

The Religio-Political Biography of Prophet Muhammad (PBUH): Philosophy, Ethics and Lessons

Mohammad Mushfequr Rahman

Department of Psychology, Northumbria University, Newcastle, United Kingdom

Email address:

mohammad9.rahman@northumbria.ac.uk

To cite this article:

Mohammad Mushfequr Rahman. The Religio-Political Biography of Prophet Muhammad (PBUH): Philosophy, Ethics and Lessons. *International Journal of Law and Society*. Vol. 6, No. 4, 2023, pp. 254-261. doi: 10.11648/j.ijls.20230604.11

Received: October 20, 2023; **Accepted:** November 8, 2023; **Published:** November 17, 2023

Abstract: This essay aims to understand the nature of prophetic life as a prophet. It discusses the role of the prophet in various capacities not restricted to a spiritual or religious reformer. It considers the role of the prophet mainly religio-political and establishes the link between Islamic religion and politics while providing detailed information on the essential features of political Islam. It also discusses ways in which the prophetic biography can be emulated today. It looks at how the prophet initiated a spiritual call completing it into a political, social, and economic paradigm. The writer demonstrates that prophetic biography was not only personal Islam but also political Islam, that is when there are enough able sincere Islam adhering Muslims suitable to form a polity then political Islam shall be the framework for this Muslim polity. The research has been analytically historical and sociological in nature referring to classical Islamic history books as there isn't much specific biographical data about the Islamic Prophet found in the Quran. Thus, the majority of prophet Muhammad's biography that the Islamic tradition maintains is found outside of the Quran in the literature referred to as seerah (Arabic for "biography"). The Kitab al-maghazi, or "Book of [the Prophet's] Military Expeditions," written by Muḥammad ibn Ishaq (d. 767–768) is arguably the most influential work in the genre. But this work only survives in later reworkings and abridgments, the most well-known of which is Seerat Muḥammad rasul Allah (the "Life of Muhammad, the Messenger of God") by Abd al-Malik ibn Hisham (d. 833–834).

Keywords: Islam, Political Islam, Prophet Muhammad, Seerah, Islam and Multiculturalism, Jihad in Islam

1. Introduction

Most studies in prophetic biography have only focused on his lineage, character, and wars rather than on the psychological, political, and sociological relevance, and significance and fail to acknowledge the significant consequences in today's world. They overlook the fact that prophetic biography contributes to the revolutionary restructuring of current Muslim societies.

This paper established the fact that prophetic biography is political and obligates a political Islamic purpose on Muslims to achieve, evolve, and sustain. This essay aims to understand the nature of prophetic life as a prophet. It discusses the role of the prophet in various capacities not restricted to a spiritual or religious reformer. It considers the role of the prophet mainly religio-political and establishes the link between Islamic religion and politics while providing detailed information on the essential features of political Islam. It also discusses ways

in which the prophetic biography can be emulated today. It looks at how the prophet initiated a spiritual call completing it into a political, social, and economic paradigm. The writer demonstrates that prophetic biography was not only personal Islam but also political Islam, that is when there are enough able sincere Islam adhering Muslims suitable to form a polity then political Islam shall be the framework for this Muslim polity.

Key issues discussed are the nature of divine missions, prophetic purpose, prophetic character, Islamic activism and movement, the first Islamic state, and limitations, tolerance of Islam and Islamic rule, Jihad and prophetic wars, and prophetic foreign policy.

2. Philosophy of Divine Missions

The prophets were sent to guide two kinds of societies: society on oppression and suffering such as the children of

Israel under the pharaoh, and society on moral vices, luxury, hedonism, and extravagance such as Sodom and Gomorrah. A society could have been both types as well such as pagan Arabia. In pagan Arabia idol worship and all exclusive worship meant for one true God were directed to idols such as i'tkāf to seek help and pray to idols, ṭwāf and ḥj to idols, slaughtering and making vows to idols, allocating food and drink to idols, vows regarding plowing and livestock for idols, believing in soothsayers, astrologers, and fortune-tellers and circumambulating the k'bt naked. These practices also empowered and were the basis of pagan economic and political activities. They denied reason and science and resorted to superstition and delusions. Christianity and Magian religions were also practiced due to the occupation of the Roman and Persian empires. The legal and social fabric was rooted in injustice, usurpation of rights, "might is right", oppressive taxation, exploitative marriages, female infanticide, and favoritism through wealth, power, and social connection. The personal character of the Arabs was arrogant, brutish, and clannish [1].

