

Exploring the Methods of the Prophet ^(PBUH) in forming an Islamic government

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Abstract: According to Islamic researchers and scholars, the Prophet ^(PBUH) is the founder of the Islamic government. In this research, we study the most important methods of the Prophet ^(PBUH) in forming the Islamic government in order to clarify that we mean the Islamic government, the government that the Prophet ^(PBUH) worked hard for its formation, using his wise behavioral and practical methods, inspired by Allah Almighty. He accomplished it in the best possible way. In this study, we discuss the most important methods of Islam Prophet in forming the Islamic government that include inviting and training people in Meccan and Medina periods, and preparing them for the establishment of the Islamic government, prioritizing invitation to war, kindness, and compassion, using common points, political relations, and so on in forming the Islamic government.

Keywords: Prophet of Islam, methods, invitation, Islamic government

Introduction

(Praise be to Allah, whose grace good deeds are accomplished, and prayers and peace be upon our Prophet, our Imam, our model and our leader, the Messenger of Allah, and upon his family, companions, and those who are loyal to him.)

But later:

The Islamic State was established by the Prophet ^(PBUH) with the advent of Islam in Mecca, and after the expansion of the Prophet's invitation and emigration to Medina, and the Prophet ^(PBUH) himself took over the leadership of the Islamic community and managed the social system of the Muslims in various judicial, political, military and economic sectors. This issue is clear from the perspective of Quranic verses and historical evidence; even non-Muslim orientalist have also pointed it out.

An Italian Scientist, C. A. Nollino, said that: " Muhammad ^(PBUH) founded religion and government at the same time, and the extent of the two was the same during his lifetime".

Thomas Arnold stated that: " the Prophet of Islam was a religious leader and head of state".

Professor Strotman stated that: " Islam is a religious and political phenomenon because its founder, in addition to prophecy, was also leading the government. He was fully aware of the way of governing "(Musa, Yusuf, 2004, p. 14)

According to Muslims, the Prophet of Islam ^(PBUH) had the following roles in Islamic society:

1- Prophecy and mission; 2- Political, social, and economic leadership ...; 3 - Judgment in social affairs.

The author of this article intends to briefly study the methods of the Prophet ^(PBUH) in forming the Islamic government to prove that the Prophet ^(PBUH) had a political system and special and organized government in the previous fourteen centuries and he has followed the principles and methods that can be a model for all human societies.

Research questions

This article tries to answer the following hypothetical questions:

Is there any political system and Islamic government in Islam?

What were the most important methods of the Prophet ^(PBUH) in forming the Islamic government in Mecca?

What were the most sensible methods of the Prophet ^(PBUH) in forming an Islamic government in Medina? In this article, an attempt has been made to provide scientific and reasonable answers to these and other questions.

Important research objectives

Expressing the ways of the Prophet ^(PBUH) in forming an Islamic government in the light of the verses of the Holy Quran, the moral and character of the Prophet ^(PBUH).

Literature Review

The methods of the Prophet ^(PBUH) in forming the Islamic government have been mentioned in various Arabic books and articles, but there has not been written any special book or an article in this regard, so I intended to do this research in order to enrich the Islamic Library.

Methodology

The methodology used in this article is an analytical descriptive one, in which the contents are stated by mentioning the reasons from the religious texts and their analysis. This article has two themes and several topics. In the first theme, we will talk about the most important methods of inviting the Prophet ^(PBUH) to nation-building and preparing them for the formation of an Islamic government in Mecca; and in the second theme, we will discuss the most outstanding methods of the Prophet of Islam on state-building and the formation of an Islamic government in Medina.

Section1: The Meccan or nation-building period and the need to form a government

First issue: The concept of government

It is difficult to provide a comprehensive definition of a government. Regarding the lexical origin of this word, it should be said that it is derived from the word "ruling" meaning to judge, order, rule (Al-Zubaidi, 2003, p.510). According to contemporary literature, it is the name of the executive body obliged and committed to implement and enforce the laws enacted by the legislative authority. Of course, this institution is separate from the legislative authority and the judiciary. (Omar, Abdul Hamid, et al. 2008, P. 2250).

There are the words ruling, Imamate, Wilayah, and Caliphate in the Holy Quran that convey the meaning of government. For example, Almighty Allah said to His Prophet: " We have sent down to thee the Book in truth, that thou mightest judge between people by that which Allah has shown thee"(Surah Nisa, verse 105). Allah also said to David ^(PBUH) that: " O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth and justice"(Surah Sad, verse 26).

