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**GEO-POLITICS OF SĪRAH: AN
ANALYTICAL STUDY OF SELECTED
LITERATURE**

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Nadia Mumtaz

PhD Scholar, GC University, Faisalabad

Email: nadiamumtaz93@yahoo.com

Dr. Umar Hayat

Associate Professor, GC University, Faisalabad

drumarhayat@yahoo.com

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ABSTRACT

The Muslim writers have assimilated discussions on modern day political concepts like sphere of influence, common wealth, buffer zone. Sīrah writers have not neglected to write on the Geo-Politics of Sīrah. Some stalwarts among the Sīrah writers tried to explain its different aspects. The present article defines Political Geography of Sīrah Or Geo-Politics of Sīrah, expounding nature of Islām revolution, characteristics of Islām state, attributes of head of Islāmīc state, responsibilities of Islāmīc state and head of Islāmīc state, buffer states, foreign policy, diplomacy, differences between Islāmīc state & non- Islāmīc states and many more things. Sīrah writers must be bedecked with political insight and geographical propensity to highlight the Holy Prophet's Geo-Politics. Revolution and its means are explained on aesthetic level and on realistic terms as well. Full-fledged books on Geo-Politics of Prophetic Era have been written by Dr. Ḥamīd Allāh and other Sīrah writers, but a lot more is yet to be done in this respect.

Keywords: *Geo-Politics of Sīrah or Political Geography of Sīrah, diplomacy, meta-geopolitics, balance of power*

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Introduction

Geopolitics (from Greek γη ge "earth/land" and πολιτική politikē "politics") is the study of the effects of geography (human geography¹ and physical geography²) on international politics and international relations³. Geopolitics is a method of studying foreign policy to understand, explain and predict international political behaviour through geographical variables. These include area studies, climate, topography, demography, natural resources, and applied science of the region being evaluated⁴. As for *Sīrah*, it implies the relations of the first *Islāmic* State under *the Holy Prophet* with neighbouring tribal confederacies like *Ahābīsh*, *Qays 'Ailān*, and empires like *Byzantine and Persian, Abyssinian, Egyptian, Syrian Empires, Arabian kingdoms of Yemen, Oman, Hīrah, Ghassān* , and so forth.

Geopolitics focuses on political power in relation to geographic space. In particular, territorial waters and land territory in correlation with diplomatic history. Topics of geopolitics include relations between the interests of international political actors, interests focused on an area, space, geographical element or ways, relations which create a geopolitical system⁵. As for as *Sīrah* is concerned, it means political powers of *the Messenger at Madīnah*, and gradual widening of his sovereignty in Arabia at large. It also includes geographical constrains, which the Messenger always had to keep in mind while making policies. For instance, he always kept in mind geographical proximity of the Jews, while dealing with *Quraysh*. It discusses institutional and executive aspects of *the Holy Prophetic age. Prophetic Stae*, Govt. its departments, foreign policy and its different elements are highlighted in this mode. Some of the books highlighting this mode are as follows. *Takhrīj-i Al-Dalālāt Al-Samiya 'alā mā kānā fī 'Ahd-i Rasūl Allāh min Al-Ḥarāf wa Thanā wa 'l-- 'Amālāt Al-Shari'ah* by Shaykh 'Alī bin Muḥammad Khuzā'ī: *Khuzā'ī* was a Spanish



who migrated to *Fās, Morocco*. It is a unique book which is totally based on and derived from *Ḥadīth* volumes and authentic *Sīrah* books. It deals with executive steps taken by *the Holy Prophet* in *Madīnah*, and appointments made by him.

The books based on *Sīrah, Ḥadīth*, exegesis and history had gathered the scattered information at one place, but their analytical study to update these items of information and present it in modern political terminologies was accomplished in 20th century. *Dr. Ḥamīd Allāh* wrote on all the three fields of *Sīrah* ; Events of *Sīrah* , *Ghazawāt* and International Law. Along with it he furnished discourse on the *Holy Prophet's Geo-Politics*. He is pioneer in many respects: He discovered city state of *Makkah*, declared *Madīnah Charter* “The First Written Constitution of the World”; conducted a valuable research on diplomacy and foreign policy of *Prophetic period*; wrote on Muslim International Law a book entitled “The Muslim Conduct of State” in French in two volumes. “*The Prophet of Islām - His Life and Work*” by *Dr. Ḥamīd Allāh* was written in French in two volumes. It is a comprehensive book on different aspects of *Geo-Politics* of *Sīrah*, for instance, executive, institutional, political, diplomatic aspects of *Sīrah*. He consulted dictionaries to conduct research on village *Jawwāthā*, where *the Holy Prophet* went during his youth. *Dr. Ḥamīd Allāh* wrote many books on political geography of *Sīrah*.

1. “Diplomacy During the Days of *the Holy Prophet* and the Orthodox Caliphs”: It was written originally in French in two volumes. It’s English translation of French title.
2. “Concept of Non-Alignment in Islām” is his research article, wherein he conducted research on the concept of non-alignment in the early centuries of Islām⁶. Before him, none presented it as a separate concept. “*Wathā’iq al-Siyāsīyah*” by *Dr. Ḥamīd Allāh* comprises of almost 450 documents, agreements concerning foreign policy/embassy of *the Holy Prophet* and orthodox caliphs. Again in his articles, *Dr. Ḥamīd Allāh* said

that change in the Islāmic State started from 10 to 15 miles long state. Expansion rate was 300 square mile per day and culminated in 10 lakh sq. mile. It should be compared with world wars.