Prophets came with divisive messages because they demanded drastic changes to their societies. Divine missions of prophets have always been conflicting against the establishments^{1 2} because they sought to seek peace through the achievement of justice³. For example, Jesus stated *"For I have come to turn "a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law"*.⁴ The call of the prophet Muhammad was no different in its philosophy and nature. The call produced a social and family clash and threatened the Arab political, economic, and social structure. This is because Islam- a divine religion – has not been purely and literally a religion of peace and tolerance religion, but Islamic peace is conditional on the achievement of justice.

3. Prophetic Character

His prophetic nature prepared him to be an activist of Islam. The prophet was spiritually sinless, illiterate unable to read and write, had an upbringing full of struggle and hardship, and had noble morals such as honesty, trustworthiness, chastity, a sound, and a rational mind far from injustice. It was not created in a single night in the cave of Hira. Prophet was dissatisfied with his people, culture, and society for a long time. The prophet was receptive to his environment (society, people, culture) different from, how others were receptive to their pagan society. Gradually the psychological rift between the prophet and his people widened, so he took refuge in

the Cave of Hira and contemplated spiritually and intellectually until the first revelation and his prophethood [1].

Prophet was also a productive worker as evidenced by various Hadiths. His productivity relied on the use of proper and efficient algorithms, timed objectives along with the proper allocation of the time range, using the right man for the job irrespective of ethnicity, tribe, color, or social connection, and utilizing proper resources properly [2-5].

4. Prophetic Purpose

The Prophet's sole purpose was to establish Islam's dominance on earth starting from his society, as the representative of God^{5 6}. Prophet achieved this through preaching, jurisdiction (political Islam), and war. The Prophet of Islam came to change the political, social, and moral system of pagan Arabia. This is why the Prophet was in conflict with the pagan society and political establishment from the start. The Prophet did not compromise or propose tolerance and coexistence of Islam and the pagan system as the pagans desired dual religions to exist side by side a) Islamic worship and b) idol worship. This is because some foundations were the basis for the guidance of the Islamic call, the Islamic movement, and the Islamic mentality: a) The existence is a confrontation between faith and disbelief, justice and injustice, good and evil b) Faith and the believer are higher in status before God than disbelief and enemies of God c) Authority on earth belongs to God and His law d) Believers are the executors of this authority e) Islam has an individual and collective organizational aspect [6].

5. The First Islamic State

As the Islamic movement led by the prophet and his group began to attract followers due to its rationality [7, 8], justice [9-11], and appeal the pagan elites and society also initiated resistance against the infant ideology in Arabia. The Prophet worked to empower Islam through three ways: preaching, Islamic governance, and war. It started with preaching, argument, dialogue, and resource-backed activism. There were multiple stages of the initial scheme. Due to the revolutionary changes demanded by the new religion and movement prophet Muhammad started secretive preaching in the fear that people may rebel or there may be widespread social upheaval. However, God wanted something else and commanded the prophet to preach openly⁷ so that society could get a chance to decide on its free will and intellect what to do with the new message of Islam, and as also the call aimed for individual and collective application, gradually changing the basis and system of polytheism and sin.

1 And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent." (Quran 34: 34)

2 And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints. (Quran 43:23)

3 We sent aforetime our messengers with Clear Proofs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; (Quran 57:25)

4 Mathew 10:35.

5 Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. (Quran 2:213)

6 And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers. (Quran 5:44)

7 Then declare what you are commanded and turn away from the polytheists. (Quran 15:94)

Persecution increased and the prophet and his movement had no power or defense mechanism to resist let alone overpower the pagan tyranny and censorship. Various persistent and consistent forms of persecution were inflicted: Uqba bin Abi Muait strangled the prophet but Abu Bakr defended him, Abu Jahl slashed the head of the prophet, there were some physical confrontations between infidels and Muslims, the first bloodshed in Islam was in defense of Saad bin Abi Waqqas, in defense of the right to pray and general boycott and blockade of trade, marriage, and resources. Prophet had little resources in the way of manpower, finances, and materials. As the persecution increased and the first small Islamic group faced annihilation prophet ordered emigration, but not abandonment of the movement and Islam. As long as options remain Muslims are not allowed to renounce (apparently) their religion or abandon Islamic commands. Immigration completed to a land where there was freedom of religion in Ethiopia. The handful of companions returned from immigration when the persecution ended [12].