The two words ruling and caliphate used together in this verse can express our intended meaning, that is the government because the caliph means the person who assumes the presidency and rule is a the decree issued for the benefit and efficiency of society.

Second issue: The necessity of forming an Islamic government

Since the human being is a social and civil creature, various emotional, social, economic, and political needs, etc. compels him to establish a government. Therefore, in order to meet these needs and legitimize human needs and enforce the laws, the Prophet ^(PBUH) also stepped to establish the Islamic government. It should be mentioned that the Islamic government is not the result of any movement; rather, it is a fact that is proved by religious texts and historical events. In this case one can cite the following verse of Surah Nisa that Allah says, " Allah doth command you to render back your trusts to those to whom they are due; And when ye judge between people, that ye judge with justice " (Nisa, verse, 58). Allah also says: " O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you"(Nisa, verse, 59).

In this article, we can also explain whether Islam, after the Islamic government formation, only expressed man's relationship with Allah, or it has goals and plans for social and political life, as well. Another question is that, while Prophet ^(PBUH) had been the seal of the Prophets, was he merely propagating some divine and devotional rules, or was he seeking to meet human needs by establishing a divine book and establishing a government?

The answers to these questions can be briefly stated in the following circumstances:

The Prophet ^(PBUH) set up a government because it is a necessary thing and the subject of all human societies, and through this, the affairs of the people are regulated in society. Since Islam has the highest laws and regulations of social life, these laws will have no benefit to society without an executive guarantee. Since the law is useful when it is implemented, the Prophet ^(PBUH) established an Islamic government accordingly. After the emigration of the Prophet ^(PBUH) to Medina, this city became the center of the Islamic world and he formed the government around Medina, and in addition to prophecy and guidance, and invitation, he was also in charge of the political leadership of the Muslims.

The political leadership of the Prophet ^(PBUH) based on the verse: " The Prophet is closer to the Believers than their own selves"(Ahzab, verse, 6). He also added, and also the verse: " O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you"(Nisa, verse, 59). It is rooted in the teachings of revelation (Mahmoodi, pp. 61-62).

Third issue: The Prophet (PBUH) and the leadership of society

After his mission, the Prophet (peace and blessings of Allah be upon him) was in charge of guiding and leading the society in various social, political, economic, and other fields for twenty-three years. This period can be divided into Meccan and civil periods:

Mecca or nation-building period:

During this period, when the Prophet (peace and blessings of Allah be upon him) resided in Mecca for thirteen years, he taught the doctrinal and moral principles of the Islamic Ummah with the revelation of the verses of Makkah. During this period, first, the Prophet of Islam began his invitation in secret and then he invited his relatives and after that, he started the public invitation. Therefore, the stages of inviting Maki the Prophet (PBUH) can be divided into three periods:

1. Secret and hidden invitation:

This invitation lasted for three years, during which time some people, including: Abu Bakr, Ali, Khadijah, Zaid ibn Haritha, Abd al-Rahman ibn Awf, Uthman ibn Affan, Arqam ibn Arqam (may God be pleased with them) believed (Mubarakpuri, 2006, pp. 65- 66). During these three years, the Prophet (peace and blessings of Allaah be upon him) emphasized the ideological and moral characterization of individuals; Because it was not possible to make deep and comprehensive social and political reforms with a small number of his followers. Therefore, the Prophet of Islam, in addition to stating the facts, also defended and defended the revealed commands and teachings.

2. Inviting relatives:

After the revelation of the verse: " Fear your close relatives (from polytheism and opposition to the command of Allah) and (call them to monotheism and justice)" (Shuara, verse 214). The new phase of the call of the Prophet ^(PBUH) began and It was an invitation to relatives. At this stage, the Prophet (peace be upon him), in order to social reform, first undertook internal reforms and invited and propagated his relatives and friends, and with the support of his uncle Abu Talib, who was a famous person among the Quraysh, in his invitation. Benefited.

3. Public invitation

After the revelation of the verse: (Hijr, verse 94-95)." Therefore, expound openly what thou art commanded, and turn away from those who join false gods with Allah. For sufficient are We unto thee against those who scoff". The public invitation of the Prophet ^(PBUH) began. With the beginning of this stage of inviting and realizing the Quraysh and the Arabs to oppose the teachings of Islam with the structure of the system governing their lives, the ridicule and accusation attributed to the Prophet of Islam in the stage of secret invitation gave way to trying to limit He invited the Prophet ^(PBUH) and their first policy in this regard was to tempt the Prophet to accompany him to the existing aristocratic system. Therefore, by failing in this matter, they sought to persecute the believers (Ghazban, 1992, pp. 149-150).