“*Mode of War Statistics*” by Sayyid Sulaymān Salmān Manṣūr Purī presented details of participants, martyrs, associates and those who were slain by fraud in the holy campaigns. “*Idāryāt-i Sīrat*” by Maulānā Maudūdī throws light on political system of *Holy Prophetic Era*, but he could not complete it. He also wrote a book entitled “*Islāmic State*” in Urdū, wherein he has showered a flood of light on almost all the aspects of *Islāmic State*, differentiating it from the secular states of the world.

Meta-Geopolitics

The framework of Meta-geopolitics combines traditional and new dimensions of geopolitics to offer a multidimensional view of power and power relationships. Meta-geopolitics defines seven key dimensions of state power that include social and health issues, domestic politics, economics, environment, science, human potential, military and security issues, and international diplomacy. The Meta-geopolitics framework allows for the assessment of relative strengths and weaknesses as well as predictions about future trends. Furthermore, while this analytical grid is relevant for states, it also applies to private and transnational entities, which are playing an increasingly important role in contemporary geopolitics⁷ As for Sīrah, it implies:

- (i) **Balance Of Power:** The role of the *Prophet* in creating balance of power in different factions of *State of Madīnah*, role of state in dispensing its duties, in creating sphere of influence, role of buffer states and so forth.
- (ii) **Buffer States:** In *Prophetic* time, Kingdom of *Hīrah* acted as buffer state between *Byzantine* and *State of Madīnah* and Kingdom of *Ghassān* acted as buffer state between *Persia* and *State of Madīnah*, while in the early *Prophetic* era both Kingdoms of *Hīrah* and *Ghassān* acted as buffer states between *Byzantine* and *Persia*.



(iii) State Formation: State formation , working of different departments of the state, Statusque agreement with *Banū Zāmrāh*, foreign policy of the *Prophet*, revolution, dispensation of doctrines, winning confidence of masses also come into its purview.

Sīrah Literature on Formation of Islamic State

There are many books written on the formation of Islamic state. Politics of Sīrah was highlighted by many earlier writers, for example, famous jurist, Imām Surkhasī elaborately described Geo-Politics of Sīrah by throwing light on the link between *Hudaybiyah* Truce and the *Conquest of Khaybar*. In the contemporary era some of the important books, highlighting the aspects of geo-politics of the *Prophetic Era*, are introduced and evaluated below.

(1) “RASŪL-I AKRAM KĪ ḤIKMAT-I INQILĀB” (THE HOLY PROPHET’S WISDOM OF REVOLUTION) BY AS‘AD, AS‘AD GILĀNĪ, SAYYID: It comprises of 687 pages and 30 chapters. The book has won Presidential *Sīrat* Award for the best book of year 1983 CE. The book is written not only to evaluate causes and wisdom of the Messenger’s revolution, but also to see the feasibility of its 2nd occurrence in the modern age. The first three sections highlight the attributes of *the Creator of the Universe, His Messenger, and Islāmic Movement*⁸.

(A) Principal Ingredients Of The Messenger’s Revolution: Sayyid As‘ad highlights principal ingredients of *the Messenger’s* revolution with special reference to his miraculous character, to the divine book (Qur’ān) and rhetorical sayings.

(i) Wisdom Behind *the Messenger’s* Revolution: Sayyid As‘ad throws light on the “Wisdom Behind *the Messenger’s* Revolution”. Four chapters of Sayyid As‘ad’s book throw light on 4 steps of wisdom behind the *Messenger’s* revolution.

(a) In the first stage, he paid heed to individual character and training;

(b) In the 2nd stage, he was attentive to group organization;

(c) In the 3rd stage, the Messenger made the Companions to migrate from unfavorable sterile land to the land fertile enough to let sapling of Islām grow;

(d) In 4th stage, the community was made ready to die for their ideology and to fight for their survival. *Sayyid As'ad said:*

Firstly, *the Messenger* considered three principles necessary for preparation of the revolution: moral revolution needs god-fearing, selflessness, unflinching and ceaseless straggle against vicious system⁹. Secondly, *the Messenger* regarded education, training and organization of society necessary on the same footing to prepare them for revolution. Thirdly, he declared migration a kind of maneuver, a means of revolt against forces of evil, a step against discrimination of colour, creed, race, country, and so forth. Fourthly, *the Messenger* waged holy war to curb evil, to nip the evil in bud and to enforce Islāmic revolution¹⁰.

(ii) Formation of Balanced but Revolutionary Islāmic Society: *Sayyid As'ad* explained how the *Messenger* formed balanced but revolutionary Islāmic society, where good morals do grow, and evil and vicious sensations are curbed forcefully, so that balance can be achieved. Such a society promotes social and human equality. Where ever some heinous wrong is found, people fight it with truthfulness, and establish a society free from all exploitations¹¹.

(iii) Aspects of Wisdom Behind Islāmic Revolution:

(i) *The Messenger's* simple living sets standards for the followers.

(ii) *The Messenger's* wise guidance produced best caliphs, justices, teachers, soldiers, leaders, generals and best society. His sagacious way of preaching gradually evolved into model society composed of individuals of high characters ready to struggle or to migrate if conditions are unfavorable. Compsnions sacrificed their most valuable things. *Umm-i Talhā* is wrong, because it was *Abū Talhā Anṣārī*, the step father of *Anas*



bin Mālik who devoted his “*Garden Bi’r Khā*” to Islāmic cause not *Umm-i Ṭalhā*¹².

(iii) *The Messenger’s* polygamy was part of his wisdom, because, as a result of indispensable holy wars, the celibacy might not prosper.

(iv) *The Messenger’s* superior leadership in the holy campaigns must be eulogized¹³.

(v) *The author* presents formation of “Islāmic Welfare State” under *the Messenger*¹⁴.

(vi) *The Messenger’s* Geo-political and revolutionary strategy is analyzed with dozens of examples from *the Messenger’s Sīrah*. Objectives of his stratagem are evaluated¹⁵.

