



The Method of The Messenger

How to establish the Islamic State

The Method of The Messenger Muhammad (Saw) To Establish The Islamic State

The example the Prophet (saw) is the only example exists for the establishment of the Islamic State, and furthermore this is of the actions of *fard* (compulsory) upon Muslims as Allah (swt) commands:

“So judge between them by whatever Allah has revealed and follow not their vain desires, diverting you from the truth that has come to you.” [EMQ 5:42]

The command to rule or judge by Islam is repeated many times in the Qur’an and is indicated to be compulsory through the practice of the Messenger of Allah (saw). This is not a preferable (*mandoub*) matter but an issue of life and death for the Ummah as can be seen by the disastrous consequences we live in without the Khilafah (Islamic state).

In summary the Prophet (saw) undertook several key steps to establish the first Islamic state:

1. He (saw) formed a political group (the companions).
2. His companions were well cultured and developed in a strong Islamic personality.
3. They interacted forcibly with the society, intellectually and politically to bring down the existing corrupt system through building a strong public awareness and public opinion for Islam.
4. He (saw) approached the heads of tribes and influential people in order that they support him (saw) and his group and to actually transfer power from the existing system to the Islamic system

Any serious attempts at revival must (wherever Muslims

“Allah does not change the circumstances of any people until they have changed what is within themselves.” [TMQ 13:11]

may be) must based upon this methodology; it is from the Sunnah and not from man’s mind or imagination.

The Need for Political Movements

Allah (swt) commands in *surah al-Imran*: **“There must be from among you an Ummah (band(s) of people) inviting to the good (khayr), commanding what is right**

(ma’ruf) and forbidding what is wrong (munkar). Those are they who are the successful.” [EMQ 3:104]

The word Ummah in this *ayah* does not refer to the global body of Muslims most commonly used but a political movement. Imam Qurtubi in his book, ‘*Tafseer Ahkam al-Qur’an*’ defined the word Ummah in this verse as a group or band or party, as the verse states ‘*min kum*’ (among you) and the group is from amongst Muslims wherever they are. The requirement is a *fard Kifauah* i.e. *obligatory* of sufficiency (upon Muslims wherever they are as there) should always be such a group, or groups as the verse states ‘**Those are they who are successful**’ and does not refer to the group in the singular. The functioning of the group must be for the same purpose as Muhammad’s companions with the same intention and with the same approach, i.e. to invite society and non-Muslims to Islam (call to *khayr*) and aiming to look after the affairs of the people, which is the meaning of politics. Imam Fairuz al-Abadi said that looking after the affairs of the citizens means ordering and forbidding them (commanding *ma’ruf* and forbidding *munkar*). Therefore the group(s) must be political in nature.

Changing a Corrupt Society to Islam

To change a people requires an intellectual elevation; people act based upon the beliefs they carry. To change a society requires a change in their beliefs, relations and the system governing them. The Prophet (saw) and his companions targeted this specifically, but to achieve the victory would require a supreme effort against great difficulty. The loss of many early Muslims through torture and oppression bears testi-

mony to the difficulties they faced.

To prepare them for the struggle, the Prophet (saw) cultured his companions deeply; this formed what was known as the cultural or first stage. They used to study late into the night not only the belief but also a unique way of learning and thinking. To refer solely to Islam for all matters and to develop a deeply creative political mentality. That the Prophet (saw) could develop so many great companions with such strong statesmanlike qualities was a great tribute to their commitment and approach to Islam.

Mus'ab ibn 'Umayr was just one example of those that were so developed and had such a startling affect in Madinah in only one short year, prior to the establishing of the state there. After a period in which the culture was well ingrained within the Muslims of the group and the personality was totally Islamic the command came to approach the *da'wah* in a most public and challenging manner. This was critical in order to confront the corrupt systems and thoughts dominating the society of the time, the same *kufir* thoughts dominating the world today. Allah (swt) says,

"Therefore, proclaim that which you are commanded, and turn away from the polytheist. Verily, We are sufficient unto you against those that scoff." [EMQ 15:94-95]

Interaction with Society

The open challenge to the Kufir system that was initiated by the Prophet (saw) was waged for nearly 10 years until an Islamic state was established in Madinah. The location of the state wasn't known to the Prophet (saw), nor was the time of it's establishment, there was only a complete submission towards this goal and a clear cut method which was followed to achieve the victory that Allah (swt) had promised.

The famous *du'a* that the Messenger of Allah (saw) made when returning from Ta'if summarised his attitude and commitment to the call:

"O Allah! To you I proclaim my weakness, little resource, and lowliness before man. O Most Merciful! You are the Lord of the weak, and You are my Lord. To whom would You confide me? To one afar who will misuse me? If You are not angry with me I care not. Your favour is wider for me. I take refuge in the light of Your countenance by which the darkness is illuminated, and the things of this world and the next are rightly ordered, lest Your anger descend upon me or Your wrath light upon me. It is for You to be satisfied until You are well pleased. There is no power and no might save in You."

The Prophet (saw) had travelled alone to Ta'if to invite them to Islam and to ask for support in establishing the Islamic State; he was rejected outright and even children were sent to

stone him until the blood ran to his feet. He (saw) did not mind, his sole concern was to adhere to the methodology set out for him and his group (companions) to establish Islam. **"If you are not angry with me I care not"** - meaning no matter what the *kuffar* felt or how they responded, the Prophet (saw) was solely concerned with following the Islamic way as he was guided to by Allah (swt). And yet some Muslims today at the slightest problem retreat to their homes and refuse to follow the Sunnah of the Prophet in going to the people on mass to invite them to the *deen* and to establish Allah's law.

The open stage was characterised by certain key points:

1. The Muslims took every opportunity to propagate Islam publicly - the call to Quraysh at Mount Safa was one example, and the demonstration of the Prophet's group in encircling the Ka'aba which came after Allah's command to "go and proclaim openly" was another. Quraysh were shocked; Ibn Abbas (ra) narrated that they had never before seen such a demonstration. The call had to reach as many as possible, indeed as it must today.
2. The call was controversial and challenging. The nature of change in society requires that opposing thoughts must be broken down and thoroughly refuted in order that the way be cleared for the Islamic thought and way of life to come forward. The nature of the Qur'anic *ayat* that were revealed during the Makkan period pointed the way and challenged the shallow unthinking minds of Quraysh to wake up and consider what it was they worshipped, or followed as leaders, or how they bought, or married. In short the whole way of life was pointedly attacked, and furthermore the Muslims of today are mistaken if they think that change will come unless there is a rigorous intellectual attack upon Capitalism, Communism, or any other false ideology.

Not only was their belief in idols attacked, but the Prophet (saw) launched an intellectual onslaught on every aspect of their way of life:

Their political system and leaders were attacked: *"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..."* [EMQ 111:1-3]

Their economic system was attacked: *"Woe to the defrauders, who take in full what they buy, and who reduce the weight when they sell."* [EMQ 83:1-2]

Even their social customs were attacked: *"You shall not kill your children for fear of want. We will provide for them and for you."* [EMQ 17:31]

Always the challenge linked the people back to the *'aqeedah*, imploring them to adopt Islam and reject the corruption around them. These *ayat* and the vigorous passing of the Islamic call created great controversy, hardship and ultimately raised the profile of the Muslims in the whole of the Arab peninsula. The false gods, systems and creeds of today must also be exposed and the message of Islam must be prominently brought forward.

The Muslims didn't lose any opportunity to pass culture to the people and invite them to Islam. This open call forms the main approach for the Islamic movement today.