6. The Limitation of Islamic Tolerance and Multiculturalism

Was there tolerance and multiculturalism in the Islamic state? Multiculturalism acknowledges and values the plurality of cultures within a society. It encourages the notion that many racial, ethnic, religious, and cultural groups can coexist peacefully within a single, more inclusive society. The truth of the matter today is however different. Multiculturalism truly never existed. Today multiculturalism is tantamount to one liberal culture dominating with other minority cultures taking part selectively. For example, the Islamic culture of female circumcision, child marriage, or patriarchy is rejected in liberal so-called multicultural societies. Today multiculturalism is expressed through a dominant culture existing with other marginal cultures surrounding it. Today's dominant culture is Western liberalism, a result of colonialism, and more precisely American imperial liberalism with a focus on individualism, competition, and financial greed.

In the Islamic Medinite society, Islamic culture was dominant with other cultures such as Jewish, Christian, and Pagan existing as marginalized cultures because historically, based on a dominant culture society existed as an "identity for a group" which for Medina was Islamic. This would mean Islamic law would filter all other cultures and set the standard for inclusion. This meant for example alcohol sale or drinking would have been prohibited for both Muslims and non-Muslims. The Jewish block was the most powerful financially. The prophet allowed the Jews to follow their religion with anything similar to or consistent with Islam but made it obligatory to follow Islam in what contradicted the religion of the Jews or what was appropriate for the interest of the Islamic state. This supports the policy that non-Muslims under Islamic jurisdiction must follow Islamic laws in matters of non-faith. If Jews were allowed to use interest-based loans

under Prophetic rule then this was only meant for temporary special situations so that the Jews would not be encouraged to finance foreign Quraish hostilities until Islamic rule gained strength and resources. It was definitely not a case of being tolerant of minorities.

The Prophet also cursed the ideological enemies of Islam. Prophet's action thus establishes the validity and religiousness of hating and cursing enemies of Islam whether such enemies are a group or individual. Some examples will suffice. The supplication of the prophet against the group and tribe called Quraysh and the individuals called Abu Jahl, Umayyah bin Khalaf, Shaybah bin Rabi'a, Otaiba bin Abi Lahab, and others. The Qur'an also cursed specific men of Quraysh based on general characteristics. The supplication of the prophet on Ra'al Dhakwan, Lahyan, and Asiya, who killed thirty of his companions from the people of Najd. He cursed them in the dawn prayer (Battle of Bir Ma'unah). One can also accuse someone of being a sinner after evidence has been established such as the prophet called Abu Aamir an immoral person, a sinner.

The prophet also expelled the Jews who were ideologically and physically opposed to Islam and Muslims. They remained unchanged in their opinions, harbored the same antipathy toward the Aws and the Khazraj as before, and expressed severe concern and hostility toward the expanding alliance of Muslims and the Islamic power. Over time, they began making fun of and insulting Muslims, arguing regularly with them, and violating the constitution of Medina by engaging in treason and sedition. They were helped by the Munafiqun (hypocrites), some of the lukewarm converts from the Aws and Khazraj tribes. These were led by 'Abdullah ibn Ubay, who wanted to rule Medina on his own terms. Together with the Jews, they posed a constant threat to the fledgling faith and its members. Jews having business ties to the foreign state of Mecca eventually joined up with Meccan pagans to plot against the new Islamic state. The Meccans began tormenting the Muslims because they were conspiring with the Jews and the hypocrites (presumably Muslims). They began conducting raids up to the very edges of Medina under the direction of Karz ibn Jabir al-Fahri, uprooting fruit-bearing trees and stealing livestock. The Meccans' alliance with other tribes to attack the Muslims in large numbers became known throughout Medina. These anti-Islamic groups were dedicated to waging economic war and forging an alliance against the fledgling Islamic state. They were required to support the Muslims in the event of external assault in accordance with the conditions of the treaty that the Banu Quraizah (Jews) had signed with the Muslims. But they had united with the Meccans and joined the besieging enemy, not to mention helping the Muslims or even remaining neutral. Even worse, they had made an attempt to attack the castle where Muslim women and children had taken refuge. Due to their close proximity to Medina, they had developed into a severe threat. They were under siege, and 'Abdullah ibn Ubay made no effort to assist them. They promised to depart Medina after 15 days. All of their movables, with the exception of war weapons, could be taken by them. They destroyed their homes

because they did not like the concept of letting the Muslims live in them.

