



## Interaction Stage - How do you get the message across?

### Interaction Stage

The fact of the Islamic call was known from the first day the Messenger of Allah was sent. People in Makkah had known all along that Muhammad was calling for a new deen, and that scores of people had embraced Islam. They also knew that Muhammad was gathering his companions and looking after them, and that the Muslims concealed themselves from the rest of Quraysh while they grouped together and learned about their new deen.

People in Makkah were aware of this new call and of those who believed in it, but they never knew where they met nor who they were. That is why when the Messenger of Allah proclaimed his new belief, it did not come as a surprise. What surprised Makkah was the emergence of the new group of Muslims. The Muslims had gained a great deal of strength when Hamzah ibn 'Abd al-Muttalib embraced Islam, followed by 'Umar ibn al-Khattab three days later. Then came the revelation of Allah (swt),

**Allah's Messenger duly obeyed Allah's command and revealed his group to the whole of Makkah; he went out with his Companions in two lines, one led by 'Umar the other and Hamzah.**

***"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 15:94-96]***

Allah's Messenger duly obeyed Allah's command and revealed his group to the whole of Makkah; he went out with his Companions in two lines, one led by 'Umar the other and Hamzah. The Sahabah walked in an order that Quraysh had never witnessed before. He then circumambulated the Ka'bah with them.

This is the stage when Allah's Messenger moved with his companions from the secret phase to the open one, from calling and addressing and inviting those whom he felt were ready to answer his call, to addressing all people. The da'wah then took a new turn, the clash between Iman

and Kufr in society began, the interaction between the right concepts and the rotten ones began, setting off therefore the second phase of the da'wah, i.e. the phase of interaction and struggle.

The disbelievers began resisting and fighting the da'wah, inflicting in the process all kinds of harm and injury on the Messenger of Allah and his companions. This phase was one of the most severe of all; the house of Allah's Messenger was stoned and Umm Jamil, wife of Abu Lahab, used to throw impurities outside his home. He just ignored or removed them in turn. Abu Jahl once threw a ewe's uterus, slaughtered as a sacrifice to the idols, at Allah's Messenger. He bore it all, he would go to his daughter Fatima to clean him and to restore his purity. This only strengthened Allah's Messenger's resolve and made him invite to Islam even harder. Muslims were threatened and hurt, every tribe took it upon itself to torture and persecute its Muslim tribesmen. One of those tribes left their slave Bilal to die on the burning sand with a heavy rock upon his chest simply because he insisted on Islam. Bilal defiantly uttered the words 'Ahad! Ahad!' (the One the One) and endured all the suffering for the sake of his Lord. One woman died after being subjected to torture, simply because she would not renounce her new belief and return to the faith of her forefathers.

The Muslims endured the suffering, the torture, the humiliation and deprivation with only one aim in mind, seeking to please Allah (swt).

After a short spell Quraysh realised the threat of his campaign and decided to fight him. At first they simply resorted to degrading and ridiculing his claims to prophecy. Then they began to challenge him by asking him to perform miracles to prove his Message. They would say: Why does

Muhammad not transform al-Safa and al-Marwa into gold? Why does the book revealed to him not descend from the sky written? Why does Jibreel, whom Muhammad keeps talking about, not appear to them? Why does he not bring life to the dead? Why does he not remove the mountains which surround Makkah? Why does he not dig a source of fresh water from Zamzam, knowing that his people badly need water? Why does his Allah not forecast the future prices of goods so that they can bid for them?

The smear campaign against Allah's Messenger went on for some time. Quraysh lashed out insults, abuse and sarcasm, but he never waned nor deviated from his path and went on inviting people to Islam, ridiculing their idols and demonstrating the idiocy and shallow mindedness of people who worshipped them and built their hopes on them.

This became far too much for Quraysh to bear, thus they resorted to any means necessary to induce him to renounce his Message, all this was to no avail. Three of the major methods which Quraysh used to fight the da'wah were:

1. Torture
2. Internal and external propaganda
3. Boycott.

Torture befell the Messenger of Allah, despite his family's protection, and his followers. Quraysh resorted to all types of torture and they became experts at it. The family of Aal-Yasir were all subjected to horrific torture in order to make them abandon their deen, but this only made them more determined and steadfast. Allah's Messenger passed by them while they were being tortured and said to them, "Hold on Aal-Yasir! Your reward is jannah. Your destiny is with Allah." Upon this Sumayyah, wife of Yasir said, "I can see it, O Messenger of Allah."