(vii) *The Messenger’s* bondmanship (devotion as a man) to God also paved way to successful revolution¹⁶. At the end, some pictures are furnished, highlighting Penta Mosques at Madīnah, Mosque Fataḥ at Makkah, Mt. Uḥad, Mt. Sala‘, ruins of Ka‘ab bin Ashraf’s Palace, the Messenger’s sojourn at Mt. Uḥad, a water spring at the foot of Mt. Uḥad, Khaybar Fort, date grooves, “a Mosque with its doors” near Khaybar Fort, Mosque Qubā, Well of Madīnah, the *Messenger’s* letter, *Badar* field, graveyard, and so forth to present state under the *Holy Prophet*. (viii) *The Messenger’s* revolution is to be called the most comprehensive revolution in the recorded history. Comparing loss of life in holy campaigns under *the Messenger* with that in the European wars, he declares *the Messenger’s* revolution bloodless and utterly peaceful¹⁷. The first appendix gives chronology of important dates, while the 2nd presents a chart displaying analysis of the holy campaigns. He narrates 28 holy campaigns instead of 27, because he includes compensatory Lesser Ḥajj in it. Secondly, at no. 26 Ḥunayn is written Khīf¹⁸.

The book presents geopolitical aspects of *the Holy Prophet’s* revolution excellently in the simplest, but easiest possible way. For that the author deserves credit.

(2) “MUḤSAN-I INSĀNIYYAT” (THE BENEFACTOR OF MANKIND) BY NA‘ĪM SIDDIQĪ: It comprises of 6 chapters and 672 pages. Basically it is on political geography, because in the whole book, the writer sorts out incidents from Sīrah to highlight the Prophetic objectives to establish a separate state for the Muslims to exhibit Islāmic principles practically¹⁹.

(A) **Principles of Islāmic State:** Foundation of Islāmic state, its methodology, crisis of rehabilitation, relation with minorities, foreign policy, law and order related issues, Islāmic civil servants or bureaucracy (demise of Asad b. Zurara), dialogue with dissidents, dealings with Jewish traitors, educational centers, life style and expenditures of head of state, Jewish fifth column are discussed in it. Objectives of patrol parties, *Qurayshite* army alliance with Aḥābīsh, the Muslims’ meeting at *Zifrān* are described.

(i) He declares Islāmic faith a form of movement launched by persecuted minority. Pacts, alliances, patrolling of troops, efforts to create sphere of influence through confederacies all were meant for one objective.

(ii) Mercy and benignity were inspiring principles of Islāmic state, while infidel army thrived on cruelty²⁰.

(B) **Responsibilities of Islāmic State:** Role of Islāmic executive, patrol activities, troops’ mobility, intelligence department, hypocrites’ center at “*Thaniyāt al-Wadā’*”, the Jewish conspiracy center at “*Suwailum’s* residence” highlight efficiency of interior ministry, while pacts with the Jewish colonies of *Ailah*, *Jarbah* and *Dūmat ‘l-Jandal* highlight performance of Islāmic state. From the Jewish colonies, *Azrukh* is omitted²¹.

(i) *Na‘īm Siddiqī* comments on the holy campaigns, on efficiency of the Islāmic State on different levels: on human level and on society level, on their moral values, character and practices, on role model of *the Holy Prophet* as the head of state²². (ii) Agreements, alliances and



confederations made by the Islāmic State are elaborately described with reference to ‘Aqabah mentioned. (iii) Legal transactions, allotments by *the Holy Prophet* in the light of geo-politics of Arabia are also described. (iv) In explanation, legislative struggle of *the Holy Prophet*, constitution of *Madīnah*, rights and duties of different factions of state are discussed. Hence, without using name of Montesque, he evaluates three departments of state described by Montesque: executive, judicial and legislative. (v) Defensive system, finance and foreign affairs of the Islāmic State under *the Holy Prophet* are delineated on the basis of *charter of Madīnah*. Role of government in bringing about revolution, of high commissioners and governors of the Islāmic State, personalities of head of state and tribal affiliation with different clans are graphically depicted²³.

(C) Characteristics of Head of Islāmic State: (i) The Holy Prophet’s personality is introduced in the light of statements of his close Companions’ life. His dietary habits, etiquettes and other habits are introduced. This is the most vivid and graphical picture of any head of state which the author presented²⁴. (ii) Geographical neighbours of Arabia, especially neighbouring Prophets and geographical description of their land, geographical selection of the Arabs and Arabia as the best human matter and the most suitable land are described. (iii) Social evils prevailing in Arabian society and the *Holy Prophet’s* political solution is highlighted²⁵. (iv) *The Messenger’s* political influence on different tribes is evaluated in pre-truce, post-truce and post-Makkan period. (v) Gradual moulding of public opinion without use of lobbies and character assassination of opposition is asserted.

(D) Characteristics of Head of Islāmic State in Precarious Circumstances: (i) Breach of Ḥudaybiyah truce is described in the previous chapter, but reaction of Islāmic state is highlighted here. *The Holy Prophet’s* defense strategy, blockade system, origin of war, offensive and opposing nature of adversaries, defense system of *Madīnah vis-à-vis*

its geography are expounded. Geo-political insight of the *Holy Prophet*, gained by him during his journey to Syria, is highlighted. (ii) Finance, weapon, arsenal of Islāmic state, its skirmish with neighbouring countries are described²⁶.

