man? We appoint him to work on what Allah has entrusted in us, and he says this is for you and this is a present given to me? Why doesn't he stay in his parents' home and see if he gets any presents? If we appoint someone to do a job and pay him for it, anything he takes besides that would be ill-gained.”** (Bukhari)

The Messenger of Allah (saaw) also appointed judges to settle people's disputes. He (saaw) appointed 'Ali as judge over Yemen and 'Abdullah ibn Nawfal as judge over Medinah. He (saaw) also appointed Mu'adh ibn Jabal and Abu Musa al-Ash'ari as judges in Yemen as well. He (saaw) inquired from them, “What would you judge by? They replied, “If we do not find the judgment in

the Book nor in the Sunnah we shall use analogy and exact a judgment.” He (saaw) approved of that method.

The Messenger of Allah (saaw) was not content solely with appointing judges. He (saaw) also established tribunals (madhalim) to deal with complaints concerning judges and walis alike. He (saaw) appointed Rashid ibn ‘Abdullah as amir of the judiciary and the tribunals, with the power to supervise the cases brought before such tribunals.

The Messenger of Allah (saaw) managed all aspects of people’s affairs. He appointed registrars that acted like the heads of State departments; ‘Au ibn Abi Talib was the writer of treaties; al-Harith ibn ‘Auf was in charge of the Messenger of Allah’s official stamp; Mu’ayqeeb ibn Abi Fatimah was secretary of the booties; Hudhayfah ibn al-Yaman was in charge of assessing the crops and fruits throughout Hijaz; Zubayr ibn al ‘Awwam was secretary of Sadaqah; al-Mughira ibn Shu’bah was given the task of writing all the loan agreements and transactions; and Shurkhabeel ibn Hasanah was employed as the writer of messages that were sent to various kings.

He (saaw) would appoint a secretary or director for each and every department regardless of the number of departments. In these matters he (saaw) consulted his Companions (raa) extensively, especially those who showed a large degree of understanding and deep thinking and who possessed a great devotion to Islam. There were seven such companions from the Ansar and seven from the emigrants; among these were Hamzah Abu Bakr as Siddiq, Ja’far, ‘Umar ibn Khattab ‘All, ibn Mas’ud Salman al Farsi, ‘Ammar Hudhayfah ibn al-Yaman Abu Dharr, al-Muqdad and Bilal ibn Rabah (raa). He (saaw) consulted with others on less frequent occasions, and this Consultative assembly functioned as a Majlis as Shura.

The Messenger of Allah (saaw) imposed on the Muslims and non- Muslims alike some levies on land, fruits and livestock These levies were the Zakat, the ‘ushr (tithe), the fay’i (war booty), the kharaj (land tax) and the jizyah (tribute). The anfal and the booties belonged to the State treasury, while the Zakat was distributed among the Qur’anically mandated eight categories of people entitled to it. The Zakat fund was never Siphoned off to pay for government expenditures or other reasons. The Fay’i, Kharaj, Jizyah and the war booty sufficed to cover the State’s expenditure and financed the War effort. The State never had a shortage of money.

During his lifetime, the Messenger of Allah (saaw) founded the system and structure of the Islamic State. He (saaw) acted as the head of State, he (saaw) had assistants governors judges, an army, secretaries and a council of shura. Information concerning all these details of the structure of the Islamic State has been transmitted from generation to generation via Tawatur (collective testimony). The Messenger of Allah (saaw) held the post of head of state from the very first day he (saaw) arrived in Medinah, until his death ten years later.

Immediately after his death, the Sahabah (raa) agreed upon the obligation of appointing a Khalifah to follow him as the head of State and not as a Prophet because he (saaw) was the Seal of the Prophets. The Messenger of Allah (saaw) left behind a model Islamic State with a complete ruling System that covered every aspect of government and administration, and this System continued to implement the Islamic Shariah Comprehensively for centuries to come.

**Extracted from “The Islamic State”
by Taqiuddeen an Nabhani**

War & Diplomacy in the Seerah of the Prophet (saaw)

In the world arena, no nation lives in isolation from other nations. Every nation must establish some means of managing its affairs with other nations. The duty of managing its affairs with other nations is the task encompassed by the foreign policy of that nation. For those nations which are based upon an ideology, the objectives of the foreign policy manifest from its own ideology. And so, other than the natural need to defend itself from outside threats, the foreign policy of any nation could have any one of three objectives:

1. Securing its national interests (example: Britain, past and present; the United States).
2. The dominance of the nation over others (example: The Roman Empire, Fascist Italy, Nazi Germany).
3. Carrying that nation's ideology to the others (example: The Islamic State).¹

The means used in executing out this foreign policy, regardless of its objectives, are the same for all nations. This is apparent throughout history, which shows the means to be diplomacy and war. Diplomacy meaning the art of conducting the relations between nations through peaceful means, and war meaning the inevitable solution when diplomacy fails. The ability to balance between these two options serves as a reflection of the strength of the nation's foreign policy. As a result, the key to building an effective foreign policy is to be able to know when to use diplomacy, when to engage in war, and how to do so effectively.

An analysis of successful foreign policies leads to an understanding of the following points:

1. When a diplomatic stalemate is reached (i.e. both nations cannot resolve the dispute), the crisis between the nations may escalate such that they would reach a climax, the result of which will either be war, or one nations standing down from its previous position.
2. The nation which possess both the military might to assist its diplomatic stand and the political vision to guide it, is the one that can successfully manage and control the situation it is involved in.
3. The one who does not posses enough military power to backup its diplomacy should prevent the crisis from reaching to the cli max.
4. In some cases, the nation may win without having to engage in war, just due to the threat which their nation presents.

Through the study of the seerah we can see that the Prophet (saaw) practiced this art, and these understandings with great success. As will be illustrated in more details to come, in some cases, the Prophet (saaw) escalated the events to their climax, and used war to settle the conflict, as in the Battle of Badr. While in other cases, Rasullallah (saaw) was able to push the diplomatic solution without the use of force, as in the Treaty of Al-Hudaybiyah. The decision to use one as opposed to the other being based on the goal that the Prophet (saaw) had already defined.

¹ In some cases, nations claim that their foreign policy carries this objective, when in reality, their real objective is to merely scrvce their own economic interests. A rceent examplc is the American policy towards Congo. The Americans have cited their interest in the Congo as being the establishment of a genuine democratic government. However, according to the French, 'the Americans' real goal is to get hold of the enormous mineral wealth -copper, gold, oil, cobalt, and diamonds - that Congo and some of its neighbors posses.'" (O.C. Register, 5124/97).

The purpose of this article is to demonstrate how the Prophet (saaw) carried out the foreign policy of the Islamic State by using both diplomacy and war. This will be demonstrated through a careful study of the major events in the seerah, from the initial skirmishes with the Quraish, to the treaty of Al-Hudaybiah, until the battle of Tabuk. We hope, by this, that Muslims will realize that the Prophet (saaw) did not manage the affairs of Islam in a random or haphazard manner. Rather, the foreign policy was based on Wahi (revelation from Allah) and conducted through the abilities of Muhammad (saaw) as a statesman. Allah (swt) says in regards to His choosing of the Prophet (saaw) to carry this task,

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ

“Allah knows best where to place His Message” (Al-An am 6:124)

The Goals and Objectives of the Foreign Policy of the Prophet (saaw)

The global nature of Islam requires that it must be carried to other nations. Every Muslim must realize that this is the nature of Islam. In order to carry this message to all of humanity, the Prophet (saaw) initially carried the daw’ah as a group with the goal of establishing the authority in a central location. This goal was achieved with the establishment of the Islamic State in Medina. Thereafter, the Prophet (saaw) proceeded in carrying Islam on a global scale, through the vehicle of the Islamic State. To achieve this, the Prophet (saaw) initiated a series of actions with the neighboring Arabs and the nations outside of Arabia. Each of those actions had a specific goal that would ultimately lead to the final and underlying objective of the foreign policy: to establish Islam as the dominant “ideology” in the world.

These actions were either diplomatic moves, or military engagements serving three primary purposes:

1. To challenge the local political and ideological rivals, such as the Quraish.
2. To protect the State from outside threats.
3. To demonstrate to the outside world that the Muslims were a force not to be tampered with, that they were not to be confined merely to Medina, and that it is the nature of the message of Islam to spread to other lands, vis—vis accepting Islam as a deen and its consequent rule, acceptance of Islam’s rule, or fighting Jihad and applying Islam thereafter.

The course by which Jihad was fought during the lifetime of the Prophet (saaw) can also be summarized. They include three predominant stages:

1. Waging Jihad against the Quraish, as was apparent in many battles, such as the first eight expeditions and the Battle of Badr.
2. Jihad against the tribes of Arabia, other than the Quraish, which began to take place after the signing of the Treaty of Hudaibiyah. These ghazawat included Hunayn and Taif.
3. Jihad outside of the Arabian peninsula, by fighting the Roman army. Such as the case with the battles of Mu’tha, Tabuk, and the expedition of Osama ibn Zayd (ra).

After the Prophet (saaw) received the Nusrah (pledge of material support) from the people of the Ansar (the Helpers) in Medina, and they had turned the authority to the Messenger of Allah (saaw),

the Muslims began to rule the city-state of Medina by Islam. For the length of approximately one year, the Prophet (saaw) laid the foundation for the new state. In this time he began to apply the political, economic, judicial, and social systems of Islam on the people as they were revealed. Also, within this time the Prophet (saaw) wrote the constitution of the newly formed Islamic state in which he set the rules of the state and stressed the fact that the non-Muslims (Jews and Christians) within the state were accountable to the state's rules. Included within this year, he wrote good neighbor treaties with Jewish city/tribe states such as Bani Quraydah, Bani Nadir, Bani Qaynuqah, and Bani Mustaliq.

Following the initial first year of setting up of the affairs of the state, the Prophet (saaw) began his campaign against the number one obstacle to the spread of Islam and the newly established state; the city-state of the Quraish in Mecca.

The Quraish of Mecca, who were merchants by occupation, based their livelihood and existence on their trade route between Bilad us-Sham to the north (present day Syria, Jordan, Lebanon, and Palestine) and Al Yaman to the south (present day Yemen). This trade route was the foundation of their sustenance, a source of pride and position in Arabian society, and a necessity for their existence.

As had been the case for several generations, the Quraish had a virtual monopoly on the means of trade between the north and south of Arabia. Since the Arabs lived in a time of constant warfare and enslavement, individuals struggled to trade on their own due to fear of attack and enslavement by neighboring tribes. For this purpose the Quraish held strong alliances with the leading Arab tribes along the passage in order to ensure safety of their trade. If any merchant desired to trade outside the bounds of Mecca, his goods had to be placed along the Quraish owned caravan and were consequently taxed heavily for the service.

With this background, the Prophet (saaw) realized that if this trade route, a vital interest to the Quraish was hampered and attacked, and these essential alliances neutralized, this would lead to the downfall of Quraish's economy, sustenance, and prestige.

The First Eight Expeditions

With this in mind, the Prophet (saaw) ordered several expeditions to drive the Quraish towards a confrontation, and thus weakening their status in the region, rather than directly attacking the caravan.

Thus the Prophet (saaw) initiated his first military mission known as Ghazwat Wuddan (also known as Ghazwat al Abwah) in Safar 2 A.H., 623 A.D. [Ibn Hisham]

The Prophet (saaw), having a vision for what he wanted accomplished, went northwest (completely away from Mecca) in the direction of the Red Sea to attack a camel caravan led by the Quraish. Upon reaching their destination, the army of 70 soldiers saw no caravan present and thus no fighting occurred. However the expedition ended with success, as the Prophet (saaw) signed a treaty with a well-known Quraishi ally, Bani Damrah. This insured peace between the Bani Damrah and the Muslims, while breaking the Bani Damrah's alliance with the Quraish. In the end, the Quraish's main trade route with Bilad us-Sham was greatly impaired, and they had lost a key

protector of their trade route in the northern region. The goal of crippling the trade passage of the Quraish was underway.

Two months later the Messenger of Allah (saaw) sent out two expeditions simultaneously. The first was an expedition of 60 horsemen led by Ubaidah bin Al-Harith bin Al-Muttalib. His assignment was to attack Mecca. The army, led by Ubaidah, met the Meccan army, under the command of Abu Sufyan at a spot known as Batn Rabegh. The believers faced an army of 200 Meccans, but other than the firing of a few arrows, no fighting occurred. [Ibn Hisham]

It should be noted that Muslims wanted to make a point to the Quraish, that the Muslims were the operators of the region, and that they should be the ones to run its affairs.

While this Sariya (battle which the Prophet (saaw) dispatched) was occurring, another was taking place concurrently. This Sariya was led by Hamzah bin Abdul Mutalib along with 30 of the muhajireen (those people who migrated to Medina). Their goal was to attack the actual trade route belonging to the Quraish. This confrontation took form when the thirty Muslims faced Abu Jahl bin Hisham and 300 soldiers. Again no fighting took place, due to the fact that an intermediary, Majdi bin Amr (who was friendly on both sides) managed to prevent the clash from ensuing. [Ibn Hisham]

Nevertheless, it was another demonstration of force on behalf of the Muslims and the authority of the State. It showed that thirty Muslim soldiers did not fear the odds of facing off with an army of three-hundred, sending a strong message to all of Arabia.