The torture of Allah's Messenger and his companions went on unabated for a spell until Quraysh realised that it was all in vain, so they resorted to another method in order to fight the da'wah, which consisted of libel and propaganda against Islam and the Muslims in Makkah as well as outside in Abyssinia. This method was used in all its types and forms, ranging from arguments, debates, mockery and a smear campaign. Libel was used against the Islamic 'aqedah itself, and directly against the Messenger of Allah. Quraysh lied about him and accused him falsely. They planned and schemed many ways to discredit him. Quraysh carefully prepared how best they could discredit Islam especially in the hajj season; going so far as to liaise with al-Walid ibn al-Mughirah in order to discuss with him ways to libel the Messenger of Allah. They were concerned about what they should tell the Arabs coming to Makkah for hajj. Some suggested that they should announce that he was a kahin (soothsayer). Al-Walid rejected this by pointing out that Muhammad 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 behavior was

not that of a possessed man. Still others started accusing him of sorcery, al-Walid rejected this idea saying that Muhammad did not practice the secret arts performed by sorcerers, such as the well known ritual of blowing on knots.

After lengthy debate, Quraysh agreed to accuse him of being a sorcerer possessing the sihr al-bayan (magic of words). Afterwards, they dispersed among the congregations of pilgrims warning the Arabs against listening to Muhammad 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. However, this propaganda did not work, and the Message of Islam continued to reach people. Quraysh then approached al-Nadr ibn al-Harith and assigned to him the task of campaigning against the Messenger of Allah. Whenever he held a meeting to which people were invited, reminding them of Allah and His admonishment of bygone generations, al-Nadr ibn al-Harith arose and narrated stories about the kings of Persia and their religion. He proclaimed, "In what respect is Muhammad a better story-teller than I? Does he not expound tales of the past the same as I do?" Quraysh spread such stories and gossip widely. They told people that what Muhammad was saying was not from Allah but was instead taught to him by a Christian youth called Jabr. This rumour took deep root among the people until Allah replied by revealing the following verse,

***"We know indeed that they say: It is a man that teaches him. The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear." [TMQ 16:103]***

Ultimately, all the ways and means of propaganda pronounced against the Islamic da'wah failed. The sheer force of truth reflected in what the Messenger of Allah was calling for, defeated all rumours, lies and propaganda, and the light of Islam dissipated all attempts at discrediting it. Therefore, Quraysh resorted to a third method, which was the boycott. They agreed to completely isolate the Messenger of Allah and his family and they drew up a document in which they decided not to deal with Banu Hashim and Banu 'Abd al-Muttalib, neither to marry their women nor give their own women to them in marriage, neither buy anything from them nor sell anything to them. When they had agreed on these conditions they wrote them in a deed and hung it inside the Ka'bah to remind them of their obligations. They anticipated that this policy of sanctions would bring the desired effect and that it would be more efficient than either propaganda or torture.

However, this technique only strengthened the Messenger of Allah's resolve and made his companions more determined and steadfast in pursuing the da'wah. The boycott failed to put a halt to the spread of the Message of Islam within Makkah and outside. News of the boy-

cott 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.

The Messenger of Allah and his companions then proceeded to return to Makkah and the embargo was finally lifted. Thereafter, Allah's Messenger continued to pursue his call and the number of Muslims continued to grow steadily, marking therefore the failure of all the methods Quraysh employed in their attempt to oppress the message of Islam, to come between the Muslims and their deen and to make Allah's Messenger renounce his da'wah which, with Allah's help, became widespread despite all the obstacles and hardships.