(E) Struggle to Establish Islāmic State: (i) Piling up examples from the Messenger's life, he asserts that from the very beginning, the *Prophetic plan* was to establish a state for the Muslims. (a) Whether it be address to *Quraysh* during the feast, or (b) invitation to *Banū 'Āmir's chief*, (c) or response to *'Utabah bin Mughīrah's* temptation or (d) *'Uthmān bin Ṭalhā's* insolence and (e) prayer during migration all were directed to establish an Islāmic state²⁷. (ii) *The Messenger's* struggle to win his friends and foes, primitive poets, early converts, alleged guides, tribal wise stalwarts of infidel party, the persecutors and the persecuted, those who boycotted and those who annulled boycott is manifested²⁸. *Muṣ'ab bin 'Umayr's* meeting with *Sa'd bin Mu'āz at Marq Well*, *Labīd bin 'Aṣam's* necromantic chanting at *Zarwān Well* are also mentioned²⁹. By describing physical geography and famous places for instance, *Hazwarah*, *Makkan market*, places he passed during *Ṭā'if* journey, state at *Makkah*, public hall of *Makkah*, that is, *Dār al-Nadwā*, *Messenger's* struggle in tribes to establish state are highlighted.

(iii) Ensuing from abstract from *Abū Aḥmad bin Jaḥsh's* poetry, *Na'im Siddiqī* presents demographic focuses on the *Holy Prophet's* endeavours by presenting demographic distribution of *Madīnah*, its primitive geography, history. The then *Madīnah* was populated by the early Migrants (*Muhājirīn*), the early converts among the Helpers (*Anṣār*) and the Infidel tribes³⁰.

(iv) *Messenger's* efforts against rival political factions, headed by *'Abd Allāh bin Ubay*, their propaganda and whispering campaign (calumny incident) are highlighte. Its impact on the sincere workers of the Islāmic State and *Messenger's* struggle against hypocritical activities, against



those who made attempt on life of head of state, intriguing persons, terrorist attacks and black art or necromancy are described³¹. (iv) Disintegrating party or secessionists ‘Abd Allāh bin Ubay’s activities are described, but chronological order is not preserved. Segregationist is Abū ‘Āmir, a monk, whose character sketch is depicted to expose him fully³².

(F) Comparison of Islāmic and Non-Islāmic States: (i) Highlighting primitive geography and the Pre-Prophetic milieu, *Na‘īm Šiddiqī* comments on the changes, the *Holy Prophet* wrought in war ridden society. Political terms are used, for instance, foreign trade or export, trade passport, international politics, international trade, and so forth. (ii) He not only compares Islāmic principles with those of rules of primitive and contemporary world *of the Messenger*, but also highlights its importance for the modern western problems. (iii) Tribal system, feudal laws, the Christian democracies, the Jewish ideologies, materialistic movements (capitalism and socialism), geographical milieu, social starts of life are indirectly referred to. (iv) Islāmic philosophy and ideology of warfare with comparison to colonial powers like France, England and Holland (now Netherland) is highlighted³³. (v) Strategic significance of *Qubā* and proximity of *Mosque Žarrār* is highlighted with utmost sincerity. The author is successful to impress upon the reader that it is like building army arsenal by India at Kahuta, or like creating sphere of influence in Cuba by USSR against the USA³⁴.

(G) Physical Geography of Islāmic State of Madīnah: (i) *Geography of Madīnah* is graphically depicted and its tribal distribution is geographically described. Political administration, peaceful environs are highlighted³⁵. (ii) Description of holy expeditions and holy campaigns is informative and brief, which also elaborates *geography of Madīnah*. Between two important holy campaigns, holy expeditions are described without headings.

(H) Anthropological Geography of Islāmic State of Madīnah:

Genealogy of many tribes is given, but some errors have crept in to it. *Banū Ghatafān* does not belong to *Ilyās* rather it belongs of *Qays 'Ailān* group of *Muzarī* tribe. (ii) Same way, genealogy of all clans of *Ghatafān* tribe needs to be reviewed. (iii) Genealogy of *Banū Hawāzin* and its sister tribe *Sulaim* along with their clans need correction, because they all belong to *Qays bin 'Ailān bin Muḥar* group not to *Ilyās b. Muḥar*. *Banū Muṣṭalīq* is not clan of *Kinānah* rather it is a clan of *Khuzā'aha*. Likewise, *Aḥābīsh* is not offshoot of *Kinānah*, rather they comprise of different tribes. Only *Bil Ḥārith bin 'Abd-i Manāt bin Kinānah* belongs to *Kinānah*, while other tribes *Aḥāl*, *Qārah* and *Dīsh* are offshoot of *Huwin bin Khuzayma*, which is sister tribe of *Kinānah*. While *Banū Muṣṭalīq*, among *Aḥābīsh*, drive their line from *Khuzā'aha*. Tribes like *Aḥāl* and *Dīsh* are written wrong as *Wayshī* and *Aḥālī* respectively. *Taim bin Murrah* is tribe of *Abū Bakar*, while *Taim Al-Adram* (damaged jaw) is son of *Ghālib*. *Banū Jumah bin 'Amar bin Hauṣaiṣ bin Ka'ab*, *Banū Suham bin 'Amr bin Ḥuṣayṣ bin Ka'ab* should have been fully described. *Abū 'Ubādah* belongs to the tribe *Hartih b. Fihri* not tribe *'Adī*. *Waraqah b. Naufal* was not brother but cousin of *Khadijah*. It was not *Rabi'ah b. Ḥārith*, whose blood money was annulled on the Conquest of *Makkah*, rather he was his son *Ibn-I Rabi'ah*. (iv) Complete introduction to the Holy Prophet's parental, foster and conjugal family is furnished. The Holy Prophet's ancestor, *Hāshim's* wife is *Salmā* not *Hind*. Secondly, *Āminah* does not belong to *Banū Najjār*, rather she belongs to *Banū Zuhrah b. Kilāb*³⁶. (v) The Holy Prophet's parental, maternal foster and conjugal relations with tribes are described to assert geographical expansion of the Holy Prophet's personal relations³⁷. Despite some errors, the force of author's argument does not lose luster with the common reader³⁸. (vi) Secondly, answer of polygamy is also given vis-à-vis geographical expansion of Islāmic revolution. Here too, although he stumbles, yet he conveys the message and achieves his



objective to prove vastness of geographical area of *the Holy Prophet's* conjugal relations. *The Holy Prophet's* wife, *Saudah bint-i Zam'ah*, does not belong to 'Adī b. Najjār of Madīnah rather she belongs to 'Āmir b. Luwa'ī of Makkan tribe³⁹. (vii) Political significance of the *Holy Prophet's* conjugal relations is graphically depicted. Points are unique, hence, mistakes could not mar the point. *Banū Tamīm* is basically *Banū Taim* to which Ḥazrat 'Ā'ishah belongs, because the former is not *Qurayshite* tribe.