Though one would conclude based on the fact that no fighting occurred in these three expeditions that they were of little relevance, in actuality these three missions were of extreme importance, even more so than many of the actual battles. Why? Because in these three expeditions the Muslims were solely on the offensive and were there to state their intentions; that the Islamic State is the one to patrol the area as guardians and that they are the ones who held the advantage. And that the Muslims alone were going to shape the regional policy, not the Quraish. These were displays to all of Arabia as to who is in charge, and they served as a foreshadowing of things to come.

The claim of the Quraish from a military point of view was still strong, due to their wealth, manpower, and overall capability. Nonetheless the Quraish were becoming very much defeated on a Political basis. For the first time the Meccans not the Muslims, were on the defensive a defeated Position in political terms.

The times when the Quraish could claim free access to their trade routes and remain virtually untouched no longer existed. Now they were forced to send guarded escorts with their caravans and risked losing face amongst the Arabs on a constant basis.

A few months later in Rabi Al-Awwal, the Prophet (saaw) continued these attacks far northwards towards Ridwa, beyond the area known as Yanbu. Here Ghazwat Buwat took place in which the Muslim army of 200 went to intercept a caravan of 100 Meccans. Though the Quraish evaded their attack, the Prophet (saaw) remained in Ridwa for approximately forty days [Ibn Hisham]. This was not done for the purpose of resting. It was to show that the Muslims were by no means limited merely to the southern regions of Arabia, but that their presence was also to become apparent in the northern region of Red Sea.

In between Jumada-al-Ula and Jumada-al-Akhirah 2 A.H., the fifth Ghazwat, Ghazwat Ashirah (northwards in Yanbu) also took place. This Ghazwat was also very important. On this occasion the Muslim army marched straight through enemy territory (in close proximity to city-states who held allegiance to the Quraish) yet none opted to defend their ally and attack the Muslims. They let the Muslim soldiers pass by unbothered.

Again no fighting took place, however the Muslims were able to sign a treaty with the tribe/city-state of Banu Madlij. This held a high significance. The Banu Madlij were not only situated in a strategic geographic position, westwards and sea-ward bound (as opposed to the inland location of their other alliance Banu Damrah), they also were allies of the Banu Damrah (whom the Prophet (saaw) had already made alliance with in the first Ghazwat) and Quraish.

With this new agreement, the Muslims now had treaties with two tribe-states who held treaties with each other, and who previously held loyalty to the Quraish. It was becoming evident that gradually the influence of the Quraish, along with the trade route which they heavily relied upon (their claim to prestige and wealth) was vanishing away in favor of the Islamic State.

At the same time the Prophet (saaw) sent Saad bin Waqqas with 80 mounted horsemen south to the Quraish, directly into the heart of the enemy territory, towards an area known as Ard al-Hijaz (the exact opposite direction of the current Ghazwat ul-Asheerah) to remind them again who holds control. Again the Muslim army passed close by to the independent tribe/city states who held loyalty to the Quraish, and remained unchallenged, showing the intimidation factor which the ummah had generated. [Ibn Hisham]

No fighting occurred in the end. But again the Muslims demonstrated to their enemies their presence and authority in strategic locations which had previously been dominated, or loyal to the Quraish. The Meccans were quickly losing all the advantage they once held.

The Prophet (saaw), by using these tactics, was hitting three birds with one stone. On the one hand he (saaw) was elevating the status of the Muslim state by demonstrating the supremacy of the Muslim's force and tactic, he (saaw) was deteriorating the state of the Quraish by weakening their economy and reputation by constantly attacking their route, and he (saaw) was getting closer and closer to the actual goal of reaching a military confrontation.

After the Prophet (saaw) returned back from Ghazwat ul-Asheerah, he remained in Medina for only a few days in order to reorganize his army. He (saaw) again set out a group of 70 warriors, along with himself, to hunt down Karaz ibn Jabir al Fahri, who had stolen camels and cattle from the Muslims. No fighting occurred, as the bandits evaded the army.

This was followed by a Sariya led by Abdullah bin Jahsh who, along with seven other soldiers, were requested by the Prophet (saaw) to go south of Mecca to Naklah in order to assess any news about the Quraish. It was within this Sariya that the Muslim soldiers fought during the sacred month of Rajab, which the Quraish took advantage of, trying to portray the Muslims as going against the norms. Nonetheless Allah (swt) revealed the ayah, granting the soldiers pardon, and declaring that Fitnah was far worse than even killing.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن
سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ
اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

“They ask you concerning fighting in the sacred months (i.e. 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, ‘Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Mecca), and to drive out its inhabitants, and Al-Fitnah is worse than killing” (Al-Baqarah 2:217)

Until this time, eight campaigns had occurred. The Muslims were now in a position in which they were prepared for a war, and had been trained to take part therein through the eight previous trials. The Prophet (saaw) had worked in a systematic way which produced a situation in which reaching the threshold between Islam and Kufr, Haq and Batil, the aim of the Prophet’s (saaw) goal-oriented maneuverings, was now naturally to occur.

The Battle of Badr

The first major battle of the Prophet (saaw) in which fighting occurred on a large scale was the Battle of Badr. Allah (swt), in the month of Sha’ban, 2 A.H. ordered the Muslims to fight against the disbelievers.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

“And fight, in the way of Allah those who fight you; but transgress not the limits. Truly, Allah likes not the transgressors. (Al-Baqarah 2:190)

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ
أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ
فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾ فَإِنِ انْتَهَوْا فَإِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ
لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

“And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid Al-Haram, unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the

disbelievers. But if they cease, then Allah is Oft- Forgiving, Most Merciful. And fight them until there is not more Fitnah and (all and every kind of worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (polytheists, and wrong-doers, etc.).” (Al-Baqarah 2: 191-193)

These ayahs were followed by others along the same lines, as can be seen in ayahs 4-7 of surah Muhammad, where specific Ahkam are given in regards to fighting, stirring up the atmosphere of confrontation in the hearts of the believers and thus preparing them for combat.

فَإِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا
الْوَتَانَ فِإِذَا مِتْنَا بِعَدُوِّكُمْ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَتَوَوُّ
يَشَاءُ اللَّهُ لَآنْتَصِرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي
سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾
وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ
يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

“So, when you meet (in fight - Jihad in Allah’s cause), those who disbelieve smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). There after (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at lease come under your protection], but if it had been Allah’s Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He had make known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world). O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm” (Muhammad 47:4-7)

In addition to this, during this same month of Sha’ban, the Qiblah that the Muslims prayed towards shifted from Jerusalem to the Kabba in Mecca. This changed the Muslims’ direction and attention solely to Mecca, where a showdown was about to unfold.

Not long after these steps had occurred, the Messenger of Allah (saaw) received word from two scouts Talhah bin Ubaidullah and Said bin Zaid of a caravan led by Abu Sufyan in close proximity to Medina, heading from Syria to Mecca with a value in excess of 50 thousand gold dinars.

Upon hearing this news, the Prophet (saaw), knowing that a great strike could shake the foundation of the Quraish and create great momentum for Islam, alerted the Muslims to make an attack upon the caravan.

With this strike in mind, the Prophet (saaw) quickly gathered three-hundred and five soldiers (only a portion of the capable men) to take care of the caravan. He set out immediately, leaving behind many people on the far end of Medina who had not had sufficient time to respond to the call.[Ar-Raheeq Al-Makhtum]

Abu Sufyan received word of the on-coming army, sent word to the Quraish via Damdam bin ‘Amr al Ghifari for back-up soldiers, and rerouted his path in order to escape the army of Muhammad (saaw). The Quraish, meanwhile, upon having gathered over one-thousand soldiers and having already had them dispatched, again received word from Abu Sufyan, this time assuring them to return home (due to the fact that they had successfully escaped the army). The Quraish, spurned on by the stubbornness of Abu Jahi, who was bent on punishing the Muslims, continued on their course to collide their well-equipped army of 1,000 with that of the poorly equipped army of three-hundred and five Believers. He and the Quraish were headed for Badr to demonstrate their supremacy to all of Arabia.

The Prophet (saaw), not equipped for a war, had to make a decision: fight now, or retreat back to Medina.

The Prophet (saaw) having prepared his (saaw) ummah through the previous campaigns to reach the brink of conflict with the Quraish, and having worked diligently so that an encounter would occur, knew that retreating back to Medina would greatly hamper the momentum and political gains the ummah was generating, and would contradict his (saaw) objectives and previous undertakings. A decisive victory on the other hand, would accelerate this momentum and increase these gains even more so. Given this situation, the Prophet (saaw) opted for war.

Abu Bakr (ra) was the first who spoke on the occasion and assured the Prophet (saaw) of the unreserved obedience to his command. Umar (ra) was the next to stand up and supported the views expressed by Abu Bakr (ra)... The Prophet (saaw) turned to the Ansar to seek their view.

Upon this Sa’d bin Mu’adh stood up and said,

“O Prophet of Allah! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allah, Who Has sent you with Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope Allah will show you through our hands those deeds of valor which will please your eyes. Kindly lead us to the battlefield in the Name of Allah.

The Prophet (saaw) , after being impressed with the responses, said: **Forward and be of cheer, for Allah has promised me one of the two, and by Allah it is as if I now saw the enemy lying prostrate.** [Ar-Raheeq Al-Makhtum]

The Battle of Badr was now to take place, in which the Muslims did in fact defeat and humiliate the Quraish through brilliant military tactics and sheer desire to attain the pleasure of Allah (swt), coupled with His (swt) help.

As an aftermath of the war, the morale and prestige of the Quraish had taken a severe pounding. To the extent that it was forbidden for anyone in Mecca to even cry in public over the loss. [Ar-Raheeq Al-Makhtum]

On the other hand, the condition of the Muslims had now been altered for the better, and they now attained higher status in the region. As a result of these developments, people began entering into Islam in large numbers, increasing the number and vitality of the Ummah, and consequently increasing the size of its army.

The Prophet (saaw) had accomplished his goal by the use of war. He understood that the Quraish were in no position to solve the conflict of objectives through peaceful means. And so he worked through the means of war by pushing them towards a collision, reaching the brink of collision, and successfully winning the war and advancing the Daw'ah. In addition to the elevation of the status of the ummah, several matters can be noted from this confrontation, and many lessons learned.²

The Battle of Uhud and the Exclusion of the Banu Nadir

Following the Battle of Badr many other significant battles took place, such as the battle of Uhud. The Quraish were in common consent and started fresh preparations to launch an overall war against the Muslims in order to restore their blemished prestige and wounded pride.

Meanwhile Al-'Abbas bin 'Abdul Muttalib, was closely monitoring the military movements and preparations for war by the Quraish, and sending his reports to Muhammad (saaw). The whole of Medina was put on alert and all men were heavily armed even during the prayer in anticipation of any emergency. Armed guards kept watchful eye all night at the house of the Prophet (saaw) and

² Through this battle we can see and understand what slavery to Allah (swt) really means and what the results of this slavery is. Just prior to the actual war, Rasulallah (saaw), after having made all the war preparations, made a very long du'ah (supplication), praying for Allah's (swt) help. To the point that Abu Bakr remarked to the Prophet (saaw) over the necessity of having such a long du'ah, since Allah (swt) had already promised them victory. This demonstrates that no matter what, one is always a slave to Allah (swt) and that actions have to be undertaken for His (swt) pleasure alone. Also it shows that if people make themselves slaves to Allah (swt) (as the sahabas had made themselves), Allah (swt) will grant them His help and victory.

We can also see the importance of fusing action and prayer. The Prophet (saaw) knew that he (saaw) and his (saaw) sahabas were going to win the war Ibr sure from the wahi (revelation from Allah), yet he (saaw) still prepared his army, divided the divisions, prayed for victory, and fought the war. He (saaw) did not rest easy, rather he (saaw) prepared the army, and then he (saaw) made the du'a. This shows us that one must take the proper action, and at the same time make du'ah to seek Allah's help, not merely doing one at the expense of the other. Also through this battle we witnessed that the Prophet (saaw) took shura (consultation) from his sahabas. This can be seen when the question arose in regards to where to encamp prior to the war. This advice was taken from Al Habab bin Mundhir when the Prophet (saaw) suggested positioning them selves at the nearest spring of Badr. Al-Habab, being the expert, asked the Prophet (saaw) if he (saaw) had been instructed by Allah to take the position, or if he (saaw) chose the position just from a strategic point of view. Rasulallah (saaw) assured him that this was his (saaw) personal choice. Al-Habab advised him (saaw) of a more suitable location, and the Prophet (saaw) took his advise. The Prophet (saaw) took the advise of Al-Habab since he was an expert on the subject of war, he (saaw) didn't, however, take the advise of the malority of people. Rather he looked towards the expert and took his advise solely, he did not ask everybody. This shows us that shura can be used for administrative purposes by the amir (leader). Yet the final decision lies in the hands of the aniir, not the one or ones how give the suggestion.

The ways in which the spoils of war were to be distributed was also revealed succeeding the war.

the entrances and roads leading into Medina were policed. Muslim platoons began patrolling the routes for any probable enemy raids.

Some of the Sahabah (raa), who had missed the Battle of Badr, encouraged and supported the idea of meeting the Quraish in battlefield. When the Prophet (saaw) entered his house to get ready for the battlefield some blamed each other for pressuring the Prophet (saaw) into the battle field. When the Prophet (saaw) came out wearing two armors, one over the other, and a sword, he (saaw) remarked:

“It does not become a Prophet that once he had put on armour, he should take it off, until Allah has decided between him and the enemy.” [Ar-Raheeq Al-Makhtum]

Muslims, who were in actuality crushing the Quraish and on the verge of an overwhelming victory, lost a key battle due to the mistake of a few archers who overlooked an order given by the Prophet (saaw).

