

From
Darkness

into
Light

*An Account of the Messenger's ﷺ struggle to
make Islam dominant*

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Translation of the Qur'an

It should be perfectly clear that the Qur'an is only authentic in its original language, Arabic. Since perfect translation of the Qur'an is impossible, we have used the translation of the meaning of the Qur'an throughout the book, as the result is only a crude meaning of the Arabic text.

Qur'anic *Ayat* and transliterated words have been *italicised* in main part of the book.

Saying of the Messenger ﷺ appear in **bold**

ﷻ - subhanahu wa ta'ala
ﷺ - sallallahu 'alaihi wa sallam
RA - radhi allaho anha/anho
AH - After Hijrah
CE - Common Era

This book is dedicated to all those who carry the call of Islam in its entirety. Those who seek to establish Allah's Deen firmly according to the Sunnah of His Messenger, Muhammad ﷺ. Their numbers, past and present are many. Inshallah their efforts and sacrifice will not go unnoticed by Allah ﷻ, The All Knowing, The All Seeing.

May Allah ﷻ reward you and strengthen your lines.

Indeed, the life of this world is short, and we pray that in return for what you have given up Allah ﷻ will (Inshallah) reward you a magnificent reward. And Allah ﷻ has power over all things, but most of mankind know not.

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Introduction

as-Siraajan Munir (The light spreading lamp)

We are living in an era of deep darkness. The resources of the world are on the whole consumed by those that possess the least and produce the least. The world's political system is such that it seems that nothing can break the status quo of Western hegemony. The cycle of wars and treaties, and treaties and wars, throughout the twentieth century has ensured that international bodies work only to maintain the dominance of the Western powers. They have an economic strangle hold on the Islamic world. Whilst they exploit the rest of the world, the West themselves are slowly sinking into a pit of self-destruction of crime, delinquency, violence and corruption. At this juncture in time it is now, more than ever, that humankind is in need of guidance from the darkness into the light, as Allah ﷻ has stated in the Qur'an; *min a-dhulamaati ilan noor* (from darkness to light).

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ، وَدَاعِيًا إِلَى
اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

"O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-and as one who invites to Allah's (grace) by His leave, and as a lamp spreading light (Siraajan-Munir)." [TMQ Al-Ahzab: 45-46]

Allah has described Rasool-Allah ﷺ as a lamp spreading light, *Siraajan Munir*. Rasool-Allah ﷺ came to a people that were burying their daughters alive, defrauding in the markets, corrupting the beliefs of Ibrahim (as), performing *Tawaf* naked and indulging in all manner of vice and debauchery within the precincts of the *Ka'abah*. All of this was taking place in the sacred

valley that Allah ﷻ had made secure.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ
أَنْ نَعْبُدَ الْأَصْنَامَ

"Remember Ibrahim said: "O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols." [TMQ Ibrahim: 35]

This was surely a dark situation. Allah ﷻ through Rasool-Allah ﷺ changed these very people that were living in darkness, to be the carriers of the light of Islam to humankind.

Allah ﷻ further elaborates on this metaphor of bringing people from darkness into light;

رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

"A Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of darkness into Light." [TMQ At-Talaq: 11]

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ

"It is He Who sends down manifest Ayaat to His slave (Mubammad) that He may bring you out from darkness into Light." [TMQ Al-Hadid: 9]

الر ، كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ

"Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into Light."
[TMQ Ibrahim: 1]

This description of darkness and light has a particular resonance in this day

and age. We are living in a time when darkness seems to cover the world. The light that was spread through the message that was revealed to Rasool-Allah ﷺ is the only thing that can change this state of abject darkness. The difference that exists today is that it is the current Muslim *Ummah*, and not the *Sahabah*, who have been charged with delivering the light of Islam. Allah has taken away the personality of the Prophet ﷺ as an individual, but the light that he brought remains on earth among us in the divine revelation; the Qur'an and the *Sunnah*. We have the light in the Islamic texts. It is the responsibility of the Muslim *Ummah* to bring the light of Islam out of these texts and into the World.

The Need for Messengers

Humankind is in desperate need of the light of the Message that came to Rasool-Allah ﷺ. This yearning for guidance stems from two issues. Firstly, since worship is in our nature (*Fitra*), as being an instinct, it is natural for us to sanctify our Creator. If this worship is not organised by the Creator, it will lead to disorder, such as worshipping other than Allah ﷻ or not worshipping Him in the proper manner. Since man does not know the essence of Allah ﷻ, what pleases Him and what displeases Him and because Allah ﷻ is not under man's senses, then it is necessary that Allah ﷻ details the system of how to worship Him ﷻ. Secondly, human beings have biological needs, such as the need for food, sleep, drink and the like. Humans also have an instinct of survival manifested by love for position, fear, selfishness and so on. Rasool-Allah ﷺ said, **"If the son of Adam were given a valley full of gold he would always want another."**

The code of practice for life was sent to Rasool-Allah ﷺ by Allah ﷻ, the Creator. He ﷻ knows our exact needs, the extent of each need, the proper way of satisfaction for each need, and the exact balance in the way of satisfying all of them. Thus, we are in desperate need of the light of Islam that was revealed to Rasool-Allah ﷺ.

The annals of history are full of man's oppression of man. Greed, selfishness, killing, monopoly, and vice are manifestations of man fulfilling his survival instinct. If man is prepared to go as far as killing others in satisfaction of his needs, then surely man is in need of control over his actions. Without a criterion for action the striving for satisfaction of man's

needs will lead him to constant conflict with others. One man's freedom is another's slavery.

History also shows us many instances of man worshipping the creation rather than the Creator. The sanctification instinct stems from the fact that we are all subordinate to various things. We are all very much aware of our inferiority to many phenomena. People in the past have been worshipped or have commanded others to worship them. The Qur'an tells us of *Fir'aun* (Pharaoh) and Nimrod (King of Babel). Communities that lived by the sea have recognised how their whole existence relied upon the sea, as a result they would worship the sea. This is paralleled in communities that lived on the banks of the Nile or within the shadow of a volcano. Similar examples can be seen in communities that acknowledged the importance of the sun, fire, the moon, the stars and so on and so forth. The method of worshipping these things was disparate. However the message that came to Rasool-Allah ﷺ taught us not to fear the created but the Creator, and thus not to worship the created but the Creator. Thus that initial fear is channelled for Allah ﷻ alone, as Allah ﷻ mentioned:

فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

"So do not fear the people, but fear Me, and do not sell My Ayat for a miserable price."
[TMQ Al-Ma'idah: 44]

Significance of Seerah

Human kind is in desperate need of the way of life Rasool-Allah ﷺ brought. They may not perceive it, but it is our duty as Muslims to know Rasool-Allah's ﷺ Message and then carry it. The life of Rasool-Allah ﷺ is termed *Seerat-ur-Rasool-Allah* ﷺ, or often referred to merely as *Seerah*. This is not merely an account of a famous historical figure who lived fourteen hundred years ago. Rather, this was the life of a Prophet sent by Allah ﷻ as a mercy to humankind and as the last warner and guide before the Day of Judgement. The *Seerah* is a series of events that spanned twenty-three years, all of which have some relevance to all people for all time. The subject of *Seerah* is an Islamic science in its own right. However it is one of the sciences that has implications for the study of every other discipline and sub-discipline within the wider sciences of Islam. For example the subject of *Ulum al-*

Qur'an has many sub-disciplines such as *tajweed* (rules of recitation), *tafsir* (interpretation) and *balagha* (eloquence of grammar). All of these are affected indirectly by the timeline of Rasool-Allah's ﷺ life ﷻ.

The summary overview of the *Seerah* (which will be covered in this book) is that; in the fortieth year of Rasool-Allah's ﷺ life the *bi'tha* (start of the revelation) occurred, corresponding to 610 CE. This was in Makkah in the Arabian Peninsula. Rasool-Allah ﷺ then contacted his close relatives and friends and told them of his mission and call. The wider city of Makkah greeted this call with hostility. However a body of Muslims emerged. This body, that grew, learned about the foundations of the Islamic belief (*Aqeedah*) over a period of 13 years and attempted to instil this in Makkah society. After which Allah ﷻ granted success to the Muslims and they migrated (*hijrah*) to al-Madinah *al-Munawara* (again a reference to light; the illuminated city). The city state of Madinah became a model state where Islam was not only implemented, but the "citizens" of Madinah as a whole became the "gold standard" for communal living. That city's life style in itself became the paradigm for later generations to emulate. After the death of Rasool-Allah ﷺ it was the pillars of this Madinan community that carried Islam in its pure form way beyond the Arabian Peninsula. They penetrated the very hearts, and centres of learning, of the Christian, Greek, Babylonian, and Persian strong holds.

The sequence of events of the *Seerah* is not merely a summary of the biography of a famous iconoclast. Rasool-Allah ﷺ, was the final Messenger of guidance to humankind. He ﷺ did not come just to correct a tribe such as the Bani Israel (as with Musa [as]), nor to correct the pagan Arabs as a whole, nor to correct the Christians, but to guide the whole of humankind for all time until the Day of Reckoning.

The *Seerah* itself is not a sequence of events that were thrown together by accident. It is not merely a historical account of events that happened to a great Arab hero or genius. The sequence of *Seerah* is revelation from Allah ﷻ. Rasool-Allah ﷺ did not act of his own accord in any respect related to delivering the call. Therefore we should understand that the overall sequence of events that happened in Rasool-Allah's ﷺ life is significant to us as Muslims.

The importance of the *Seerah* as a discipline in its own right cannot be

overstated. It is a traditional academic subject that has been studied and taught for centuries. It may be perceived as the backbone on which all other Islamic disciplines may be attached. An understanding of the *Seerah* will augment one's understanding of any other issue, be it a single hadith, verse or incident.

We should all be interested in *Seerah* as a subject in its own right but also as a subject that will help our understanding of Islam in general. We hope and pray that acquiring knowledge of the life of Rasool-Allah ﷺ will bring us closeness to Allah ﷻ.

Rasool-Allah ﷺ changed the Arabian Peninsula through the light of Islam. The responsibility of restoring that light on the earth today lays with us, the Muslims. Humankind is crying out for guidance from the dark. It is our duty and responsibility to offer this call to humankind. The starting point for us is to first understand the life of Rasool-Allah ﷺ and see how he brought about changing a people steeped in inequity into a people that changed the course of world history.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

"Allah has promised, to those among you who have believed and worked righteous deeds, that He will, of a surety, grant them in the earth, inheritance of power, as He granted it to those before them; that He will establish in authority their Deen, the one He has chosen for them and that He will change their state of fear in which they lived to one of security and peace." [TMQ An-Nur: 55]

The Impact of Revelation

in Jahil Makkan Society

The sacred valley

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحْرَمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer. So fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. [TMQ Ibrahim: 37]

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ
بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ، وَأَذِّنْ فِي النَّاسِ
بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ
عَمِيقٍ

"And when We assigned to Ibrahim the place of the House, saying: Do not associate

with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves. And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path."

[TMQ Al-Hajj: 26-27]

The *Ka'abah* was built, and the city of Makkah was established on a pure basis. The whole city in the barren valley sprang out of the command given to Ibrahim (as) and Ismail (as) to build the *Ka'abah* and worship Allah ﷻ alone. However the purity of this original situation evolved into the complete opposite of what had been established by Ismail (as). It became so corrupt that by the time of *bi'tha* in the seventh century (CE) there were three hundred and sixty idols around the *Ka'abah*. In addition to these, almost every house had its own deity, given pride of place at the centre of the home. Although the city was established on true worship, the atmosphere of belief had changed and was unrecognisable. Rasool-Allah ﷺ described Islam thus; **"Islam started strange, and it will be strange when it returns. Thus glad tidings (tuba) for the strangers."** When Rasool-Allah ﷺ started calling for Islam in Makkah, people in that society thought of Islam as strange and thus unacceptable. It was strange for them to worship only one God (Allah) rather than worshipping many.

It was said that from among the descendants of Ismail (as) the corruption set in when Makkah began to grow. Those that left the town centre took with them stones from the sacred area around the *Ka'abah*, in order to do honour to it. Wherever they settled they set it up and walked around it as they had gone around the *Ka'abah* earlier. This led them later to worship the stones. As generations passed they forgot the original faith of Ibrahim (as) and Ismail (as). They perceived that these stones could be used to encase one of the "daughters" of Allah. Thus they transformed the original concept of true worship into the worship of associations.

Rasool-Allah ﷺ said with reference to Amr ibn Luhayy, a man of ancient Makkah, **"I saw Amr ibn Luhayy dragging his intestines in hell...He was the first to change the religion of Ismail, to set up the idols and institute (the pagan customs of) Bahirah, Sa'ibah, Wasilah and Hami."**

Such pagan customs are denigrated by Allah ﷻ in Surah Al-Ma'idah Verse 103

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ
وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا
يَعْقِلُونَ

"Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham. But those who disbelieve invent lies against Allah, and most of them have no understanding."
[TMQ Al-Ma'idah: 103]

Political Climate

In order to appreciate the sacrifices made by Rasool-Allah ﷺ, the hardship endured by the *Sabahab* (ra), and the brilliance of the arguments against the fundamental beliefs and actions of the Quraysh, it is necessary to understand the nature of the ignorance of the Quraysh. They were a truly *Jabil* (ignorant) society. It also aids our understanding to know the wider regional scenario. The Arabian Peninsula in the seventh century witnessed an unorganised tribal structure devoid of any king of state structure or progressive civilisation. The focal point was Makkah, where a host of shrines manifested by idols were built around the *Ka'abah*. The leadership of Makkah was in the hands of the Quraysh, the legal custodians of the holy shrines, with Bani Hashim assuming a de-facto leadership role in Makkah. Adjacent to the Arabian Peninsula, the Romans reached as near as Tabuk in the northern parts. The Byzantine Empire, with a sophisticated governing structure, state organisation, and Divinely (Christian) rooted culture, made no visible impact on the Arab tribal societies. On the eastern part of the Arab lands, the Persians extended another form of a civilised society with a well-defined ruling structure, an army, and carefully planned objectives. The Gulf of Arabia enjoyed loyalty to Persian rule.

Worship in the Valley

Amongst the different tribes of the wider Peninsula different beliefs had formed although these still fell within the framework of idolatry. The Banu Malih, a branch of the tribe of Khuza'ah worshipped the Jinns; the tribe of

Himyar worshipped the sun; the tribe of Kinana worshipped al-Dabaran; the Lakhm and the Juzam, Tai, Banu Qais and Banu Asad worshipped Jupiter, Canopus, the Dog-star and Mercury respectively.

Pilgrims coming from outside of Makkah were ordered to circumambulate the *Ka'abah* in Qurayshi uniform clothes but if they could not afford to do so they were compelled to do so in a state of nudity and women would only wear some cloth to cover the groin.

Qurayshi family values

Four kinds of marriage existed in pre-Islamic Arabia: the first was similar to present-day marriage procedures, in which case a man gave his daughter in marriage to another man after a dowry had been agreed upon. In the second, a husband would send his wife, after the menstruation period - to cohabit with another man in order to conceive. After conception her husband would, if he desired, have sexual intercourse with her. A third kind was where a group of less than ten men would have sexual intercourse with a woman. If she conceived and gave birth to a child, she would send for these men and nobody could abstain. They would come together to her house. She would say: "You know what you have done. I have given birth to a child and it is your child" (pointing to one of them). The man would have to accept. The fourth kind was such that a lot of men would have sexual intercourse with a woman (a whore). She would not prevent anybody. Such women used to put a certain flag at their gates to invite in anyone who liked to. If this prostitute became pregnant and gave birth to a child, she would collect those men, and a seeress would tell whose child it was. The appointed father would take the child and declare him or her, his own.

One of the most horrific actions that was common among the Quraysh was the practice of infanticide. The Quraysh would bury young girls alive, for fear of shame or poverty. This action, and the whole chain of thought behind it, was ridiculed in the Qur'an. In part this illusory shame and fear of poverty stemmed from the need to have weapon-wielding men who could fight the battles; the pointless battles, which raged between one tribe and another.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ،
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ
يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

"When the birth of a girl is announced to one of them, his face grows dark and he is filled with rage and inward gloom. Because of the bad news he hides himself from everybody; should he keep her with disgrace or bury her under the dust? How will they judge." [TMQ An-Nahl: 58-59]

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ، بِأَيِّ ذَنْبٍ قُتِلَتْ

"When the infant girl, buried alive, is asked for what crime she was slain." [TMQ At-Takwir: 8-9]

The Economy

Trade was the main stay of the Makkan economy. In order for this trade to be successful caravan routes had to be made safe and this could only be achieved through inter-tribal peaceful co-existence, a feature that was only present in the prohibited months. Accordingly, the assemblies of 'Ukaz, Dhil-Majaz, Mijannah and others took place in these months. Generally, four months of the year were peaceful months of which three were religious and the fourth for trade. It was in this month of trade that the Makkans organised a huge market, the market of 'Ukaz. Tribes from around the north and south would attend these fairs. However their practices were far from fair. They would unashamedly exploit the visitors to their city. Allah ﷻ in the Qur'an rebuked them;

وَيْلٌ لِّلْمُطَفِّفِينَ ، الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ،
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

"Woe to those who commit fraud. Those who when they take the measure from mankind demand it in full. But if they measure unto them, they cause them loss." [TMQ Al-Mutaffin: 1-2]

Tribal System

Tribalism was the basis of the Arab way of life. An Arab maxim was: stand by your brother, be he the oppressor or the oppressed. Each considered themselves from the noblest stock. Some families thought it degrading to participate with others even in religious congregations. Inter-tribal feuding was constantly taking place, which was further exacerbated by the war like tendencies of the tribes. An Arab poet once wrote:

"If an enemy tribe we do not find, We go to war with a friendly tribe, And our lust for war is quenched."

A most trivial incident could trigger off a bitter rivalry. For instance, the war between the descendants of Wa'il, Bakr, and Taghlib dragged on for a full forty years.

The Bi'tha (the start of the revelation)

It was into this moral bankruptcy, economic mal-distribution and general lawlessness that Rasool-Allah ﷺ was born. He ﷺ was born to a well-established leading family of Bani Hashim. Muhammad ﷺ had natural potentials for leadership. In his first encounter with the angel Jibreel (as), Rasool-Allah ﷺ described him as a great phenomenon covering all the horizons of the sky in every direction. He was so large that Muhammad ﷺ could see him wherever he looked across the skies, and his wife Khadijah (ra) accepted the description of the scene as "something great for which Muhammad was being prepared." The first revelation read by Jibreel (as) into the heart of Muhammad ﷺ roared like thunder to Muhammad ﷺ and shook him altogether:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ، إِقْرَأْ
وَرَبُّكَ الْأَكْرَمُ ، الَّذِي عَلَّمَ بِالْقَلَمِ ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read in the name of your Lord, the One Who created. He created the human being from the clot. Read and your Lord is the Most Honourable. The One Who taught with the pen. He taught the human that which he did not know." [TMQ Al-Alaq: 1-5]

After this Rasool-Allah ﷺ returned to his wife Khadijah (ra) for comfort

and said *zamalooni, zamalooni*, wrap me wrap me, a phrase referred to later in revelations that were soon to come; *Muzammil* and *Muddaththir*.