(I) Salient Features of the Book: (i) He declares the hostility between the *Messenger* and his foes “a civil war” and thus ends the debate of offensive and defensive war controversy⁴⁰. (ii) Geographical references are scattered in the book. *Bilāl's* poetry mentioned includes *Majinah, Shama and Tufayl* Mountains. (iii) List of Badar martyrs is provided in the foot notes, while those killed from among the infidels are mentioned in text. (iv) Describing approach of 38 deputations, he takes the point of political expansion of the Islāmic State at or near its acme. With beginning of international call, the point is taken to pinnacle of height. (v) As on international charter of Islāmic movements, he describes two sermons of *the Holy Prophet* delivered at 'Arafāt and Minā on 9th and 10th Dhil Ḥajj respectively. (vi) Appendix 1 is an excellent attempt on time geography⁴¹. (vii) Appendix 2: Islāmic events, their appearance or occurrence for the first time is presented herein⁴². (viii) In appendix 3, growth and development of Islāmic movement is analysed.

Conclusion: It is a good commentary on human geography of early converts, which might have inspired the modern writers like *M. Rafiq Dogar*, while writing “*Al-Amīn*”. It delineates graphically the political objectives of *the Holy Prophet*; displays what methodology he chalked out to achieve them. It depicts how *the Holy Prophet* exercised political power to reform society, culture and character of the Arabs; and

highlights how he spread his message to every corner of the world to cause changes in humanity present at that time and people yet to come.

(3) “PAIGHAMBAR-I Ā‘ZĀM WA ĀKHİR” BY NĀŞİR, NAŞĪR AĦMAD, DR.: He is the former Vice Chancellor, Islāmīa University, Bahawalpur. His book got 3rd prize in competition held by “Rābiṭah ‘Ālam-i Islāmī” in 1979. It comprises of 655 pages and 17 chapters⁴³.

Salient Features of the Book: (i) Dr. Naşīr AĦmad Nāşīr answers why *the Messenger* was selected to propagate Islām, why *the Holy Qur’ān* is divine book, and what are the differences between Islāmīc and communist revolutions⁴⁴. (ii) He starts book from historical preview, emphasizing how religious, moral, spiritual, political, economic and cultural life needed drastic changes. (iii) Dates: according to *Julian Islāmīc and lunar Calendar* are described in the endnotes. (iv) He describes subjective, objective and celestial bounties with respect to “*Chapter Al-Kausar*”. (v) Episode of Satanic verses is omitted, since it does not suit to “*Aesthetic Theory*”. *Aesthetic* moments are highlighted. (vi) The very *first Friday* sermon is also given. (vii) Religious, social, political, military and economic aspects of *UĦad* are described⁴⁵. (viii) He opines that the Messenger did not get the intelligence of *UĦad*. Letter of ‘*Abbās* is altogether omitted. (ix) Legal loss, prohibition of wine, physical geography of holy campaigns are described⁴⁶.

(A) Unique Features: (i) He avoids apologetic style while answering Orientalists’ answers. (ii) In endnotes, he vies different traditions, prefers one to other, and gives reasons of his preference. (iii) “Growth of the Messenger” in lap of nature and simultaneous growth of love for the Creator, and love for humanity is furnished. He compares intuitive and ecstatic commune of the *Messenger with Allāh at Ħirā* to love narrative between *Prophet Yūsuf and Zulaikha*. He presents subjective view of *the Messenger*, giving peep into his thoughts on precarious conditions of the people⁴⁷. (iv) Adopting traditional mode of *Sīrah* writing, incident of



Waraqah b. Naufal is related with full chain, and list of early converts is furnished⁴⁸. (v) He asserts that nursing by ladies was founded after Uḥad⁴⁹.

(B) Characteristics of Benign Revolution of the Messenger: Dr. Naṣīr Aḥmad Nāṣir opines that Islām brought about all comprehensive, *aesthetic and benign revolution* in every sphere of life. (i) *The Messenger's* personal traits are described in preface with 17 points of courtesy to prove that the Prophetic revolution was benign and not bloody⁵⁰. (ii) Evolution of life and love are described side by side⁵¹. (iii) The blessings of the Prophet-hood are highlighted in light of “Chapter *Mudathir*” of the Holy *Qur’ān*, and it followed its explanation vis-a-vis *Islāmic Aesthetic Movement*. (iv) As the *Messenger's* political pacts paved way to establish Islāmic society at *Madīnah*, the sketch of Islāmic Society is given; principles of spiritual, social, economic, political, cultural, and militant life are described⁵².

(v) 3 important issues are urgently addressed by *the Holy Prophet*:

Firstly, economic crisis: rehabilitation of the *Migrants (Muhājirīn)*, or economic crisis was dealt with forging “*Fraternity Pact*” (*Muwākhāt*). Moreover, all the professions like: labour, agriculture and trade are honored to end monopoly of the Jews.