Abu Sufyan, remarked: “Today is a vengeance for Badr Day. This for that. War is attended with alternate success.” Omar (ra) replied: “No. They are not the same. Our killed men are housed in Paradise; but yours are in Fire.” [Ar-Raheeq Al-Makhtum]

Yet, despite this loss on the battlefield, it is meaningful to note that the Prophet (saaw) upon losing the battle, immediately sent out a portion of the remaining army to follow the homeward-bound enemy in order to display to the Quraish the relentlessness of the Muslim presence, despite having lost severely. [Ar-Raheeq Al-Makhtum]

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

“And don’t be weak in the pursuit of the enemy; if you are suffering then surely, they are suffering as you are suffering, but you have a hope from Allah (for the reward, i.e Paradise) that for which they hope not.” (An-N isaa’ 4: 104)

The Quraish refused to fight back, and no fighting took place, how ever this gesture sent a message that the Muslims, despite having lost the battle, do not and will not give up in their struggle to make Islam and its rule prevalent.

Following the battle of Uhud, the Muslims lost face in the region and their elevated position was lowered significantly. This placed the ummah in a sensitive situation, where the enemies of Islam, as well as those who declared neutrality, tried to capitalize on the state’s new condition by reissuing threats of attack and provocations.

This can be seen in the example of the Jews of Banu Nadir, who went as far as trying to assassinate the Prophet (saaw). This threat, as well as the continuous harassment of the Jews, forced the patient Muslims to push the Jews out of Medina all together.

Stubbornly, the Jews refused and talked of getting other allies to back them in their stand. The Prophet (saaw) knowing that diplomacy would neither be intelligent, nor productive, had no other choice but to drive them out completely, by the use of force. Marching with the flag of Jihad, the Muslims confronted the Jews, as they hide behind palm trees and shot arrows.

The Prophet (saaw) ordered the cutting and burning of the trees (since the circumstances required it³ and continued the assault.

The Jews of Banu Nadir, having none of their allies showing, quickly surrendered and agreed to leave Medina. This resulted in most of them settling in Khayber and a few in Syria.

Nonetheless, the Prophet (saaw) continued his work in attacking the trade route of the Quraish, stressing to the people that the Quraish were not worthy to trade with. This rebuilding period continued for approximately three years, until the political status of the ummah returned to where it had previously been, and more so.

The Battle of Al-Ahzab

This renewal of authority achieved by the Muslims helped prompt the occurrence of the Battle of Al-Ahzab (the Alliance) also known as the Battle of Al-Khandaq (the Ditch) one year later. The still furious Banu Nadir Jews of Khayber allied themselves with the encumbered Meccans, and toured the Arabian peninsula, for further alliances. In the end, the people of Khayber had allied with the Quraish of Mecca, Kinanah, and other allies from Tihama in the south who recruited four thousand other men. And from the east, the tribes of Banu Saleem, Ghatfan, and Bani Murrah. Also, they held moral support from the Persian and Roman empires, who had no need to add their soldiers to the already massive army. [Madinan Society at the Time of the Prophet]

To this army, no plan would suffice, other than to kill every single Muslim alive and end the whole issue of Islam completely. Agreeing to meet outside of Medina at a given time, the army of 10,000 soldiers gathered outside the confines of the city. The onslaught that had been assembled was so mammoth in number that they easily outnumbered all the people of Medina, the elderly, women, and children in all. Had they launched a surprise assault against Medina, they could have done away with all of the Muslims.

However, the leadership inside of Medina was on the alert and the Prophet (saaw) and his companions, having received account from their intelligence personnel of the armies' location and number, drew out a plan in compliance with the advise of Salman al-Farsi, and dug an immense ditch around the confines of Medina.⁴

³ This occurrence serves as an evidence which permits the cutting of trees in times of war (a practice not allowed under normal circumstances) if the amir sees it fit to do so.

⁴ The Prophet (saaw) upon hearing the news of the massive invading army and the breaking of the treaty between the Jews of Hani Quraydah and the Muslims, a matter which aggravated the sitation even more so, sent a delegate to the leaders of Ghatafan, Uyaynah ibn Hisn and Al Harith ibn Awf to offer them a choice of withdrawing their attack in exchange of one-third of Medina's crop. The leaders agreed and sent representatives to Medina to sign the treaty.

During the digging of the ditch, the Sahabali (raa) came across a rock which they could not break, the Prophet (saaw) struck it three times and it crumbled. After the first blow, he said:

“Allahu Akbar! I have been given the keys of Syria, and by Allah I can see its red palace now.” Then he struck it a second time and said, “Allahu Akbar! I have been given the keys of Persia, and by Allah I can see the white palace of Al-Mada’in, “Then he struck it a third time and said, “Allahu Akbar! I have been given the keys of Yaman and by Allah I can see the gates of San’a from where I stand.” (Ahmad & Al-Nasa’i)

The Believers won the battle, due to 3 major facts: (1) the opposing army could not pass through the ditch; (2) the demanding weather conditions; and (3) internal conflicts between the opposing armies, forcing them to simply give up. As an aftermath Quraish’s failure to wipe out Islam in this battle, they were now destroyed for the most part, politically speaking.

After Al-Khandaq, Abu Sufyan, feeling the impact, said “The war has dealt us a severe blow.” (Ibn Hajar)

Following this Ghazwat the Prophet (saaw) made it apparent that there would be no more attacks on them. Now the initiative was with the Muslims.

As a result of the battle of Al-Ahzab the people who wanted to join the Islamic State felt safe with the Conditions of the Muslims and their enemies, and so the Prophet (saaw) allowed them to do hijrah on their own lands. This meant that the massive amounts of people who annexed themselves to the Islamic state did not need to move to Medina rather the rule of Islam would come to their lands. The size of the State as a result rapidly expanded, and the Muslim army became present in numerous locations throughout Arabia, not just in Medina. This new expansion intimidated the Quraish furthermore.

Nonetheless, the Jews of Khayber continued to Spur the Quraish to help exterminate the Muslims, and made further plots to drive the Muslims out of Medina However, the end of the the Jews of

Upon hearing the news, the two leaders of the Ansar, Sa’d ibn Muath and Sa’d ibn Ubadah asked teh Prophet (saaw) if his decision was based on wahi (revelation), or his own judgment. After the Rasulallah (saaw) assured them that it was his decision, Sa’d ibn Muath said:

“O Messenger of Allah, we and those people were polytheists and we used to worship idols. We neither worshipped Allah nor did we recognize Him. In that situation, these people could not have any of our crops except through entertainment of guests or selling. But now, since Alah has honored us with Islam and showed us the straight path through you, how can we give them our properties? I swear by Allah, we do not need such an action and we shall newer give them anything but fight them with our swords until Allah judges between us.”

The Prophet (saaw) replied, “As you wish.” Sa’d then took the letter, threw it away, and declared, “Let them try their best against us!” Even though the Prophet (saaw) did not do so, this occurrence is a daleel (evidence) which allows Muslims to sign a treaty with the enemy by paying them in order to restrain their attack. This is allowed at times in which warding of the enemy is difficult, and due to fear of severe loss.

A further evidence of this point can be seen, according the Muhammad ibn Al Hassan, through the saying of the Prophet (saaw), “Sacrifice your property for your life and sacrifice your life for your religion.” Considering such treaties as sacrificing your property for life. [Treaties in Islam]

Khayber and the Meccans was near. The road was now paved for a decisive victory for the Muslims over the Quraish. This can be seen through the Signing of the Treaty of Hdaybiyah

The Treaty of Hdaybiyah

Up until this point in time the Prophet (saaw) and the sahabas were greatly preoccupied by the Meccans and the Jews of Khayber, to the extent that their propagation of the message was being slowed by the threat they posed individually, and as a joint alliance, it was very much apparent that the two were the largest obstacles the young ummah had to deal with. The Prophet (saaw) realized that if the Meccans and the Jews of Khayber were set aside, or at least isolated from each other, it would help great deal towards enhancing the state by allowing them to pursue the daw'ah with much less hindrance.

The Messenger (saaw) knowing this, as well as being ordered by Allah (swt), set out a plan to neutralize Mecca, which would allow the Messenger (saaw) to pursue the daw'ah more easily.

The Prophet (saaw), knowing that war was not the means that he wanted to use, understood that through diplomacy he would be able to isolate Mecca and Khayber from each other, and deter provocations with the Quraish. Upon having this in mind, the Prophet (saaw) began to call the people to perform the umrah, and soon had fifteen hundred Muslims with him (saaw), equipped with only sheathed swords and a plan to perform umrah in peace.

And so they set out to do just that. Yet, upon reaching Dhi Hulaifa, the Sahabah got word that an army, led by Khalid ibn al Walid, was waiting to obstruct their plan and drive them off their route. This, they planned on doing with a surprise attack during the Muslims' dhur prayer.

Allah (swt) protected the Believers from this scheme by revealing the prayer of fear (salat-ul khawf) at this time, causing the Quraish to miss them. The Muslims refrained from their original route and took a more rugged one across Thaniyah al Murar.

Finally, the Prophet's camel sat down at a point called Thaniyat al Murar. The Prophet (saaw) told his companions that it was due to Allah (swt) that his camel sat down at that location. He (saaw) then told them **"By Him in Whose hand is my soul, whatever the Quraish should request of me which involves elevating the sanctity of whatever is inviolable in the sight of God, I shall grant them."** [Ibn Athir, Jami'al Usul Li Ahadeeth Al Rasool]

It was apparent that the Prophet (saaw) saying, **"People are like metals, and the best of them at the time of Jahiliyah (ignorance) will be the best of them when they enter Islam, if they understand it well"**. This would hold true as history were to prove later. The Prophet (saaw) said in regards to them:

"Alas, what about Quraish, the war has devoured them! What harm would they have suffered if they had left and the rest of the Arab tribes to go our own ways? If they (the Arab tribes) should kill me (that is what they desire) and if Allah gives me the victory over them (tribes), then they would enter Islam in flocks. If they do not do that, they will fight while they have strength, so what are the Quraish thinking of? By Allah, I will not cease to fight for the mission which Allah had entrusted me until He makes it victorious or I perish." (Musnad Ahmad)

As time passed, the sahabas captured an army of fifty Meccans whose aim was to attack the Muslim army. The Prophet (saaw), knowing that war was not the objective of this move, quickly freed the soldiers without even the mention of ransom. This gesture further illustrated the tactic that the Prophet (saaw) was using to achieve his goal. Peaceful means of accomplishing his task through the use of diplomacy, not war.

After this, the heads of Quraish were to converse back and forth with the Prophet (saaw). The Prophet, always making apparent that he was there only under peaceful terms, drew much respect and formulated good public opinion from people the Meccans who saw the character of the Prophet (saaw) and the nobility of the message of Islam. As a result of this sentiment, they opposed any conflict with him.

Finally, they concluded a peace treaty with five major points:

1. To refrain from war and hostilities during the period of the treaty.
2. If anyone from the Quraish embraced Islam and came to the Messenger (saaw) without the permission of his guardian, he (saaw) would return him to them. Yet if a Muslim from Medina came to the Quraish, they would not have to be returned.
3. Whoever wished amongst the Arabs to enter into an alliance with Muhammad (saaw), or the Quraish, could do so.
4. The Muslims would have to leave Mecca without having done the umrah that year and would be allowed to return and stay for three days the following year. They would be allowed to carry swords in their sheaths and not more than that.
5. The treaty would last for ten years, after which it would end.

After having agreed to the conditions, the Prophet (saaw) signed the treaty. The companions, having thought that they were to be performing the umrah, were upset by the treaty. Thinking that they had received less than they were entitled to. However, the Believers, knowing that the Messenger (saaw) acted based on revelation alone, followed the Prophet (saaw) fully.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

“It is not fitting for a believer, man or woman, when a matter had been decided by Allah and His Apostle, to have any option about their decision.”(AlAhzab 33: 36)

As they were returning back to Medina however, Allah (swt) revealed the first ayahs of Surah Al-Fath which declare:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

“Verily, We have given you (O Muhammad) a manifest victory.”(Al-Fath 48:1)

In fact the Prophet (saaw) accomplished his goal of halting the Meccan threat and isolating them from the Jews of Khayber. The Prophet (saaw), being guided by Wahi knew that war was not the

solution to the goal that he had set; relying upon his abilities as a political strategist instead, he diplomatically accomplished his objective. As a result of achieving this objective through the use of these brilliant tactics, the Muslims were given victory from Allah (swt) by the accelerating of the momentum of the daw'ah. The path to consolidating Arabia had now been laid down and the public sentiment of the people of the Mecca had been made more conducive for the liberation of Mecca by Islam.

The Battle of Khayber and It's Aftermath

The Quraish, a major obstacle to the spread of Islam (especially in the southern region of Arabia) were now set aside, and this enabled the Muslims to take care of the last hindrance to the message's propagation, the Jews of Khayber.

Upon gathering 1400 soldiers (only amongst those who had gone to Hudaibiyah), the sahabas defeated Khayber with relative ease. Taking over the area and distributing the booty among the Sahabah (raa).

The Quraish (of the south) and the Jews of Khayber (of the north) had been set aside, and now, for the first time, the Prophet (saaw) had the relatively open ability to propagate Islam to the other Arab tribes, to the areas of al-Sham in the north (modern day Syria), as well as outside of the Arabian peninsula, to the Romans and the Persians. The Prophet (saaw) felt that this phase of the daw'ah would be the real breakthrough for Islam and its spread.