يَا أَيُّهَا الْمَزْمَلُ

"O you who have wrapped up in your garments!" [TMQ Al-Muzzammil: 1]

يَا أَيُّهَا الْمُدَّثِّرُ ، قُمْ فَأَنْذِرْ

"O thou enveloped in thy cloak. Arise and warn!" [TMQ Al-Muddaththir: 1-2]

Khadijah (ra) did cover Rasool-Allah ﷺ, until his fear was over and after that he told her everything that had happened and said; **"I fear that something may happen to me."** Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadijah (ra) then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the *Injeel* in Hebrew as much as Allah ﷻ wished him to write. He was an old man and had lost his eyesight.

Khadijah (ra) said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle ﷺ described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Jibreel) whom Allah had sent to Musa. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle ﷺ asked, **"Will they drive me out?"** Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for some time.

This incident shows that from very early on in the revelation Rasool-Allah ﷺ was made aware that this call was to be met with hostility. Rasool-Allah ﷺ

at that stage had only spoken of the new *Deen* to two people, but he was warned that his community would reject this call. After this first revelation Jibreel (as) continued to visit Rasool-Allah ﷺ and bring the verses of the Qur'an. These became regular and frequent. Rasool-Allah ﷺ started to discuss this call with his close friends and relatives. Many of them immediately embraced Islam. Ali bin Abu Talib (ra) was the first male to accept Islam, then Zayd (ra) and then Abu Bakr (ra).

It was said of Abu Bakr (ra) that he put up no resistance to this call what so ever. He (ra) in turn immediately converted many of his friends and connections from the business community of Makkah; Abu Bakr (ra) revealed his belief to the people he trusted and called towards Allah ﷻ and His Messenger ﷺ. He (ra) used his influence to persuade 'Uthman ibn 'Affan (ra), together with Zubayr ibn al-'Awwam (ra), 'Abd al-Rahman ibn 'Auf (ra), Sa'd ibn Abi Waqqas (ra) and Talhah ibn 'Ubaydullah (ra) to embrace Islam. He brought them to the Messenger of Allah ﷺ where they all confirmed their belief and offered prayer.

Then, 'Amir ibn al-Jarrah (ra), known as Abu Ubaydah, embraced Islam, and so did 'Abdullah ibn 'Abd al-Asad (ra), known as Abu Salamah, as well as al-Arqam ibn Abi al-Arqam (ra), 'Uthman ibn Maz'un (ra) and others. Scores of people then embraced Islam, until it became the talking point among the people of Quraysh. The Messenger of Allah ﷺ at the start of his call would visit people in their homes, telling them that they had been commanded by Allah ﷻ to worship Him and to associate none with Him.

Ali ibn Abi Talib (ra), even though he was only eight, approached the whole subject of Islam with great caution as he realised the implications of what he was about to accept. However when he accepted Islam he accepted it with strength and vigour in the face of many personal pressures he would have to face. Rasool-Allah ﷺ had approached him, and asked him to become Muslim. Ali (ra) wanted first to ask his father about the issue. However Rasool-Allah ﷺ told him not to, it was him and only him at that time and place that was being asked. After one night's thought Ali (ra) rushed to Rasool-Allah ﷺ and declared his faith without consulting his father Abu Talib. He said "Allah created me without consulting Abu Talib, my father. Why should I now consult him in order to worship Allah." This private-ness of the call at this stage was what characterised the early period of Islam in Makkah. This Call was not an open call to everyone. Rasool-Allah ﷺ selected

certain people, although the general existence of Islam was now to the whole community. Hence this period has often been referred to as the private stage.

The following ayah was revealed to Rasool-Allah ﷺ:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ، وَاخْفِضْ
جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"Warn thy family, thy nearest relations. And lower thy wing to the followers who follow you." [TMQ Ash-Shu'ara: 214-215]

It is reported in the *Seerah* by Ali b. Abu Talib (ra) that: "When these words '*warn thy family, thy nearest relations*' came down to the apostle he called me and said, '**God has ordered me to warn my family, my nearest relations and the task is beyond my strength. I know that when I make this message known to them I should be greeted with great unpleasantness so I kept silent until Jibreel (as) came to me and told me that if I did not do as I was ordered my Lord would punish me. So get some food ready with a leg of mutton and fill a cup with milk and then get together the sons of Abdul-Muttalib so that I can address them and tell them what I have been ordered to say.**' I did what he ordered and summoned them. There were at that time forty men more or less including his uncles Abu Talib, Hamza, al-Abbas, and Abu Lahab. When they were assembled he told me to bring in the food, which I had prepared for them, and when I produced it the apostle took a bit of the meat and split it in his teeth and threw it into the dish. Then he ﷺ said, '**take it in the name of God**'. The men ate until they could eat no more, and all I could see (in the dish) was the place that their hands had been. And as sure as I live if there had been only one man he could have eaten what I put out before the lot of them. Then he said, '**give the people to drink**', so I brought them the cup and they drank until they were satisfied, and as sure as I live if there had been only one man he could have drunk that amount. When he wanted to address them Abu Lahab got in first and said, 'your host has bewitched you': so they dispersed before the Apostle could address them. On the morrow he said to me, '**This man spoke before I could and the people dispersed before I could address them, so do exactly as you did yesterday**'. Everything went as before and then the Apostle said, '**O sons of Abdul-Muttalib, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next. God has ordered me to call you to Him. So which of you will**

co-operate with me in this matter, my brother, my executor, and my successor being among you." The men remained silent and I, though the youngest, most rheumy eyed, fattest in body and thinnest in legs, said: 'O prophet of God, I will be your helper in this matter.' He laid his hand on the back of my neck and said, '**This is my brother, my executor, and my successor among you. Harken to him and obey him.'**

The men got up laughing and saying to Abu Talib, 'He has ordered you to listen to your son and obey him.'"

Muhammad ﷺ invited in response to the ayah, forty people and even after the first setback he did not stop but invited them again. This signalled the beginning of *da'wah* and the fact that it would need to be conveyed with the sole objective of becoming the reference point for all the values, concepts, relationships and the system of the society.

Around this time Rasool-Allah ﷺ also went to the hill of Safa and proclaimed loudly: "**O Bani Fihir, O Bani Adi**" calling all the clans of the Quraysh. Then he proceeded to say: "**Tell me, if I were to inform you that some cavalry in the valley were about to attack you, would you believe me?**" They said; "Yes we have not experienced anything except truthfulness from you" Then he said: "**I am a warner to you before a severe chastisement**" Abu Lahab (who was present in the crowd) shouted angrily: "Tabban Lak' - Damn you - the rest of the day. Is it for this that you gathered us?" After this Abu Lahab and his wife were strongly condemned in the Qur'an.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ، مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ، وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ، فِي
جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

"May the hands of Abu Lahab perish: doomed he is; His wealth and his gains shall not avail him. He shall be plunged in a flaming fire, and his wife, the carrier of firewood shall have a rope of palm fibre round her neck." [TMQ Al-Masad: 1-5]

This response of Abu Lahab was a landmark in the passage of events that happened to Rasool-Allah ﷺ. Prior to this the Quraysh would remark whenever he ﷺ passed by "Here is the son of 'Abd al-Muttalib who is spoken

to from the heavens." Now the Quraysh had no time for pleasantries and compliments. Islam could not be ignored. They realised that Islam was to uproot the entire way of life that they had become accustomed to. They started to respond in exactly the manner in which Waraqa had predicted and the call was now met with a wall of hostility.

3

The Political Party

of Muhammad ﷺ

Rasool-Allah ﷺ said: "The best of my nation is the one with me now."

This hadith referred to the blessed group that surrounded Rasool-Allah ﷺ through the whole of the twenty-three years of revelation. The life of Rasool-Allah ﷺ in Makkah should never be viewed as a man's life in isolation. Rasool-Allah ﷺ struggled against much hostility to the call in Makkah. However he ﷺ was not alone in this struggle. The revelation came to him ﷺ as a Messenger and he ﷺ was chosen as the only one, at that time, to whom Allah ﷻ sent Jibreel (as) to transmit the Qur'an to. But the Qur'an was actually for the whole of the community. Indeed it was for the whole of humankind. As soon as a verse was revealed, its light and its joy was shared with those that were closest and most beloved to Rasool-Allah ﷺ. They shared in the 'ilm (knowledge) that was sent, and they shared in the remembrance of Allah's ﷻ blessings. They also shared in the antagonism and animosity that was meted out by the Quraysh.

Rasool-Allah ﷺ was calling to a deen of truth. It was a call to Tawheed (oneness) and a call to do good deeds. This call was to be delivered to a people whom had long rejected the idea of worshipping Allah ﷻ and whose foundation for life was based on all that was evil of tribalism, feudalism, mal-distribution of wealth, the oppression of the weak and the abuse of the wayfarer. They blindly followed what they found their forefathers doing and willingly wallowed in their stubbornness and ignorance. How was Rasool-Allah ﷺ to find warmth from a community whose hearts were as cold as the stones that they worshipped? Waraqah had warned Rasool-Allah ﷺ, and

the reality of the matter soon became clear. However within this pit of darkness, there were a few sparks of light to be found in the sacred valley.

Khadijah (ra) accepted this deen immediately. After this Rasool-Allah ﷺ invited his cousin 'Ali (ra) and he believed in him. He then invited his servant Zayd (ra), and he believed in him. And then he invited his friend Abu Bakr (ra), who also believed in him. It is said that Abu Bakr (ra) did not hesitate in the slightest to accept Islam. But he did not stop at merely proclaiming his new belief in his heart. Abu Bakr (ra) broadcast his new faith to his own companions. He pronounced the call to Allah ﷻ with clarity and vigour. In turn his companions saw the truth in what Abu Bakr (ra) had to say. In the first instance 'Uthman ibn 'Affan (ra), together with 'Abd al-Rahman ibn 'Auf (ra), Talhah ibn 'Ubaydullah (ra), Zubayr ibn al-'Awwam (ra), and Sa'd ibn Abi Waqqas (ra) all came to Islam. After this, 'Ubaydah ibn Jarrah (ra) and several others came to Islam via Abu Bakr's invitation.

Slowly more and more Makkans turned their back on ignorance and joined this small band of Muslims; the *Sahabah* (ra). Whenever one converted to Islam they would seek Rasool-Allah ﷺ, declare their faith and then await instructions. Thus a unit and a body of the close companions started to emerge as a distinct entity. They used to offer prayers in the hills on the outskirts of Makkah away from Quraysh. Every time someone embraced Islam, Allah's Messenger ﷺ would send him or her someone from those who had embraced Islam earlier to teach him or her the Qur'an. Rasool-Allah ﷺ set up the house of al-Arqam ibn Abi al-Arqam (ra) as the centre of his call, a place from which he taught Muslims the Qur'an and perfected their knowledge of Islam, encouraging them to recite the Qur'an and understand it. Every time someone embraced Islam, Allah's Messenger ﷺ would include him in the house of al-Arqam. He ﷺ pursued this task for three years. He ﷺ taught this group; lead them in prayers, performing tahajjud at night, stirred their souls, and strengthened their belief through prayer and recitation. He ﷺ helped them to improve their way of thinking and to reflect on the verses of the Qur'an and the creation of Allah ﷻ. He ﷺ taught them how to endure all hardships by submitting to Allah ﷻ. The Messenger of Allah ﷺ remained together with his party of Muslims in the house of al-Arqam until Allah ﷻ revealed his saying,

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"Therefore, expound openly what you are commanded and turn away from those who join false gods with Allah." [TMQ Al-Hijr: 94]

At the beginning of his ﷺ call, the Messenger of Allah ﷺ invited to Islam people whom he felt had the readiness to accept it, regardless of their age, position, race, or origin. He ﷺ never selected people; he invited people indiscriminately and then sensed their readiness to accept Islam. Scores of people believed and embraced Islam. He ﷺ was anxious to educate all those who embraced Islam and perfect their knowledge of the deen, as well as teach them the Qur'an. They came from all walks of life, though they were mostly young men. There were among them the poor and the rich, the weak and the strong.

After three years, these *Sahabah* (ra) matured and developed an Islamic culture and their hearts and minds became filled with nothing but Islam and a sense of purpose. It was at this point that this group of Muslims became strong and capable of facing society.

Even before this point we have seen how the *Sahabah* started to be cemented together, in belief and study of the Qur'an. They were also bound together in action. We have seen how Ali (ra) and Zayd (ra) played vital parts in the preparation and presentation of the Message that took place at the dinner to which Rasool-Allah ﷺ invited his ﷺ close relatives. These two (ra) played a vital role in the whole set up. Although the response from the Quraysh was bad, the incident exemplifies how organised the *Sahabah* were under the leadership of Rasool-Allah ﷺ, and also how committed the *Sahabah* (ra) were to carry the call to the Quraysh. This burning desire to deliver the call was something that not only flared in the chest of Rasool-Allah ﷺ but also all of the *Sahabah* (ra). They worked in harmony and worked for the sake of Allah ﷻ and not for prestige or status.

There was an incident when this united body of *Sahabah* (ra) pointed out to one another that the Quraysh had not yet heard the Qur'an being recited loudly. From amongst them Abdullah ibn Mas'ud (ra) volunteered himself. "We are afraid for you" the *Sahabah* (ra) said. "We only want one who has a clan to protect him from their evil" To which he (ra) replied "Allah shall

protect me and keep me away from evil." He then went to Maqam Ibrahim, next to the *Ka'abah* and recited Surah ar-Rahman. When the Quraysh realised what he was reciting their thugs proceeded to beat him about the face. He continued reciting. When he returned to the rest of the *Sahabah* (ra), they said, "This is what we feared for you." To which he (ra) replied "the enemies of Allah are not more comfortable than I at this moment. If you wish I shall go out tomorrow and do the same." They said, "You have done enough. You have made them hear what they dislike." This shows how the *Sahabah* (ra) operated as a unit. They were motivated by belief and stuck rigidly to what they believed in. This firm belief that they all possessed is what they tapped into for energy and vitality to cope with the trials of life and the burdens of this weighty call. They were united on belief and united on their goal in life. It was this unity in belief that kept them unified in actions.

On assessing the make up of this group (ra) it is amazing that they could have forged such a bond of unity. This in itself laid testimony to the beauty of Islam and the strength in holding tight to values and beliefs. Musab ibn Umayr (ra) was from the true aristocracy of Quraysh, whilst Omar ibn al Khattab (ra) and Hamza ibn Abi Muttalib (ra) were from higher echelons of Makkan society. In contrast 'Abdullah ibn Mas'ud (ra), Khabbab ibn Arrat (ra) and Ammar bin Yassar (ra) were from the poorer sections of Makkan society. Bilal (ra) and Suhaib (ra) were slaves from Abyssinia and Byzantine accordingly. Salman al Farsi (ra) was from Persia. The arena of Makkah that they were thrown into was a setting conducive for widening the false barriers between these people. However they turned their back on Makkan life and overcame the obstacles that were preventing their hearts from melting together. This diversity became an irrelevancy in the light of the mission that they had immersed themselves in.

Their tenacity to this call was born out of their belief in Allah ﷻ and the Last Day. This sense of having a mission and purpose in life is what drove them in the face of such adversity.

It was Abdullah ibn Mas'ud (ra) who exclaimed, that when the *Sahabah* were few in number; they would contemplate on how they would rule the whole world. This mentality was instilled within them through a clear process of culturing by the Prophet ﷺ. They were the living manifestation of the culturing, which the Prophet ﷺ undertook in Dar al-Arqam, where the *Sahabah* (ra) were cultured with the *Ayat* of the Qur'an and the teachings of

the Prophet ﷺ. They were built with the sound ideas of reliance upon Allah ﷻ, the realisation that Allah ﷻ controls life and death as well as the sustenance that Allah ﷻ provides to his servants being fixed and beyond the control of mankind. They were also fully acquainted with their mission, which was to shift the goals of society from the worship of man to the subservience to the Creator, Allah ﷻ.

The Quraysh persisted with their persecution of the Muslims under the illusion that they would soon bring the matter under control. They were confident that Islam was just a small thing for the nobodies of Makkah society. However over this early period the *Sahabab* (ra) grew steadily stronger in numbers and stronger in conviction. This was at a rate that the Quraysh could not quiet perceive or imagine. What the *Sahabab* (ra) lacked in quantity of numbers was more than made up for in quality of character and determination. This stealthy growth in strength came to an eruption with the acceptance of Islam by Hamzah (ra) and Umar (ra). Not long after this, the following was revealed:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ، إِنَّا كَفَيْنَاكَ
الْمُسْتَهْزِئِينَ ، الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ
يَعْلَمُونَ

"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."

[TMQ Al-Hijr: 94-96]

Omar ibn al-Khattab (ra) and Hamza ibn Abi Mutallib (ra) organised the Muslims in two columns and led them on a public march around the *Ka'abah* in full view of Quraysh and the society at large. It was a defining moment in the *Da'wah* in Makkah. This incident sent shock waves through the valley. Through these actions, the Muslims were now seen as one bloc who were openly challenging Qurayshi society in a manner never seen before. It was the first emergence of the political party that the Messenger ﷺ had been preparing. Though the identities of some Muslims had been known and even some had been tortured, the Party of the Prophet ﷺ would now undertake a set of activities as one bloc that were an open challenge to the Quraysh and their way of life.

Indeed, the Prophet of Allah ﷺ and his political party (the *Sahabab*) shook the very foundations of Makkah society with their attacks on its customs and traditions.

Allah ﷻ revealed many *Ayat* attacking the functioning of Makkah society. This became the weaponry of the Prophet ﷺ and the *Sahabab* (ra) which they used to attack them, in terms of their economic transactions, their treatment of the orphans, their female offspring, their blind belief in what their forefathers followed and their very stone gods that they prayed to.

إِنكُم وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا
وَارِدُونَ

"Verily you (disbelievers) and the (false) gods that you worship besides Allah, are (but) fuel for Hell!" [TMQ Al-Anbiya: 98]

Allah ﷻ also ridiculed the action of taking usury. This unjust financial practice caused untold misery in Makkah at the time. This remains the case also today.

وَمَا آتَيْتُم مِّن رَّبًّا لِّرَبُّو فِي أَمْوَالِ النَّاسِ فَلَا يَرْتَبُو عِنْدَ
اللَّهِ

"That which you lay out for increase through the property of (other) people, will have no increase with Allah." [TMQ Ar-Rum: 39]

The most famous of the Qurayshi malpractices was their love for tipping the balances in buying and selling.