Secondly, Political or military issue is solved by awarding “*Charter of Madīnah*”. Complete 53 clauses and 7 military advantages of the charter are given, and then, it is presented as a proof of the *Messenger's Prophet-hood*.

Thirdly, cultural and educational issues are dealt with especially founding of *Ṣuffah University*. The syllabus was elaborated, which was recitation of the Holy *Qur’ān*. Military training, sword-ship, lancing, archery and horse riding were emphasized. The *Messenger's* military principles are described⁵³. (viii) Chap.11: *The Messenger's* constructive and

revolutionary activities are described. In defensive activities, *the Messenger's* defensive strategy has three clauses:

- (a) Excellent military training was imparted to the Muslims,
- (b) Vigilant Petrol parties were sent to assert their efficiency on the *Quraysh*, to know the geography of the near-by areas and to preach,
- (c) Establishment of strong defense line around *Madīnah*.

(C) Physical Geography of Islāmic State: (i) Natural beauty and other 11 salient features of desert life are described: he establishes that *Qubā* is founded on piety. (ii) In description of the holy campaigns and the holy expeditions, while describing holy expedition of *Dhamrah and Abwā'*, he procures 7 clauses of pact between them and the *Muslims*. (iii) Names of places, of commanders, number of troops, objectives, only three banner bearers of *Uḥad*, results of the holy campaigns and the holy expeditions, and names of acting governors are mentioned. (iv) *Qurayshite* geographical selection between *Ghābah and Bi'r-i Rūmah* are described⁵⁴. (iv) Directions of attack of raiding parties are wrongly described. *Banū Gaṭafān* and Allies not raided from the East, but from the North East, while *Quraysh* did not make assault from the South, but from the West⁵⁵. *Ibn-i Ṣalāḥ* told location of houses of '*Abbās bin 'Abd al-Muṭalib*, *Ibn-i Azhar bin 'Abd-i 'Auf*, while *Imām Zuhrī* narrated about *Akhnas bin Shuraiq and the Messenger's* residence at "*Dār al-Sarqata*"⁵⁶.

(D) Anthropological Geography of Sīrah : (i) Genealogy up to *Quṣṣay*, but some ancestors, foster parents, even miracles, passionate isolation of *Āminah*, pathetic solitude of *the Holy Prophet* are highlighted, but details of idols and their temples are furnished in the endnotes, because it does not suit to the aesthetic presentation of *Sīrah*⁵⁷. (ii) An introduction to the Holy Prophet's children is given in endnotes⁵⁸. (iii) Human geography of the slaves persecuted by *Quraysh*, the list of participants of the first migration to *Abyssinia*, diplomatic defeat of *Quraysh in Abyssinia*, non-violence character of Islāmic movement is asserted⁵⁹. (iv) Details of



migration, conspiracy, the list of conspirators at *Nadwā*, and those laying siege to *the Messenger's* home are given. In this list, he also included '*Uqabah b. Abī Mu'aiṣ*'⁶⁰. (v) List of 12 participant of 'Aqabah Pledge, which also included *Khālid b. Makhlid and Ibn-i Ghaithlah*, hence, lists vary from those presented in "*Ṭabaqāt Ibn-i S'ad*" and "*Sīrah Ibn-i Ishāq*". Name of *Surāqah's* horse is also given ('Auz). (vi) Some holy expeditions are named according to human geography, that is the holy expeditions are named after the names of their commanders: for instance, the holy expeditions led by *Zayd b. Hārithah, Muḥammad b. Maslamah, and 'Ukāshah b. Miḥṣan*. While others are described, highlighting physical geography, for example, the holy expeditions led to *Ghamar, Dhul-Qusṣa, 'Aīṣ, Wādī al-Qurrā, Dūmat al-Jandal*, and so forth. (vii) In Badar, after return of *Abū Lubābah*, the Muslims numbered 313. He omitted *Hārith b. Šimmah* from the list⁶¹. (viii) He describes the banner bearers from among different Muslim groups: the Migrants (*Muhājirīn*), and the Helpers (*Anṣār*)(*Aws and Khazraj* tribes), for example, *Sa'd b. Mu'āz, 'Alī and Muṣ'ab*. Espionage system and intelligence department is discussed, though *Wāqadī* had described four such parties sent by *the Messenger* for intelligence purpose⁶². (ix) He referred to Napoleon in description of Badar. (x) Climatology and effect of rain and its importance is highlighted. (xi) He opines that *Mu'āz and Muawwaz* confronted *Abū Jahal*. (xii) In description of spoils of *Badar*, he does not mention *Sa'īd b. Zayd's and Ṭalhā b. 'Abd Allāh's* share. (xii) He omitted details of holy expeditions of *Sālim b. 'Umayr and 'Amar b. 'Adī*. (xiii) List of 7 participants of holy expedition of *Rajī'* is given in the end notes. The list includes *Mutab b. Usaid and Khālid b. Bukair Laithī*. (xiv) Introduction to *Qurayshite* men, women and poets is furnished in the end notes⁶³.

(E) Disagreement with Other Sīrah Writers: (i) He included *Hārith bin Abī Hālah* among *Khadija's* children, but other *Sīrah* writers reject it saying that he was son of her axe husband. (ii) Secondly, name of her

husband is not *Abū Hālah Tamīmī*, rather he is *Taimī*, as he belongs to *Banū Taim*, not to *Tamīm* tribe⁶⁴. (ii) After establishing the fact, that during boycott, the *Messenger's* contact with the Muslims remained intact, he discusses importance of *Journey to Ṭā'if* and rejects idea of its being flopped, rather he asserted that the *Messenger* gained chance of preaching Islām at fairs, and in tribes. Moreover, he develops its link to *Ascension (Mi'rāj)*, *Hudaybiyah* and boycott regarding the dissemination of Islām⁶⁵. (iii) He does not consider *Uḥad* a defeated battle.