Following these great victories, the Prophet (saaw) wrote twelve letters to twelve different heads of states, calling them to accept Islam and it's rule. These Arabic-written letters were sent to the likes of Heractius (the Emperor of Rome), Chosroes (the emperor of Persia), al-Muqawqis (the king of Egypt), al-Harith al Ghassani (the king of al-Hirah), al-Harith al-Himyari (the king of Yemen), and to al-Najashi (the king of Abyssinia), demonstrating that Islam is a universal message, for all peoples.

Through these letters many of the rulers, by the grace of Allah (swt) (in particular the Arab leaders) responded positively, and crowds of people began entering into the mercy of Islam.

As for the people who refused these options, they were to be dealt with in such a way that resulted in carrying Islam to the people and having the people live under Islam.

The Battle of Mu'tah, Tabuk, and the Expedition of Osama

In the month of Jumada al-Ula, the 7th year after the hijrah (only a few months after the treaty of Hudaibiyah had been signed), the Prophet (saaw) gathered an elite army of 3000 determined warriors and assigned Zayd ibn Harithah as commander. This army was sent to As-Sham to challenge the Roman empire, the most powerful force in the world.

After reaching Mu'an (north of Arabia), the small army of 3000 quickly learned that an army of 100,000, led by Sharhabeel a! Ghassani was awaiting their arrival.

The army of Believers, after spending two nights discussing their decision, opted to fight with the Roman army, despite the thirty- three to one ratio! This decision was made after being roused by the words of Abdullah ibn Ruwahah who declared:

“O men! By Allah, what you dislike is that which you have come out for (martyrdom). We are not fighting the enemy with numbers, or strength, or multitude, but we are fighting them with this Deen with which Allah (swt) has honored us. So come on! Both prospects are fine: victory or martyrdom?”. [Ibn Ishaq]

It was one of the fiercest battles ever to occur, in which the minuet army of 3000 Muslims confronted a military force of 200,000 (an additional 100,000 men were sent to supplement the original army). The Muslims fought valiantly, including Khalid ibn a! Walid who eventually led the army (who had entered Islam after the signing of the Treaty of Hdaybiyah) and several died as Shaheed, including Ja'far ibn Abi Talib (ra), who was severed in half.

This, beyond courageous showing, caused the Romans to shudder in fright, and this underlying fear held extremely high consequence, and helped pave the way to the eventual liberation of Mecca and the ghazwah between the Romans and the Muslim army at Tabuk.

Not long after this battle had occurred the Quraish supplied Banu Bakr with weapons against Khuza'ah and thus broke the Treaty of Hdaybiyah. The Prophet (saaw), knowing that a diplomatic gesture, such as a verbal condemnation would not suffice, decided that Mecca had to be liberated.

“... the Prophet (saaw) decided to march against Mecca. He appointed leaders and divided the army into right and left flanks and a central core. Khalid ibn al Walid was in command of the right flank, al Zaubayr ibn al Al Awaam was in command of the left flank, and Abu Ubaydah was in command of the infantry. The Prophet's (saaw) flag was black and his standard was white.” (Ibn Majah)

And so the emancipation of Mecca occurred, in which the Muslim army annexed Mecca into the Islamic State, began to teach the people Islam, and purified the Kabba by destroying its three-hundred and sixty idols.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

“And say: Truth has come and Batil has vanished. Surely! Batil is ever bound to vanish” (Al-Isra 17: 81)

Hunayn and the city of Taif remained to be taken, and soon were. Consolidating the majority of the Arabian peninsula under the banner of Islam.

Following these developments, the Roman army, after being attacked at Mu'tah, decided to take the fight to the Muslims, by planning an attack at the northern region of the Arabian peninsula. This time, the Prophet (saaw) decided to attack the Romans himself. And so, in the midst of scorching heat, the Prophet (saaw) called the Muslims to invade the Romans on their soil. In the end, the Muslim army reached a staggering 30,000. This army, destined to drive out the Romans and win the north, marched towards Al-Sham.

When the Romans heard of the magnitude of the Muslim army (which still was small in number in comparison to theirs), flashes of the bravery and the unyielding attitude possessed by the tiny army of Mu'tah came to their minds. And upon hearing of the presence of the Prophet (saaw) within their ranks, the Romans simply fled back, in order to avoid combat.

The Prophet (saaw), without hindrance settled in Tabuk for a month in which He (saaw) sent messages to governors under Roman control to pay the Jizya and agree to defend the Islamic state in case of Roman invasion. As a result, the people of al-Jarba, under the leadership of Yuhanna ibn Ru'mah, made peace with the Muslims and agreed to pay the Jizya, and assume the role of a buffer zone between the Islamic state and the Roman Empire.⁵

The area south of what is now known as Jordan, was now under the supervision of the State, and for a full year, delegations from the Arab tribes came from all over the Arabian Peninsula to declare their entry into Islam. This was known as the Year of Delegations.

Following the Farewell HaJZ the Prophet (saaw) planned for further penetration into the Roman territories with Osama ibn Zayd as the leader. The Prophet (saaw), having made a plan to further pursue the Romans, died on Monday, the twelfth of Rabi' al Awwal in the year 11 A.H.

Nonetheless, under the leadership of the first caliph, Abu Bakr (ra), the plan to go deeper into the Roman empire was continued under the youthful command of the eighteen year-old Osama ibn Zayd, and was successful.

The era of Abu Bakr (ra) was a continuation of the spread of Islam. The success of Abu Bakr (ra) was dependent on the already well established policy laid down before him (ra).

Closing Remarks

The close study of the Ghazwahs and diplomatic demonstrations of the Prophet (saaw), helps define the foreign policy of the Prophet (saaw) in our minds, and serves a vital role to us as Muslims in understanding what war and diplomacy is, its importance and use in the foreign policy of the Islamic state.

This study demonstrates that the means of Jihad and diplomacy are used in order to insure that Islam and its authority remain protected, and for the global message of Islam to spread to outside lands. This understanding can be derived from the example of the Prophet (saaw) who used war when necessary, and diplomacy when possible, to consolidate Arabia. As a result he (saaw) laid the foundation for Islam to spread to areas beyond Arabia, while simultaneously acting as a shield which protected the ummah from outside threats.

These days the Ummah is devoid of being in a position to enact this foreign policy such that we would be able to achieve the goals which Islam ordains. This is why it is incumbent upon every single Muslim to strive for this condition to exist again, by working for Islam and the objectives which it sets, and return its blessed and much needed presence back to humanity.

⁵ Although Tabuk was annexed to the state, the outside regions of Roman Empire were not. Rather the Prophet (saaw) only took the jizya from them and allowed them to govern themselves according to their current system. This was an option permissible to the Prophet (saaw), due to the circumstances of the time. [Muhadat book]

Treaty of Hdaybiyah

Contrary to the manner in which some Muslims perceive them to day, the events at Hdaybiyah did not demonstrate the young Islamic State conceding to the Quraysh's demands. In fact, they exemplify one of many instances where the Prophet's (saaw) abilities as a political tactician and strategist proved invaluable to securing the dominance of the Islamic State.

Within six years of the emigration from Mecca, the Islamic State had become a major force feared by all Arabs. In spite of this, the Messenger of Allah (saaw) was consistently thinking of new moves and maneuvers that would strengthen the Da'wah in the Arabian peninsula.

News had reached the Messenger of Allah (saaw) that the Jews of Khaybar were conspiring with the Quraysh in Mecca to attack Medinah. This step needed to be dealt with decisively, else the Islamic State could face a massive assault against the combined armies of the Jews of Khaybar and Quraysh. Amidst this tense atmosphere, guided by the Wahiy (revelation), the Prophet (saaw) designed a plan that would neutralize the Quraysh and thus isolate the Jews of Khaybar from their allies in Mecca. This would leave the way clear for him (saaw) to pursue his Da'wah in the Arabian peninsula.

To achieve this goal, the Prophet (saaw) planned a peaceful visit to the House of Allah. He (saaw) knew that his plan would be easy to fulfill because the Arabs would not fight during the sacred months. He (saaw) also knew that Quraysh were divided and had become fearful of the Muslims, causing them to think twice before attempting any rash move against him. Therefore, he (saaw) decided to declare that he (saaw) was going to the Sacred House as a pilgrim in order to perform the Umrah. If Quraysh were to deny him access, he (saaw) would use this as a powerful propaganda tool against them to further promote the Message of Islam in the eyes of the general public. With the above in mind, the Prophet (saaw) sent for the other Arab tribes to peacefully take part in the pilgrimage to the Sacred House. The purpose of this last move was to make clear to the Arabs that he (saaw) was coming out as a pilgrim, not a fighter.

Although Quraysh heard that the Muslims had come for Umrah, they feared that the pilgrimage was a ploy that Muhammad (saaw) was using to enter Mecca. Moreover, they realized that allowing the Muslims to enter unchecked would be viewed by the public as a victory for Muhammad (saaw) and a defeat for the Quraysh. They were not going to allow that to happen. Thus, they appointed Khalid ibn al-Walid and 'Ikrimah ibn Abu JahI as heads of a large force to await the pilgrims at Dhi Tuwa. Information about the movements of Quraysh reached the Messenger of Allah (saaw). When he (saaw) entered the village of Usfan he (saaw) met a man of Banu Ka'ab and asked him about Quraysh. The man replied, "There are Quraysh who have heard of your coming and have come out with their much-camels. They have put on leopard skins, and have encamped in Dhi Tuwa swearing that you will never enter Mecca in defiance of them. This man Khalid ibn al-Walid is with their cavalry which they have sent in advance to Kura' al-Ghamim."

When Allah's Messenger (saaw) heard of this he said, **"Woe to Quraysh, war has devoured them! What harm would they have suffered if they had left me and the rest of the Arabs to go our own way? If they should kill me, that is what they desire; and if Allah should give me victory over them they would enter Islam in flocks. If they do not do that, they will fight while they have the strength, so what are Quraysh thinking of? By Allah, I will not cease to fight for**

the mission with which Allah has entrusted me with until He makes it victorious or until I perish.”

The Prophet (saaw) knew that the Muslims had enough Iman to face their enemy in battle, but war was the last thing he (saaw) had in mind.

He (saaw) had designed this peaceful plan to formulate public opinion within Mecca and Quraysh about the glory and nobility of the Message of Islam, in contrast to the misguidance, arrogance, and aggression of Quraysh. This public opinion was crucial for the success of the Da'wah and was one of the most important contributing factors in the spread of Islam.

It was thus imperative for him not to be ensnared by Quraysh. Hence he (saaw) maintained a peaceful approach. The Quraysh began their moves to provoke the Muslims into a physical confrontation Allah's Messenger (saaw) then called out to the Muslims, **“Who will take us out by a way in which we shall not meet them?”** A man Volunteered to do so and he took them through a rugged and rocky tract between passes until they emerged in a valley below Mecca. This place was called al-Hudaybiyah and they camped at this location. When they arrived there, the she-camel of the Prophet (saaw) stumbled, prompting the Muslims to say “She will not get up!” The Prophet (saaw) replied, **“She has never refused and this is not in her nature, but the One who restrained the elephant from Mecca is keeping her back** (referring to the attack on the Ka'bah by Abrahah, the King of Yemen). **Today, whatever Condition Quraysh make I shall agree to it.”** Thus, it was clear to the Messenger of Allah that the conditions of any agreement that were to take place between the Muslims and Quraysh was not as important as the agreement itself.

In response, the Quraysh retreated back to Mecca in defense, and the two parties - Quraysh at Mecca and the Muslims in al-Hudaybiyah - faced each other and decided what action to take against the other. In order to achieve what he (saaw) had really come for, the Messenger of Allah (saaw) stood firmly behind his original plan and remained in Hudaybiyah for Quraysh to respond. Quraysh first sent Budayl of Warqa with some men of Khuza'ah to ask Allah's Messenger (saaw) what he (saaw) had come for. After a short exchange of words the Prophet (saaw) convinced them that the Muslims had not come to fight but to visit the Sacred House. The envoys returned to inform Quraysh and persuade them of this, but Quraysh accused them of being biased towards Muhammad (saaw) and did not trust them. When they sent another delegation and it returned with the same findings, Quraysh sent al-Hulays, chief of al-Ahbash (black troops) to negotiate. Quraysh hoped that his failure to negotiate with Muhammad (saaw) would increase his hatred towards the Muslims, which would result in a greater determination to defend Mecca. However, when the Messenger of Allah (saaw) heard that al-Hulays was coming, he ordered the sacrificial animals to be let loose to demonstrate to him that the Muslims intended to make Umrah and not engage in a war.

When al-Hulays saw the animals going past him and the Muslim camp engulfed in an atmosphere of worship, he was extremely impressed. He returned to inform Quraysh of his findings, demanding that the Muslims be allowed to perform the Umrah. He also threatened to withdraw his troops if Quraysh attempted to come between Muhammad (saaw) and the Ka'bah. The Prophet's (saaw) plan had thus started to take effect on the other tribes.

Afterwards, Quraysh sent 'Urwa ibn Mas'ud al-Taqafi to negotiate with the Prophet (saaw). After trying in vain to convince Allah's Messenger (saaw) to return, he conceded that the Messenger (saaw) was correct in his stance. He returned to the Quraysh saying, “O people of Quraysh! I have

been to Chosroes in his kingdom, and Caesar in his kingdom and the Negus in his kingdom, but never have I seen a king among a people like Muhammad among his companions. Whenever he performed his ablutions they ran to get the water he had used; if a hair of his head fell they ran to pick it up; they will never abandon him for any reason, so form your own opinion.”