Section 2: Civic or government building period

First issue: The formation of the Islamic government

With the intensification of the persecution of the Quraysh and the infidels of Mecca towards the Prophet and his companions, the Prophet of Islam sought to save the believers from this miserable situation. Therefore, the order of God Almighty to emigrate from Mecca to Medina was the most appropriate way to free the Muslims from this situation. Accordingly, Medina can be considered as the first center in Islam in which the government was formed and at the head of this government was the Prophet (peace be upon him), according to the religious texts and on the basis that the government is an integral part of the plan. It is pervasive in Islam and is compatible with all developments and differences of human beings, therefore, the Prophet ^(PBUH) established the Islamic government (Qaradawi, 2000, p. 25).

Emigration to Medina caused the Prophet of Islam to undertake new duties and actions. Therefore, the initial goals of the Islamic government can be enumerated in the following cases:

A. Policy-making to strengthen the political, military, and social ties of the Muslims with each other and with the two main streams of the belief that existed in Medina, namely the polytheists and the hypocrites.

B. Settling the economic problems of the emigrants who had left their homes and property in Mecca and migrated to Medina.

C. The spread of Islam in Medina and the surrounding Arabs and finally the global invitation. After entering Medina, the Prophet (peace and blessings of Allaah be upon him) took measures to prevent internal and external threats, the most important of which are:

- 1- Establishment of a mosque as a political, religious, social and governmental center in Medina
- 2- Concluding a pact of brotherhood and brotherhood between the two groups of Ansar (Aws and Khazraj) and individual covenants of brotherhood between the Ansar And Muhajireen
- 3- Establishment of the first constitution of Medina, which included 4 chapters and 37 articles. (Mubarakpouri, 2006, pp. 168-174)
4. Protecting the Islamic government of Medina from the main enemies such as: the Jews of Bani Qinqa', Bani Nudhir and Bani Qurayzah and the hypocrites and nobles of Mecca.

Second issue: The strategy of the Prophet of Islam in political relations

A. Invitation strategy

The principle of da'wah is considered as one of the basic principles in the foreign relations of Islam, and God Almighty states this principle in (Surah al-Imran, verse 64) Say: O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah". The invitation means the request for the acceptance of Islam from non-Muslims. The one who is requesting is called the Da'i, and the da'i must intend to be close in his invitation. That is, he must do this to please God and as a divine duty (Qaradawi, 2000, p. 304).

Therefore, inviting is considered as the most important and basic goals of the mission of the divine prophets, especially the Prophet (PBUH). The content of this invitation is based on the religious and

worldly happiness of man. This principle is one of the foundations of the Islamic State's foreign relations, which is cited in accordance with the conditions and requirements of the time and the specific method for its realization and performance, but the most important issues that are raised in the principle of da'wah are as follows: The rules of da'wah according to the verse (Nahl, 125) are wisdom, beautiful preaching, good argument, and righteous deeds. The necessity of invitation can be deduced from the Quranic verses and the sun'a of our Holy Prophet:

Quranic Verses

This issue is stated in (Nahl, verse, 125) as follows: "(O Prophet!) Invite all to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance". In this verse, first, inviting to Allah is bound to wisdom. Wisdom means science and knowledge and logic and reasoning. Therefore, a foreign policy that is based on wisdom can make the opponents and enemies think and provoke them, and accordingly causes the awakening of dormant and unaware thoughts and minds.

In the continuation of this verse, Allah Almighty reminds the Prophet of good speech and expression, and according to this verse, the Prophet of Islam is commissioned to talk and debate with the opponents through good and eloquent expression because preaching and counseling have an emotional aspect and by stimulating emotions and feelings, people can be invited to the truth and Allah.

Therefore, we can consider wisdom as an intellectual dimension and good preaching as an emotional dimension of invitation, and the sermon must be free from any superiority, humiliation and violence (Shirkhani, 2012, p. 84).

In this case, there are other verses that can be referred to as verse 108 of Surah Yusuf or 33 of Surah Fussilat.