The impact that the Islamic call had on Quraysh was only natural, for the Messenger of Allah took up the struggle and revealed his group to Quraysh in a conspicuous and challenging manner. It left them with no room to doubt its implications for them. In addition, the call itself included the struggle against Quraysh and the Makkan society; for it was calling to the Oneness of Allah, to worship Him alone, to abandon the worship of idols and to renounce the rotten system they were living by. Therefore the call collided head on with Quraysh, and this was inevitable since the Messenger of Allah was ridiculing their aspirations, cursing their gods, mocking their way of life and deploring their tyrannical practices.

Whenever a verse was revealed to him, he would attack Quraysh with it openly. He would recite Allah's words

***“Verily you (disbelievers) and the (false) gods that you worship besides Allah, are (but) fuel for Hell!” [TMQ 21:98]***

He strongly attacked riba when Allah (swt) revealed the following,

***“That which you lay out for increase through the property of (other) people, will have no increase with Allah.” [TMQ 30:39]***

The nobility of Mecca were very rich, they had an unscrupulous monopoly of trade in their businesses. They organised the export and import trade using caravans which traveled to Yemen in winter and Syria in summer. They had their seasonal trade fairs such as Okaz Fair, held in the pilgrimage season. A major part of their trade was centred around sitinting (defrauding) the pilgrims. This may not have been an actual practice of everyone, but it was a practice that was generally acceptable by society. Allah's Messenger threatened and warned all by consistently reciting Allah's verses,

***“Woe to those that deal in fraud. Those who, when they have to receive by measure, from men, exact full measure. But when they have to measure or weigh to men, give less than due.” [TMQ 83:1-3]***

The callous hypocrisy of the Qurayshite socio-economic philosophy received stern denunciations in surat-al Ma'oon.

***“Hast thou observed him who belieth religion? That is he who repelleth the orphan, And urgeth not the feeding of the needy. Ah, woe unto worshippers, Who are heedless of their prayer; Who would be seen (at worship) Yet refuse small***

***kindnesses!” (al-Ma'oun 107)***

Al Wahidi, in Asbab Nuzul al-Quran maintains that this surah was revealed in connection with Abu Sufyan ibn Harb. He once gave a big feast for which two sheep were slaughtered. An orphan came into the house and asked for some food. Abu Sufyan was greatly annoyed by the intrusion, swore at the orphan and hit him on the head with a stick. These aristocratic values were also criticised in surat-at-Takathur (102)

“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”

***“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.” (Surat al-Humazah 104)***

Quraysh, therefore, confronted him and began fighting him and his companions. This they endeavoured to do by means of torture, sanctions and propaganda against him personally and against his deen. In return he carried the offensive to them, pursuing his struggle against their erroneous notions and demolishing their corrupt beliefs in order to spread the Message of Islam according to the way decreed by Allah. He invited people to Islam openly, without any secrecy, prevaricating, pliancy, abating or adulation, despite all the various types of grievances that Quraysh inflicted upon him, and despite being a defenceless figure with no real help, no ally, no material means and no weapons. He came conspicuously and challengingly, inviting to the deen of Allah with great resolve and faith, ignoring all the hardships, not allowing weakness to get the better of him, ready to endure the colossal burdens for the sake of the Message. This enabled him to surmount all the obstacles that Quraysh put in his way, which were designed to come between him and the people. The Messenger of Allah succeeded in reaching the people and in conveying the Message to them; in turn they embraced Islam because the truth and the force of reason defeated the falsehood. The light of Islam began shining between the Arabs, many idol-worshippers embraced Islam, so did many Christians, even the leaders of Quraysh began listening to the Qur'an with yearning hearts.

Al-Tufayl ibn 'Amr al-Dausi came to Makkah when Allah's Messenger was there. He was an important nobleman, very intelligent and a poet of some understanding. Quraysh approached him immediately and warned him that this fellow Muhammad had done them much harm, that he was a sorcerer and that his talk separated men from their families. They exclaimed that they feared he might

have the same effect on him and advised him not to speak to Muhammad or listen to a word he said. Al-Tufayl went one day to the Ka'bah and it happened that Allah's Messenger was there, he listened to some of his speech and found it beautiful, so he said to himself, "By Allah! Here am I, an intelligent man, a poet, knowing perfectly well the difference between good and evil, so what is to prevent me from listening to what this man is saying? If it is good I shall accept it and if it is bad I shall reject it." He followed the Messenger of Allah to his house and told him about himself and what was on his mind. So Allah's Messenger invited him to Islam and recited to him the Qur'an, in reply he became a Muslim and declared it was the truth. Then he went back to his people and proceeded to call them to Islam.