This only served to increase the hostility and stubbornness among Quraysh, and further negotiations went on to no avail. When the Messenger of Allah (saaw) sent his representative to negotiate, Quraysh hamstrung his camel and tried to kill him before being thwarted by al-Ahbash’s troops. They sent out their louts at night to throw stones at the Muslims’ camp, hoping to provoke them into hostilities. However, even though the Muslims were angered and wanted to fight, the Messenger of Allah (saaw) managed to calm them.

Quraysh then sent fifty men with orders to surround the Muslim camp and beat them. The Muslims however, managed to catch them before any such action could be taken. When they were brought before the Messenger of Allah (saaw), he (saaw) forgave them and sent them on their way. On any other occasion, such an attack would have had a justifiable physical response by the Messenger of Allah (saaw). However, had this been his intention, he (saaw) could have responded with hostilities much earlier. Indeed, this latest act had a profound effect among the people of Mecca and proved without any shadow of doubt that Muhammad (saaw) had been truthful all along. Hence, the Prophet (saaw) managed to successfully motivate public opinion in Mecca and the Arab tribes in his favor, such that if Quraysh prevented him from entering the city, the people of Mecca and the Arabs would support him against Quraysh.

As a result of this massive public opinion against them, Quraysh ceased their provocative activities and began to seriously contemplate peace. The Messenger of Allah (saaw) sent ‘Uthman bin Affan to Abu Sufyan, in an endeavor to work to secure an end to the crisis and thereby terminate their state of war with Muhammad (saaw).

During Uthman’s stay in Medinah, the Quraysh took a big chance to really test the will and strength of the Muslims. They detained ‘Uthman and circulated a rumor in the Muslim camp that ‘Uthman had been killed. The purpose behind this last move was to send a signal to the Prophet (saaw) that the Quraysh would not allow the Muslims to enter Mecca at any cost. Consequentially, the Muslims may as well return to Medinah. Keeping ‘Uthman bin Affan as a prisoner was an action by which they wanted to provoke the Muslims to leave. From the Quraysh’s perspective this would defuse the entire crisis and they would emerge out of it with some pride and a sense of victory over the Muslims.

The Prophet (saaw) understood the nature of this political crisis. He realized he (saaw) had one of two choices. He (saaw) could maintain his peaceful approach and back off, letting the killing of Uthman go unchallenged. This would make the Muslims appear extremely weak and would signal a manifest victory for the Quraysh. Thus, another response was necessary that would demonstrate the determination and strength of the Muslims. He (saaw) realized that the balance of political support had changed considerably since his arrival in Hudaibiyah. Many of the reputable Arab tribes had changed their support in favor of the Muslims after viewing the Quraysh’s aggressive attitude. This was apparent for example with the attitude of the Ahbash. Also, the Quraysh themselves were divided in how to deal with him (saaw) since many of the delegates that were sent from the Quraysh went back to Mecca favoring Muhammad (saaw).

So, the Messenger of Allah (saaw) decided to accelerate the proceedings to the brink with an open declaration to fighting, knowing fully well that this would not be in the Quraysh's interest. He (saaw) said, **"We shall not leave until we fight them."** and summoned his Sahabah (raa) under a tree where he (saaw) sought a pledge. It was there that they all pledged to him that they would fight on until death. Once they gave the pledge, Allah's Messenger (saaw) clapped his hand against the other as a pledge on behalf of 'Uthman in his absence. The pledge became known as Bay'at al-Ridwan, to which Allah (swt) said,

❖ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي

قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

"Indeed! Allah was pleased with the Believers when they gave their Bay'aa (pledge) to you (O Muhammad) under the tree; He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory"
[Al-Fath 48: 18]

It is interesting to note that the Prophet (saaw) never took a pledge from the Muslims in any of the previous battles such as Badr and Uhud as he (saaw) did not need to. This indicates that the purpose of the pledge of Ridwan was to send a signal to the Quraysh that the Muslims were ready for war, putting the Quraysh in an extremely awkward position. They could either fight the Muslims with a lot of dissent amongst the tribes and themselves. This would have been suicidal given the fact that Quraysh understood how well the Muslims fought in the past against an extremely united and well equipped Qurayshi army. The second approach was to go to the negotiating table to try and work out a solution with Muhammad (saaw). This is in fact what they did.

'Uthman (ra) was returned without injury to the Muslim camp and Suhayl ibn 'Amr was sent by the Quraysh to the Messenger of Allah (saaw) to negotiate an end to the political crisis. It was agreed for an armistice to be signed between the two parties. The terms thus began to be negotiated. In drawing up the treaty, the Messenger of Allah (saaw) summoned 'Ali bn Abi Talib (ra) and told him to write,

"In the name of Allah, ar-Rahman ar-Raheem." Suhayl said, "Hold it! I do not recognize, ar-Rahman ar-Raheem, but write 'In your name, O Allah'." The Messenger of Allah (saaw) told 'Ali to write the latter and he did so. Then he (saaw) said, "Write 'This is what Muhammad, the Messenger of Allah has agreed with Suhayl ibn 'Amr'." Suhayl said, "Hold it! If I witnessed that you were Allah's Messenger, I would not have fought you. Write your own name and the name of your father." The Messenger of Allah (saaw) said, **"Write 'This is what Muhammad ibn 'Abdullah has agreed with Suhayl ibn 'Amr'."** After these opening lines the treaty between the two sides was written comprising the following clauses:

1. To lay aside from war and refrain from hostilities during the period of the truce.
2. If anyone from Quraysh embraced Islam and came to Muhammad (saaw) without the permission of his guardian, he (saaw) would return him to them, and if anyone from those with Muhammad (saaw) came to Quraysh they need not be returned to Muhammad (saaw).
3. Whosoever wished from amongst the Arabs to enter into an alliance with Muhammad (saaw) could do so, and he who wished to enter into an alliance with Quraysh could do so.

4. The Muslims and Muhammad's (saaw) companions would have to leave Mecca that year to return the following year when they would be free to enter Mecca and stay there three nights. They would be allowed to carry swords in their sheaths and nothing more.
5. The treaty was for a limited period of time, ten years from the date of its conclusion.

The Messenger of Allah (saaw) agreed to conduct peace negotiations on these terms because he (saaw) secured what he (saaw) really came for; to isolate Khaybar from Quraysh and to remove all obstacles that stood between him and the Arabs that hindered his Da'wah. The isolation of Quraysh and the removal of the barriers that obstructed the spread of Islam was the real motivating factor behind his signing of a peace treaty with Quraysh. Moreover, without compromising, the Messenger of Allah (saaw) had now forced Quraysh to recognize and accept the entity of the Islamic State, which they had not done previously. Even Suhayl ibn Amr's refusal to accept the title of the Prophet as "Muhammad, the Messenger of Allah" in the treaty meant that Quraysh were now dealing with him as a head of State, not just a renegade.

The Muslims followed the developments closely and thought that the negotiations were about the Umrah, but the Messenger of Allah (saaw) was aimed at securing a truce all along. As a result, the final conditions triggered the anger of some Muslims and they tried to persuade the Messenger of Allah (saaw) to reject them and resort to war. 'Umar jumped up and went to Abu Bakr saying, "Why should we agree to what is demeaning to our Deen?"

'Umar tried to force Abu Bakr to go with him to persuade the Messenger of Allah (saaw) not to accept the terms. Abu Bakr tried to dissuade him from pursuing such an initiative to no avail, and 'Umar ended up going to Allah's Messenger (saaw) on his own. He spoke to him (saaw) and expressed his anger and exasperation, but the determination of Allah's Messenger and his perseverance did not diminish, and he (saaw) told 'Umar, "I am Allah's servant and His Messenger; I shall not go against His commandment and He will not make me the loser." When 'Umar (ra) asked the Prophet (saaw): "Didn't you tell us that we are leaving Medinah for Umrah?" The Prophet (saaw) said: "Yes, indeed I did." The Prophet (saaw) went on saying to 'Umar, "Umar did I tell you that we will enter Mecca this year?" "Umar (ra) said: "No." The Prophet (saaw) said: "Surely you are going to enter the Kaabah and make the Tawaf."

After they signed the treaty, the Messenger of Allah (saaw) was not fully satisfied about the stand of some of the Muslims and their eagerness to fight. He (saaw) went to his wife Umm Salama (ra) who was accompanying him and expressed these feelings to her. She said to him, "**O Messenger of Allah (saaw), verily the Muslims will not disobey you; they are only zealous about their Deen and their Iman in Allah and your Message. Shave your head and slaughter your animals and you will find that the Muslims will follow suit, and march with them back to Medinah.**"

The Messenger of Allah (saaw) came out and shaved his head, marking the Umrah after which he (saaw) felt calm and satisfied. When the Muslims saw him in that state they jumped up and slaughtered the animals and shaved their heads. Then Allah's Messenger (saaw) returned with the Muslims to Medinah, and half way along the journey Sura al Fath was revealed. Allah's Messenger (saaw) recited it and it was then that everyone realized that the treaty of Hudaibiyah was indeed a clear victory for the Muslims.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

“Verily, We have given to you (O Muhammad) a manifest victory” [Al-Fath 48:1]

The Messenger of Allah (saaw) thus managed to carry out the plan that he (saaw) had so shrewdly pieced together under the pretext of performing the Umrah. Despite all of the various difficulties and obstacles, he (saaw) managed to achieve all the political goals he (saaw) set out for, proving without a shadow of a doubt that the Treaty of Hudaibiyah was a great victory. Some of its achievements were:

- 1) The Messenger of Allah (saaw) managed to create public opinion for the Message of Islam among the Arabs in general and among Quraysh in particular. This enhanced the respect and authority of the Muslims while diminishing that of Quraysh.
- 2) The belief and trust of the Muslims in Allah’s Messenger (saaw) was demonstrated. It proved that the Iman of the Muslims was unshakable, and their courage and readiness to sacrifice their lives was firm.
- 3) The Muslims learned that political maneuvering was an effective means to promote the Islamic Da’wah.
- 4) The Muslims who remained in Mecca among the Unbelievers formed a pocket within the enemy’s stronghold which internally weakened them.
- 5) The Hudaibiyah treaty demonstrated that political maneuvering is based upon a methodology dictated by Wahiy (revelation). However, the means have to be coupled with shrewdness, as was shown by the Messenger of Allah (saaw) when he (saaw) concealed his real aims from the enemy without lying.

**Extracted from “The Islamic State”
By Taqiuddeen an Nabhani**

The Foreign Policy

The Prophet (saaw) carried Islam following a specific methodology, well defined from the early days of the Da'wah. His (saaw) efforts in Mecca was oriented towards the establishment of a platform that would implement Islam and assume the function of calling other nations to it. This would be effectively performed through the daily and practical implementation of Islam to solve life's affairs.

Upon establishing the state in Medinah and implementing Islam, he (saaw) immediately initiated a well thought out foreign policy for the propagation of Islam. Conveying Islam to the world was the core of the State's foreign policy. The actions of the Prophet (saaw) demonstrate this well acknowledged fact. It is reported from Ibn Al-Ather and Bukhari that during the episode of al Hudaybiah that Badeeh bin Warqaa', one of the delegates from Quraysh, came and notified the Prophet (saaw) that the Quraysh had mobilized all of their resources in order to prevent the Prophet (saaw) from entering Mecca. Upon hearing this the Prophet (saaw) said, **"I swear by the One in whose hand is my soul, I will keep fighting for my cause until my neck would be chopped off or Allah will make my cause prevail."**

In fact, by observing the actions of the Prophet (saaw) following the State's establishment, a well engineered foreign policy is evident. This policy was well planned, designed, and executed for the sole purpose of spreading Islam. Additionally, this foreign policy reveals great foresight and political maneuvering as exhibited by the Prophet (saaw) to achieve his (saaw) objective. The stages of the foreign policy can be outlined as follows:

From Hijrah up to the Battle of Badr

The Messenger of Allah (saaw) was aware of the deep hatred and animosity of Quraysh towards Islam and the Muslims. They attempted to obstruct his (saaw) Da'wah from being realized. Their malicious campaign against the Muslims consisted of physical torture and abuse, boycott, confiscation of wealth and property, severance of all social relations, and media bombardment. Even after the Prophet (saaw) established the State in Medinah, Quraysh continued its diabolical campaign against the Muslims.

However, in spite of the heavy burdens placed upon the Muslims by Quraysh, the Prophet (saaw) did not allow his emotions to direct his campaign against Quraysh. He (saaw) was aware of the respect and influence of Quraysh in the Arabian Peninsula due to the Ka'aba situated in Mecca and its high reputation as a center of commerce, language, and culture. He (saaw) realized that the Quraysh could easily use its influence to muster all the surrounding tribes during a confrontation. So, to neutralize this advantage that Quraysh had in the Arabian Peninsula with other tribes, the Prophet (saaw) initiated diplomatic and military maneuvers to secure neutrality from other tribes surrounding Mecca by signing treaties with them.

Consequently, immediately after writing the constitution of the State (Mithaq al Medinah), the Prophet (saaw) began the campaign to secure diplomatic ties with the neighboring states in addition to applying the Islamic code internally. With the Waddan expedition and the campaign led by 'Ubaydah Bin Al Harith, followed by the Buwat and Al Asheerah expeditions, the Prophet (saaw)

was able to sign treaties with Banu Damrah, Banu Madlig, Banu Ghafar, and Banu Juhainah, thereby neutralizing their effectiveness and dampening the diplomatic influence of the Quraysh.