Third issue: The Sunnah and character of the Prophet ^(PBUH)

The first strategy of the Prophet ^(PBUH) in political relations was an invitation, and it was done in accordance with the conditions of time and place. To prove this claim, we can mention the inviting method of the Islam Prophet from the beginning of the revelation, which began with a secret invitation, and then he was obliged to call the religion of Islam among his relatives, and after that, a public and open invitation began. His method ^(PBUH) in the strategy of invitation included the following:

A. Prioritizing invitation to war

In the political behavior of the Prophet ^(PBUH) the invitation took precedence over other matters. Since the invitation was so important to Prophet ^(PBUH), he even first invited people before war, and this invitation even included people whom the Prophet of Islam had previously invited. (Ibn Hisham, 1955, p. 574).

The political behavior of the Prophet ^(PBUH) in the field of foreign policy was based on invitation and he had chosen this method as a purposeful and special program from the beginning of his mission and before migrating to Medina or after emigrating and even during the conquest of Mecca In addition to basing his mission on this principle, he also recommended this method to his ambassadors, and his ambassadors were obliged to follow his instructions and Prioritizing invitation to other methods.

It is narrated from Ibn Abbas (may Allah be pleased with him): "The Prophet ^(PBUH) did not conduct jihad against any group except being first inviting it to Islam"(Kandahlawi, 1999, p. 131).

It has also been narrated from Ali (may Allah be pleased with him) that whenever I was sent to jihad by the Prophet ^(PBUH), he would advise me that I Did not fight any ethnic group unless you first invite them to Islam. (Kandahlawi, 1999, p. 134).

B. Compassion and Kindness

Another method of the Prophet ^(PBUH), especially in the method of da'wah, was the invitation with compassion and kindness, and one of the reasons for the spread of Islam and the wide influence of the Prophet ^(PBUH) in the hearts of others was also his gentle political behavior. Allah Almighty considers this attitude to be a divine mercy for the Prophet; as Allah says:" It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over their faults, and ask for Allah's forgiveness for them;and consult them in affairs of moment". (Al Imran, verse, 159)

C. Using common points

The Prophet ^(PBUH) used common ground to motivate dissidents to negotiate and agree in principle and to persuade them to negotiate peacefully. The use of commonalities in the political relations of the Prophet ^(PBUH) and his letters and messages to the leaders of the governments is well evident, which can be seen in the letters of the Prophet ^(PBUH) to the world leaders such as Najashi, the leader of Abyssinia. Hercules the Roman leader, Moqus, the Coptic leader, and Kasra, the Persian leader. (Hyderabadi, 1987, pp. 100, 109, 135 and 140).

D. Peace strategy

Since in Islam the principle in foreign relations is based on peace, the Prophet ^(PBUH) also used peace-seeking as an important strategy in foreign and international relations. The method of the Prophet of Islam in the field of foreign policy, in addition to being based on invitation, followed the peace strategy from the sixth year of AH, the most obvious of which was the peace of Hudaibiyyah.

In addition to the above-mentioned circumstances, the Prophet ^(PBUH) in the method of forming the Islamic government, also paid full attention to membership, which is considered one of the most important pillars in the Islamic administrative system.

In this article," The Prophet's ^(PBUH) methods in forming the Islamic government" include several other aspects, which we have been satisfied with for the sake of presenting this article briefly.

Conclusion

Considering the basis and source of sovereignty in the political thought of Islam, the Prophet ^(PBUH) had a mission from God Almighty to establish an Islamic state, in addition to achieving the material goals of government (security, freeing mankind from the clutches of oppressors, ensuring security and social welfare and...) striving for spiritual goals. Goodness and welfare and the spiritual aspects of society and the awakening of human nature are the categories forming the main part of the government of the Prophet ^(PBUH). These goals can be examined with more detailed examples, under the headings of rescuing human beings from darkness, guiding them to Islam, implementing just divine laws, implementing justice, and

refining the egos and morality (Mahmoodi, 2006, p. 68). Accordingly, it is necessary for Muslims and rulers of Islamic countries to make an effort to achieve and implement the goals of Islam through exploring and studying methods of the Prophet ^(PBUH) and in general, by establishing the prophetic character in all dimensions. May the world, with God's assistance, witness the formation of a government under the banner of Islam.

Recommendations and suggestions

It is appropriate to make the following suggestions about what has been presented in the above discussion:

1. Carrying out more and deeper study and research on the political character, military leadership methods, etc. of the Prophet ^(PBUH).
2. Holding conferences in mosques and scientific institutions for the people, especially the youth, and acquainting them with the leadership methods of the Prophet of Islam in various aspects of life.

Finally, I thank Allah Almighty at the beginning and end of everything and thank him for making things easier; and I ask God Almighty to grant me success to step forward firmly to provide guidance for his servants.

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