وَيْلٌ لِّلْمُطَفِّفِينَ

"Woe to the defrauders." [TMQ Al-Mutaffifin: 1]

He ﷺ also highlighted the treatment of orphans:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ، فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ

"Have you seen the one who denies the judgement? Then such is the man who repulses the orphan." [TMQ Al-Ma'un: 1-2]

This verse came in response to Abu Sufyan who organised a feast in which an orphan came in and asked for some food, Abu Sufyan was greatly annoyed by the intrusion, swore at the orphan and hit him on the head with a stick. These aristocratic values were also criticised in Surah-at-Takathur (102) and Surah-al-Humazah (104)

أَلْهَاكُمْ التَّكَاثُرُ ، حَتَّى زُرْتُمُ الْمَقَابِرَ ، كَلَّا سَوْفَ
تَعْلَمُونَ ، ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ، كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْبَاقِينَ ، لَتَرَوُنَّ الْجَحِيمَ ، ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْبَاقِينَ ، ثُمَّ
لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Rivalry for worldly gain distracts you until you visit your graves. Indeed you shall know! Again you shall certainly come to know. Indeed, were you to have certain knowledge... You shall certainly see the fire of Hell. Yes, you will see it with your very eyes. Then, on that day, you shall be questioned about your joys and comforts" [TMQ At-Takathur: 1-8]

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ، الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ،
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ، كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ،
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ، نَارُ اللَّهِ الْمَوْقَدَةُ ، الَّتِي تَطَّلِعُ
عَلَى الْأَفئِدَةِ ، إِنَّهَا عَلَيْهِمْ مُّصَدَّدَةٌ ، فِي عَمَدٍ مُّمَدَّدَةٍ

"Woe unto every slandering traducer, Who hath gathered wealth (of this world) and arranged it. He thinks that his wealth will render him immortal Nay, but verily he will be flung to the Consuming One. Ah, what will convey unto thee what the Consuming One is! (It is) the fire of Allah, kindled, Which leaps up over the hearts (of men). Lo! it is closed in on them. In outstretched columns." [TMQ Al-Humazah: 1-9]

Thus there were many common thoughts and emotions that were held by the Quraysh that Allah ﷻ attacked in the Qur'an. It was the *Sababab* under the guidance and leadership of Rasool-Allah ﷺ that delivered this message to

the Quraysh. In order to deliver such controversial opinions, it was necessary for the party of the *Sababab* to have within themselves certain qualities. The main quality that they possessed was the rigid adherence to the basic principles of Islam and never allowing any deviation in the slightest from these. This may have appeared radical to the Quraysh, but it was this main quality that ultimately wound the Quraysh down.

This is what the Prophet ﷺ and the *Sababab* (ra) undertook in terms of actions in Makkah, the fruits of which were seen later with the establishment of the Islamic state in Madinah. These actions were political in their nature, as he ﷺ did not only attack moral attributes, but the core structure of Makkan society, not only in terms of individual idol worship, but also in terms of their societal practices. From the outset, change was the unfaltering ethos which reflected their thinking and actions, and the Prophet ﷺ equipped them with the ability not only to differentiate between the correctness and incorrectness of the Makkan traditions and political practices, but also a strong and steadfast determination to withstand the backlash that accompanied this clear and truthful call.

This political party of Muhammad ﷺ was truly radical. They were not interested in partial solutions to the problems of society at hand. Poverty, infanticide, fraud and immorality were all issues of their time. Though they addressed these issues they did not set about 'practically' solving each on their own.

They remained focused in overturning society by its roots and calling for a radical change of the system as a whole.

Their call was radical for a people used to a way of life based around idol worship and petty nationalism. They were radical because they wanted to overturn the basis of *Jabil* Makkan society. The call of *La ilaha illallah* would mean that no deity could be obeyed, no law could be enforced, no tradition upheld if it meant disobedience to Allah ﷻ. This was truly radical.

Being radical yet principled meant that this party and its followers would never sell their call for short-term gains.

4 The Enemies of Islam

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا
مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

"Mocked were (many) apostles before thee; but their scoffers were hemmed in by the thing that they mocked." [TMQ Al-Anam: 10]

The worst elements of Makkan society were exhibited during the period in which the Messenger's ﷺ Party interacted with society. The challenge of Islam to the Qurayshi way of life also brought out the worst of certain individuals. Many of the prominent members of upper echelons of Makkan society were venomous in their attack on Rasool-Allah ﷺ and the *Sababah* (ra). Their vitriol in words was strong, and their actions were just as callous.

Some of these enemies were condemned in the Qur'an in explicit and implicit terms. In order to understand the nature of the call and the patience of the Prophet ﷺ, it helps to understand the opposition that was set up against Rasool-Allah ﷺ. Studying these characters in no way pays homage to them, nor imparts of them any degree of respect. However, studying their characters aids our understanding of the Makkan mentality and also aids us in understanding certain verses of the Qur'an.

The years that preceded the *Bi'tha* saw the Quraysh suffer greatly in their standing and prestige in the wider peninsula. The *bilful-fadbul*, the great wars

and the pact of chivalry, resulted in a loss of credibility of the Quraysh. By this time the tribe had started to fragment and many ties within the tribe where nothing more than loose associations. The wealthy aristocracy of the Quraysh had great influence in the running of Makkah. It was this aristocracy that had the most to lose if Islam was to take off amongst the slaves and the materially weaker members of the Makkan community. Although there were many rich and powerful men of good lineage there was, in an individual capacity, only one undisputed head. That was Walid ibn Mughirah. This character is significant to us as Muslims as he was mentioned twice implicitly in the Qur'an.

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ، وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ،
وَبَنِينَ شُهُودًا ، وَمَهَّدْتُ لَهُ تَمْهِيدًا ، ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ،
كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ، سَأَرْهُقُهُ صِعُودًا ، إِنَّهُ فَاكِرٌ
وَقَدَّرَ ، فَقُتِلَ كَيْفَ قَدَّرَ ، ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ، ثُمَّ نَظَرَ ،
ثُمَّ عَبَسَ وَبَسَرَ ، ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ، فَفَالَ إِنَّ هَذَا إِلَّا
سِحْرٌ يُؤْتَرُ ، إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

"Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!- To whom I granted resources in abundance, And sons to be by his side!- To whom I made (life) smooth and comfortable! Yet is he greedy-that I should add (yet more):- By no means! For to Our Signs he has been refractory! Soon will I visit him with a mount of calamities! For he thought and he plotted;- And woe to him! How he plotted!- Yea, Woe to him; How he plotted!- Then he looked round; Then he frowned and he scowled; Then he turned back and was haughty; Then said he: "This is nothing but magic, derived from of old; "This is nothing but the word of a mortal!" [TMQ Al-Muddaththir: 11-25]

وَلَا تُطِيعُ كُلَّ
حَلَّافٍ مَّهِينٍ ، هَمَّازٍ مَّشَاءَ بَنِي مِمْ ، مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَيْمٍ
، عَتَلٌ بَعْدَ ذَلِكَ زَنِيمٌ ، أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ، إِذَا تُتْلَى
عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ، سَنَسِمُهُ عَلَى الْخُرُطُومِ .

"Heed not the type of despicable men,- ready with oaths, a slanderer, going about with

calumnies, (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin, violent (and cruel),- with all that, base-born,- Because he possesses wealth and (numerous) sons. When to him are rehearsed Our Signs, "Tales of the ancients", he cries! Soon shall We brand (the beast) on the snout!" [TMQ Al-Qalam: 10-16]

These verses are made very clear when it is known whom they referred to and what Al-Walid had done to warrant such a strong condemnation from Allah ﷻ. It was he who orchestrated the whole campaign of slander against Rasool-Allah ﷺ.

After an unsuccessful campaign of intimidation the Quraysh realised a change in tact was necessary. When the Quraysh embarked upon a campaign of propaganda against Rasool-Allah ﷺ they were divided as to what line of attack they were to adopt. After seeing the fruitless results of their campaign of terror they were desperate to produce an efficient onslaught against Rasool-Allah ﷺ. They realised that the major pilgrimage season was approaching and Makkah was about to be flooded with pilgrims from all corners of the Peninsula. They conferred with their figurehead al-Walid ibn al-Mughirah and some of them suggested that they should announce that Rasool-Allah ﷺ was a *kabin* (soothsayer). Al-Walid rejected this by pointing out that Muhammad ﷺ was devoid of the unintelligent murmuring and rhymed speech of the kahin. Some claimed that he was a poet, yet they knew poetry in all its forms and metres and so rejected this claim too. Others suggested that he was possessed. Al-Walid also rejected this for Muhammad's behaviour was not that of a possessed man. Still others started accusing him of sorcery, al-Walid rejected this idea saying that Muhammad ﷺ did not practice the secret arts performed by sorcerers, such as the well-known ritual of blowing on knots. After lengthy debate, the Quraysh agreed to accuse him of being a sorcerer possessing the *sibr al-bayan* (magic of words). Afterwards, they dispersed among the congregations of pilgrims warning the Arabs against listening to Muhammad ﷺ and depicting him to be a magician of speech. They said that his message separated a man from his brother, or from his father, or from his wife, or from his family. Thus this idea was cooked up by al-Walid.

He was no fool, in terms of literature. He knew that Rasool-Allah ﷺ and the Qur'an required a well thought out scheme to be refuted or suppressed. He once even commented on how insulted he felt that Allah ﷻ chose to reveal the Qur'an to Rasool-Allah ﷺ and not himself. This demonstrates

how well he knew the reality of the Qur'an, but he remained too arrogant to submit to it. He said "Does Allah send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr bin 'Umayr, the chief of Tha'qif, being the great ones of Ta'if and Makkah?" In response to this Allah ﷻ send yet another verse:

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ،
 وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ،
 أَهْمُ يَقْسُمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ
 فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ
 بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

"But when the Truth came to them, they said: "This is sorcery, and we do reject it." Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?" Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass. [TMQ Az-Zukhruf: 30-32]

The attacks that came from the Quraysh were not only in the form of words. They actually had a three-pronged approach. This consisted of a slander campaign, a campaign of terror and intimidation and the use of boycott. These three horns of the beast of Quraysh are well documented in the *Seerah*. By focusing on certain individual characters it helps us to see exactly how cunning and devious the Quraysh were. It also helps us to understand what sort of sacrifices the *Sahabah* (ra) had to make. Studying the enemies of Islam help us understand how these three approaches of slander, torture and boycott were actually put into practice by the evil among the Quraysh.

Abdullah ibn Umar (ra) said: "As the Prophet ﷺ was prostrating and some of Quraysh were not far away. "Uqbah ibn Abi Muayl came along with the entrails of a goat and flung them on His back. Fatimah, his daughter, came out and removed the unclean stuff and angrily cursed the wrongdoers and prayed that Allah might punish them. Then the Prophet 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 Rabiah, Shaybah inb Rabiah, Ummayh ibn Khalaf and Ubayy ibn Khalaf." (Bukhari)

With reference to Ubayy ibn Khalaf, the last mentioned in the above dua, part of Surah Ya-Seen was revealed. According to Ibn Ishaq, Ubayy took to the Apostle ﷺ an old bone, crumbling to pieces, and said "Muhammad, do you allege that Allah can revive this after it has decayed?" Then he crumbled it in his hand and blew the fragments and dust in the Apostle's face. The Apostle then answered: "Yes, I do say that Allah will raise it and you, after you have become like this, (i.e. in dust and fragments). Then Allah will send you to Hell." Then the following verses of Surah Ya-Seen were revealed:

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ،
 أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ
 مُبِينٌ ، وَضَرَبَ لَنَا مَثَلًا وَتَسَى خَلْقَهُ قَالَ مَنْ يُحْيِي
 الْعِظَامَ وَهِيَ رَمِيمٌ ، قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ
 وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

"So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim. Hath not man seen that We have created him from a drop of seed? Yet lo! He is an open opponent. And hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away? Say: He will revive them Who produced them at the first, for He is Knower of every creation" [TMQ Ya-Sin: 76-79]

Although Ubayy's name was not explicitly mentioned it was well known to the community of Makkah (both Muslim and infidel) that this verse referred to Ubayy and that particular incident. This may have been viewed in Makkah as a topical incident.

There are numerous *ayat* that refer to members of Quraysh without mentioning them by name. However the occasions that they referred to often became well-known, i.e. current affairs of that time, so to speak. Thus issues were addressed to the Makkan community with reference to the ruling

elite. However there is one whole Surah in the Qur'an where two such people are mentioned by name.

A similar motley bunch was referred to in the Qur'an indirectly with reference to another incident. Al-Aswad bin al-Muttalib, and Walid ibn Mughira and Ummaya ibn Khalaf and As'b ibn Wali, all from the nobility of the Quraysh, once met Rasool-Allah ﷺ going around the *Ka'abah*. They said; "Muhammad, come let us worship what you worship, and you worship what we worship. You and we can combine on the matter. If what you worship is better than what we worship we will share of it, and if what we worship is better than what you worship you can take a share thereof". So Allah ﷻ revealed:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ، لَا أَعْبُدُ مَا تَعْبُدُونَ ، وَلَا أَنْتُمْ
 عَابِدُونَ مَا أَعْبُدُ ، وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ، وَلَا أَنْتُمْ
 عَابِدُونَ مَا أَعْبُدُ ، لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. To you be your Way, and to me mine."

[TMQ Al-Kafirun: 1-6]

Although the Quraysh had a rigid policy of intimidation, boycott and slander in some of their moments of desperation and frustration with the tenacity of Rasool-Allah ﷺ they made offers of compromise to Rasool-Allah ﷺ. This attempt at seducing Rasool-Allah ﷺ away from the call had no more effect on him, as did their other tactics.

Ummaya ibn Khalaf who was also present on the above occasion was the elder brother of Ubayy. He was very rich and well respected. However his seniority in age did not bring wisdom nor did it reduce the venom that he harboured against Islam. He was the notorious owner of Bilal (ra). It was Bilal's (ra) embracing of Islam that brought shame on Ubayy in the eyes of the Quraysh. The Quraysh could not understand that such an important man and staunch *mushrik* could allow one of his slaves to become Muslim. Worst still the Quraysh considered Ummaya weak for not being able to reverse the belief of Bilal (ra). By hook or by crook Ummaya had to change

Bilal (ra) to save face. The punishment that he, along with the other hooligans of Quraysh, meted out on Bilal (ra) was horrendous. However Allah ﷺ instilled patience in Bilal (ra) and Allah ﷻ gave him a way out of his torment. We also come to know of Ummaya via Allah's ﷻ reference to him in Surat-al Humaza, the Scandal-monger. This was because he slandered Rasool-Allah ﷺ whenever he had the opportunity.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ، الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ، يَحْسَبُ
أَنَّ مَالَهُ أَخْلَدَهُ ، كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ، وَمَا أَدْرَاكَ مَا
الْحُطَمَةُ ، نَارُ اللَّهِ الْمَوْقَدَةُ ، الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ، إِنَّهَا
عَلَيْهِمْ مُّؤَصَّدَةٌ ، فِي عَمَدٍ مُّمَدَّدَةٍ

"Woe to every (kind of) scandal-monger and-backbiter, Who pileth up wealth and layeth it by, Thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into That which Breaks to Pieces, And what will explain to thee That which Breaks to Pieces? (It is) the Fire of (the Wrath of) God kindled (to a blaze), The which doth mount (Right) to the Hearts: It shall be made into a vault over them, In columns outstretched." [TMQ Al-Humazah: 1-9]

The blood brothers of Rasool-Allah's ﷺ father, Abd-Allah, were relatively few in number at the time of bi'tha. There was one of the uncles of Rasool-Allah ﷺ, Abdul 'Uzzah, who was the only son of one of the wives of Abd al-Muttalib, he is known to us as Abu Lahab. He was slightly aloof from the rest of the family, perhaps because he was the only child from his mother. Rasool-Allah ﷺ was never as close to him as he was with Abbas and Hamza. He had become very rich in his own right, which was in contrast to Abu Talib. He had also married into one of the most prominent families of the Qurayshi aristocracy. Umm Jamil, his wife, was the sister of Abu Sufyan. Both Abu Lahab and Umm Jamil, were mentioned explicitly by name in the Qur'an. It is ironic that this same man, Abu Lahab was one of the few male blood brothers of Rasool-Allah ﷺ that were still alive at that time. The blood relations were important in Quraysh, but yet despite the importance place on the family honour and unity, the issue of *Tawbeed* was something that they could not support their kith and kin over. Belief in one God just seemed to go against all the brain washing and conditioning that they had been exposed to. There were many close relatives of Rasool-Allah ﷺ and of the early

Sahabab (ra) that whole heartily rejected Islam. The ties of the family were not something that Muslims could rely on to bring people close to Islam.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

"Lo! Thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright." [TMQ Al-Qasas: 56]

When Allah condemned Abu Lahab and Umm Jamil (Surah 111) she became enraged. It is narrated that she went looking for Rasool-Allah ﷺ with a stone pestle. Near the Ka'bah she found Abu Bakr (ra), who was sitting with Rasool-Allah ﷺ. She said to Abu Bakr (ra), "Where is your companion?" He was astonished at the question, as he ﷺ was literally in front of her eyes. She said "I heard that he has been mocking me, by god, if I had found him I would have shattered his mouth with this pestle." Then she said: "I am a poet indeed" and recited her verse; "We disobey the reprobate, flout the commands he doth dictate, and his deen hate." After she had gone and Abu Bakr asked what had happened, Rasool-Allah ﷺ explained that **"Allah took me out of her sight."** Her poem mentioned "reprobate", Arabic - mudhammam, blamed, which was a derogatory term used by the Quraysh for Rasool-Allah ﷺ. It meant the exact opposite of Muhammad, praised. Rasool-Allah ﷺ used to say to the *Sahabab* (ra) **"Is it not wondrous how Allah turneth away from me injuries of Quraysh? They revile Mudhamman, whereas I am Muhammad."** Her energies for harming Rasool-Allah ﷺ did not stop at words. She meant what she said. Umm Jamil became obsessed with attacking Rasool-Allah ﷺ. She used to regularly throw impurities outside his home. He ﷺ just ignored or removed them in turn. She tirelessly pursued Rasool-Allah ﷺ in order to torment him ﷺ. She would carry thorn bushes and place them in the sand where she knew Rasool-Allah ﷺ would walk barefooted. This was referred to in the Qur'an (Surah 111); she was called the *"wood carrier."*

Abu Jahl (i.e. Father of *Jabilliyya*), known as 'Amr, initially known as Abu l-Hakim (i.e. Father of ruling), once found the Prophet ﷺ praying and approached him and told him ﷺ that "Haven't I told you not to pray?" The Prophet ﷺ 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 Makkah and the one with the largest tribe; He asked, "Why are you threatening me?" Upon this Allah ﷻ revealed the following:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
الرُّجُوعِي ، أَرَأَيْتَ الَّذِي يَنْهَى ، عَبْدًا إِذَا صَلَّى ، رَأَيْتَ إِنْ
كَانَ عَلَى الْهُدَى ، أَوْ أَمَرَ بِالتَّقْوَى ، أَرَأَيْتَ إِنْ كَذَّبَ
وَتَوَلَّى ، أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ، كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا
بِالنَّاصِيَةِ ، نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ، فَلْيَدْعُ نَادِيَهُ ، سَنَدْعُ
الرَّبَّانِيَةَ ، كَلَّا لَآ تُطْعَمُهُ وَاَسْحَدُ وَاقْتَرَبُ ،

"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 Jahl) 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 Jahl) denies (the truth), and turns away? Knows he not that Allah does see (what he does) ? Nay! If he (Abu Jahl) 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 Jahl). Fall prostrate and draw near to Allah!" [TMQ Al-Alaq: 6-19]

Ibn Abbas has commented that (with reference to the verse 'Let him call his benchmen') "Had he called them, the angels charged with meting out punishment would have taken him away there and then."