The prophet also physically retributed against aggressive enemies of Islam whose hostilities were apparent and effective on Islamic reign and its movement, so the prophet ordered the killing of anyone who effectively and substantively harmed him but prevented the killing of anyone who would restrain his hand from the prophet. The Prophet also avenged with justice for example, by killing Al-Nadr bin Al-Harith [1]. Islamic tolerance has limits and Islam allows justified hate [14, 15].

7. Prophetic Jihad

7.1. The Concept and Law of Jihad

Does Islamic tolerance make it a pacifist religion? Islamic tolerance is limited because Islam has established laws of war that one can term armed Jihad. This is because warfare has been in the bloodline of humanity since its dawn existing as a both survival mechanism and a destructive mechanism. Islam's concept of warfare, as we see from the prophet, is survivalist, due to its defensive⁸ and humanitarian⁹ nature. Prophet also took part in war during his childhood preparing bows and arrows for his uncle. When we talk of Jihad in the Quran we talk of Jihad for God.

Jihad is a struggle personally or collectively spiritual, financial, or military to achieve specific Quranic goals and purpose. Spiritual is the struggle against sins to abstain from them, financial is helping to empower Islam and charity in Islamic causes, and militarily is, the fight to defend the oppressed and to protect Islam and Islamic rule. All verses of Jihad are to protect religious identity and spirituality, Muslim honor, Muslim wealth, the oppressed, Islam's sovereignty, and self-defense against tyrants and oppressors.

Jihad is a continuous command. God commands the believers to prepare continuously and persistently against known and unknown threats¹⁰. Quranic verses of Jihad and prophetic rationale for Jihad expose these aspects: a) Why to fight b) Who to fight c) When to fight d) How to fight. It is clear from both the Quran and prophetic biography that the oppressed are given the right to fight to preserve their life, property honor dignity, and way of life and this is so that they can live in obedience to God. If someone is fighting for his life, property, and country so they can live in communism or secularism then this is not Jihad and not acceptable to God.

Jihad or war for God, that is in His cause was revealed

later after the persecution of Muslims increased greatly and after Muslims had found an Islamic state or jurisdiction by the Prophet of Islam. This proves war footing is generally done when there is an established authority and under an established Islamic authority. So only an Islamic authority can declare and initiate a jihad. In today's world Jihad exists in all the occupied Muslim countries as it is an automatically triggered Jihad by the very act of occupation and self-defense. Currently, Palestine, East Turkistan, Kashmir, Arakan, Yemen, and Syria are places of Jihad because of evident occupation, oppression, and tyranny against the people and against Islamic rule¹¹. Jihad is purely a defensive act and a humanitarian, defense against oppression, occupation, tyranny, and exploitation. Jihad is also done in a proportional manner, so collective punishment is forbidden¹². In the context of war proportionality means the prohibition of indiscriminate destruction of properties and killing of women, children, old people, religious priests, and other non-combatants¹³.

Western and Eastern wars have been waged to make the politicians, royals, and corporations rich but Islamic war is against this money-making exploitative model. Even in Islamic war, you must remain humanitarian. The bounties from a just defensive or humanitarian war are equitably distributed among the needy and unfortunate ones. These other recipients need not necessarily be the believers but may also be the disbelievers against whom the war has been waged because the leaders of disbelievers might have been unjust and cruel to their subjects so Islamic leadership should distribute some of the war bounties to them. This is why Islamic war and Islamic warriors must have the following structure and psychological orientation: a) Intention, sincerity, and intentionality b) Continuous plan and preparedness c) Resources and independence of maneuver d) Organizational interdependence.

Jihad ends if one of three conditions are fulfilled: The first condition is the tyranny, persecution and the ideology which brought it about must end and the second condition is that God's religion must be established as the rule. The third condition is if the enemy ceases with their hostility and that implies, they must go to the status quo or must form a new reality based on some agreement: One example is the enemy withdraws and ceases the war while paying reparations¹⁴. The purpose of Jihad is to see Islam's empowerment through the freedom to adhere to it and rule by it, protection of the oppressed, weakening of the hostile entities, and achievement of the beneficial status for Muslims.