While the Messenger of Allah was in Makkah, some twenty Christians journeyed to meet him after receiving news about him from afar. They sat and listened to him and accepted and believed in him and declared his truth. This enraged Quraysh and they later intercepted them as they were leaving Makkah and hurled insults at them saying, "May Allah fail you! What a wretched band you are. Your people at home sent you to bring them information about this man, and as soon as you sat with him, you renounced your religion and believed in what he said." This, however, did not affect them, nor did it affect their belief in Islam, rather it strengthened all the more their belief in Allah. The fame of the Messenger of Allah increased, as did people's yearning to listen to the Qur'an. It reached a point whereby his harshest opponents from Quraysh began wondering whether what he was calling for was really true. This led them to listen to the Qur'an in secret.

Abu Sufyan ibn Harb, Abu Jahl 'Amr ibn Hisham and al-Akhnas ibn Shurayq, unknown to one another, went out one night to listen to the Messenger of Allah as he was praying in his house. Each of them were disguised and each chose a place to sit where he could listen; none knew where the other was. Allah's Messenger regularly stayed up most of the night reciting the Qur'an. They passed this particular night listening attentively to him, their imagination was captured and their hearts affected, until dawn arose when they all quickly dispersed. On the way home they met accidentally, reproaching one another, each one said to the other, "Don't do it again, for if one of the light-minded fools sees you, it would compromise and weaken your standing, and it would tip the scales in Muhammad's favour." On the second night, each of them felt his legs taking him to the same spot where he had spent the previous night. The three listened once again to Allah's Messenger reciting the Book of Allah and, as before, they met at dawn and reproached each other, yet this did not prevent them from attending for a third night. When they realised their weakness towards Muhammad's Message, they took a solemn oath never to return. Nevertheless this incident resulted in an exchange of views concerning what they had heard over the three nights; they were agitated because their actions manifested signs of weakness which none of them,

as leader of his tribe, could afford. This, they acknowledged, could be construed as playing into the hands of Muhammad and it might encourage the people to accept his Message.

Despite all the obstacles that Quraysh laid down, the call succeeded in reaching the whole of Makkah, and Quraysh became panic stricken fearing the worst, i.e. the spreading of Islam among the Arab tribes. Quraysh therefore intensified the hostilities against Allah's Messenger and his companions. The situation eventually became almost unbearable and Allah's Messenger went to the city of Ta'if seeking the nussrah (support) and protection of Thaqif in the hope that they might embrace Islam. He approached them on his own, but they spoke to him harshly and treated him very badly. They stirred up their louts and slaves who hurled insults and stones at him until the whole of his body including his feet bled. He managed to take refuge in an orchard belonging to Shabeeb and Shayba, sons of Rabi'ah. There he sat thinking about his situation and about the call. He knew that he could not enter Makkah without one of the leaders' protection, neither could he go back to Ta'if after the way he had been treated there, and he could not stay in the orchard for it belonged to two disbelievers. He felt very distressed and lifted his arms to the sky lamenting to Allah. Painfully and with immense confidence in Allah (swt), he said, "O Allah! To You I complain of 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 or to an enemy to whom You have given dominance over me? If You are not angry with me I do not care. Your favour of well-being on me is sufficient 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 not light upon me but come down on me. It is for You to be satisfied until You are well pleased. There is no power and no might except in You." Whereupon he returned to Makkah under the protection of al-Mut'im ibn 'Adiy. Quraysh soon learnt what had happened to the Messenger of Allah in Ta'if, and this only made them intensify their hostilities and ill treatment of the Messenger and they prohibited people from listening to him. The Makkans deserted him and refrained from listening to his preaching. However, he was never disheartened, he went on calling to the deen of Allah by offering himself to the tribes during the festive seasons, inviting them to Islam, telling them that he was a Prophet sent by Allah and asking them to believe in him. But Abu Lahab, his hateful uncle, never left his sight. He followed him everywhere telling people not to listen to him, so the people ignored him and paid him no attention.