Once when Abu Jahl, mocking Rasool-Allah ﷺ 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 ﷻ 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." [TMQ Al-Muddaththir: 31]

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

The great master plan of al-Walid of propaganda ultimately failed. The sheer force of truth reflected in what Rasool-Allah ﷺ was calling for, defeated all rumours, lies and propaganda, and the light of Islam dissipated all attempts at discrediting it. Because of this the Quraysh resorted to a third method, which was the boycott. They agreed to completely isolate Rasool-Allah ﷺ and his family and they drew up a document. In this they declared; not to deal with Banu Hashim and Banu 'Abd al-Muttalib, nor to inter marry with them, nor to buy and sell with them. The declaration deed was hung inside the *Ka'abah* to remind them of their pact. They anticipated that this policy of sanctions would bring the desired effect and that it would be more efficient than either propaganda or torture.

When the Quraysh enforced the boycott, the Muslims were isolated in a valley. A *Sababi* (ra) came to Rasool-Allah ﷺ complaining about his hunger and showed him ﷺ one rock, which he had tied against his stomach to suppress the pain from the hunger. Then the Prophet ﷺ displayed his stomach; Rasool-Allah ﷺ had two rocks tied.

The boycott continued for two to three years, and all the while Quraysh were hoping that Banu Hashim and Banu 'Abd al-Muttalib would abandon Rasool-Allah ﷺ. However, this technique only strengthened the Messenger of Allah's ﷺ resolve and made his companions more determined and steadfast in pursuing the *da'wah*. News of the boycott reached the Arabs outside Makkah and the fame of the call spread among the tribes; Islam was a subject of discussion all over the Arabian Peninsula. However, the boycott and starvation went on relentlessly and the document, which Quraysh drew up, remained enforced. The Messenger's ﷺ family and companions suffered hunger and deprivation and subsisted on meagre provisions, which they obtained from sympathisers. Hisham ibn 'Amr was known to have brought camels laden with food at night and on reaching the mouth of the valley he would release the animal, give it a slap on its side, and send it into the valley - where the Muslims were. They would take the food, slaughter the camel and eat it. The great sufferings inflicted upon the Muslims by the Quraysh caused a number of Makkans to realise the injustice to which their brethren, in-

laws, and cousins, had been subjected. After three years, five young men from Quraysh, gathered together to talk about the boycott document. Like many of the Quraysh at that time, they expressed their resentment of it. At length they agreed to resolve the whole issue of the unjust boycott by securing its annulment. The next day, they went to the Ka'bah and Zuhayr (one of the five) went around it seven times.

Addressing the crowd who were present, he said, "O people of Makkah, are we to eat and clothe ourselves whilst Banu Hashim perish, unable to buy or sell? By Allah I will not rest until this evil boycotting document is torn up." Abu Jahl, who was nearby, exclaimed, "You lie, by Allah it shall not be torn up." At this point the other four Zama'ah, Abu al-Bakhtari, al-Mut'im and Hisham, who had dispersed among the crowd, shouted back in support of Zuhayr. Abu Jahl realised that it was a matter that had been decided beforehand, so he feared the worst and backed off. When al-Mut'im went to tear up the document he discovered that white ants had already eaten it except for the words 'In your name, O Allah'. The Messenger of Allah ﷺ and his companions then proceeded to return to Makkah.

As a result of all the heated interaction between the Prophet ﷺ and the ruling class of Makkah the word quickly spread to the neighbouring regions. In addition, caravans travelling into Makkah for pilgrimage quickly became aware of this conflict. The chiefs of Makkah would blatantly accuse Muhammad ﷺ of being a madman. The Prophet ﷺ and his *Sahabah* (ra) never responded to defend these accusations. Instead, they continued their *Da'wah* to the society to change their allegiance from kufr to Islam.

The ringleaders of the enemies of Islam from the Quraysh were: Abu Jahl, Utbah ibn Rabiah, Shaybah inb Rabiah, Ummayah ibn Khalaf, Ubayy ibn Khalaf, Walid ibn Mughirah, and Abu Lahab. Many of these were killed at Badr and many were actually killed at the hands of those whom they had earlier tortured in Makkah. This was a fulfilment of Rasool-Allah's ﷺ dua; **"O Lord, deal unkindly with Mala."**

Targeting Nusrab

for the attainment of Statehood

A neglected yet critical period of the life of Muhammad ﷺ is his effort to attain *Nusrab* (support). This support was physical support, to allow Islam to be established in the land. It was a support to protect the *Da'wah* and take authority and power. This targeting of authority and power was not for its own sake, but rather for the sake of Islam; to make it dominant.

The books of *Seerah* show that Muhammad ﷺ attempted this activity for almost five years prior to finally attaining the Islamic State in Madinah. His dialogue and struggle with tribes shows that it was the only way to establish authority for Islam and the last delicate steps before an Islamic State could be realised.

Quraysh

The Messenger of Allah ﷺ had on many occasions sought the support from Quraysh. His *Da'wah* had started in Makkah and its end goal was the establishment of an Islamic authority in Makkah. This was something that the Quraysh were aware of. In the last days before his death, the Quraysh approached Abu Talib with a view towards reaching a negotiated settlement as a result of the pressure from the *Da'wah* activities of the Muslims. A delegation of 25 key personalities from the leadership of Quraysh, including Abu Jahl bin Hisham, Abu Sufyan bin Harb and Utbah ibn Rabiah came with great hopes of reaching a compromise.

Abu Talib summoned the Messenger ﷺ **"Here are the most celebrated of your people. They have proposed a meeting to submit a policy of mutual concessions and peaceful co-existence."** His ﷺ reply was

straightforward **"It is one word that will give you (i.e. Quraysh) supremacy over Arabs and non-Arabs."** Abu Jahl becoming intrigued and replied, "What is this word? I swear by your father that we will grant you not one but ten such words," He ﷺ replied **"Say; La illaha illallah."** At which the Quraysh clapped their hands in ridicule and left.

Utbah ibn Rabi'ah, one of the key leaders of Quraysh (father of Hind and father in law to Abu Sufyan) returned to his people with no illusions about the significance of the Messenger's ﷺ call. He addressed his people saying, "I heard words of great significance...O people take heed of my words - leave this man. If the Arabs (i.e. those other than Quraysh) finish him, then you will be spared of trouble. But if he succeeds and defeats the others his dominion will be yours and his power will be yours and you will be the most fortunate of people."

The objective of the mission of the Messenger of Allah ﷺ had become clear to all; this call to *La illaha illaha* was one of attaining authority and power for the *Deen* of Islam. This was the basis upon which the Quraysh would have dominated the other Arabs and non-Arabs. This was understood clearly by his enemies at that point, the leaders of Quraysh.

Bani Thaqif

Despite years of *Da'wah* by the Party of Muhammad ﷺ, the political climate in Makkah remained hostile. As the discussion above shows, the leaders of Quraysh were obstinate and unwilling to accept the Prophet's ﷺ call and it seemed that *Da'wah* had hit a brick wall. The situation deteriorated further in what has become known as the year of grief, the tenth year of the Message. First, his ﷺ uncle Abu Talib passed away and within three days, Khadijah (ra), the wife of the Messenger ﷺ died. With the death of Abu Talib went the protection offered to the Prophet ﷺ in a harsh political climate.

The Prophet continued his activities and expanded his call beyond the vicinity of Makkah and the authority of Quraysh. Muhammad ﷺ undertook a long journey to the town of Taif to meet Banu Thaqif, seventy miles east of Makkah. He ﷺ went to a group of men who were the nobles and chiefs of this tribe. He invited them to the *deen* of Islam and urged them to defend his cause against his own people from Quraysh. However their response was disdainful. One of their leaders said, "If God has sent you I will tear off

the covering of the *Ka'abah*." Another said "Could God find no one but you to send?" and a third said "By God, I shall never say a single word to you, for if you are a Messenger from God as you say, you are too important for me to reply to you, and if you are lying against God, it is not right for me to speak to you!" They even sent out their louts to chase him ﷺ. A mob was set loose upon him ﷺ, pelting him ﷺ with stones that made him ﷺ bleed to such an extent that his ﷺ feet stuck to his ﷺ sandals.

The Prophet ﷺ was not deterred by the rejection in Taif. He re-entered Makkah under the protection of Al Mutim ibn Adi. He even went to Abu Jahl and boldly said **"... O Abi Jahl a great blow of fate will come upon you so that you laugh little and weep much, and as for you, Mala' (council) of Quraysh, by Allah, not long will pass before you will enter unwillingly into that which you dislike."** It is clear that He ﷺ was determined to establish the Islamic authority with or without Qurayshi compliance.

The cousin of the Prophet, Ali (ra) narrates "When Allah commanded His Messenger ﷺ to present himself to the Arab tribes, he went out to Mina accompanied by myself and Abu Bakr (ra) where we came to a gathering of Arab tribes."

The activity of seeking support (*Nusrat*) from tribes was clearly based on *wahi* (revelation) as shown by Ali's (ra) statement. The Messenger ﷺ would offer himself to tribes during the Hajj season, and he would even offer himself to key men from certain tribes saying **"Is there any man who can take me to his people because Quraysh are preventing me from spreading the message of my Lord."** Amr bin Tufail al-Dausi was one such man.

Bani Sheeban bin Thalabah

The Messenger of Allah ﷺ was taken to Bani Shayban bin Thalabah. Abu Bakr (ra) who accompanied him on these discussions and was aware of the lineage of tribes recommended them to the Prophet ﷺ for their suitability saying, "May my parents be sacrificed for you, none besides them are more honourable than this tribe." The dialogue between Abu Bakr (ra) and one of their leaders, Mafruq is most revealing. Abu Bakr (ra) asked Mafruq, "What is your number?" Mafruq replied, "We are one thousand in number and one

thousand is no little figure." Abu Bakr (ra) continued "What about the Mana (power/defence) amongst you?" Mafruq answered, "We always struggle for every nation is bound to struggle." Abu Bakr (ra) further enquired "What about the result of the battles between you and your enemies?" Mafruq responded, "When we fight we are in one of our furies and the battle is enraged.... We prefer our horses to our children and we prefer weapons to milking animals. So far as the victory is confirmed it is from Allah."

Hearing this exchange and their suitability to offer him support, the Prophet ﷺ immediately invited the tribe to Islam "I call you to witness that there is no God but Allah, that I am is His Messenger, and that you shelter me and protect me until I discharge the duty placed upon me by Allah."

Mafruq asked the question, "what do you preach my brother", to which the Messenger ﷺ recited verses from *Surah al Anam*. Mafruq enquired, "Tell me something more about your preaching, O my Qurayshi brother! By Allah this speech is not of any who inhabits the earth. If it were theirs we would recognise them."

The Messenger recited,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Allah commands justice and the doing of good. And giving help to kith and kin. Allah forbids evil deeds, Munkar and rebellious actions. He admonishes you so that you may take heed." [TMQ An-Nahl: 90]

The discussion expanded to include Hani ibn Qabisah who was their religious leader and Muthana bin Haritha, their commander of war. However the ensuing discussion showed that despite their many qualities they were unsuitable to offer support. Muthana explained to the Messenger of Allah ﷺ "We have a treaty with Kisra (Emperor of Persia) due to which we are staying here (i.e. their land between the valleys of Yamamah and Samawah). According to the treaty we are not authorised to raise any new movement or give asylum to any such person who initiates a new movement. It is possible that your mission might be disliked by the Emperor...If you need our help (and shelter) in Arabia, we are ready for that."

The Prophet rejected their offer as he was looking for unconditional support. **"I think you do not show any reservation in replying to me.....Only that person supports Allah's Deen, who is protected from all sides."** Claspng the hand of Abu Bakr (ra), the Messenger of Allah ﷺ arose and left the assembly.

The rejection of Bani Sheeban bin Thalabah reveals that the Prophet was not seeking refuge from attack only, for this tribe were willing to offer him sanctuary from Quraysh. It was to seek support from peoples who were capable of offering protection from all sides. This is also indicative of how he had a global vision and designs on dominance over all other deens, with ambitions even on the great Persian Empire of the time.

Bani Amr bin Sa'asa

Bani Amr bin Sa'asa was approached to accept the *Deen* and give protection to Islam. One of their men, Bayharah bin Firaz said "By Allah if I could take this young man from Quraysh I could eat up all the Arabs." He asked the Messenger ﷺ, "Do you think if we follow you and God gives you victory over your opponents we shall have the command after you?" The Prophet ﷺ replied **"Command belongs with Allah who places it where he wills."** Bayharah replied, "Are we to expose our throats to the Arabs in your defence and when you are victorious the command will go to someone else! We do not need your *Deen*!" With this they rejected to support the Prophet ﷺ and turned their backs on him.

Bayharah's reply is most revealing for it shows that the Prophet's ﷺ approach was not merely to bring the tribe to Islam, but to get them to give physical protection to him ﷺ and his ﷺ *Deen*. They understood clearly that this call was a challenge to the whole of the Arabian way of life but wanted political authority to pass to them after the death of the Messenger ﷺ.

Bani Bakr bin Wail

The Prophet ﷺ conducted further dialogue with Bakr bin Wail. He asked them **"How many are there from you? How is your Mana (defence)?"** They replied that they had no power and could offer no protection as they resided next to the Persians and were not allowed to enter any negotiations, which could undermine that.

Bani Hanifah

Ka'ab ibn Malik reported that the Prophet ﷺ went to Bani Hanifah to offer them Islam and seek support. However he narrates that their reaction was the worst of all tribes.

Bani Kinda

Ibn Shihab al Zuhri narrates that the Messenger Of Allah ﷺ went to the tents of Kinda where there was a Shaykh called Mulayh. He ﷺ invited him to come to Allah ﷻ and offered himself to them but they declined.

Bani Kalb

Ibn Abdullah ibn Hussayn narrates that the Prophet ﷺ went to the tents of Kinda where he met a clan called Bani Abdullah whom he invited with the same message. **"O Bani Abdullah, Allah has given your father a noble name."** However like others before them they too rejected the Message and refused to give him ﷺ support.

The quest to gain support continued. The historians of *Seerah* have documented this in far greater detail. Some sources state that the Prophet approached as many as forty tribes, with the same objective and conditions as have been detailed above. Some of these tribes are Bani Fazarah, Bani Sulaym, Bani Abd ibn Hawazin, Bani Ghassan, Bani Murrah, Bani Abs, Bani Harith and Bani Udrah.

However victory was to come from another area and another group of peoples.

The Objective of Nusrab

As these well-documented incidents show, the aim of *Nusrab* was not protection for the Prophet ﷺ only. If this had been the case he could have migrated with many of the *Sahabah* in the early years to Abyssinia where Negus gave asylum. Indeed he ﷺ could have continued *Da'wah* in Makkah after the Taif incident under the protection of Al Mutim ibn Adi, who pledged to bear arms in the protection of the Prophet ﷺ alone. The Prophet ﷺ could have taken the offer of Muthana, the Commander of War from

Bani Sheeban bin Thalaba, who explicitly offered him support and refuge from his people in Arabia, when at that time they were the only threat.

The aim was to seek support for protection of his ﷺ life, but also to take power and authority. It was through this that Islam could be established in the land. Without authority Islam could not have been established in the land and can never be established now. This was understood clearly by those that the Prophet ﷺ approached. Bayharah from Bani Amr bin Sa'asa knew this. Why else would he remark that with this man (i.e. Muhammad) he could eat up all the Arabs (i.e. gain domination over them). It is why Utbah ibn Rabia advised his people to avoid confrontation with the Prophet and reap the rewards of his domain and power if the Messenger ﷺ succeeded. The Quraysh though intrigued by the promise of ruling over all Arabs and non-Arabs could not provide support because it was linked with the condition of testifying on the Shahadah.

The lessons Muslims must take today is that this phase of the *Seerah* of seeking support to take power, is the only way to attain a state today. The Messenger ﷺ spent five years in pursuit of this even at the expense of humiliating himself, as was the case in Taif, despite the fact that this has been made *Haram*. This undoubtedly indicates the nature of this activity being a fard. Even more conclusive is the hadith of 'Ali who said that the approach to tribes was based on 'amr - that is the command of Allah ﷻ.

The *Nusrab* was to come from Bani Aws and Khazraj who were to provide the Muslims with Madinah, home to the first Islamic State and a new dawn in the era of mankind.

6

The Political

Significance of the Hijrah

Muslims the world over pay importance to the Hijrah of Muhammad ﷺ. Its importance lies far beyond the hardship the Messenger ﷺ endured on the journey itself. The focus on the fine details of the journey at the expense of the objective of the journey is a grave mistake we should avoid.

Solidifying support from Al Aws and Al Khazraj

To understand the significance of the *Hijrah*, one needs to understand the relevance of seeking the *Nusrab*. As mentioned previously this was support to take authority and power. It was in this phase of the *Da'mab* that the Messenger of Allah ﷺ was to meet the tribes of Aws and Khazraj. Their discussions, which culminated in the Pledge of War, were to be the precursor to the eventual migration of the Messenger ﷺ.

The Messenger of Allah ﷺ met delegates from Bani Aws and Bani Khazraj for four consecutive years prior to his eventual migration. In the tenth year of the Message, delegates from Bani Aws came to Makkah to seek allies for the oncoming Battle of Bu'ath. The Messenger hearing of their intentions approached them; **"Let me offer you something better than what you have come for...I call you to the Deen of Allah."** A youth from among the delegation expressing eagerness remarked that this was the man about whom the Jews had prophesised, should they not take this offer? However an elder, saying that this is not what they had come to seek, silenced him.

In the following year another delegation including six men from Al Aws and three from Al Khazraj met the Prophet ﷺ. As a result of their discussion the delegates accepted Islam. The Messenger ﷺ offered to go back to Yathrib

with them at that point in time. However they asked for some time, saying, "Our people have enmity between them. Let us call them to Islam, if they believe in you, you will be the strongest and mightiest."

The next year nine men from Al Khazraj and three from Al Aws returned to give the Prophet the *Bay'ah* of Islam (or the *Bay'ah* of Women). In this they pledged to associate none with Allah ﷻ, not to steal, not to commit fornication, not to kill their offspring, not to slander their neighbours, and not to disobey the Messenger ﷺ in what was right. After their departure the Messenger ﷺ sent Musab ibn Umayr (ra) to culture and prepare Yathrib's people with the thoughts and ideas of Islam.