Conclusion: He shows aesthetic growth of love for the Creator in *the Messenger* in different stages of life. For a rational person, its mathematical conclusion is that Prophet-hood seems to be acquired thing or blessing, but he drives aesthetic conclusion, proving it to be the means of the divine selection of *the Messenger*. Devilish attempts are taken as “*aesthetic illusions*”, time of first revelation as “*aesthetic hour*”, which makes it an *aesthetic revolution or tale of Sīrah*.

(4)“AHD-I NABVĪ MAIṆ RYĀSAT KĀ NASHV-O NUMĀ AUR IRTIQĀ” (DEVELOPMENT AND EVOLUTION OF STATE IN PROPHETIC ERA” BY FĀRŪQĪ, NISĀR AḤMAD, DR.: The book was first published in *Naqūsh journal*, then renewed version was published. It is supplied with maps and a comprehensive index which gives authenticity to it⁶⁶. He has also written “*Khuṭbah Hujjat al-Wadā*”, published from *Kitāb Sirā'e*, *Lahore* and got first Presidential award. It is his Ph.D. dissertation presented in Karachi University, Department of Islāmīc History. It is about institution, the foundation of the Islāmīc State, its evolution and development. It comprises of six chapters. (i) It deals with different systems of government of different countries at Prophetic Era along with thorough analysis of political milieu, traditions and systems⁶⁷. (ii) *Dr. Nisār Aḥmad Fārūqī* discusses philosophical bases of Islāmīc stage vis-à-vis Islāmīc beliefs⁶⁸. (iii) Prior to departmental structure of Islāmīc state, he analyses establishment of society and its



phases, which lead to formation of the Islāmic State⁶⁹. (iv) He provides a detailed critical evaluation of different phases of formation of the *Islāmic State* in the light of historical information⁷⁰. (v) *Dr. Fārūqī* states about state, sovereign, head of state interior policy, foreign policy or foreign relations, tax system, its sources, military strategy, accountability, war strategy and provincial system⁷¹. (vi) *Dr. Fārūqī* narrates “State at *Madīnah*”, its constitution and system of Govt. at *Madīnah*. Answering the Orientalists’ questions raised vis-à-vis *the Holy Prophet’s* political authority at *Madīnah*, the tribal institutions: ‘*Arīf, Naqīb and Wilā*’ are described. Distinguishing it from Greek-o-Roman concept of Govt., it highlights features of the Islāmic State at *Madīnah*. *Dr. Fārūqī* criticizes the Orientalists, who ignore city state of *Makkah* established by *Quṣṣay*; traces relations of *Quṣṣay’s* State with the Roman Empire and Persian Colonies in Yemen; elaborates working of different departments of state at *Madīnah*; explains concepts usually discussed in modern day political science, for example, sphere of influence, common wealth, buffer zone⁷².

Inferences From The Discussion

Through *Geo-Politics of Sīrah*, the Muslim *Sīrah* writers expound the modern day political concepts like sphere of influence, common wealth, buffer zone. *Sīrah* writers have not neglected to write on the *Geo-Politics of Sīrah*. Some stalwarts among the *Sīrah* writers, like *Dr. Ḥamīd Allāh*, tried to explain Geo-Politics of *Sīrah* and its different aspects by writing full-fledged books, but a lot more is yet to be done in this respect. (ii) *Sīrah* writers with political insight and geographical propensity delineate graphically the political objectives of *the Holy Prophet*, displaying what methodology he chalked out to achieve his ends; how *the Holy Prophet* exercised political power to reform society, culture and character of the Arabs; how he spread his message to every corner of the world to cause changes in humanity present at that time and people yet to come. (iii) Revolution and its means are pivotal point of politics. *Dr. Naṣīr Aḥmad*

Nāṣir shows aesthetic growth of love for the Creator in *the Messenger* in different stages of life, driving aesthetic conclusion. Hence, he proves it to be the means of the divine selection of the *Messenger* and defines all the terms on aesthetic levels, which makes it an aesthetic tale of *Sīrah*, while others *Sīrah* writers explain this revolution on realistic terms objectively.