Afterwards the Prophet focused his political might on the ultimate enemy of Islam, Quraysh. Even before the Battle of Badr, he (saaw) repeatedly launched military expeditions to challenge and instigate the Quraysh. On one occasion, the Prophet (saaw) had prepared for a substantial confrontation with the Quraysh. He (saaw) dispatched an expedition of 330 fighters to attack the caravan of Abu Sufyan from Shaam. He (saaw) purposely targeted the caravan of one of the leaders of Quraysh, well aware that such a maneuver would constitute a direct threat to the Quraysh's national interest and force it to fight the Islamic State. Although some Muslims targeted the caravan, the Prophet (saaw) focused his (saaw) objective on establishing the reputation of the Islamic State as a substantial entity in the Peninsula and demoralizing the power of Quraysh, as Allah wanted and stated in the following ayah that was revealed at the time:

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ
ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
دَابِرَ الْكَافِرِينَ ﴿٧﴾

“And remember when Allah promised you one of the two parties that it should be yours, you wished that the one not armed should be yours, but Allah willed to justify the truth by His Words and to cutoff the roots of the disbelievers” (al-An fal 8: 7)

The Battle of Badr was a decisive victory that shattered the reputation of the Quraysh and firmly established the new State in Medinah as a powerful military force. Several other battles occurred between the two states some were initiated by the Prophet (saaw) while others such as Uhud and Khandaq were initiated by Quraysh. However, throughout this policy, the Prophet (saaw) maintained his main objective: confronting with Quraysh in order to damage its status as the most powerful state in Arabia.

From the Treaty of Hdaybiah up to the Conquest of Mecca

Before the Treaty of Hdaybiah, Muhammad (saaw) used a confrontational approach with Quraysh to undermine its authority in the peninsula. However, in the sixth year of Hijrah, the Prophet (saaw) became aware of Quraysh's intention of combining its power with the Jewish tribe of Khaybar that was strategically situated just north of Medinah. He (saaw) realized the danger of this coalition as the Muslims had just faced an ad-hoc coalition during the Battle of the Ditch. He (saaw) realized the necessity to isolate and neutralize Quraysh in order to prevent its coalition with Khaybar.

So, he (saaw) made attempts to have a treaty with Khaybar but was not successful. Subsequently, the Prophet (saaw) was left with the option of neutralizing Quraysh. Through many maneuvers, culminating with the Treaty of Hdaybiah, the Prophet (saaw) reduced the Quraysh to a Third World status by politically isolating it and severing its coalition with Khaybar. Allah (swt) signaled to the Muslims that the signing of the treaty was a manifest victory, and with the signing of the treaty, He revealed the first Ayah of Surah al Fath:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

“Verily, We have given you a manifest victory.” (Al-Fath 48:1)

After signing the Treaty of Hudaibiyah, the Prophet (saaw) utilized this opportunity to shift the spread of Islam to other areas using diplomatic and military initiatives to secure the rapidly growing authority of the State. He (saaw) began by confronting Khaybar and confiscating its lands and properties as it was conspiring against the Muslims with Quraysh. With the conquest of Khaybar, the Prophet (saaw) secured the northern border of the Islamic State.

With the sealing of the southern border by the Hudaibiyah treaty, the Prophet (saaw) created a north-south security zone that allowed him to focus his (saaw) attention and to direct his foreign policy in other areas. Immediately, the Prophet (saaw) launched a massive Da’wah campaign by sending delegates to the Roman and Persian emperors, the Egyptian King Al-Muqawqis, and Al-Harith Al Ghassan, the King of Al Heerah, which resulted in many Arab tribes submitting to Islam and joining the State.

The Prophet (saaw) knew that the Da’wah would naturally expand in scope once it spread beyond Arabia. Therefore, he (saaw) targeted Shaam, which was under the political rule of the Roman empire, and confronted the Romans in the Battle of Muthah (currently the southern part of Jordan). Although he (saaw) knew the balance of power favored the Romans, this step was instrumental in spreading the realization of the Islamic State’s presence among the Romans and the other super powers at the time. Later other campaigns such as the Tabuk expedition ensued, and such expeditions that the Prophet (saaw) initiated were completed during the Khilafah of Abu Bakr (ra) and ‘Umar (ra), culminating in the defeat of the Romans in the battle of Al Yarmouk.

Up to this point the Arabian peninsula was contained and under the control of the Muslims except for Mecca being under the control of Quraysh. During this period, the Quraysh broke the Treaty of Hudaibiyah.

In spite of their vain attempts to salvage the treaty, the Prophet (saaw) took this opportunity to finally conquer Mecca, eventually resulting in the entire Arabian Peninsula falling under the banner of the Islamic State.

From the Conquest of Mecca up to the Death of the Prophet (saaw)

After Mecca was liberated by the Islamic State, the Prophet (saaw) began to further consolidate his position in Arabia by conquering the Meccan suburb of Ta’if. Afterwards, the Prophet (saaw) continued his policy towards the Roman Empire. The Tabuk expedition was initiated, but however the Roman army retreated and no fighting occurred. Nevertheless, the Muslims were able to sign treaties with tribes around the area and thus were able to establish a buffer zone and preventing these tribes from aligning themselves in the future with the Romans.

During this time, the Prophet (saaw) had to deal with some internal problems, such as the emergence of a false prophet called Musaylimah. The Prophet (saaw) also prepared an army under the leadership of Usama bin Zayd (ra) to confront the Roman empire. However, the Prophet (saaw) passed away before the army was dispatched.

When Abu Bakr (ra) became the Khalifah, he simultaneously dealt with both the internal and external problems. He sent a military campaign under the leadership of Usama bin Zayd (ra) towards Rome and Persia, and crushed the Murtad Rebellion that threatened the integrity of the State. After the tenure of Abu Bakr (ra), 'Umar (ra) continued the foreign policy of propagating Islam to the outer reaches of the world and consolidating the rule of the Islamic State. After the death of the Prophet (saaw) and under Khalifah of Abu Bakr (ra), the Persian and Roman Empires were conquered and most of the known world lived under the authority of the Islamic State.

Through this brief overview of the highlights of Prophets (saaw) foreign policy, it can be concluded that the Prophet (saaw) successfully established the Islamic State, maintained the State's integrity, and consolidated its authority as a result of exquisite planning, having an agenda, not allowing events to shape the agenda, local and global awareness, political maneuvering, and diplomacy and military might. The earlier generations of Muslims possessed the political will and sharpness that the Prophet (saaw) cultivated and manifested to further extend the authority of the State and maintain its integrity as the State grew and its responsibilities increased. The Seerah of the Prophet (saaw) and the lives of the Sahabah (raa) serve as examples of the firm, unyielding faith and the political will that made Islam dominant.

Iyad Hilal

Part 6

The Training of the Sahabah (raa)

Islam is the perfect ideology for mankind, as it was designed by Allah (swt), the Creator. The Islamic ideology is meant for and sent to all of humanity. Thus, it must be conveyed in a manner that illustrates, and clarifies its nature, thus leaving no doubt in the minds of the people that Islam is the correct ideology for them.

Therefore, it becomes an objective for all Muslims to carry and convey the Islamic ideology to all people. Conveying the Message of Islam means inviting people to Islam, acculturating them with its concepts and rules, and removing any material obstacles that impede the delivery and implementation of the Message (with a force capable of doing so).

Islam has a specific way of life derived from its concepts. These specific concepts concern life and they are uniquely Islamic. They constitute the Islamic culture which differs from all others. It is characterized by three points: first, it is founded on the basis of the Islamic Aqeedah; second, the criterion of actions in life is based on Allah's commands and prohibitions, i.e. life is based on Halal and Haram; third, the meaning of happiness is to gain Allah's pleasure, i.e. permanent peace of mind can not be achieved without first gaining Allah's pleasure. This is the Islamic way of life.

This was very clearly understood by the Sahabah (raa). They knew that they had upon their shoulders the responsibility of taking care of the affairs of the world. Allah (swt) gave them the lofty role of global security.

The Prophet (saaw) created a unique group, incomparable to any in the history of mankind, let alone the history of Islam. This group was created from a society dominated by thoughts, values, laws and behavior which were in contradiction to the Islamic call. Yet the Islamic call was clear and pristine in their hearts and minds.

Within a decade of the death of the Prophet (saaw), they had made Islam the dominant power on the world's stage. The Sahabah (raa) strode out of the obscurity of the Arabian desert, laying waste to the Roman and Persian Empires. Upon the ruins of these nations they extended Al Dawlah Alliyya, the Islamic State, and continued to spread its Message through invitation and Jihad that the Prophet (saaw) had commenced from Medinah.

The fact that the death of the Prophet (saaw) did not hinder, nor detract from the implementation and spreading of the Islamic call is testimony to the mentality he (saaw) instilled in his party, the Sahabah (raa), and the culture he (saaw) nurtured in them.

The Muslims today, as did the Sahabah (raa), face the same challenge of bringing Islam back into the world arena. However, the questions remain: How did the Prophet (saaw) create such an amazing group? How can we motivate ourselves to tread the honored footsteps of the Prophet (saaw)?

Muhammad (saaw) initially invited the people of Mecca to Islam in discriminately. As for the individuals who responded to his (saaw) call, he (saaw) invited them to meet, forming them into a group or party. One of the places that this party would meet was the home of Al-Arqam ibn Abi Al-

Arqam. There, he (saaw) would mold their thinking and their behavior, developing their personalities, solidifying their conviction in Islam.

This new Islamic personality was formulated by addressing their thinking about the purpose of life. The need for and belief in the Creator was explained, as was the belief in the Messengership of the Prophet (saaw). Such concepts led to the complete abandonment of the previous concepts they held, since what the Prophet (saaw) was bringing to them appealed to their rationale, convincing their minds, and thus leading to satisfaction of the heart. In short, he (saaw) built within them the Islamic Aqeedah, from which they extracted all their thoughts and concepts, and upon which they based all their actions

The Prophet (saaw) ensured that the Sahabah (raa) accepted Islam through an intellectual manner. This meant applying their intellect in arriving at the solid conclusion that there is one and only one Creator who is Allah (swt), and that any communication between Allah (swt) and man would have to come from Allah (swt), thus arising the need for Messengers. Consequently, they realized that there is no valid authority other than Allah (swt), no true ideology other than Islam, and no valid rituals or laws other than those commanded by Allah (swt). Nothing could influence their lives other than that which emanated directly from the Islamic ideology. They were able to conquer and overcome Kufr thoughts, concepts and ideas, as well as armies and military powers.

Once the Aqeedah was thoroughly embedded in the minds and hearts of the Sahabah (raa), they had no hesitation in obeying the Islamic rulings. They did not discriminate between the rulings related to Wudu' and those related to ruling by the Laws of Allah (swt). All were commandments from their Lord, the Creator and Regulator of the universe.

Furthermore, the Islamic Aqeedah completely removed any fear of the created, and suspended that fear such that it was channeled for Allah (swt) alone. Allah (swt) says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

“So do not fear the people, but fear Me, and do not sell My Ayat for a cheap price ...“ (Al-Ma'ida 5:44)

This eliminated the roots of a defeated and apologetic mentality, easily dominated by outside factors. In this light, the mission of the Prophet (saaw) and the adherence of the Sahabah (raa) to it is much more clearly understood.

For example, the Prophet's (saaw) Companions (raa) came together one day and remarked that the Quraysh had never heard the Qur'an read to them, and who among the Sahabah (raa) could make the Quraysh listen to it was discussed.

When 'Abdullah Ibn Mas'ud (ra) said that he would, they [the Sahabah] replied that they were afraid on his behalf and they only wanted a man of a powerful family who would protect him from the populace if they attacked him. He replied, “Leave me alone, for Allah will protect me.” (Ibn Hisham)

In another example, when ‘Uthman B. Maz’un (ra) saw the misery in which the Prophet (saaw) and his Companions were living under while he (saaw) was under the protection of his uncle, he (saaw) said: “It is more than I can bear that I should be perfectly safe under the protection of an idol worshipper while my friends are afflicted and distressed for Allah’s sake.” So he went to his uncle, Al-Walid, and renounced his protection saying to him that he wanted to be only under the protection of Allah (swt). Al-Walid asked for this renouncement in public where ‘Uthman (ra) told everyone: “I don’t want to ask anyone but Allah for protection”

Shortly, after this, in a gathering of the Quraysh a poet was reciting the following verse: “Everything but God is vain.” At this point ‘Uthman b. Maz’un (ra) said: “True.” The poet continued and said: “And everything lovely must inevitably cease.” Upon this ‘Uthman cried, “You lie! The joy of Paradise will never cease.” This enraged the Quraysh and the gathering resulted in one man hitting ‘Uthman b. Maz’un in the eye so it became black. Al-Walid said: “O nephew, your eye need not have suffered this had you been under my sure protection.” ‘Uthman b. Mazun answered: “No, by Allah, my good eye needs what happened to its fellow eye for Allah’s sake, and I am under the protection of One who is stronger and more powerful than you.” (Ibn Ishaq)

Ibn Mas’ud (ra) narrates that in the early years of the Da’wah, when the Sahabah (raa) were few in number, they would contemplate on how they were going to rule the world. Certainly, if they had doubt in their belief, or if it was based on whims and emotions, or if it was anything less than crystal clear, it wouldn’t have driven them to achieve that aim.