It was in the following year that seventy-three men and two women from Yathrib came to the Makkah for a landmark meeting. They met the Prophet ﷺ late at night in secret at al-Aqabah before the Hajj on the days of *Tashriq*. Only Muhammad ﷺ and his uncle Al-Abbas went to meet this delegation. They went to great efforts in keeping the meeting secret. Attendees were told that if anyone forgot about the meeting not to remind him, and if anyone was asleep that they should not be awoken. Al Abbas spoke to the delegation "O people of Khazraj (meaning Al Aws and Khazraj)...if you think you can fulfil your commitments which you have made and defend him, then assume the responsibility which you have taken upon yourself to do. If you are going to abandon him and hand him over after he has come to you, then leave him now, for he is honoured by his people and safe in his land."

In this meeting the Messenger of Allah ﷺ also spoke, **"I will enter into a contract of allegiance with you, provided that you protect me like you protect your women and children."** Upon this al-Bara' took the Messenger's ﷺ hand, "By Allah we will protect you like we would our womenfolk. Administer the oath of allegiance to us, O Messenger of Allah, for we are men of war and men of coats of nail. We have inherited this from generation to generation." The delegation further asked, "If you succeed in your mission will you leave us?" Being assured of their commitment the Prophet ﷺ pledged, **"I will wage war against whom you wage war and declare peace with whom you declare peace. My blood is your blood and my pact is your pact."** It is narrated that the Messenger ﷺ requested twelve leaders to make the pledge with.

With this the Pledge of War was concluded; for all intents and purposes it was a coup d'etat. The power brokers of Madinan society had pledged to fight the red and black of the world to protect this *Deen* and in effect allow its establishment in their land. They had kept this secret from other elements in Madinah who could jeopardise such a pact. The Quraysh were unaware of the meeting as was Abdullah ibn Ubayy ibn Salul. He was awaiting his coronation as king of Yathrib. It was the Messenger of Allah who was now de facto Head of State. All that remained was his migration to Yathrib, now to be renamed Madinah - City of the Prophet.

Assassination attempts

Ever since the conclusion of the second pledge of Aqabah, the scene had been set for Muhammad's ﷺ departure from Makkah to the Dar al Islam (land of Islam). His ﷺ *Sabahab* had been leaving in small groups, often in secrecy for fear of being caught by Quraysh.

The Quraysh, ever vigilant of Muhammad ﷺ were concerned about his plans. Their fear translated into desperate action. Their leaders met at Dar al Nadwa and agreed on a plot to assassinate the Messenger ﷺ. An assassination is a murder based on political motives. What greater assassination than that of the one who came with a political call that would transform the whole world.

Concerned about recriminations from his tribe of Banu Hashim, they devised a plan whereby the youth of each of the other tribes would all simultaneously attack the Prophet ﷺ in his sleep. Their plot failed as the Prophet ﷺ was informed by *Wahi* (revelation) of their evil intentions and made 'Ali (ra) sleep in his bed that night. The assassins were waiting to raid the dwelling of the Prophet ﷺ when they were informed of the Messenger's ﷺ departure. News of this spread rapidly throughout Makkah and caused a stir in the city.

The Messenger ﷺ was ordered by Allah ﷻ to undertake the Hijrah. He ﷺ took the journey with Abu Bakr (ra). Fearful of the Quraysh catching them of their journey they took a route south of Makkah and then once out of the vicinity of the city resumed for a northward trip.

The Quraysh were livid when they discovered that Muhammad ﷺ had

departed from the city. They took 'Ali (ra) to the *Ka'abah* and beat him brutally and confined him there hoping to extract information of the Messenger's ﷺ whereabouts. They went to the house of Asma bint Abi Bakr (ra) where Abu Jahl slapped her out of frustration of the escape.

Quraysh placed a bounty on the life of the Messenger and Abu Bakr - one hundred camels for either or both of them dead or alive. Surayqa, a bounty hunter, was approached to take up this challenge. He reports that he came within yards of catching the Prophet ﷺ on his horse but each time his own horse sank knees first into the desert sand. Realising this as a warning from Allah ﷻ he went to the Messenger ﷺ and begged forgiveness.

The *Hijrah* was not an escape from persecution. The Prophet ﷺ had endured great attacks from the Quraysh since the early years of Islam. Al Abbas had said in his address at the Pledge of War, that he was safe in Makkah. This was not a flight from persecution. It was the migration of a Leader of State in waiting, to land on which he was to govern. Quraysh realising the dangers of this tried all they could to stop his migration.

Entry into Madinah

The documented accounts of *Seerah* show that as the Messenger and Abu Bakr approached the outskirts of Madinah there were two hundred warriors clad in leopard skin and carrying armour. The de facto Head of State had arrived. He was now to be seen by all.

Anas bin Malik narrates "I moved along through young men shouting, "Muhammad ﷺ has come!" And I moved ahead but could still see nothing. But then the Messenger of Allah ﷺ did come accompanied by Abu Bakr. They had hid in a ruin in Madinah, and then sent out a Bedouin asking for the *Ansar* to let them enter the town. Thereupon some five hundred of the *Ansar* went out to greet then saying, "Do come in; You are safe and you will be obeyed!"

The Jews of Madinah who had had a decisive say in the running of Yathrib, realised that this was a pre-planned affair. The Messenger ﷺ had taken authority without allowing his enemies to make any preparations against him. The power brokers from Al Aws and Al Khazraj had pledged to back this coup d'etat with power. It is reported by Ibn Hisham that Abdullah ibn

Ubayy went to Quraysh stating that his people had never made such a decision without consulting him before. His ambitions had been dashed and he was now sidelined.

Establishing Islam

as a Way of Life

A common misconception that Muslims have with regards to the deen is on how to live Islam as a way of life. People mistakenly interpret this as just practising the Islamic duties individually, despite the society and state in which they reside being un-Islamic. Living an Islamic way of life entails much more than this. The application of the *Shariah* laws is obligatory in every single sphere of life, be it trading, politics, marriage or education. A State is essential in the implementation of these *Shariah* laws.

The Prophet's ﷺ *Sunnah* in Madinah shows how to live Islam as a way of life. In reading this and drawing parallels with our situation today one should be in no doubt that we as an *Ummah* do not live Islam as a way of life.

Solidifying authority

The Messenger had been de facto Head of State from the second pledge of *'Aqabah*. In the early days of his arrival in Madinah, he set about formalising this in documentary form. The 47-clause *Sabifa* document was effectively a constitution concerning the affairs of Madinan Society. This covered the affairs of the *Muhajireen* (emigrants) and the *Ansar* (helpers) and contained an agreement with the Jews regarding their religion and their property. Their mutual obligations were also stated in this.

He ﷺ began the document as follows, **"This is a document from Muhammad the Prophet, governing the relations between the believing Muslims of Quraysh and Yathrib, and those who followed them and joined them and fought alongside them. They are one Ummah to the exclusion of all people."**

He ﷺ then mentioned how the relationship between the believers was to be comprised, and he also mentioned the Jews during his talk concerning the relations between the believers. He ﷺ said, **"A believer shall not slay a believer for the sake of a disbeliever, nor shall he aid a disbeliever against a believer. Allah's covenant amongst them is one; the least of them is responsible. Believers are friends one to the other to the exclusion of outsiders."**

"To the Jews who follow us belong help and equality. They shall not be wronged nor shall their enemies be aided. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allah. Conditions must be fair to all." The Jews mentioned in this document were the ones who wanted to become subjects of the new Islamic State; it was not addressed to the Jewish tribes living on the outskirts of Madinah. Thus any Jew wanting to become a subject of the State would enjoy the same rights and receive the same treatment, for he would then be considered an ahl-al dhimmi (people of the covenant).

As for the Jewish tribes mentioned in the document, they included the Jews of Banu 'Auf and the Jews of Banu al-Najjar. Their position vis-à-vis the Islamic State was fixed by the document. It was clearly determined that their relationship with the Muslims would be based on the Islamic rule, that it would be subject to the authority of Islam and to safeguarding the interests of the State.

Some of the significant points mentioned in the document were:

1. The close friends of the Jews are as themselves. None of them shall go out except with the permission of Muhammad ﷺ.
2. Yathrib shall be a sanctuary for the people of this document.
3. If any dispute or controversy likely to cause trouble should arise, it must be referred to Allah ﷻ and to the Messenger of Allah ﷺ.
4. Quraysh and their helpers shall not be given protection.

These points can be easily supported with Qur'anic verses:

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ فَإِنْ جَاؤُوكَ فَاحْكُم بَيْنَهُمْ
أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا
وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ.

"(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad SAW), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly. " [TMQ Al-Ma'idah: 42]

The document of Allah's Messenger ﷺ determined the position of the Jewish tribes neighbouring Madinah. It imposed on them the condition that they were not to go out of Madinah without His ﷺ permission, i.e. the State's permission. They were forbidden from violating the sanctuary of Madinah by war or by helping in a war, they were also forbidden from helping Quraysh or those who helped Quraysh and they were bound by the conditions of the covenant to refer any dispute arising about the content of the document to the Messenger of Allah ﷺ.

The Jews agreed to the demands laid out in the document and all those tribes mentioned in it signed to that effect; these were Banu 'Auf, Banu al-Najjar, Banu al-Harith, Banu Sa'ida, Banu Jushm, Banu al-Aws and Banu Tha'labah. Banu Qurayzah, Banu al-Nadir and Banu Qaynuqa' did not sign at the time, but did so at a later date, and they all willingly submitted to the conditions laid down in the document.

By formulating this document the Messenger of Allah ﷺ firmly fixed the relationships within the recently established Islamic State. The relationship between the State and the neighbouring Jewish tribes was also firmly established on a clear and specific basis. In both instances though, it was Islam that would be the judge and arbiter.

Establishing a stable social order

The Islamic State was not a utopia. It was a real State in which people had needs to fulfil and problems to address. The new leadership in Makkah was faced with some key issues relating to social order. Madinah had to absorb an influx of immigrants, the *Muhajireen*, who had left their homes, wealth and livelihoods for the cause of Allah ﷺ. Madinah for long had been governed along tribal lines. Now the new State had to deal with Jewish tribes who had previously had such a dominant say in the affairs of Yathrib. There were also a group of *Munafiqeen* (hypocrites), bearing jealousy towards the new socio-political order and awaiting opportunities to undermine the State.

The Messenger of Allah ﷺ began organising the relationships of the Muslims on the basis of the Islamic *'Aqeedah*. He ﷺ invited them to form a brethren (*muakhab*), which would have a tangible effect on the relationships between each other in their business dealings and life's affairs. Islam clearly gives weight to the Muslims supporting each other. The Prophet ﷺ said, **"The Believers, in their love, mutual kindness, and close ties, are like one body, when any parts complain the whole body responds to it with wakefulness and fever"** (Sahih Muslim)

He ﷺ also said, **"None of you truly believes until he wishes for his brother what he wishes for himself"** (Sahih Muslim)

The Muakhab (brethren) included forty-five *Muhajireen* and forty-five *Ansar*. It was with this policy in mind that the Messenger ﷺ instituted his brotherhood with 'Ali ibn Abi Talib, his uncle Hamzah (ra) became the brother to his servant Zayd (ra), and Abu Bakr (ra) and Kharijah ibn Zayd (ra) became brothers after a similar fashion. He then invited the Muhajireen and *Ansar* to form a similar brotherhood, so 'Umar ibn al-Khattab (ra) and 'Utbah ibn Malik al-Khazraji (ra) became brothers to each other, as did Talhah ibn 'Ubaydullah (ra) and Abu Ayub al-*Ansari* (ra), and 'Abd al-Rahman ibn 'Auf (ra) and Sa'd ibn al-Rabi'i (ra).

This brotherhood had its material effect as well, for the *Ansar* had shown a great deal of generosity towards their brethren, the emigrants, which made the ties between them all the stronger. The *Ansar* offered them money and properties and shared everything with them. They said to the Prophet ﷺ "If you want, take our houses", and they traded and farmed together. The *Ansar*

even suggested to the Prophet that they divide their palm trees amongst themselves and the *Muhajireen* because the palm trees were a source of income. The traders amongst the emigrants turned their hands to commerce; 'Abd al-Rahman ibn 'Auf (ra) used to sell butter and cheese, and others who were business minded did likewise. As for those who did not take up trading they went into farming, like Abu Bakr (ra) and 'Ali (ra) who worked the lands given to them by the *Ansar*. The Messenger of Allah ﷺ said, **"Whoever owns a piece of land should farm it or give it to his brothers."** So the Muslims worked to earn their living.

There was, though, a group of roughly seventy Muslims who had no money, could find no work and had nowhere to live. They were the needy, being neither emigrants nor *Ansar*. These were the Arabs who came to Madinah and who had embraced Islam. The Messenger of Allah ﷺ took them into his care and housed them in the covered part of the Masjid, where they became known as the *Ahl al-Suffah*. They lived off the wealthy Muslims whom Allah ﷺ had provided for generously; furthermore they received sadaqah collections of the Prophet ﷺ. By doing so, Allah's Messenger ﷺ managed to stabilise the Muslims' way of life and determine their relationships with each other on a solid footing. The Messenger of Allah ﷺ thus established the society in Madinah on a solid foundation that stood in the way of disbelief and which was able to resist the conspiracies of the hypocrites and Jews.

Establishing the Structure of the State

Madinan society was not simply a loose gathering of Muslims; it had a structure and coherency to it. The Messenger ﷺ established a political structure to regulate the affairs of society. They assisted him in running the affairs of State and ensuring that the *Shariah* laws governed society. For the Muslim *Ummah* today, it is a blueprint for the structure of an Islamic State.

Head of State (Imam) - The Messenger of Allah ﷺ had been de facto Head of State from the two pledges. Legally this was sealed by the Sahifa document. The Messenger of Allah ﷺ ruled over both Muslims and non-Muslims and he ﷺ managed their affairs from the first day he ﷺ set foot in Madinah. Once the Islamic State was founded He ﷺ set about forming an Islamic society in which the welfare of the people was properly catered for. Acting in his capacity as a statesman he ﷺ signed treaties with the Jews, with

Banu Dhamrah and Banu Madlaj; later treaties were signed with Quraysh and with the people of Ayla, al-Jarba' and Uzrah.

Assistants to the Imam - The Messenger of Allah ﷺ chose Abu Bakr (ra) and Umar (ra) as his two assistants. Al-Tirmidhi narrates that the Messenger of Allah ﷺ said, **"My two ministers among the people of the earth are Abu Bakr and Umar."**

The meaning of the phrase **"my two ministers"** means my two assistants; this is what the word *Wazir* (minister) linguistically means in Arabic. As for the word 'minister', which people currently refer to, this is a Western term which represents a rather different meaning, i.e. the one who heads a department and rules over it. This is different from the Islamic ruling system's definition. Indeed the assistant, who the Messenger of Allah ﷺ called minister (*Wazir*), does not become a specialist in one specific department like a minister because he is an assistant with powers of attorney for whom the *Khalifah* or *Imam* can assign any general task; he should not therefore specialise in one single department.

Armed Forces Commander and Armed Forces - The army, which was under the Amir of Jihad's auspices was effectively under the control of the Messenger of Allah ﷺ. In the coming years the Messenger of Allah ﷺ would appoint commanders to lead certain expeditions; on one occasion he ﷺ appointed Abdullah Ibn Jahsh (ra) at the head of a reconnaissance mission to Quraysh. On another occasion the Messenger of Allah ﷺ appointed Abu Salma Ibnu Abdil Asad (ra) as the commander of a regiment of one hundred and fifty men, and he ﷺ gave him its banner. This regiment contained some of the best Muslim heroes, among who were Abu Ubayda Ibn al Jarrah (ra), Sa'ad Ibn Abi Waqqas (ra) and Usayd Ibn Hudhayr (ra).

Wali's (Governors) - As the State expanded, the Messenger of Allah ﷺ 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 sector and an *'Amil* (administrator) in every town so as to help solve problems and ensure the smooth running of the society in accordance with the revelation which he ﷺ received. For example, he ﷺ appointed 'Utab ibn Usayd as *Wali* (ra) over Makkah shortly after its conquest and once Badhan ibn Sasan (ra) embraced Islam he was appointed *Wali* of Yemen. Mu'adh ibn Jabal al-Khazraji (ra) was appointed as *Wali* over al-Janad and Khalid ibn

Sa'id ibn al-'As (ra) was appointed 'amil over San'a. Allah's Messenger ﷺ also appointed Zayd ibn Lubayd ibn Tha'labah al-*Ansari* (ra) as *Wali* of Hadramut, Abu Musa al-Ash'ari (ra) as *Wali* of Zabeed and Aden, and 'Amr ibn al-'As (ra) as *Wali* of 'Oman. At home Abu Dujanah (ra) was appointed the 'amil of Madinah. The Messenger of Allah ﷺ sent Amru Ibnu Hazm (ra) to Yemen to hold down the post of general governor in charge of ruling and finance as prescribed in the book handed to him by Allah's Messenger ﷺ and Furwa Ibnu Sayl (ra) was appointed by Allah's Messenger ﷺ as administrator ('Amil) over the tribes of Murad, Zubayd, and Mudhhaj.

The Messenger of Allah ﷺ would appoint the most exemplary Muslims as governors whom he would command to teach the deen to those who accepted Islam and to receive from them the sadaqah. In most instances he ﷺ would assign the task of collecting the funds to the *Wali* as well as ordering them to bring to the people the glad tidings of the arrival of Islam, culturing them with the Qur'an and making them understand the deen. He ﷺ 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 people from referring to the tribes and clans if there were agitations amongst them, so that their reference was to Allah ﷻ alone without any other associate.

Judiciary - The Messenger of Allah ﷺ appointed judges to settle people's disputes. He ﷺ appointed 'Ali (ra) as judge over Yemen and 'Abdullah ibn Nawfal (ra) as judge over Madinah. He ﷺ also appointed Mu'adh ibn Jabal (ra) and Abu Musa al-Ash'ari (ra) as judges in Yemen as well. He ﷺ 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 ﷺ approved of that method. The Messenger of Allah ﷺ did not content himself solely with appointing judges; he ﷺ also established complaints tribunals (*madhalim*) to deal with complaints concerning judges and *Walīs* alike. He ﷺ appointed Rashid ibn 'Abdullah (ra) as Amir of the judiciary and the complaints tribunals, with powers to supervise the cases brought before such tribunals.

Administration - The Messenger of Allah ﷺ managed all aspects of people's affairs. He appointed registrars, who were like the Heads of departments of State; 'Ali ibn Abi Talib (ra) was the Scribe for treaties, al-Harith ibn 'Auf (ra) was in charge of the Messenger of Allah's ﷺ official stamp, Mu'ayqeeb ibn Abi Fatimah (ra) was secretary of the booties,

Hudhayfah ibn al-Yaman (ra) was in charge of assessing the crops and fruits throughout Hijaz, Zubayr ibn al-'Awwam (ra) was Secretary of *Sadaqah*, al-Mughira ibn Shu'bah (ra) was given the task of writing all the loan agreements and transactions, and Sharkhabeel ibn Hasanah (ra) was employed as the writer of messages which were sent to various kings.