Jihad is not a way to enslave people and nations. The

8 Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. (*Quran 2:190*)

9 And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" (*Quran 4:75*)

10 And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of God and your enemy and others besides them whom you do not know [but] whom God knows. And whatever you spend in the cause of God will be fully repaid to you, and you will not be wronged. (*Quran 8:60*)

11 Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. (*Quran 22:39*)

12 Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. (*Quran 2:190*)

13 So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him. (*Quran 2:194*)

14 And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do. (*Quran 8:39*)

Quran does not encourage, obligate, or command slavery. It commands to free prisoners as a good gesture or ransom them. Islam came to abolish slavery through reformation. The reformation was done in these ways: 1. Prohibition of enslaving free people and limiting it only defensive or humanitarian war for only prisoners and combatants 2. Keeping a lot of legal obligations to free slaves as compensation for legal wrongs 3. Obligating treatment of slaves as human beings and servants of God thereby minimizing the chances of cruelty and humiliation. 4. Promising spiritual rewards for freeing slaves voluntarily [15].

7.2. Prophetic Wars

Political and military *Jihad* started when the holy Prophet was commanded to fight for the rights of the oppressed Muslims i.e. their rights to adopt Islam and live by it, peacefully. The Meccans with their pagan beliefs always persecuted Muslims due to their preaching of One God and justice which threatened the pagan political, economic, and social establishments, and this led to the emigration of the holy Prophet to Madinah. The persecution increased. Quraish sieged Muslim properties in Mecca. The scale of persecution reached an intensity and the verse for self-defense was revealed¹⁵. The defensive triggers were the following: a) Breaking a peace treaty b) Persecuting and murdering Muslims c) Continuous hostilities against Muslims by financing enemies, plots, and economic aggressions, by armed invasion or attack, and by sanctioning Muslims and Islamic interests.

The first major war in Islamic history was the Battle of Badr. In the lead-up to the Battle of Badr, the Muslims were faced with a crucial decision. They had learned about a Meccan trade caravan returning from Syria, as well as intelligence that the Meccans were financing an army of 1000 men. The Muslims had two options: to attack the caravan or confront the Meccan army. Despite some Muslims wanting to target the caravan, God commanded the Prophet to engage the pagan army as per Qur'an 8:5-8. As the Meccans and Muslims moved towards Badr, which was about 200 miles from Mecca and 80 miles from Medina, they received news that the trade caravan was passing near the Quraishite camp, just three miles from the shore. Despite the caravan's proximity, the Meccans were eager to battle Muhammad and his followers, so they continued towards Medina. However, the Muslims faced challenges as they were far from a water source, and many experienced nocturnal discharges during sleep, rendering them "unclean" according to Islamic law. Additionally, the sandy ground they stood on was not ideal for a battle. In a twist of fortune, God sent rain to provide the Muslims with much-needed water and made the sandy ground firm for their footing. Meanwhile, the Meccans found their side's clay soil becoming muddy, making it difficult for them to maneuver

effectively during the battle. Muslims had only 330 ill-equipped men with only two horses in the face of a 1000-strong Meccan army. However, God intervened and defeated the pagans.

The victory at the Battle of Badr was a significant event in Arabia, sending shockwaves and diminishing the prestige of the Quraish pagans. It's worth noting that those who accuse the Prophet of being a war booty-seeking general should consider that on the 15th of Rajab in the same year (2 A.H.), his daughter Fatimah was married to 'Ali. 'Ali's only offering as a marriage gift was his coat of mail, and the Prophet's gift for his daughter's marriage was quite modest, including an ordinary cot, a mattress filled with palm leaves, a water bag, two grinding stones, and two earthen pitchers. This demonstrates that the Prophet and his followers were not motivated by greed in ambushing and plundering trade caravans, as some writers may insinuate.

Islam had a major hand in pioneering modern humanitarian law. The prisoners were treated with exceptional kindness. Even the hostile critic Muir says that following the orders of the Prophet Muhammad, the people of Medina, both its citizens and the refugees among them who had homes, received the prisoners of war with kindness and respect. One of the prisoners, reflecting on their treatment in later days, expressed gratitude, saying, "Blessings be on the men of Medina," as they made the prisoners ride while they walked, and even provided them with wheat bread to eat when it was scarce.