When this group of Muslims became strong and capable enough to face the society, then he (saaw) led his group to confront the Quraysh when Allah (swt) ordered him to do so.

فَأُصْدِعْ بِمَا تُمَمَّرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ

الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

“Therefore expound openly what you are commanded and turn away from those who join false gods with Allah. For sufficient are We unto you against those who scoff, those who adopt with Allah another god. But soon will they come to know.” (Al-Hijr 15: 94-96)

Allah’s Messenger (saaw) duly obeyed Allah’s (swt) command and presented his group to the whole of Mecca. He (saaw) emerged with this group in a manner never witnessed by the Arabs, and together they circumambulated the Ka’aba in declaring the Message. From that time on, the Messenger of Allah (saaw) campaigned in Mecca openly and defiantly.

With their understanding grounded deep into their hearts and minds, the Sahabah (raa) took the clear message of Islam to the society. Even with this small group of people and the intense societal backlash, the Prophet (saaw) persisted in criticizing the thoughts, emotions and systems of the non-Islamic society of Mecca. The Prophet (saaw) and his group started engaging and interacting with the society to expose its falsehood. The Sahabah (raa) questioned the ideas carried by the society. They questioned their concept of gods, cheating in the scales of trade, their family values and ideals, etc.

It was through the help of a political party- known to us as the Sahabah (raa) - that the Prophet (saaw) was able to establish the Islamic State. This crucial role played by the Sahabah (raa) had a lasting effect on the Ummah. The Ummah became thoroughly acculturated with Islam from all aspects. The Ummah was imbued with the political understanding based on Islam. They would be aware of what their rights are, would oversee the actions of the ruling authority, and served as a source of checks and balances to ensure the proper administration of the Ummah's affairs by the Khalifah and his Assistants (Mu'aween).

In pursuit of this objective that Islam obligated us to attain, the Sahabah (raa), performed the following set of vital functions:

1. They carried the Da'wah as outlined by the Prophet (saaw).
2. They worked with the Prophet (saaw) by helping him (saaw) take care of the Ummah's affairs and thereby strengthening the newly formed State.
3. They helped the Ummah confront the critical events that followed the death of the Rasool (saaw) by ensuring the selection of the Khalifah.
4. They played a major role in quelling the rebellion of certain tribes against the Islamic Khilafah State. These tribes included the Murtadeen (who committed apostasy). The Sahabah (raa), handled these and other situations by their unwavering insistence to enforce the Rules of Allah (swt). The staunch stand by Khalifah Abu Bakr (ra) and the Sahabah (raa) saved the Ummah from crumbling into fragments.
5. Their role in deftly handling the assassination of Khalifah "Umar bin Khattab (ra), which sent ripples throughout the Khilafah, maintained the internal and external security of the Ummah from being endangered.

After the death of the Prophet (saaw), the Muslims elected Abu Bakr (ra) as the Khalifah. One of the first issues he faced was a disagreement with Fatimah az Zahrah (ra), beloved daughter of the Prophet Muhammad (saaw). The argument centered on Fatimah's inheritance of land which was owned by the Prophet (saaw). Abu Bakr (ra) quoted a Hadith by the Prophet (saaw), which stated that **"We Prophets do not leave things for inheritance. Whatever we leave is for charity."** (Bukhari).

Thus, the matter was firmly resolved. Fatimah (ra) then suggested to Abu Bakr (ra), "Why don't you give this property under my supervision and I will distribute it in the way the Prophet (saaw) used to?" Abu Bakr (ra) categorically rejected this proposition, saying, "If I give you this authority, then where is the Khalifah? It is not up to you to act on behalf of the Ummah. This is my duty."

When the Sahabah (raa) were beginning to depart for the newly conquered lands, Abu Bakr (ra) gathered them and asked, "Where are you going? Why are you leaving me? If you want me to be the Khalifah, you cannot just leave me and depart." Thus, Abu Bakr (ra) kept the Sahabah (raa) around him.

When "Umar (ra) became the Khalifah, he also kept this group around him that had sought to trek to the conquered lands. On occasion, he would grant a person to go to those liberated lands, but only on the condition that they would return after an agreed upon and specified period of time. When "Uthman (ra) became the Khalifah, he allowed the Sahabah (raa) to disperse. Subsequently, Ibn Mas'ud (ra) traveled to Kufah, while Ibn "Umar (ra) stayed in Medinah. As a result, the two main groups of the Sahabah (raa) were based in either Kufah or Medinah. The absence of the core

of the group caused the Ummah to fall into chaos and they became exposed to the peril that followed. This peril presented itself in the form of the roving mobs and the fitnah they created, which eventually lead to the assassinations of Khalifahs “Uthman (ra) and ‘Ali (ra).

Of the various groups and peoples which entered Islam, none was more crucial to the success of the Prophet’s mission than the Ansar. It was their support and allegiance which made the Message of Islam a reality. Their unwavering support and absolute dedication to the Prophet (saaw) and his Message formed the shield which protected the Da’wah as it took on the shape of the call to all nations. Among the many incidents which exemplify the dedication of the Sahabah (raa) to the Da’wah, the incident following the campaign of Hunayn shines the brightest.

The Prophet (saaw) chose to distribute the wealth of the Anfal amongst the Quraysh and some Bedouin tribes, leaving no wealth for the Ansar. This caused some to question whether the Prophet (saaw) favoring his own tribe in the distribution of wealth. On hearing these rumors, the Prophet (saaw) summoned the Ansar to assemble before him. Ibn Ishaq narrates the event:

“O men of Ansar, what is this I hear of you? Do you think ill of me in your hearts? Did I not come to you erring and Allah guided you: poor and Allah made you rich: Enemies and Allah softened your hearts?” They answered; “Yes, indeed Allah and his Messenger are most kind and generous.” He (saaw) continued **“Why don’t you answer me, O Ansar ?”** They said “How shall we answer you? Kindness and generosity belongs to Allah and his Messenger.”

Prophet (saaw) said **“Had you wished you could have said - and you would have spoken the truth and believed - You came to us discredited and we believed you; a fugitive and we took you in; Poor and we comforted you. Are you disturbed in mind because of the good things in this life by which I win over a people that they may further in their Islam while I entrust you to your Islam? Are you not satisfied that men should take away flocks and herds while you take back with you the Messenger of Allah? By Him in whose hand is the soul of Muhammad, But for the Migration, I should be one of the Ansar myself. If all men went one way and the Ansar another, I would take the way of the Ansar. Allah have mercy on the Ansar, their sons, and their son’s sons.”** The people wept until their tears ran down their beards as they said; “We are satisfied with the Messenger of Allah as our lot and portion.”

At the second pledge of Aqabah, before the pledge was made, Al Abbas bin Ubada interjected with the following; “O men of Khazraj (referring to Aws and Khazraj), do you realize what you are committing yourselves to in pledging your support to this man? It is to war against all (the red and the black of men). If you think that you will lose your property and your nobles are killed and you will abandon him, then do so now, for it will bring you shame in this world and the next (if you did so later); but if you think you will be loyal to your undertaking if you lose your property and your nobles are killed, then take him, for by Allah it will profit you in this world and the next.” They said they would accept the Messenger on these conditions. But they inquired about what they would get in return for their loyalty, and the Prophet (saaw) promised them Jannah. They said: “stretch forth your hand,” and when he (saaw) did, they pledged their word.

Here, the Ansar demonstrated their unwavering dedication by acknowledging that they would sacrifice their nobles and their wealth for no reward in this world, but for paradise in the Akhira. It was due to this level of dedication at the pledge of Aqaba that the Prophet (saaw) was able to rule smoothly without having a gap between the State and its citizens and carry the policy of the State in

an effective manner and even in crucial times, such as battle of Hunayn. Even after the death of Muhammad (saaw) the Ansars stand in giving the Bayah to Abu Bakr (ra) was outstanding.

He reminded them of their pledge, and their reward which would be the Jannah, and so, once reminded, the Muslims returned to the Prophet's (saaw) side in order to continue the fight.

While the Sahabah (raa) clearly understood this objective, we are nowhere close to it. So Why and How has our education failed to create such personalities? We have many schools and universities that teach the memorization of the Qur'an. Many Masajid are filled with shelves upon shelves of the Qur'an.

Today, we must use the intellect as a way of entering into Islam. The Muslims cannot be reluctant to carry their Da'wah outside theological circles, fearing the same fears that the Christians and Jews have in presenting their beliefs to the educated world, namely the challenge 'prove it.' It is essential that the Muslims understand that Islam never accept the defeat that the Christians and Jews accepted at the dawn of the enlightenment, when they conceded that their beliefs were irrational and founded on 'faith.'

The Aqeedah of Islam is very rational and should be treated and taught as such. We must move out of the sphere of theological argument and discussion, and engage in Ideological discussion. We don't need 'comparative religion', studying the finer points of Christianity and Judaism, in order to uncover inconsistencies therein. Rather we need to discuss Islam in the sphere of Ideology in which we move beyond Islam vs. Christianity to Islam Vs Capitalism, and Islam Vs Socialism. These are the new Ideological threats to the Ummah.

These are the concepts which the Islamic Aqeedah must defeat. We have been sedated and inoculated in the same manner that the hunter tranquilizes the Lion before capturing him. The only difference being that while the Lion is held captive by the bars of the Iron cage, the Ummah has been mentally imprisoned by the western definitions of pragmatism and reality, failing to see that it is the venom of the western culture, its thoughts, its concepts, its ideas and values which have contaminated the Islamic Aqeedah.

For example, the Ummah today is told that we have to wait for political evolution to run its course, before we can expect a politically stable middle east. From this perspective, the idea of Khilafah and the return to the system of Islam as a way of political life is regarded as impossible and imaginary. In fact, many Muslims regard the return of Islam and the Khilafah in exactly the opposite manner that the Sahabah (raa) regarded the mission of Muhammad (saaw), while the domination of the world by those who were formerly desert reared shepherds is far more unfeasible, logically, than the domination of the world today by the Islamic State.

In fact, even the Kuffar saw the potential of the Prophet (saaw) when he (saaw) was emigrating to Medinah. In one incident, the Quraish commissioned a bounty hunter named Surakha to bring Muhammad (saaw) back to Mecca while he (saaw) was on the Hijra. Surakha came upon the Prophet (saaw) and Abu Bakr (ra) and drew his sword. The Prophet's (saaw) victorious mentality was shining through his eyes and looking back to Surakha, he (saaw) offered him the Golden Bracelets of Kisra, the emperor of Persia, in exchange for Surakha's unaccomplished return to Mecca. Surakha accepted the offer and on the Muslims' conquest of Persia, 'Umar (ra) presented those bracelets to him.

In contrast, many Muslims refuse to call for Islam and to work for the reestablishment of the Khilafah because, they believe, it's not a realistic goal or that it detracts from other activities and causes.

Today, we must enthusiastically abandon the defeated and apologetic mentality that has been fed to us. We must identify and extract the ideas and concepts which the Kuffar have injected into our minds.

We must break the chains that bind us to pieces of land, and liberate ourselves from the domination of the Muslim lands by the physical and ideological occupation by the Kuffar and their puppets. We can no longer allow others to dictate to us what is achievable and practical. Rather, we must follow the method of Muhammad (saaw) which is part and parcel of our Islamic belief.

If we strive for Allah's (swt) cause in the way that the Sahabah (raa) strove to support Muhammad (saaw), then surely we will achieve our promised victory, as Allah (swt) says in the Qur'an:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تَنْصُرُوْا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴿٧﴾

“O you who believe! if you help Allah, He will help you, and make your foothold firm.”
(Muhammad 47:7)

Omar Khan

The Stand of the Sahabah (raa)

Muslims, as an integral part of Islam, must completely submit to Allah's (swt) laws. Allah (swt) says in the Qur'an:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no, by your Lord, they can have no faith, until they make you rule in all disputes between them, and find within themselves no resistance against your decisions, and accept (them) with full submission” (An-Nisa 4:65)

Allah (swt) revealed to Muhammad (saaw) a complete system of life to organize humanity encoded in the Shariah, and the Sahabah (raa) sacrificed their lives and wealth in perpetuating and sustaining the application of the Shariah in an effort towards achieving the supremacy of Islam, as Allah (swt) commanded in the Qur'an. In spite of their unparalleled contribution to Islam, many Western writers and philosophers, and even some Muslims, have victimized the names and reputation of the Sahabah (raa) and targeted them as subjects of blatant and unjustified mockery.

Many Qur'anic Ayat and Ahadith of the Prophet (saaw) praise the Sahabah (raa) and definitively establish as part of the Islamic faith their noble reputation as the highest attainment of piety and righteousness that all future generations should aspire to as examples. For example,

Allah (swt) says in the Qur'an:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾

“Indeed, Allah was pleased with the Believers when they gave their Ba'yaa to you (O Muhammad) under the tree. He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory, and abundant spoils that they will capture. And Allah is Ever All-Mighty, All Wise.” (Al-Fath 48:18)

In another place Allah (swt) says:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ
هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ
شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

“And those who, before them, had homes (in Al-Medinah) and had adopted the Faith, love those who emigrated to them, and have no jealousy in their breasts for that which they have been given (from the booty of BaniAn-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful” (Al-Hashr 59-9)

Furthermore, in a Hadith narrated by Abu Sa’eed al-Khudri, the Prophet (saaw) said: **“Don’t insult my Companions. I swear by Allah, if one of you gave gold equivalent to the size of the mountain of Uhud in charity, it would not even reach to half the stature (value) of a Sahabi.”**

Anas bin Malik heard the Prophet (saaw) saying, **“Allah has chosen me as a Prophet and has chosen my companions. He has made them my in-laws, I married from their daughters and my daughters are married amongst them. Near the end of the world, there will be people who will not respect my Sahabah (raa). I, Muhammad (saaw) order you (Muslims) not to give your daughters in marriage to them and don’t get married with their daughters. Also, do not pray with them and don’t pray for them, because the curse of Allah is upon them.”**

The above mentioned Ayat and Ahadith clearly prohibit the Muslims from indulging in accusation, slandering or defaming of any of the Sahabah (raa). The Sahabah (raa) served as the beacon that would convey Islam directly from the Prophet (saaw) to the people of the world. Because the Qur’an and the Sunnah were transmitted from the Sahabah (raa), any doubt cast upon these persons would entail a doubt in the credibility of the sources of Islam altogether.