He ﷺ would appoint for every department a secretary or director regardless of the number of departments. The Messenger of Allah ﷺ sent 'Abdullah ibn Ruwahah (ra) to the Jews of Khaybar to assess their crops and fruits and collect their dues.

Majlis Ash-Sbura (consultation body) - The Messenger of Allah ﷺ did not establish a permanent one in his lifetime, but he did consult the Muslims whenever he deemed fit. Thus he ﷺ gathered the Muslims on the day of Uhud and consulted them on several other occasions. However, as well as gathering the Muslims for consultation, He ﷺ would summon some of his companions on a regular basis and consult them; they were regarded as leaders, such were Hamza, Abu Bakr (ra), Ja'afar (ra), Umar (ra), 'Ali (ra), 'Abdullah Ibn Mas'ud (ra), Salman (ra), Ammar (ra), Hudhayfah (ra), Abu Dharr (ra), Al-Muqdad (ra) and Bilal (ra). They were like his ﷺ council, i.e. Shura Council, for he ﷺ consulted with them on a regular basis.

Accountability within the Government - The Messenger of Allah ﷺ would check on the governors and administrators and monitor their work. He ﷺ would 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 ﷺ would check the administrators' collections and assess their revenues and expenditures. In one instance he ﷺ appointed one man to collect the *Zakat* and 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 ﷺ 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? Won'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."**

The Messenger of Allah ﷺ established this comprehensive structure that helped facilitate and execute the affairs of State. This structure was critical in the establishment of Islam as a way of life. This type of structure must be

adhered to and adopted when establishing the Islamic State. 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 ﷺ held the post of Head of State from the very first day he arrived in Madinah, until his ﷺ death. Abu Bakr (ra) and 'Umar (ra) were his two assistants. The *Sahabah* agreed after his ﷺ death on the obligation of appointing a Khalifah to follow him as the Head of State only, not in the Message, nor as a Prophet, for he ﷺ was verily the seal of Prophets.

Applying Shariah Legislation on Society

It was the Islamic rules and regulations that coloured the life of Madinah. Allah ﷻ revealed in the Quran,

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَتَحْنُ لَهُ عَابِدُونَ

"Say..."[Our *Sibghah* (deen) is] the *Sibghah* (deen) of Allah (Islam) and which *Sibghah* (deen) can be better than Allah's? And we are His worshippers."

[TMQ Al-Baqarah: 138]

The revelation from Allah ﷻ revealed to the Prophet ﷺ completely transformed the lives of the citizens of Madinah. The Revelation was the basis by which actions were judged in society. Qur'anic verses concerning social and penal codes were revealed in addition to those dealing with worships. *Zakat* and fasting were decreed in the second year *Hijri*, the *Adhan* was decreed too and was delivered by Bilal (ra) five times a day. *Khamr* (intoxicants) and the flesh of swine were forbidden and verses concerning *hudood* were revealed. Verses on business dealings were also revealed and *riba* (interest) was forbidden.

Whenever the verses were revealed the Prophet ﷺ would explain them and ordered the Muslims to abide by them. He ﷺ settled their problems and disputes by his actions, sayings and silence over what happened in front of him. His speech, action and silence are all *Shariah* sources as highlighted in the verse,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"Nor does he speak (anything) of (his own) desire. It is no less than Revelation sent

down to him" [TMQ An-Najm: 3,4]

Penal laws - Legislation relating to punishment was revealed and enforced by the Messenger of Allah ﷺ. Imam Ahmed ibn al-Husain ibn Ali abu Bakr al Bayhaqi (ra) in his Sunan narrated that Rasool-Allah ﷺ stated: **"Nobody has the right vested in him to establish anything from the hudood without the authority of the State."** Laws relating to apostasy and punishing the fornicator were all enforced by the Messenger of Allah ﷺ.

Economy - In his role as a judge, Muhammad ﷺ regulated market activity. He ﷺ was reported by Abu Hurairah as passing by the market and seeing someone selling food. He ﷺ put his hand on a plate of dates and found some of the dates were wet from the underneath. He ﷺ said, **"What is this?"** The man said "Some rain from the heavens oh Rasool-Allah." Muhammad ﷺ said, **"you should put it on the top; whoever cheats is not one of us."** As a judge he was demonstrating a role that protected the consumers' rights by guiding against fraud.

The state collected *Zakat* on the basis of the *Ayah*,

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ
وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"Alms are for none but the poor, the needy, those employed to administer the (funds), for those whose hearts have been (recently) reconciled (to truth), for those in bondage, and in debt, in the cause of Allah, and for the wayfarer. It is ordained by Allah. And Allah is full of knowledge and wisdom." [TMQ At-Tauba: 60]

The practice of the Prophet ﷺ was that he ﷺ, the Head of state, was the one who hired people to collect and spend *Zakat* within the eight mentioned categories.

The *Shariah* stipulated a specific monetary standard for society; it made gold and silver the basis of monetary exchange. The Messenger ﷺ also established laws that distinguished between public and private property. He ﷺ stated **"The people (citizens of the Islamic State) are partners in three: Water, green pastures and fire."**

He ﷺ also defined the halal (permissible) means of ownership and administered the laws relating to workers rights, hiring and employment.

Social laws - Alcohol was banned and so too was gambling after the revelation,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al Ansab, and Al Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork." [TMQ Al-Ma'idah: 90]

On learning of this the Muslims had to abandon their deep-rooted habit of drinking wine, which they practised in their individual and social life. The *Ansar* were reported to have poured wine out into the streets saying "we have stopped (drinking wine) O Lord".

The majority of the *Shariah* rules for life were revealed in Madinah. These related to the *muamalat* (transactions) and *ibadat* (rituals and worships). What has been mentioned is only a sample. What needs to be understood is that these divine rules were revealed to be implemented in society with Muslims and non-Muslims. They were the laws of the land. The Prophet ﷺ ensured that the people were made aware of them. As Head of State, he ﷺ enforced these upon the society and made them the standard by which everyday behaviour was regulated. The political structure he established was critical in the management of this.

It was the Muslims who practised Islam in this society that were living Islam as a way of life. If we compare their situation with that of the Muslim *Ummah's* today, it is impossible to make the claim that we live an Islamic way of life, when the laws in our Islamic lands are not from the *Shariah*, and when the political structures that enforce these are based on Western democratic lines. Rather there is a prevalence of non-Islamic laws and non-Islamic structures within which Muslims practice certain aspects of Islam.

The establishment of an Islamic State that implements the *Shariah* rules in totality is fundamental to living Islam as a way of Life. The *Seerah* shows that anything less is merely paying lip service to the notion of living an Islamic way of life.

The Invitation

to Islam

The call to Islam is one of the major duties placed upon the Muslim *Ummah* as a whole. Indeed Muslims have been commanded to make Islam dominate and reign supreme over all other deens. This *Da'wah* is not missionary work; neither can this be achieved through individuals acting alone without a State mechanism. The *Sunnah* of the Messenger ﷺ in Madinah demonstrates the comprehensive method to achieve this.

Allah ﷻ revealed in the Qur'an,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"It is He Who has sent His Messenger (Mubammad) ﷺ with guidance and the deen of truth (Islam), to make it superior over all deens even though the Musbrikeen (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)." [TMQ At-Tauba: 33]

The Messenger ﷺ said in one hadith, on the authority of Thawban: **"Allah drew the ends of the world together for my sake. I have seen its eastern and western ends. The dominion of my Ummah will reach those ends, which have been drawn together near me, and I have been granted the red and white treasures."** (Sahih Muslim)

The deen of Islam came to dominate over all other ways of life, and indeed to dominate over the whole world. Allah's Messenger ﷺ fulfilled His ﷻ command in propagating Islam and carrying it to the world, in the best

manner a man ever could. His ﷺ example is very clear. In contrast to the first thirteen years of his mission, where he called as an individual to other individuals, and as a group to the wider society, the predominant success in spreading Islam to the rest of humanity occurred when he invited to Islam, state to state.

The Madinan phase of his ﷺ mission was characterised from the outset with the desire to achieve dominance for the Islamic state. We will see how he ﷺ achieved this through a consistent series of actions. These were conducted by him ﷺ as the head of the Islamic State. Despatching armies, negotiating treaties, and sending diplomatic missions were all key features of *Da'wah*.

When the Messenger ﷺ migrated to Madinah, after thirteen years of *Da'wah* in Makkah he left with approximately one hundred Muslims. When he ﷺ carried Islam back into Makkah, eight years later, he returned with ten thousand Muslims, and saw the whole city embrace Islam. Indeed this example in spreading Islam via *Da'wah*, diplomacy, and jihad, forms the basis for Muslims thereafter in continuing our duty to convey this mercy of Islam to humanity, and to end all forms of injustice.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And we have not sent you except as a mercy to mankind" [TMQ Al-Anbiya: 107]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا
فَلَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ

"And fight them until there is no more oppression and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against those who practice oppression." [TMQ Al-Baqarah: 193]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا
فَلَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ

"And fight then until there is no more *Fitnah* (disbelief and polytheism i.e. worshipping others besides Allah) and the *deen* (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do." [TMQ Al-Anfal: 39]

These and many other *Ayat* of Qur'an conveyed to the Messenger ﷺ, his companions, and to all Muslims until now and until the Day of Judgement contain an order to fight to convey this message. Indeed it was the implementation of the systems of Islam upon the conquered people, which caused them to see the justice and mercy of Islam, and saw them guided to the truth.

Although no one can be converted by force, the use of force, fighting and armed conflict is commanded in order to establish Islam's laws, either until the people embrace Islam willingly or until they pay the *Jizyah* - a nominal tax on those who can afford it, and hence live as non-Muslim citizens of the Islamic State. There is an indication of this in the following evidences:

Narrated Ibn 'Umar (ra) Allah's Messenger ﷺ said, **"I have been ordered (by Allah) to fight against the people till they testify that La ilaha illallah wa Anna Muhammad-ur-Rasool Allah** (none has the right to be worshipped but Allah and that Muhammad ﷺ is the Messenger of Allah), and perform **As-Salat (Iqamat-as-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 (accounts) will be with (done by) Allah.**" (Sahih Al-Bukhari, Vol.1, Hadith No.24).

لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in the *deen*" [TMQ Al-Baqarah: 256]

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ
مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger (Muhammad) ﷺ and those who acknowledge not the deen of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued."
[TMQ At-Tauba: 29]

The Foreign Policy of the Messenger's ﷺ State

The life of the Messenger ﷺ shows to what degree he ﷺ and his ﷺ companions undertook this duty. Ibn Kathir narrates in his Ghazwat Ar-Rasool that he ﷺ fought in nineteen battles, and that he launched eleven of these. This is in addition to the many others, which he ﷺ launched under the appointment of different commanders.

The military struggle, propagation and protection of Islam started in 1 *Hijri*. The Messenger ﷺ despatched at least eight missions or invasions before the great battle of Badr. He ﷺ himself commanded some of these, and their objectives were variously reconnaissance, building alliances, and threatening and terrorising the trade caravans of the enemy Quraysh. The Saif Al-Bahr platoon (Ramadan 1 *Hijri*) saw preparation for a fight, but no blows struck. This was the same at Batn Rabegh (Shawwal 1 *Hijri*) and Saffwan (Rabi Al Awwal 2 *Hijri*). During Ghazwa Al-Abwa', the first expedition led by the Messenger ﷺ himself, he ﷺ struck a non-aggression pact with the tribe of Bani Damrah. These pacts were invaluable in the build up to Badr, in neutralising potentially hostile tribes who could ally with Quraysh. The platoon of Nakhlah (Rajab 2 *Hijri*) saw the first time when Muslims actively killed their enemy, in the way of Allah ﷻ, under the leadership of Abdullah Ibn Jahsh (ra).

The *Muhajireen* manned the majority of these missions. Their political activity in Makkah had been hard and fierce, but no permission had been given at that stage to fight. Here was their first preparation for years, and it had started almost as soon as Allah ﷻ had given permission to the Muslims

to fight.

It should be understood from reviewing the above military missions, so early in the history of the small, fledgling, Madinan State, that the Prophet ﷺ was not withdrawing to any kind of safe refuge in Madinah. He had sought *Nusrah* to establish this deen. His ﷺ actions were offensive, and provocative from the outset. Quraysh had dominated the Hijaz in terms of trade and influence, and to harass and attack their caravans showed a desire to challenge this longstanding dominance.

All of this laid the way for the battle of Badr. News had reached Madinah of a Quraysh trade caravan, carrying great wealth. Trade being the livelihood of the Quraysh, they felt their interests were sorely threatened by the continuing provocations. The previous year the Al-Ushairah invasion had been despatched by the Prophet ﷺ against a similar caravan, which only narrowly escaped. This time the Messenger ﷺ targeted this one with approximately three hundred men.

This was a substantial force in comparison to the previous raids. Though the Quraysh, on receiving news of the threat sent a force of some one thousand armed men, the Prophet ﷺ and the Muslims were undeterred. The odds were against the Muslims, but the message was clear, even before the battle: that the armies of Islam would challenge Qurayshi dominance, at all costs. The Muslims fought, knowing that Allah ﷻ was the one who would bring victory.

There were in the battle of Badr great examples of the desire of the Prophet ﷺ and his Companions (ra), to see Islam on the offensive. The Muslims had marched out to meet a trade caravan. When they reached the valley of Dafran they heard of the Quraysh army coming to defend the caravan. It was at that point that the Prophet ﷺ consulted his Companions (ra) about the next step. He asked the *Muhajireen* first, on the issue of confronting Quraysh directly. They emphatically said they would support him if he decided to fight. He ﷺ then consulted the *Ansar*, who also gave emphatic support in wishing to please Allah's Messenger ﷺ through their fighting. These reactions indeed pleased the Messenger of Allah ﷻ.

When they realised that the Qurayshi army outnumbered theirs by a ratio of three to one, the Prophet ﷺ simply warned his army to strengthen their

resolve. There was no suggestion of backing away. As they approached the wells of Badr they even positioned themselves such that their enemies were deprived of water.

The opening blow was struck by Hamzah (ra), who confronted Al Aswad ibn abd al Asad. When the latter tried to cut down a cistern that the Muslims had built, Hamza (ra) dealt him a blow that cut off his foot, chased him, and then killed him. This provoked Utbah bin Rabiah, and his brother Shayba'a, and his son al Walid, to step forward to the challenge. They were quickly defeated by Hamza (ra), Ali (ra), and 'Ubaydah (ra). After this the Prophet ﷺ picked up a handful of pebbles, and threw them at Quraysh, and shouted, **"Foul be those faces"**. The battle had started, and many of the leaders of Quraysh were killed, and Allah ﷻ rewarded the Muslims with their first, and perhaps most famous victory.

Steps to further challenge Quraysh's authority in Hijaz

The victory in Badr made the Quraysh realise the threat of this new Islamic State all the more. Their nightmare scenario was taking shape. Prior to the Hijrah they had felt the growing threat, and tried to prevent the Messenger ﷺ gaining an independent foothold. Their dominance in the region was being threatened, and their trade interests damaged. They took the war to the Muslims at Uhud, and in the battle of Al Ahzab. However in between these more famous wars, the Quraysh, the Jews and other hostile tribes, such as Banu Thalabah and Banu Muharib, all attempted to challenge the rising power of the Islamic State.

At Uhud the Muslims had the upper hand in the battle, and the Quraysh started to retreat. A group of archers had been strategically positioned to protect one flank. However they left this position in an act of disobedience, and this allowed a cunning counter attack led by Khalid bin Walid, at that time still an enemy of Islam. There were targeted attacks on the Messenger ﷺ and at one stage it was feared by the troops that he ﷺ had fallen. Musab bin Umayr (ra) rallied the troops again, until he was martyred. Hamzah (ra) too was martyred. The Muslims had lost the bearer of the *Raya*, and the "Assad-Ullah". In spite of this, the Prophet ﷺ did not allow Quraysh the upper hand. The Muslim army rallied and, with the help of Allah ﷻ, managed once again to send the enemy in to retreat. Indeed some narrations even mention that they chased Quraysh eight miles from Uhud, to Hamra' al

Asad.

However the effect of this hard chase and regrouping was again to assert their dominance, and unwillingness in this difficult, and perhaps demoralising moment to let the initiative slip.

The Quraysh in their increasing fear of losing their dominance started making alliances with other tribes, who came together to fight the Muslims in the battle of Ahzab. One of their allies was the Jewish tribe of Banu Qurayzah, who were signatories to the Sahifah constitution of Madinah. Prior to the battle the Prophet ﷺ sent Saad Ibn Muadh (ra) to extract an assurance from them of their support. Prior to the *Hijrah*, Banu Qurayzah and Banu Aws had good relations.

In preparation for the battle the Prophet ﷺ employed the ditch as a new style in military strategy in the Hijaz. He also sent spies into the enemy camp and used deceptive ploys to unnerve the enemy. The Quraysh found the ditch hard to bridge. Soon Allah ﷻ sent a dust storm, and the Quraysh abandoned their camps with the alliance falling apart.

After the battle of Al Ahzab the Muslims were within hours ordered to set out on an offensive mission to Banu Qurayzah, to deal with the treacherous tribe who had broken their treaty with the Islamic state. The decisive nature of this again showed how the Prophet ﷺ did not allow even a confederation of enemies to put him off dealing with the enemies plotting behind his ﷺ back. Banu Qurayzah were punished by all their men being killed, and the women, children and wealth being appropriated; a punishment chosen by Allah ﷻ and by Saad Ibn Muadh (ra). Any threat to the dominance of the Islamic State was not tolerated, and the harsh punishment to the Banu Qurayzah served as a warning to any who would threaten the Islamic State.

Diplomacy and Jihad: the two edged sword to spread the Deen

There continued both military encounters and raids, as well as diplomatic missions ordered by the Messenger ﷺ. During the month of Shaban 6 *Hijri*, he ﷺ despatched a platoon led by Abdur Rahman bin Awf (ra) with instructions to marry the daughter of the King of Banu Kalb, if they embraced Islam, but to act according to certain etiquette in fighting the war if they did not embrace Islam. This was the rule of Islam in all offensive

raids: that the people should first be invited to Islam, or to live as non Muslim citizens under Islam (*abl al dhimmi*), but should they refuse either of these, and continue with their ignorant, disbelieving and oppressive way of life, then force should be used to remove the obstacles to allow the justice of Islam to be implemented over them. Such force is governed by strict *Shariah* rules that prevent targeting women, children, the weak, and even the trees. They also prevented mutilation after killing, and dealt justly with war prisoners.