Notes and References

- ¹ All the persons, tribes, who co-existed the Holy Prophet form the human geography or anthropological geography of Sīrah. For instance, his friends and foes, contemporaries, among individuals or tribes, whether they met once or many times or could not catch his glimpses even once.
- ² Arabia is land of Sīrah , because here the beloved Prophet spent his whole life. Every place whereto he travelled forms physical geography of Sīrah.
- ³ Jominī, “The Art of War, Plain Label Books”, <https://www.amazon.com/Art-War-Baron-Jomini-Special/dp/097607266>
- ⁴ Golān, Muḥammad Fataḥ Allāh, “Prophet as a Commander” (Lahore: M. Jamālud Dīn Afghānī Bait al-Ḥikmat, 2007), 32.
- ⁵ Ghāzī, Maḥmūd Aḥmad, Dr. “Muḥāzrāt-i Sīrat” (Lahore: Al-Faiṣal Nāshrān, 2007), 104-105.
- ⁶ It is his research article presented in Bonn University, Germany in 1933, in German language.
- ⁷ Gilānī, Sayyed As‘ād, “Rasūl-i Akram kī Ḥikmat-i Inqilāb” (Delhi: New Crescent Publishing Company, 1993), 453.
- ⁸ Gilānī, Sayyid, “Rasūl-i Akram kī Ḥikmat-i Inqilāb”, 471.
- ⁹ Ibid, 5th phase- “Wisdom Behind the Messenger’s Revolution”: It comprises of 4 chapters. Each one throws light to certain aspect of his life.
- ¹⁰ Gilānī, Sayyid, “Rasūl-i Akram kī Ḥikmat-i Inqilāb”, 53-231.
- ¹¹ Ibid, 6th section: “Formation of Balanced but Revolutionary Islāmic Society”
- ¹² Ibid, 227.
- ¹³ Ibid, 7th section
- ¹⁴ Ibid, 8th section
- ¹⁵ Ibid, 9th section
- ¹⁶ Ibid, 10th section
- ¹⁷ Ibid, 11th section
- ¹⁸ Ibid, 672.
- ¹⁹ Na‘īm Ṣiddiqī. “Muḥsan-i Insāniyyat”(Lahore: Al-Faiṣal Publishers, 1998), 56.
- ²⁰ Ibid, 5th chap: “Benefactor of Mankind Under Dangligh Swords”.
- ²¹ Ibid, 2nd chap: “Personality at a Glance”.
- ²² Ibid, 6th chap: “Islāmic Movement and Expansion of Islāmic State”.
- ²³ Ibid, 6th chap: “Islāmic Movement and Expansion of Islāmic State”.
- ²⁴ Ibid, 2nd chap- “Personality at a Glance”.
- ²⁵ Ibid, 2nd chap- “Personality at a Glance”.
- ²⁶ Ibid, 5th chap: “Benefactor of Mankind Under Dangligh Swords”.
- ²⁷ Ibid, 3rd chap: “The Holy Prophet Amid Hostility of Adversaries”, “Makkan Period”.
- ²⁸ Ibid, 3rd chap: “The Holy Prophet Amid Hostility of Adversaries”, “Makkan Period”.
- ²⁹ Ibid, 1st chap: “Message, Determination and Historical Stature”.
- ³⁰ Ibid, 4th chap: “(Crisis) Madanī Period”.
- ³¹ Ibid, chap: “The Light of the *Holy Qur’ān*”.
- ³² Ibid, chap: “The Light of the *Holy Qur’ān*”.
- ³³ Ibid, 1st chap: “Message, Determination and Historical Stature”.
- ³⁴ Ibid, 1st chap: “Message, Determination and Historical Stature”.
- ³⁵ Ibid, 5th chap: “Benefactor of Mankind Under Dangligh Swords”.
- ³⁶ Ibid, 3rd chap: “The Holy Prophet Amid Hostility of Adversaries”, “Makkan Period”.
- ³⁷ Ibid, 3rd chap: “The Holy Prophet Amid Hostility of Adversaries”, “Makkan Period”.

- ³⁸ Ibid, 2nd last chapter.
- ³⁹ Ibid, 574.
- ⁴⁰ Ibid, preface.
- ⁴¹ Ibid, 7th chap: "Chronological Presentation of Events of Sīrah".
- ⁴² Ibid, 8th chap: "Preferences and Priorities".
- ⁴³ Nāṣir, Naṣīr Aḥmad, Dr. n.d. "Paighambar-i Ā'zamwa Ākhir" (Lahore: Feroz Sons Pvt Ltds., n.d)
- ⁴⁴ Ibid, preface.
- ⁴⁵ Ibid, Chap.13: Religious, Social, Political, Military And Economic Aspects of Uḥad.
- ⁴⁶ Ibid, chap.14.
- ⁴⁷ Ibid, chap.3: "Growth of the Messenger".
- ⁴⁸ Ibid, chap.4.
- ⁴⁹ Ibid, chap.4.
- ⁵⁰ Ibid, preface.
- ⁵¹ Ibid, chap.2: Evolution of Life and Love.
- ⁵² Ibid, 2nd Part (chapter from 9-17), Chap.9: As the Messenger's Political Pacts.
- ⁵³ Ibid, chap.10.
- ⁵⁴ Nāṣir, Naṣīr Aḥmad, Dr., "Paighambar-i Ā'zamwa Ākhir", chap.8
- ⁵⁵ Ibid, chap.15 Ahzāb: 559.
- ⁵⁶ Ibn-i Hishām, Abū Muḥammad 'Abd al-Malik, "Sīrah Rasūl Allāh", (Karachi: Nafīs Academy). Ibn-i Hishām, Abū Muḥammad 'Abd al-Malik, "Sīrat ibn-i Hishām", trans. Maulvī Qutab Al-Dīn Maḥmūdī. Lahore: Islāmī Kutab Khānāh. 1:121.
- ⁵⁷ Nāṣir, Naṣīr Aḥmad, Dr., "Paighambar-i Ā'zamwa Ākhir", First part (Makkan Period-chapt: 1-8), chap.1.
- ⁵⁸ Ibid, First part , chap.1, end notes.
- ⁵⁹ Ibid, chap.5.
- ⁶⁰ Ibid, chap.8.
- ⁶¹ Ibid, chap.12- "Start of Aggression".
- ⁶² Wāqḍī, Muḥammad bin Umar. "Maghāzī al-Rasūl PBUH", trans. Bashārat 'Alī Khān. Anārkalī, Lahore: Maqbūl Academy, 1988).
- ⁶³ Nāṣir, "Paighambar-i Ā'zamwa Ākhir", chap.6, endnotes.
- ⁶⁴ Ibid, 216.
- ⁶⁵ Ibid, chap.6.
- ⁶⁶ Fārūqī, Nisār Aḥmad, Dr. "Ahd-i Nabvī main Riyāsāt kā Nashv-o Numā aur Irtiqā" (Lahore: Kitāb Siraey, 1993).
- ⁶⁷ Ibid, 1st chap.
- ⁶⁸ Ibid, 2nd chap.
- ⁶⁹ Ibid, 3rd chap.
- ⁷⁰ Ibid, 4th chap.
- ⁷¹ Ibid, 5th chap.
- ⁷² Ibid, 6th chap: "State at Madīnah"