The Messenger of Allah then resorted to visiting the tribes in their encampments, offering him-

self to them. He visited the tribes of Kinda, Kalb, Banu Hanifah and Banu 'Aamir ibn Sa'sa'ah. None of them actually responded to his call and they all bitterly opposed him, especially Banu Hanifah. As for Banu 'Aamir, they wanted authority after him in return for giving him allegiance. He replied, "Authority is a matter which Allah places where He pleases." Upon hearing this Banu 'Aamir also declined to help.

Therefore Makkah rejected Islam, as did the people of Ta'if, and the tribes too rejected the Messenger of Allah's call. Those tribes who came to Makkah to conduct business learnt of the situation of the Messenger of Allah and his isolation, and this only drove them further away from him, thus worsening his isolation. The call for Islam became much more difficult whilst the Makkan society showed signs of total rejection, disbelief and stubbornness. Expectations for the da'wah in Makkah became very low.

Some people responded and accepted, and others rejected it, fought it and collided with its concepts. However, before disbelief and falsehood could be defeated and before Iman and righteousness could gain the upper hand, such a clash was inevitable. Yet, no matter how stubborn peoples' minds are, they can never permanently block the path of the right concept and reject it, although they try to avoid it in case it affects them.

Therefore the stage of interaction started, incorporating as it did the struggle between the two thoughts, between the Muslims and the disbelievers. It proceeded from the time that the Messenger of Allah emerged with his group of companions, in a manner never before witnessed by the Arabs, and together they circumambulated the Ka'bah declaring the Message. From that time on, the Messenger of Allah invited for Islam in Makkah publicly, conspicuously and challengingly.

Qur'anic verses, calling to the Oneness of Allah (swt), were revealed to the Messenger of Allah, as were the verses deploring disbelief and idol-worship, and the verses attacking the way people blindly followed their forefathers. These verses were revealed to abhor the corrupt dealings within society, they attacked riba, corruption and cheating in measuring and weighing. In order to address the people, the Messenger of Allah talked to them about Islam in groups. He started by gathering together his family and nearest relations, inviting them for meals. Then he invited them to Islam and asked them to support him, but they rejected him. He gathered the Makkans at al-Safa and talked to them, but this enraged the leaders of Quraysh, especially Abu Lahab, thus the rift deepened between Allah's Messenger and Quraysh and between him and the other Arabs. Thus, the call added public culturing to the concentrated culturing in circles held in the houses, in the valleys and in the house of al-Arqam.

The collective call and culturing had a notable effect on Quraysh, for it unleashed from their quarters a great deal of hatred which mounted, as the threat of the call grew steadily. Quraysh began taking serious measures to counter and resist the

da'wah after realising that it could no longer ignore Muhammad and his Message. Thus the hostilities intensified against Allah's Messenger and his companions.

The collective efforts of the group, however, had a massive effect. It created public opinion for the da'wah and this helped it to spread rapidly through the whole of Makkah. Everyday that passed saw a growth in the number of Muslims, the poor, the deprived and the oppressed embraced Islam so did the nobles and leaders, and the rich traders whose trading did not distract them from reflecting on what the Messenger of Allah was calling for. Those who embraced Islam were the ones whose minds and hearts understood purity, wisdom and truth, and those who raised themselves above stubbornness and the unyielding nature of humans, who dislike radical changes in their lives; they embraced Islam the moment they realised its righteousness and the truthfulness of the one who conveyed the Message. Islam spread in Makkah therein, and men and women embraced it. The collective da'wah played a major role in taking the Message to a wider audience despite the trials and suffering that the Muslims had to endure in the process. The success of the da'wah enraged the leaders of Quraysh still further, it was like a fire burning through their hearts. The Messenger of Allah waged an unrelenting and fierce ideological war against injustice, harshness and the slavery that dominated Makkah, and he mocked, attacked and exposed their ill-fated concepts and practices.