After their defeat at the Battle of Badr, the Quraish were deeply angered and determined to seek revenge, leading to preparations for the Battle of Uhud. They were joined by the tribes of Tihamah and Kinanah, amassing a force of three thousand well-equipped soldiers under the leadership of Abu Sufyan. The Muslims, on the other hand, were only a thousand strong. During the battle, a false rumor spread that the Prophet had been killed, causing some Muslims to lose hope and flee. This shift in momentum resulted in the defeat of the Muslims. However, the Prophet was safely escorted by Imam Ali and other companions. The Meccans, despite their victory, were too fatigued to press their advantage further, whether by attacking Medina or dislodging the Muslims from their hilltop positions. Instead, they committed brutal acts of mutilation upon the slain and injured, a sight so gruesome that it led the Prophet to forever forbid the practice of mutilation. While victory had nearly been within the Muslims' grasp, they had suffered a significant setback. The Prophet, however, encouraged his followers to endure and remain steadfast.

After settling in Khaybar, the Banu Nadir, a Jewish tribe, sought revenge against the Muslims. They formed an alliance with the Meccans, with 20 Jewish leaders and 50 Quraish leaders pledging at the Ka'bah to fight against Muhammad as long as they lived. This coalition reached out to various tribes, including Banu Ghatfan, Banu Asad, Banu Aslam, Banu Ashja', Banu Kinanah, and Banu Fizarah, which promptly contributed ten thousand soldiers under the command of Abu Sufyan to march upon Medina. Upon hearing of these preparations, the Holy Prophet consulted his companions.

15 Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, God is competent to give them victory. (Quran 22:39)

Salman al-Farsi suggested digging a moat on the unprotected side of Medina. The Muslims divided into groups of ten, each assigned ten yards to dig. The moat, known as the khandaq, was completed just three days before the enemy forces arrived, as the Muslims could only muster three thousand men to confront this substantial army. Huyaiy ibn Akhtab, the leader of Banu Nadhir, secretly conspired with Ka'b ibn Asad, head of Banu Quraizah, another Jewish tribe in Medina. On his instigation, Banu Quraizah reneged on their treaty with the Muslims. The betrayal from within Medina, while surrounded by combined pagan and Jewish armies from across Arabia, deeply affected the Muslims. They had to send Salimah ibn Aslam with only two hundred men to guard the city against an attack by Banu Quraizah. The enemy camped outside for about 27 (or 24) days, and the Muslims were increasingly fearful as their numbers grew, as depicted in the Quran.

The Holy Prophet, during the Battle of the Trench (Ahzab), prayed at the site of what would later become the Mosque of Victory (Masjid-ul-Fath). His prayer was answered with a fierce storm that struck the enemies' camp, uprooting their tents and causing chaos. Abu Sufyan, the leader of the Meccans, was the first to flee, displaying great fear as he tried to ride his camel without untying its rope. This decisive victory over the combined infidel forces in the Battle of the Trench diminished the influence of the Quraish, prompting previously hesitant tribes to accept Islam. The first group to send a delegation to the Prophet was the tribe of Mazinah, consisting of four hundred people. They not only embraced Islam but also expressed a willingness to settle in Medina, although the Prophet advised them to return home. Similarly, a delegation of one hundred individuals came from the Ashja' tribe, and they converted to Islam. This influenced the neighboring Juhainah tribe, leading one thousand of their members to come to Medina, accepting Islam and entering into Islamic rule and brotherhood.

Why was the prophet ready to fight for Umrah before the treaty of Hudaibiyyah? Because this Umrah had a great purpose, which was to demonstrate Islam's control over the Kaaba and demolish polytheism, and Muslims' control over the infidels and Mecca. As part of the Treaty of Hudaibiyyah, both the Quraish and the Muslims agreed not to fight against each other's allies. In 8 A.H. during the month of Ramadan, an ally of the Muslims, the Banu Khuza'ah, was attacked by the Banu Bakr, who were allies of the Quraish. The Banu Khuza'ah sought help and protection from the Prophet Muhammad due to their alliance. The Prophet sent an emissary to the Quraish, proposing three options to resolve the situation: reparations for the Banu Khuza'ah, the Quraish breaking their alliance with Banu Bakr, or the abrogation of the Treaty of Hudaibiyyah. The Quraish chose the last option. With this decision, the time had come to liberate Mecca from idolatry and end the oppression that had been perpetrated against the Muslims. The Prophet led a march with ten thousand men on the 10th of Ramadan, camping near Mecca. This city, which had opposed Muhammad's prophetic mission, persecuted his followers, and waged wars against the Muslims, was now under his control [16].

Prophetic wars had achieved peace in Arabia, dominance of Islam, end of tyrants and tyranny, and unity of the Arabs creating the resistance movement against Persian and Byzantine occupations [13].