The use of diplomacy in an offensive manner was used to stunning effect in the treaty of Hudaibiyah in 6 *Hijri*. The Quraysh were in the process of planning an alliance with the tribe of Khaybar. Guided by revelation the Messenger ﷺ set out for Makkah, with his companions, and prepared in the month of Dhul al Qaadah, to make the pilgrimage. He ﷺ allowed this peaceful pilgrimage to be witnessed by representatives of various neutral tribes, for example Budail bin Warqa of Al Khuza'ah, and Urwa bin Masud of Al Thaqif. This discredited Quraysh in their attempts to stop the Muslims, who were seen by these neutral observers as pilgrims who wanted only to perform Umrah. They were forced into negotiating a treaty against their wishes.

The Prophet ﷺ then negotiated a treaty which essentially made a limited truce with Quraysh, which prevented them from attacking the Islamic State, or allying with others to attack, and which allowed the Muslims from the following year to enter Makkah for pilgrimage (which would in turn facilitate more *Da'wah*). The treaty allowed the Islamic State to secure one border, in order to set about stabilising others. It isolated the Jews of Khaybar from the Quraysh, and prevented a repeat of the attack by al Ahzab.

It is a myth that Hudaibiyah was any kind of compromise for the Muslims. This treaty not only prevented a Quraysh-Khaybar alliance, but it was undoubtedly what ultimately led the way to the conquest of Makkah. This treaty trapped Quraysh into stopping their attacks, and allowed the Muslims to strengthen their position with respect to other tribes. It also saw Quraysh implicitly recognise the authority of the man whom they had persecuted, as the head of a rival state, which was by now, at their equal influence.

Indeed on the way to Makkah, the Muslims were met with hostility from an army led by Khalid bin Walid. When the Messenger of Allah ﷺ heard of this he ﷺ said the following:

" 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 the Quraysh thinking of? By Allah I will not cease to fight for the mission with which Allah has entrusted me until He ﷻ make it victorious or I perish."

It is quite clear, that in the outset to this famous treaty, there was only one aim, to make Islam victorious, and that this fight was to see the day when the *Mushrikeen* would enter Islam in their droves.

The immediate aftermath of this treaty saw two things occur: military conquests against other enemies, and diplomatic missions to many heads of state.

Fifteen days after the treaty of Hudaibiyah the Prophet ﷺ despatched an army to deal with the Jews of Khaybar in a surprise attack. The army of one thousand seven hundred *Mujahideen* marched towards Khaybar, and Ali Ibn Abi Talib (ra) was honoured with carrying the standard of Islam. Bukhari narrates that Ali (ra) pledged that he would fight the enemies until they embraced Islam. The Prophet ﷺ answered him saying: **"Take things easy, and invite them to accept Islam, and brief them on their duties to Allah. I swear by Allah that if only one should be guided through your example, that would surely outweigh the best of camels."** His ﷺ objective clearly displayed that to fight them was to see the deen prevail, over all other deens i.e. embracing Islam was the main goal.

The Muslims laid siege to Khaybar before storming the forts of the Jews one by one, by force. By the time that the last forts fell, the Jews of Khaybar were begging for peace and for their lives. This peace was granted by the Prophet ﷺ, allowing them to remain in their land, which itself had fallen under the dominion of the Islamic state. They were even allotted half the crops that the land of Khaybar yielded, with the other half becoming state revenue. This conquest even caused the Jewish tribe of Fadak to surrender.

Following the conquest of Khaybar the Prophet ﷺ set about to conquer the tribes in the Najd region, who had also allied against the Islamic state,

including the tribe of Ghatafan. These two conquests coupled with the treaty of Hudaibiyah saw the Islamic state secured from its harshest enemies, and a perfect climate to propagate Islam. The Messenger of Allah ﷺ had removed the authority of the Jews over the Arabian Peninsula, and was to continue to establish the authority of Islam.

The dominance of Hijaz

The Conquest of Makkah occurred in Ramadhan 8 *Hijri*. The Quraysh defaulted on their side of the Hudaibiyah treaty, and this allowed the Islamic State, now substantially more secure and powerful to raise an army of ten thousand - to march into Makkah, and take the city with relative ease. The majority of the city's inhabitants, even Islam's worst enemies, embraced Islam eight years after they had plotted to assassinate the Prophet ﷺ.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ، وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي
دِينِ اللَّهِ أَفْوَاجًا ، فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ
تَوَّابًا

"When there comes the Help of Allah (to you Muhammad ﷺ against your enemies) and the conquest (of Makkah). And you see the people enter Allah's religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His Forgiveness. Verily He is the One Who accepts the repentance and Who forgives." [TMQ An-Nasr: 1-3]

He ﷺ tells us of the embracing of Islam in crowds. The method by which this occurred was the brilliant political diplomacy of Hudaibiyah, and the military strength of the expanding Islamic state.

This marked a major step in the life of the Islamic state. By this stage the balance, which had shifted gradually over the preceding years, fell onto the side of the Islamic State. This had now become the leading power in Hijaz. The conquest of Makkah was immediately followed by consolidating this in the Battle of Hunain, and then even further on in the Arabian Peninsula.

Beyond the Hijaz & the Challenge to the World

Diplomatic missions were sent to many heads of state inviting them to Islam. This was to small tribes and to the super powers of the time, the Romans and Persians. There were also deputations to the Negus of Abyssinia; Muqawqas, vicegerent of Egypt; Mundhir, governor of Bahrain; Haudha, governor of Yemen; Harith, king of Damascus; Jaifer king of Oman, and his brother Abdal Jalandi.

The implications of a state-to-state invitation could be seen in some of letters. To the Negus, he ﷺ wrote: **" I invite you and your men to Allah, the Glorious, the All Mighty."**

To Muqawqas he ﷺ wrote: **"If you accept Islam, Allah, the Sublime will reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts."**

To Chosroes, he ﷺ wrote **"Accept Islam as your religion so that you may live in security, otherwise you will be responsible for all the sins of the Magians."**

To Caesar, he ﷺ wrote **".... but in case you turn your back upon it, then the burden of all your people falls on your shoulders."**

Mundhir of Yemen wrote to the Prophet ﷺ saying that he embraced Islam and that he had invited his people, and only some of them accepted Islam. The Prophet ﷺ wrote in reply and concluded by saying: **"Of the people of Bahrain, whoever wants to go on in their Jewish or Magian faith, should be made to pay Jizya."**

To Jaifer, the king of Oman, he ﷺ wrote: **"If you accept Islam, you will remain in command of your country; but if you refuse my Call, you have got to remember that all your possessions are perishable. My horsemen will appropriate your land, and my Prophethood will assume dominance over your kingship."**

These letters demonstrate the Islamic method of propagating Islam, and its objective. The objective was to invite all the rulers, and their subjects to Islam. However the Prophet ﷺ was satisfied if the ruler accepted, and if the

subjects even remained in their original deen and paid the Jizyah. He ﷺ also makes it clear, that should they refuse these two, that the land would be conquered.

There were rulers like the Negus, and Jaifer who embraced Islam, and those such as Caesar who refused. In these cases battles such as Mutah and later Tabuk ensued. The approach was clear, diplomacy backed decisively by force.

The challenge to the Romans at Mu'tah was famous in the fact that the Muslims fought the superpower of the day; in the same challenging manner, and against the odds in the same way they had battled the Quraysh at Badr. This was a clear statement of intent that their dominance of the world was no longer going to go unchallenged.

The Prophet ﷺ started monitoring the activities of the Romans shortly after the return of the envoys. He set about intelligence gathering, and eventually sent an army of three thousand Mujahideen towards al-Sham. The army was prepared for an offensive war, and was given strict instructions not to harm women, children or even to cut down trees: i.e. the army was not sent to destroy, but rather to spread the deen.

Even the extraordinary odds of one hundred thousand Roman soldiers to three thousand Muslims did not deter them from their mission. Rather they fought hard, seeing three of their commanders, Zaid bin Haritha (ra), Jafar bin Abi Talib (ra) and Abdullah ibn Ruwahah (ra) martyred. Under the fourth, Khalid Bin Walid (ra) they regrouped and scared the enemy into a retreat, and made a tactical withdrawal. The effect of this fight, such small numbers, against a giant army, and sending the larger numbers into retreat created a famous reputation for the Muslims, to be capitalised upon in the future.

When the Messenger ﷺ had raised his army to march on Tabuk, at the borders of the Roman Empire, some years later, he ﷺ had raised an army of huge numbers, well equipped and with the reputation of being fearsome, and singular in their objective. This army, backed by all the authority of the Islamic State was enough to send the Romans into a retreat without fighting. Following this there were messages sent to all the surrounding leaders to embrace Islam, or face invasion. Thus the deen spread, as people took up

these invitations, seeing the material obstacles to them accepting Islam removed before their very eyes. This sealed the dominance of the Muslims over the Arabian Peninsula.

The next phase saw the need to spread Islam beyond these borders. Even the last command of the Messenger, may Allah's ﷻ Peace and Blessings be upon him, before he breathed his ﷻ last, was to appoint Usamah bin Zaid (ra) as the Amir of *Jihad*, against the Romans. This was also the first command as *Khalifah* of Abu Bakr (ra), may Allah ﷻ be pleased with him, as the army could not depart without a ruler to despatch it. The function of this army was no less than to continue the assault against Rome, and to continue the quest for global dominance.

The righteously guided *Khulafah* afterwards continued the offensive, regardless of borders, and in all directions: towards Persia, Europe and Africa.

Hence we can see that *Jihad* to propagate Islam was a state function, permitted on the authority of the ruler of the state: firstly by the Messenger of Allah ﷺ and subsequently the *Khulafah* of the Messenger of Allah ﷺ.

There is no doubt that the Madinan years of the Prophet's ﷺ mission give an explicit method to propagate and indeed to protect Islam. This method according to Allah's ﷻ command, and the Prophetic *Sunnah* forms the only basis we should follow. This is, in summary, that Islam should be spread via the Islamic State: by invitation to Islam; invitation to live under the justice of Islam and paying of the Jizyah; and the use of military force to remove any obstacles which might prevent Islam from ruling over land and its peoples entering into its fold.

The *Khulafah Rashidun* continued this mission with immense success, and the world saw Islam spread far and wide. However the expansion must continue until the Hadith of the Prophet ﷺ is fulfilled and Islam's dominion is across the whole world. **"Allah drew the ends of the world together for my sake. I have seen its eastern and western ends. The dominion of my Ummah will reach those ends that have been drawn together near me and I have been granted the red and white treasures."**

The Events in the

Court of Bani Sa'idah

At this critical juncture in the history of the Muslim *Ummah*, where crises of many kinds have taken root, a sense of priority is urgently needed. What issues should the Muslims focus upon, where should their energies be directed and most importantly what does Allah ﷻ demand from us? The *Shariah* rules derived from the sources of Islam provide answers for these questions. It is with this in mind that Muslims should focus and understand the events that took place in the momentous hours after the death of the Messenger of Allah ﷺ. The discussions of the best generation of Muslims and their consequent decisions will provide answers to many of the issues we face today.

The Death of the Messenger of Allah ﷺ

The Messenger of Allah ﷺ passed away on Monday, 12th of Rabi- Al Awwal. This news undoubtedly came as shock to the whole of the Muslim *Ummah*. Anas narrated "I have never witnessed a day better or brighter than that day on which the Messenger of Allah ﷺ came to us; and I have never witnessed a more awful or darker day than that one on which the Messenger of Allah ﷺ died."

After the passing of the Messenger of Allah ﷺ, the critical issue of who would be his ﷺ successor in ruling needed to be addressed. The *Ansar* held a meeting with each other in the *Saqeefah* of Bani Sa'idah to debate the question of who should succeed Rasool-Allah ﷺ in ruling. Hearing that there was no representation by the *Muhajireen* Abu Bakr (ra), Umar (ra) and Abu Ubaydah (ra) went to the meeting where an agitated debate developed between them and the *Ansar*. The *Ansar* stated that they were a majority in

Madinah and it was with their support that Islam was established. Abu Bakr (ra) responded to *Al-Ansar* stating that the issue of selecting a *Khalifah* to rule after the Prophet ﷺ and to be a leader of the nation was of critical concern, which may lead to drawbacks, especially amongst the Arabs who were not accustomed to compliance except to the Quraysh tribe, who enjoyed the role of a *Sultan* at Makkah. They favoured a selection of a *Khalifah* from amongst them.

The *Muhajireen* tried to close the meeting before a decision was reached, so that the matter may be submitted to all Muslims. However one of the *Ansar*, Al-Habab bin Al-Munthir bin Al Jamouh, when noticing that everybody was at ease with Abu Bakr's (ra) proposal, and that the meeting might be adjourned without pledging allegiance to a *Khalifah* from the *Ansar*, stood up and said in a speech: "O group of *Ansar*, resolve your matters wisely, for people are resorting to you, and nobody would dare disagree with you. People will only embrace your views. You are the people of dignity and affluence. You are the majority and have invulnerability, experience, fortitude and come to the rescue of others, and people are ever watchful of your actions. Do not disagree so your concepts clash, and your affairs crumble. Those will only take what you just heard, a prince from amongst us (i.e. *Al-Ansar*) and prince from amongst yourselves (*al-Muhajireen*)."

The moment Al-Habab finished his speech, Umar bin Al-Khattab (ra) stood up and said: "There is no way for two (leaders) together at any one time. By Allah the Arabs will not accept to make you leaders and their Prophet has not descended from you, but the Arabs have no objection to surrender their affairs to those of Prophethood, whose their leaders are from amongst them. This way we have a crystal-clear justification and authority against the Arabs who may refute this. Who can dispute with us regarding the authority of Muhammad and his rule, and we are his tribe and fellow-men, except someone dispensing falsehood, or indulging in sin, or involved in a catastrophe."

When Al-Habab heard this, he stood up and replied: "O group of *Ansar* control yourselves, and do not listen to the claim of this man and his companions, as they will deprive you from your share in this respect. If they refuse your demands then oust them from these lands, and apply on them these matters, for by Allah, you are more deserving in this matter than them, as it was by your swords that made whoever accepted this religion submit

while before they did not. We the ones who are able to rule, and the most experienced, and by Allah if you wish we will go back to where we started."

When Umar (ra) heard him he became angry and said: "If so Allah will kill you." Al-Habab answered "but it is you that He will kill" reaching for his sword as he spoke, but Umar (ra) hit his hand, making his sword fall, and then Umar (ra) seized it. In this crucial moment Abu Ubaydah ibn Al-Jarrah (ra) interfered in the matter. Having kept silent until then, he stood up and spoke to the *Ansar*: "O gathering of *Ansar*, you are among the first of whom pledged victory and support, so do not be the first to change and revert."

When *Al-Ansar* heard the words of wisdom from Abu Ubaydah (ra) they were moved, thereof Bashir bin Sa'd (ra) from the leaders of *Al-Khazraj* stood up and said: "By Allah, even if we were most instrumental (impressing a favour) in the *Jihad* of *Mushrikeen*, and the earliest to this religion, all we wanted from it is the pleasure of our Lord, and obedience to our Prophet, and to ascertain ourselves. So it is not our wish to keep maintaining this over people, and we do not desire anything of this world, for Allah is the provider of this provision to us. Nonetheless Muhammad is from Quraysh, and his tribe are more appropriate and relevant, and I do not want Allah to see me dispute with them in this matter ever. So fear Allah and do not disagree or contest with them."

This word of Bashir (ra) was serenity, and *Al-Khazraj* were convinced by it. At this moment, Abu Bakr (ra) took Umar (ra) and Abu Ubaydah (ra) by the hand, as he was sitting between them, and said to the *Ansar*: "This is Umar, and this is Abu Ubaydah, you can pledge allegiance to whichever one you wish" and he called them to stick together, and warned them against dissent.

Umar (ra) here, witnessing the fragile situation and being afraid of disagreement, raised his voice calling: "Put out your hand Abu Bakr" Abu Bakr (ra) stretched out his hand, and Umar (ra) pledged allegiance to him, saying: "Did not the Prophet order that you lead, O Abu Bakr, the Muslims in prayer, so you are the *Khalifah* of Rasool-Allah. We are pledging allegiance to the best-loved person by Rasool-Allah of us all". Then Abu Ubaydah (ra) stretched out his hand and pledged allegiance to Abu Bakr (ra), saying: "You are the best for *Al-Muhajireen*, and the only and second companion in the cave, and the *Khalifah* of Rasool Allah in prayer, the best of Muslims' *Deen*."

Who else can proceed you, or take care of this matter in your place?"

Al-Bashir bin Sa'd (ra) rushed and pledged his allegiance to Abu Bakr. Usayd ibn Hudhayr (ra), Head of Al-Aws, looked up to his people who witnessed what Bashir bin Sa'd (ra) had done, and said to them: "By Allah if Al-Khazraj were to be appointed once, they will still have a favour upon you, and they will not make you share it with them at all. So stand up and pledge allegiance to Abu Bakr." Then Al-Aws stood up and did so. Eventually people rushed and pledged allegiance to Abu Bakr (ra), until the place of Saqeefah swelled with the crowds.

The *bay'ah* of the *Saqeefah* (hall) was concluded, and the body of Allah's Messenger ﷺ was still laid on his bed unburied. Once the *bay'ah* was concluded, people dispersed from the hall. The next day, Abu Bakr (ra) sat in the mosque, and Umar (ra) stood up and addressed the people, apologising for what he uttered about the Messenger of Allah ﷺ not dying. He pledged allegiance to Abu Bakr (ra) and invited the congregation to do so. Then all the people did so and the *bay'ah* was concluded; then Abu Bakr (ra) stood up and addressed the people, it was his first khutbah in his capacity as *Khalifah*, he said: "O people, I have been appointed by you as your leader and I am not the best amongst you, so if I do right help me, and if I do wrong correct me. Truth is a trust and lying is treason, the weak amongst you is to me strong until I get him his rights Allah willing, and the strong amongst you is weak to me until I take people's rights off him Allah willing. Those who abandon *Jihad* in the way of Allah, Allah will pitch lowliness over them. If monstrosity (*fabisha*) spread among people, Allah would subject them to guest trials and tribulations. Do obey me as long as I obey Allah and His Messenger. If I ever disobeyed Allah and His Messenger you ought not obey me at all, Get up for prayer may Allah send His mercy upon you."

This is briefly how Abu Bakr (ra) was elected for the position of *Khalifah* then given the *bay'ah*. The differences between the *Ansar* and the *Muhajireen* over the *Khalifah* were always about the nomination (candidature) of the *Khalifah* from both sides; not on whether there should be a *Khalifah*. The first *bay'ah* of the *Saqeefah* was the *bay'ah* of contract and the *bay'ah* of the mosque in the next day was that of confirmation and obedience.

Lessons from Bani Sa'idah

The concept of *Ijma* as *Sahabah* is demonstrated at Bani Sa'idah. The scholars of Islam have made the *Ijma* (consensus) of the Companions (ra) of the Prophet ﷺ a binding source of law. In a situation in which a *Hukm* (rule) is not apparent from the primary sources of law, namely the Qur'an and *Sunnah*, the consensus of the *Sahabah* (ra) is utilised.