This marked the start of one of the severest stages, and one of the most violent phases between the Messenger of Allah and his companions on one side and the disbelievers of Quraysh on the other. Although the intermediate phase between the stage of culturing and the stage of interaction is considered to be the most delicate and sensitive, because it requires a great deal of wisdom, patience and precision, but the phase of interaction is actually the hardest because it requires frankness and defiance without giving any account to the results or the conditions. This is so because the disbelievers would be forced to come between the Muslims, their deen and their Iman, and their endurance would be severely tested.

The Messenger of Allah and his companions passed through that phase enduring the kind of oppression, torture, persecution and aggression that would weigh down the highest mountain.

Some of them emigrated to Abyssinia, some of them perished under torture and some of them survived the most atrocious types of aggression; they pursued their struggle for a long enough spell to affect the Makkan society with the light of Islam and to dissipate the darkness, under disbelief, that it had been plunged into. Despite the fact that the Messenger of Allah spent three years in the House of al-Arqam, having completed the first stage of the da'wah (that of secret gathering and culturing), he had to struggle against

disbelief, even though he had clearly demonstrated his Prophethood through many miracles, for another eight years, without Quraysh once giving any respite from torturing the Muslims, nor showing any signs of appeasing their fight against Islam. As a result of the interaction between the Muslims and Quraysh, the fame of the da'wah spread throughout the Peninsula and became a subject on everyone's lips; this the pilgrims did by spreading the news of the call amongst the Arab tribes. However, those Arabs remained mainly spectators and never moved one step towards Iman, their main concern was not to upset Quraysh. They avoided the Messenger of Allah in order not to clash with Quraysh. This inspired the Messenger of Allah to move on to the third phase of the da'wah. Thus, having realised that Quraysh were as stubborn as ever and knowing that Islam had to prevail, Allah's Messenger and his companions were no longer able to tolerate the status quo in Makkah and they moved to change the balance of power.

However, the signs in Makkah were not encouraging. Makkan society was still as hard and as rigid as ever and this ensured that the implementation of Islam there remained a remote possibility. Additionally, the increasing hostilities against the Muslims prevented them from fully devoting themselves to the call and the people's rejection compounded the situation by rubbing salt into their wounds, only adding to their trials and tribulations.

It is necessary to build the Islamic thought within the ummah to replace all of the rotten mis-conceptions with the pure Islamic concepts. So for example the party must replace the idea of Nation State with the necessity of calling the whole world to Islam with da'awa and Jihad. Allah's Messenger said: **"I was commanded to fight the people until they say La ilaha ill Allah, Muhammadur Rasoolullah. If they say it, they will secure from me their blood and wealth except for what is rightfully due"**.

The foreign concepts must all be attacked and destroyed with Islamic concepts being built in their place. This will ensure the adherence of the Ummah to Islam as it is the incorrect concepts which hold the ummah back from adhering to Islam. Muhammad (saw) attacked the criteria held by Quraysh of following whatever their fathers followed.

***"It is not but names you and your forefathers used for which Allah has not sent authority. They follow nothing but conjecture and what their souls desire even though there have already come to them guidance". [al-najm: 23]***

During the Interaction stage of the Da'awa the party must adopt the interests of the ummah engaging in a political struggle aimed at those who manage the affairs of the ummah by attacking the ways governments are formed, the way the state is mis-managed, the triviality of democracy, interference of foreign embassies in governments etc. Also ex-

plaining and exposing the economic troubles of the ummah and how Islam will provide a solution this. Muhammad (saw) attack those who cheated in the markets

***"Woe to those that deal in fraud. Those who, when they have to receive by measure, from men, exact full measure. But when they have to measure or weigh to men, give less than due." [TMQ 83:1-3]***

He (saw) exposed the plight of the orphans and slaves in Makkah, offering Islam as a solution. Commanding Marouf and forbidding the Munkar are an obligation upon Muslims and the party.