It was reported that Abu Zara, said: **“if you see a man defaming one of the Companions, say to him (to his face) that you are a Zindeeq (one who is out the circle of Islam).”**

After the death of the Prophet (saaw), the Sahabah (raa) were instrumental in maintaining the integrity of the model state that the Prophet (saaw) established that would initiate the momentum for the expansion of Islam to the far reaches of the world and would provide a historical guide for the today’s generations in their efforts to reestablish the State.

The Muslims felt that Muhammad's (saaw) mission had ended when Allah (swt) revealed the Ayah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

“... This day I (Allah) have perfected your Deen for you, completed My favor upon you, and have chosen for you Islam as your religion...” (Al Ma'idah 5:3)

Yet the momentum that the Sahabah (raa) provided was etched in the minds of Muslims existing at the time as well as future generations that the Message of Islam would never be extinguished, but would continue to spread uninterruptedly until Islam reached its objective as stated by Allah (swt):

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ

عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

“He it is Who has sent His Messenger with guidance and the deen of truth to make it superior over all other deens, even though the Mushriks hate it.” (Al-Tauba 9:33)

Before his death, the Prophet (saaw) fell ill and was constrained to his bed. During this time, Abbas (ra), one of the uncles of the Prophet (saaw), and Ali Ibn Talib (ra) came to visit the Prophet. Abbas (ra), feeling that Muhammad (saaw) was about to die, suggested to Ali, “Let us ask Muhammad about that matter (choosing a successor who would lead the Muslims).” ‘Ali refused, saying, “By Allah, if we ask him about this subject and he tells us no, then the people will never give us the leadership”.

‘Ali understood that the choosing of the next Khalif (the successor to the Prophet in matters of ruling) lay exclusively in the hands of Allah. This understanding was based on the incident when the tribe of Bani Amir attached a condition to providing the Nussrah (physical protection) to the Prophet (saaw) that the leadership should transfer to their tribe after the Prophet's (saaw) death. The Prophet (saaw) rejected this proposition on the grounds that Allah (swt) dictates the decision of succession.

Without the clear understanding of the Shariah and the firm insistence upon adherence to the Qur'an and the Sunnah demonstrated by ‘Ali, the Muslims could have fumbled on such a decisive issue as electing the next Khalif, thereby setting the spark that would ignite a precipitous decline of the application of the Shariah.

When the Prophet (saaw) died, the emotions of the Muslims flared to such astounding levels that, in the absence of the political sharpness and clear understanding of Islam perpetuated by the Sahabah (raa), the solidarity of the Ummah would have fractured from the emotional turmoil sparked by the death of the Prophet (saaw).

The emotional upheaval reached such limits that even some of the Sahabah (raa) temporarily were overwhelmed, and ‘Umar (ra) said: “Any one who says that Muhammad (saaw) had died, I am going to cut his arms and legs. He (saaw) is not dead, he (saaw) is visiting Allah, just like Moses did for 40 days.” With this blind emotional mentality that transpired following the death of the

Prophet (saaw), the Muslims hovered on the edge of losing focus of their agenda and straying from their objectives.

Abu Bakr (ra) manifested a sharp and decisive understanding that the Prophet (saaw) nurtured and cultivated that saved the Muslims from the tumult that overwhelmed them when he climbed the pulpit of the Masjid and said to the people:

“If you worshipped Muhammad (saaw), he is dead. If you worship Allah, He will never die”, reciting the Ayah:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ
مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ
يُضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelieves)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.” (Al-Imran 3:144)

The Sahabah (raa), as human beings, could have easily succumbed to their emotions or realigned themselves with their previous affiliations, but because of the training they received from the Prophet (saaw), the Islamic concepts settled firmly in their hearts and minds. Many opportunities presented themselves for the Sahabah (raa) to yield to their instincts and act on impulse. In Sakifa Bani Saida, where Abu Bakr (ra) joined the Ansars (helpers) in choosing the next leader, and Habbab bin Mundhir (ra) suggested that “we must have one leader from amongst us (Ansars) and one from among you (the Muhajirs),” ‘Umar (ra) quickly rejected this offer based on his understanding of many Ahadith where the Prophet (saaw) said their can only exist one Khalifah.

Every action that the Sahabah (raa) undertook and every issue they sought to resolve was derived from the Shariah. Hence, when the Prophet (saaw) died, they could have easily shunned all other considerations in respect for the Prophet’s (saaw) body and prepare his body for burial, but they unanimously understood from the actions of the Prophet (saaw) that the criticality of choosing the next Khalif to assume the post of states man on behalf of the Ummah superseded even the burying of the Prophet’s (saaw) body. Any group or party, under the turmoil and uncertainty that proceeded the Prophet’s (saaw) death, could have abandoned their priorities and haphazardly adopted any solution to alleviate the tension, but their firm conviction and adherence to the Shariah, with the realization that Allah (swt) had predetermined their objectives and preset their priorities as transcending place or circumstance, helped maintain the integrity of the Ummah and safeguarded the Muslims from deviating away from their objectives.

Nowhere in the history of Islam did political acuteness, clarity in fore sight, and firmness in conviction converge than during the Khilafah of Abu Bakr (ra). Immediately after the Prophet’s (saaw) death, a rebellion took place where almost all of Arabia, with the exception of Medinah, Mecca, and Bahrain, refused to pay the Zakat and seceded from the State. The various tribes justified their rebellion on many grounds, first and foremost the material benefit that arose from

neglecting the financial sacrifices the Zakat entailed. The rebellious tribes also justified their refusal based on an Ayah of the Qur'an that states:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

“Take Sadaqa (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All Hearer, All Knower” (At Tauba 9:103)

To conform to their justification, they misinterpreted the ayah to indicate that paying the Zakat requires the prayer of Muhammad (saaw) and his death eliminates any possibility of Muhammad (saaw) offering his prayers and legitimizing the Zakat.

Some of the Sahabah (raa) in Medinah, started requesting Abu Bakr (ra) to allot time for the tribes to strengthen their Iman. In spite of such suggestions, Abu Bakr (ra) remained adamant in his adherence to the Shariah and manifested the keen understanding of Islam and sharp decisiveness to the level that, when ‘Umar (ra) quoted a Hadith of the Prophet (saaw), stating “You have no right to fight the people, if they say La illah, ill-Iallah, Muhammad dur Rasool Allah, their necks are saved, as long as they do what is commanded by it, which is to accept Islam as a whole,” Abu Bakr (ra) responded, “Is it not mandatory for the people who declare the Shahada to have to pay Zakat (to practice Islam as a whole)? I’ll fight these rebellious tribes, even if I have to fight them alone.” Abu Bakr (ra) called these tribes Murtads (one who rejects Islam after accepting it) and declared war on them.

Some of the Murtads went even further and took this opportunity to eliminate the newly formed Islamic State by preparing to attack it. Despite this threat, Abu Bakr (ra) dispatched the Army of Usama (ra) that Muhammad (saaw) prepared before his death to fight the Romans who were attacking the borders of the Islamic State. Many people in Medinah inquired why Abu Bakr (ra), in the midst of the immediate threat of the State’s internal security, would send the armies to deal with a foreign issue weeks away. ‘Umar (ra) himself said, “The Romans are at least a month away, in distance. They did not pose any immediate danger to the people of Medinah. The danger is here in Medinah, so we should keep the army here to fight the Murtads.” Abu Bakr (ra), understanding that the Muhammad (saaw) designated the army of Usama (ra) for a special function and that Jihad must continue in spite of the severity of the State’s internal tension, grabbed ‘Umar by his beard and said, “Oh ‘Umar, what has happened to you? Do you not want me to do something which the Prophet (saaw) ordered to do? By Allah, even if the lions dragged me by my feet, I’ll not stop the army of Usama. Another narration mentions that he said, “Even if I see the lions dragging the Prophet’s wives, I’ll not stop the army of Usama, which was ordered by Muhammad (saaw).”

‘Umar (ra) was convinced by Abu Bakr (ra) and finally said to him, let us go and fight. When ‘Umar (ra) came out of the meeting with Abu Bakr (ra), people once again asked him to go back and talk to Abu Bakr (ra) one more time. ‘Umar told the people, I already got in trouble twice, I don’t want to get in trouble a third time with ‘Abdullah bin Abi Kahafah (Abu Bakr).

In his short office as Khalifah, Abu Bakr (ra) successfully stamped the Murtad rebellion and reunified the Arabian Peninsula and eliminated the Roman influence in present-day Jordan. Immediately he initiated six armies to Bilad as-Sham and the Persian Empire, all of whom were victorious in their conquests. By the year 15 A.H., two years after Abu Bakr's death, the Islamic State had covered the entire Middle East, Egypt, Jordan, Syria, Palestine, Iraq, and some parts of Iran.

Abu Bakr (ra) manifested the sharpness in political maneuvering and administration, the firm conviction, and the clear understanding that the Prophet (saaw) cultivated among the Sahabah (raa). Many future Khalifs and prominent scholars and thinkers also demonstrated the same qualities that the Sahabah (raa) left behind as a legacy that would serve as a supreme example for future generations that no Muslim undertaking the task of revival can undermine.

**Extracted from “AI-Awasim mm AI-Qawasim” by
AI-Oath Abu Bakr AI-Arabi
(Translated by Abdul-Sattar)**

Some of the Sahabah (raa) and their ages when they became Muslims:

'All Ibn Abi Talib (8 years old)
Zubayr Ibn al-'Awwam (8 years old)
Talib Ibn 'Ubaydullah (11 years old)
Al-Arqam Ibn Abi al-Arqam (12 years old)
'Abdullah Ibn Mas'ud (14 years old)
Sa'id Ibn Zayd (under twenty)
Sa'ad Ibn Abi Waqqas (17 years old)
Sa'ud Ibn Rabia'ah (17 years old)
Ja'afar Ibn Abu Talib (18 years old)
Suhayb al-Roumy (under twenty)
Zayd Ibn Harithah (about twenty)
'Uthman Ibn 'Affan (about twenty)
Tulayb Ibn 'Umayr (about twenty)
Khabbab Ibn al-Arrat (about twenty)
Amir Ibn Fuhayrah (23 years old)
Mus'ab Ibn 'Umayr (24 years old)
Al-Miqdad Ibn al-Aswad (24 years old)
Abdullah Ibn Jahsh (25 years old)
'Umar Ibn al-Khattab (26 years old)
Abu Ubaydah Ibn al-Jarrah (27 years old)
'Utbah Ibn Ghazwan (27 years old)
Abu Hudhayfah Ibn 'Utbah (30 years old)
Bilal Ibn Rabah (30 years old)
'Ayyash Ibn Rabia'ah (about 30 years old)
Amir Ibn Rabia'ah (about 30 years old)
Nai'im Ibn 'Abdullah (about 30)
'Uthman (30 years old)
'Abdullah (17 years old)
Qudamah (19 years old)
Al-Sa'ib Ibn Madh'un Ibn Habib (about twenty)
Abu Salmah 'Abdullah Ibn 'Abd al-Asad al-Makhzumy (about thirty)
'Abd al-Rahman Ibn 'Auf (about thirty)
'Ammar Ibn Yassir (between thirty and forty)
Abu Bakr al-Siddiq (37 years old)
Hamza Ibn 'Abd al-Muttalib (42 years old)
'Ubaydah Ibn al-Harith (50 years old)

Many women were part of that core of leadership like the sister of 'Umar Ibnul Khattab and the wife of Abu Salma. N

Sources

Ar Raya
P.O. Box 770406, Woodside, NY – 11377

Encounter with Islam;
P.O. Box 4537, Daerborn, MI 48126

Khalif'ornia Journal,
P.O. Box 1932, Walnut, CA 91789

Hayatus Sahabah (Vol. 1, 2, 3);
Muhammad Yusuf Kandhlawi, 1989

Ar-Raheeq Al-Makhtum;
Safi-ur-Rahman al-Mubarakpuri, 1995

Madinan Society at the
Time of the Prophet (Vol. 1 & 2);
Akram Diya' al 'Umari, 1989

Milestones;
Syed Qutb

Islam and the World;
Abul Hasan Ali Nadwi, 1980

Sirat Rasul Allah;
Ibn Ishhaq, 1987

Dawla Islamiya
(The Islamic State);
Taqiuddin an-Nabhani, 1996.

Mafaheem Siyassia;
(Political Concepts of Hizb-ut-Tahrir);
Taqiuddin an-Nabhani, 1996.

Takatul Hizbi;
Taqiuddin an-Nabhani, 1996.

Al Muhada't Dawliya;
(Treaties in Islam)
Iyad Hilal, 1990.