In the case of Bani Sa'idah it was obligatory upon the Muslim community to bury the Prophet ﷺ immediately. Furthermore the affairs of State needed administration and execution. The army of Usamah bin Zaid (ra) had been despatched and was awaiting further orders. Despite all these issues of concern, the *Sahabah* from the *Muhajireen* and the *Ansar* were engaged in discussions to select an *Amir* for the Muslim *Ummah*. They had the knowledge and ability to speak out if they felt a munkar was being committed. The fact that none of them did and that they engaged in the discussions to select a *Khalifah* shows the obligatory nature of this issue. Their finalising of this *bay'ah* within a time period of three days and two nights signifies the fact that the selection of an *Amir* is crucial within this stated period.

It is important to note that they were not disputing whether a *Khalifah* should be appointed but rather who it should be. The *Ansar* had already selected Sa'ad ibn Ubaydah (ra) as *Khalifah* prior to the *Muhajireen* entering discussions. The debate that followed was on the merits of those who were proposed and the viability of a *Khalifah* from Al *Ansar*. Abu Bakr (ra) had made a crucial point that the tribes of Quraysh would find it difficult to accept a non-Qurayshi *Khalifah*. Thus political considerations were crucial in the choice of the Prophet's ﷺ successor.

Pragmatism, short termism and the like were not factors in this process. The mentality of addressing and resolving the vital issues is what this generation of Muslims possessed, and what this present generation of Muslims so desperately needs. The verdict, based on the *Ijma* of the *Sahabah* is a source of law. The time limit of three days highlights the urgency. This fard, which is one of *keifayah* in origin, has become a *fard ayn* since the time period expired over seventy years ago.

10

Conclusion

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"Indeed He is the one who sent His Messenger with guidance and the Deen of truth to make it prevail over every other religion even if the idolaters detest it."

[TMQ As-Saff: 9]

Abu Hurairah (ra) reported that Rasool-Allah ﷺ said: **"The Prophets ruled over the children of Israel. Whenever a prophet died, another prophet succeeded him, but there will be no prophet after me. There will soon be Khulafah' and they will number many."** They asked: 'What then do you order us?' He said: **'Fulfil allegiance to them one after the other. Give them their dues. Verily Allah will ask them about what he entrusted them with.'**

Rasool-Allah ﷺ was the political head of state. In the delivery of the call to Islam Rasool-Allah ﷺ was free from error. Islam was completed and the revelation was preserved. *Risaalah*, Messengership, ended with Rasool-Allah ﷺ, however Islam did not end there. The light of Islam was continued through the light of the Madinan model that continued through the rightly guided period.

As stated earlier a whole community received the revelation that came to Rasool-Allah ﷺ. The task of delivering this revelation to later generations lay with that community. Today the Qur'an is compiled and the *Ahadith* collected. Comments and opinion of the *Sahabah* (ra) have been retained. Descriptions of how they ruled and how they settled problems have been preserved. The whole of Islam has been delivered, transmitted and explained to us by this

unique community, the *Sahabah* (ra).

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ

"The vanguard (of Islam) - the first of those of al-Muhajireen and al-Ansar, and (also) those who follow them in (all) good deeds, well-pleased is Allah with them, as are they with Him." [TMQ At-Tauba:100]

Allah ﷻ praised the *Sahabah* (ra) collectively. He ﷻ described them as the vanguards of Islam. Allah ﷻ promised that He would protect and preserve the Qur'an,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed We have sent down the Dhikr (the Qur'an) and surely We will guard it (from corruption)." [TMQ Al-Hijr: 9]

The *Sahabah* (ra) were the vehicle that Allah ﷻ chose to preserve this Book. It was they that cherished it in the time of Rasool-Allah ﷺ. It was they who were bound by it after Rasool-Allah's ﷺ death. It was they who taught it, lived by it and provided us with a shining example. They were a living model, to which we need to look up to in our individual and societal lives.

Allah described the *Sahabah* (ra) with the highest of accolades in the Qur'an. Rasool-Allah ﷺ described them in kind in *badith*. Abdullah Ibn Mughfal narrated that Rasool-Allah ﷺ said: **"Allah! Allah! On my Companions do not direct controversy, whoever loved them, loved me, and whoever loathed them, loathed me, and whoever insults them, insults me, and whoever insults me insults Allah, and Allah may then punish them."** Abdullah ibn Masud (ra) narrated that the Prophet ﷺ said: **"The best of my nation is the one with me now."**

Allah ﷻ taught the *Sahabah* (ra) as He ﷻ taught us

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"If you dispute a matter, then refer it to Allah and to the Messenger."
[TMQ An-Nisa: 59]

Naturally they were a generation who held to this principle with tenacity. The *Sahabah* (ra) performed this referral to Allah ﷻ and the Messenger ﷺ. They would ask Rasool-Allah ﷺ about various issues. The Prophet ﷺ would wait for the revelation before giving them the answer, as he ﷺ was not a man who acted according to his ﷺ whims and desires. After the death of the Prophet ﷺ the only way to refer things to Allah ﷻ and His Messenger ﷺ is going back to the *Daleel* (evidence) i.e. the Qur'an and *Sunnah*. Rasool-Allah ﷺ gave us in later years a crucial piece of advice of how to cope with controversies and problems.

Al-Irbad ibn Sariya (ra) said, "Rasool-Allah ﷺ gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said, "O Rasool-Allah, it is though this is a farewell sermon, so counsel us". He ﷺ said, **"I counsel you to fear Allah ﷻ and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my Sunnah and the Sunnah of the Rightly Guided Khulafah. Cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a misguidance and every misguidance is in Hell-fire."**

The speech that Rasool-Allah ﷺ gave on that occasion was so powerful that it induced tears and sorrow amongst the followers. The description of the setting really conveys the strong delivery of such a sermon. The content of the sermon was a warning to the *Sahabah* (ra) of how to hold to Islam in the face of controversy. However the message of the sermon is more important for us to learn from. When reflecting on our situation tears should come to our eyes. The solution to our situation is the same as was mentioned, to cling stubbornly to the *Sunnah* and the *Sunnah* of the Rightly Guided *Khulafah* (ra).

The texts of Islam are many. There is much room for misinterpretation. However the interpretation should be based on the codes that the *Sahabah* (ra) laid down. In the political realm, this is most important. Many issues of 'ibadat are settled explicitly in the *Abadiith* at the time of Rasool-Allah ﷺ. Issues of how to rule in the absence of the living Prophet of Allah ﷻ can only come from the Rightly Guided community. For us to live by Islam today we must all acquaint ourselves with the model of the Rightly Guided community.

Rasool-Allah ﷺ said **"Each of you is a shepherd, and each one of you will be asked about his charge, the Imam (leader) is a shepherd over the people and he will be asked about his subjects."** In this hadith the word ra'in is used for shepherd in the context of looking after the affairs of people. Again this is another principle to which the *Sahabah* (ra) held fast. They were not negligent in their duty of ruling. All of the rightly guided *Khulafah* (ra) realised the gravity of their office. They knew their responsibility to Allah ﷻ was to rule with justice. In addition to this they knew that their etiquette in ruling was to be left for posterity. We, the generations that came later were to look to them for an example.

The *Sahabah* (ra) stood out because their proficiency in Islam excelled above all others. They viewed Islam, as a practical *Deen*. Dynamic in nature, Islam continually provided solutions in all spheres of life even after the death of Rasool-Allah ﷺ.

When the Prophet ﷺ died, chaos lingered in the streets of Madinah. Some could not believe that he ﷺ had passed away. Even Umar (ra) himself denied it initially, until Abu Bakr (ra) had read the ayah, which reads:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ
يُضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"Muhammad is no more than a Prophet, many were the Prophets that passed away before him. If he died or were killed, are you then going to turn back on your heels?"
[TMQ Al-Imran: 144]

Abu Bakr (ra) succeeded in resolving this issue, but many other problems

remained. The army of Usamah (ra), which was to fight the Romans in Syria, had been delayed. Rasool-Allah ﷺ, before his ﷺ death, said, **"O men, dispatch Usamah's force, for though you criticised the leadership of his father before him, he is just as worthy of the command as his father was."**

Several people claimed false Prophethood. Aswad 'Ansi from Yemen, Tulaiha from Bani Asad, Sajah bint Al-Harith from Bani Tamim and Musailamah Al-Kadzhab from a tribe in central Arabia all claimed to be prophets. Each had raised armies and began fighting. Several tribes refused to pay *Zakat*.

The governor of Bahrain had died and the tribe of Banu Bakr began rebelling. There was a great deal of turmoil in that region. Similar rebellions occurred in Oman, Mahra, and Yemen. It is evident that internal turmoil permeated throughout the state, and the Romans posed an external crisis. The *Sahabah*, with all this on their shoulders, confined themselves to Islam for a solution. They unanimously consented, despite all of the above problems, to select a head of state.

Aisha (ra), the mother of the believers, described the period after the death of Rasool-Allah ﷺ thus; "When Rasool-Allah ﷺ died, the Arabs apostatised and Christianity and Judaism raised their heads, and disaffection appeared. The Muslims became as sheep exposed to rain on a winter's night through the loss of their prophet until Allah united them under Abu Bakr."

The *Sahabah* (ra) got over that difficult period and a leader was selected from amongst them. It was under this leadership and the following rightly guided *Khulafah* (ra) that massive strides were made in the spread of Islam. It was under that leadership of the *Khulafah Rashidun* that the people of the Mid-East and North Africa were to be led from the darkness to the light, as Allah ﷻ has stated in the Qur'an; *min a-dbulamaati ila noor*. Prior to which they were steeped in idolatry, and ignorance.

In times like these we should reflect on our predicament and the abject darkness that faces us. The world is in desperate need of guidance. Whatever information we may gather from the *Seerah* of Rasool-Allah ﷺ we will find that the main message that we should learn is that he came as a "lamp spreading light", *sirajan munir*. The only way we can change this dark situation

that we are in is to follow the only things that Rasool-Allah ﷺ left for us. That is the Book, the *Sunnah* and the way of the rightly guided *Khulafah*. This is by the reestablishment of the Khilafah.

Following this difficult period for the Muslims after the death of Rasool-Allah ﷺ, Allah ﷻ brought dignity and success to the whole Peninsula. This was carried out at the hands of the *Sahabah* (ra). Islam is what enabled the Arabs to save themselves and others. The example of Umar bin Al-Khattab (ra) exemplifies the strength of character that can replace misguidance. Before becoming a Muslim, he was a great enemy of Islam. Such animosity led one of the *Sahabah* (ra) to say, "If the donkey of Al Al-Khattab becomes a Muslim, still Umar will not." However, when Umar (ra) heard the verses of Qur'an read, understood their meanings, and realised the miracle therein, he (ra) became a different man. He (ra) used to be a harsh man killing girls at birth; he (ra) became a great and merciful leader. He (ra) heard the Allah ﷻ, Most High, say,

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ ، بِأَيِّ ذَنْبٍ قُتِلَتْ

"When the female (infant), buried alive, is questioned: for what crime did she commit." [TMQ At-Takwir: 8]

and realised the truth and stopped that ugly act. He heard Rasool-Allah ﷺ say, **"The Imam is a caretaker, and he is questioned for his subjects."** He realised that leadership is not an honour but a responsibility. Thus he said, "If a goat tripped in the road, I would be afraid that Allah would ask me why didn't you pave the road for her O Umar." He heard the honourable Qur'an say,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"Verily, vested you as a mercy to mankind." [TMQ Al-Anbiya: 107]

Thus, he tried his best, with the other believers, carrying the message with clear proof. If the tyrants tried to prevent it, he fought them. When people witnessed Islam alive, carried by the believers, they rushed to embrace it, exactly as Umar (ra) did before. And they rushed to carry it with him, as he did with Rasool-Allah ﷺ.

Islam is a great power that gives a tremendous energy to those who believe in it, for it is the *Deen* from the Creator ﷻ. Allah ﷻ sent Rasool-Allah ﷺ with the message of Islam to elevate people from the darkness of *Jahilliyyah* to the light of Islam, from worshipping the needy created to the worship of the Creator alone, from the injustices of the man made laws to the justice of Allah's ﷻ laws. It gave the way to understand the existing problems, and gave us the way to solve them and implement them. Indeed, Islam is the *Deen* from the Supreme ﷻ given to mankind to organise the relationship between man and His Creator ﷻ, with himself, and with others, leading to the happiness of mankind. Allah ﷻ changed the Arabs of the Peninsula and He ﷻ can change our situation too today. It is up to us to return to the Islamic way of life and to have confidence that, as a result of doing so, Allah ﷻ will grant us success both in this World and in the hereafter.

And so, it is to the light we call you for, and this is the light of Islam. And it is the Khilafah we ask you to work for, for the darkness today has spread and its reach has penetrated to such an extent that we have lost count of the amount of sins that have taken place. So work, and let Allah ﷻ and his Messenger ﷺ see your work.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسَتُرَدُّونَ اِلَىٰ عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ

"And say Do deeds! Soon Allah will see your deeds, and (so will) His Messenger and the believers" [TMQ At-Tauba: 105]

The Warm Call of

Hizb ut-Tahrir in Britain

Allah ﷻ, in His Mercy has raised the Islamic *Ummah* above all *Ummahs* by giving it the honour of Islam. Allah ﷻ bestowed upon us His favour, by giving us a *Deen*, complete and clear. Allah ﷻ sent to us a Messenger, whose truthfulness and position is known to all, and without a doubt, he ﷻ was most truthful when he said, "**The grinding wheel of Islam is turning so turn wherever it turns**".

O Muslims in the West! Surely the grinding wheel of Islam is turning faster day by day. Those who seek to derail this noble call, will spend every effort to fulfill their objectives. It is our duty to join the side of *Haq* against the tirade of *Munkar* that engulfs the World.

Allah ﷻ says,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"They wish to extinguish Allah's light with their mouths but Allah will not allow but that His light should be perfected, even though the unbelievers may detest it"

(TMQ At-Tauba: 32)

O Muslims! Ever since Britain and the Western states destroyed our Khilafah on the 3rd of March 1924, this *Ummah* has not witnessed a single day of happiness. Our lands were divided, our fathers humiliated, our brothers disheartened, and our mothers and sisters were dishonoured; crying for their *Imam*, the *Khaleefah* who they lost as a protection and under whose shade they used to live.

The Messenger of Allah ﷺ said, **"The Imam is a shield, from behind which you fight and defend yourselves"**.

Never has the Muslim *Ummah* been so devastated. Never have we been so divided. Never have we allowed the *Kuffar* to gain the upper hand, spreading *fasad* (corruption) upon the earth. Even though Allah ﷻ described us as witnesses over mankind, when He ﷻ said,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي
كُنْتَ عَلَيْهَا إِلَّا لَتَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى
عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا
كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

"We have made you an Ummah in equilibrium that you may be witnesses over the affairs of mankind, and the Messenger is a witness over you"

(TMQ Al-Baqarah: 143)

It is because of all of this, we call you to the noblest of work; the work to re-establish the Islamic Khilafah. We call you to the highest of the *Fara'id* (obligations); the *Fard* that will bring back the rules of Islam to the realm of life once again, bringing life to the world. We call you, with the warmest of calls, to work, with all your efforts to bring back our state, following the only method which is acceptable to Allah ﷻ; the method of His Messenger, Muhammad ﷺ.

Indeed the highest of positions today is that of the carrier of the pure Islamic *Da'wah*. It is the *Da'wah* carrier that with his words struck fear in the hearts of the leaders of Qur'aish in Makkah and brought hope to the sincere believers.

O Muslims in Britain! As part of the plan to keep this *Ummah* disunited and weak, false borders between brothers were created and false identities for us were established. Instead of uniting as one *Ummah* under one banner, nation states were formed and separate identities came about. We were told to call ourselves Jordanians, Egyptians, Pakistanis... and today British. By doing

so they set for us cheap struggles or localised goals, which distanced us from the vital issues of Islam. The Prophet ﷺ said, **"The believers are like a body if the eye is in pain the whole body is in pain..."**

Is it not time for these divisions between us to be swept away? Should we not begin working for this noble goal? It is today that we say to you, the *Khilafah* is to return, since Allah ﷻ has promised us this. The sons of this *Ummah* have sacrificed much for its return. Indeed we, the Members of Hizb ut-Tahrir, declare that the return of the Khilafah is an inevitability. Then the believers will see the days of happiness and tranquillity. They will bring glory to Islam and disgrace to *Kufr*, and the Words of Allah ﷻ will become high, and those of the *Kafireen* will become low.

The Messenger of Allah ﷺ said, **"This matter is like night and day. Allah ﷻ will not leave a single home whether made of stone or the skin of the animal, except that He ﷻ will make Islam enter it with glory or humiliation. A glory with which Allah will make Islam powerful and humiliation with which he will disgrace Kufr."** (Ibn Hibban, sahih on the authority of al Miqdad ibn al Aswad).

We must re-establish the Khilafah, regardless of the cost, because we wish for our Lord to look upon us with the position of pleasure and mercy. And we love for you what we love for ourselves, and upon this we invite you and all the Muslims to work sincerely and in earnest, utilising all energies, with the sincere and serious workers, who aim to re-establish the lost Khilafah, and the return of the missing gem, so that we take back our rightful positions between the nations, as bringers of happiness, as bringers of guidance and as witnesses over mankind. This is the honour in this world and in the Hereafter. Not one of you should neglect this honourable duty, to be the finest inheritors to the finest predecessors. So raise your determination, and motivate your sense of honour towards your *Deen* and *Ummah*, and let not the mass of falsehood and its influence cause you dismay, for this stage is nearly over, and the line illustrating the work of those working for Khilafah is increasing at an astonishing rate, and their steps towards victory become closer and closer everyday. Our trust in Allah ﷻ is great and our hope for his nearing victory is untouched by even a single mark, and Allah ﷻ has full power over His affairs, but most among mankind know not, and He, glory be to He, is the one who said,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
 سَتَجْلِبُنَهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
 وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ
 بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
 كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

"Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace" (TMQ An-Nur: 55)

And finally we finish with this *Dua'a* with which we would like to face Allah ﷻ:

O Allah! We ask of You an *Iman* that is unshakable and a bravery that is unyielding and a will that is not overwhelmed and a resolution that is not broken and nerves that are not disturbed. O Allah! Establish us on Your *Deen* and in carrying Your call until we meet You. O Allah! Help us with the strong Believers and help us with the righteous Believers. O Allah! Support us with those who, together with us, carry the *Da'mah* and carry its burden, worry and responsibility. O Allah! Put in place for us the support and protection. Make ready for us those who will enable us to take power in Jordan, Syria, Iraq, Egypt, Turkey and other Islamic countries and make them respond to our call. O Allah! Give us the ability to establish the Khilafah and raise the Islamic flag (*Ra'ya*) and apply the Shari'ah. O Allah! Give us the ability to remove the Kufr rules and systems from all of the Muslim countries. And enable us to destroy Israel and destroy every dominance of the disbelieving states over even a single Islamic country. O Allah! Enable us to unite all the lands of Islam into the Khilafah State.

Ya Rabb al alameen. Allahumma Ameen.

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