8. Prophetic Foreign Policy

Prophet's national and foreign policies were designed to achieve, preserve, and evolve the following agendas: a) Unity of Muslims (along with their maps and boundaries) b) Security of Muslims across all maps and boundaries c) Supremacy and sovereignty of Islamic rule. Towards these ends the prophet sent several emissaries to the emperors and rulers of his time such as the Byzantine, Persian, Ethiopian, Oman, Bahrain, Syrian, and others. The kings inside the Arabian Peninsula were threatened by the prophet because no two religions were to be followed in the peninsula, as was the last command of the prophet. By this prophet had made the Arabian peninsula the last fallback sanctuary of all Muslims irrespective of their color, language, and ethnicity. The kings who converted to Islam followed prophetic authority and the Islamic government. For example, the Ethiopian king, after Islam, stopped the tax to the Romans. The ruler of Damascus rejected the prophetic call saying "Who will take my kingship from me,?" [1] This proves that the prophetic call demanded loyalty and submission to Islamic rule of foreign jurisdictions. How this could be achieved today through a united jurisdictional unity that can also be realized through the concept of federalism [6].

9. Conclusion

The paper has established important facts about prophetic biography. These facts have real-world contemporary consequences in Muslim societies. First of all divine missions have been always political and personal in nature and were divisive and conflicting with the establishments. It demanded acceptance or rejection with the promise of God's curse and wrath. The purpose of dawah is not only personal Islam but also political Islam, that is when there are enough Muslims suitable to form a polity then the political Islam shall be the framework for this Muslim polity. This is what had happened through the Prophetic dawah. It was not possible in Mecca but was fruitful in Medina. The Meccans saw that the Islamic dawah of the Prophet was not only going to affect their personal morality but also their political, social, cultural, military, and economic existence i.e. a new framework of Meccan polity and existence through God.

Prophet had a multifunctional character playing several important roles from being a prophet to a ruler, political activist, judge, military commander, and spymaster suggesting that Islamic society needs all these roles and functionalities. Prophetic biography also establishes the fact that Islam is not a religion of peace only but is conditioned on justice and that Islamic tolerance has a limit. Prophet was not a warlord in the negative sense but a just warrior. His wars were many and mainly defensive and humanitarian in nature with

the aim of defending Islam so that Islam can be practiced individually and collectively.

It is also noted that the concept of tolerance and multiculturalism in the context of the Islamic state, suggests that true multiculturalism does not exist. Contemporary multiculturalism often entails one dominant liberal culture, particularly Western liberalism, coexisting with other minority cultures in a selective manner. In contrast, in historical Islamic societies, the Islamic culture was dominant, while Jewish, Christian, and Pagan cultures were marginalized. Islamic law influenced and set the standard for inclusion, and non-Muslims had to follow Islamic laws in matters of non-faith. The Prophet of Islam took actions that could be perceived as intolerant, such as cursing ideological enemies of Islam and expelling Jews who opposed the religion and engaged in treason. Islamic tolerance has limits and Islam permits justified hatred [14, 15]. True multiculturalism is non-existent in today's society, and it contrasts contemporary notions of multiculturalism with historical examples of Islamic dominance and selective inclusion of other cultures. The Prophet of Islam took strong actions against enemies. The prophet established a community life and society that rejected clannishness, emotion-driven decisions, social favoritism, power, and influence-driven judgments while accepting the standards and activities of reason, justice, rights, duties, responsibilities, proportionality, reciprocity, and deterrence.

Demanding similar changes today would mean dismantling and eradicating secularism and establishing the Islamic system, as the prophet accomplished. The pagan political establishment started persecution and finally wars. In the end, Muslims faced these persecutions, fought for Islam, and established the Islamic system. This similar movement also happened in the 21st century in Iran when Iran replaced secularism with Islamic revolution and political Islam, but why do Muslim royals and Muslim secularists reject political Islam? Islamic system demands an end to corruption, fraud, tyranny, vanities, and dishonesty from these Muslim royals and secularists but when you look at the Muslim political landscape it is full of corruption and tyranny. Prophetic biography entails that the Islamic system demands from them humility, justice, discipline, the rule of law, welfare for people, and judgment by Shariah law, but these so-called Muslims are detached from religiosity, spirituality, and the spirit of jihad as evidence from prophetic biography.

Today Muslims are no longer living under a brutal and oppressive pagan leadership like the Meccan era. Muslims today are in the billions and they have vast amounts of natural resources, territories, human capital, militaries, and a massive population. With all these possessions Muslim countries have no excuse to reject the authority of the Quran and Prophet over their lives and their countries. Failing to realize political Islam will either make them apostates or close to it.