The Messenger of Allah (saw) said, **"By Him in Whose hand is my soul, you must order what is right and forbid what is evil, otherwise Allah will be about to send His punishment upon you. And then if you pray to Him (to ask Him), He would not answer you."**

What is called "political struggle" is itself enjoining the good and forbidding the evil and accounting the rulers. Therefore, engaging in political struggle is an obligation upon Muslims. Allah (swt) says:

***And let there arise amongst you a group, inviting to all that is good (Islam), enjoining al-Marouf (good) and forbidding al-Munkar evil; and those are the ones whom are the successful. [TMQ 3:104]***

Allah's Messenger said: **"The master of martyrs is Hamzah, and (equal to him) a man who stood up to an unjust ruler, commanded him (to do good) and forbade him (against evil) so (the ruler) killed him."**

And he said: **"There will be Ameer's, you recognise some of their actions (as Islamic) and you deny some. Whoever recognised he will be free from being associated to them, and whoever denied he will be safe of sin, but he who accepted (what they do) and followed (them), he will not be."**

In another narration: **"Whoever disliked he would be free (of responsibility), whoever denied he will be safe (of sin). But whoever accepted and followed, he will not be."**

The latter narration explains the first. These ahadith exclusively address struggle against the corrupt actions of the rulers. All of this is what is known as political struggle. These facts decisively command the engagement in political struggle. This is clear evidence that political struggle is an obligation.

Abandoning political struggle is a sin, for it is an abandonment of an obligation. There is no doubt that Allah punishes for not performing it. There is also no doubt that whenever a people abandon it, they will be prevailed over by corruption and injustice. Establishing political struggle in life requires its establishment in people. This is because when injustice dominates people for a long time and corruption increases among them, their tastes will be corrupted or they will become apathetic to it, and consequently they will no longer feel the pain of injustice or smell the stench of corruption. Also

when the incentive of the Qur'an inside them weakens and they stay away from the Book of Allah and the Sunnah of His Messenger the feeling of the gravity of the sin inside them dies. They will no longer feel their crime of abandoning what Allah commanded. That is why urging people to engage in political struggle will bear no fruits unless the fear of Allah (swt) revived in the hearts and feeling the pain of injustice and the gravity of sin is generated within them.

Political struggle is carried out by mouth and by anything that expresses discontent excluding fighting. Carrying out political struggle through fighting is forbidden except in the case where clear kufr becomes apparent. In other words, when the Islamic lands ruled by Islam started to be ruled by kufr or kufr appears in the Islamic lands and the ruler remained silent. This means the clear kufr, together with everything known among people as such when they have a decisive evidence from Allah about it, where it appears while the lands are ruled by Islam. Other than this case, political struggle is to be done exclusively by mouth and whatever expresses discontent in order to create an opposing public opinion to it, to influence it, and consequently change it.

As the Prophet was prostrating and some of Quraish were not far away. "Uqbah ibn Abi Muayl came along with the entrails of a goat and flung them on His back. Fatima, his daughter, came out and removed the unclean stuff and angrily cursed the wrong -doers 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 Quraish Abu Jahlibn Hashim, Utbah ibn Rabiah, Shaybah inb Rabiah, Ummayh ibn Khalat and Ubayy ibn Khalaf"** (Bukhari)

With reference to Ubayy ibn Khalaf, the last mentioned in the above dua, part of surat ya-seen was revealed. According to Ibn Ishaq. Ubayy took to the apostle an old bone, crumbling to pieces, and said "Muhammad, do you allege that Allah can revivify 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 verses of Ya Seen were revealed.

"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 he 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"

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

There are numerous ayat that refer to members of Quraish 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 Meccan community with reference to the ruling elite. Abu Lahab was criticized in Surah Lahab, Al-Walid ibn Mughira who was the head of Quraysh was dealt with in Al-Mudalter (84: verses 11 to 26) and Al-Kalm (68:10-16).

The party must also expose the plans of the enemies against Islam, which are the colonialist nations. Muhammad (saw) used to expose and deal with the conspiracies of Quraysh such as the conspiracies of Dar al-Nadwa.

The Prophet (saw) and his Sahabi were tortured and persecuted during the previous cultural stage so therefore they realised that once he started to address society and condemn the rulers, he would face strong repression and hardship. Though he realised this he continued to do so, thus indicating the obligation.

[www.islamic-truth.fsnet.co.uk](http://www.islamic-truth.fsnet.co.uk)