10. Recommendation

The Prophet of Islam transitioned from a secular pseudo-religious system to an Islamic system. Muslims today

must build this transition effort, model, and pathways from secularism to political Islam. Muslim societies must transition psychologically first [17] resulting in a political Islamic and Islamic social and cultural reality. The legal system, legal procedures, and the law must be targeted first and revamped on Islamic guidance and philosophy utilizing epistemic tools of logic, philosophy, probability, and statistics, and political, sociological [18], and psychological sciences. The political system, economy, institutions, family, marriage, education, the media, and entertainment must be modeled after Islamic philosophy, aims, and textual guidance. The obstacle that Islamic intellectuals in various fields face is mapping Islamic text [19] and its guidance to contemporary issues and solutions.

ORCID

0000-0002-2259-8643

Conflicts of Interest

The author declares no conflicts of interest.

References

- [1] Saḥī Al-Raḥmān Mubārakfūrī. (2015). The sealed nectar: biography of the Noble Prophet. Darussalam.
- [2] Abu Isa At-Tirmidhi. (2015). COMMENTARY ON THE DEPICTION OF PROPHET MUHAMMAD: al-shama'il al-muhammadiyah. Dar Al-Arqam.
- [3] Hart, M. H. (2003). *The 100: a ranking of the most influential persons in history*. Golden Books Centre.
- [4] Imam Jaffer-as-Sadiq. (2018). *Lantern of the Path*. Createspace Independent Publishing Platform.
- [5] Al-Qurtubi, Muhammad, Aqdiyat al-Rasul, Dar al-Wa'i, Halab, 1396H.
- [6] Rahman, M. (2021). *Political and Legal System of Islam*. Lambert Publishing. https://www.researchgate.net/publication/355793130_Political_and_Legal_System_of_Islam
- [7] Abdel-Halim, R., & Abdel-Maguid, T. (2015). The Qur'an and the development of rational thinking. *Urology Annals*, 7 (2), 135. <https://doi.org/10.4103/0974-7796.152926>
- [8] Malcolm, N. (2020). Islam as a "Rational" Religion: Early Modern European Views. *BRILL EBooks*, 15–33. https://doi.org/10.1163/9789004429321_004
- [9] Ruhollah Khomeini. (2015). *Islamic government: governance of the jurist*. The Institute For Compilation And Publication Of Imam Khomeini's Work (International Affairs Department).
- [10] Abdulaziz Abdulhussein Sachedina. (1998). *The Just Ruler in Shi'ite Islam*. Oxford University Press.
- [11] Crone, P., & Khadduri, M. (1986). The Islamic Conception of Justice. *The American Historical Review*, 91 (1), 160. <https://doi.org/10.2307/1867340>

- [12] MALIK, A. (2013). THE PROPHETIC BIOGRAPHY (SIRAH OF IBNU HISHAM). Dar Al Kotob Al Ilmiyah.
- [13] History of Hijaz | Pre-Islamic era Hindawi Foundation. (2020). Hindawi.org. <https://www.hindawi.org/books/48683693/10/>
- [14] Mohammad Rahman. (2021, April 28). *The Religion of Islam: Everything You Need to Know by malashari - Issuu*. Issuu.com. https://issuu.com/malashari/docs/the_religion_of_islam
- [15] Rahman, M. M. (n.d.-a). Forgiveness and Hate in Islam. *Www.academia.edu*. Retrieved October 20, 2023, from https://www.academia.edu/90479271/Forgiveness_and_Hate_in_Islam
- [16] Salabi, Ali Muhammad Muhammad. (2010). The Prophet's conquests...teachings, lessons, and benefits.
- [17] Mushfequr Rahman, M. (2022). Science of Psychology as a Tool for Islamic Revival. *American Journal of Applied Psychology*, 11 (1), 9. <https://doi.org/10.11648/j.ajap.20221101.12>
- [18] Rahman, M. M. (n.d.-b). Making Islam Functional & Extending its Reach. *Www.academia.edu*. https://www.academia.edu/64988894/Making_Islam_Functional_and_Extending_its_Reach
- [19] Rahman, M. M. (n.d.-c). The Islamic Society: The Sociological Perspective. *Www.academia.edu*. https://www.academia.edu/45005183/The_Islamic_Society_The_Sociological_Perspective