

“Prophet Muhammad as a Politician and a Military Leader”

Prophet Muhammad cannot be chosen to be characterized into either an only political or military characteristic of the prophet's leadership. The prophet was a political leader and a chief of the first Muslim state of Madina the state of Arabia.

As research it is found that *politics* can be defined as **“art of ruling human societies”**(Abd Allah, Political Systems, p. 9) (in Arabic). Or as the **“Science of government”** and the art of relationships of government, and it can also be used to describe group matters that affect a certain state or community.

The most important qualities in which a military leader accords with a political leader, especially when one undertakes the highest position in the state or is launching a state. Military leaderships require the skills of determination and steadfastness while political leadership requires compassion, patience and prudence. And in most cases it is very rare to find the qualities of both leadership types in one person as it is very rare.

Research states that **“Prophet Muhammad style of Political Communication as a world leader.”** The procedure is an approach to research that is used in order to identify the specific characteristics in a textual message. And the textual message in this case is the research on the Prophet's speeches and conversations with his companions and followers. This also includes of his orations or sermons that he delivered to mankind in general.

During the twenty-three year time of the Prophet-hood of Muhammad, the message of Islam was communicated through sermons to not only the people of Arabia but also the universe. The Prophet Muhammad used techniques in his political communication and his leadership style in order to accomplish his goals in delivering the message of Islam to the world.

The Prophet's strategy in his leadership of political communication was unique compared to the other leaders, as one primary duty of a political leader is to be aware of one's surroundings and circumstances. As this skill would help with finding solutions to problems and trying to improve them. The Prophet was not looking to build a kingdom, through he was trying to create a state that embraced new principals that went against the old traditions.

(A state rests on three pillars: people, land and political authority, which manages the affairs of people. The state can be defined as “A group of people who are living permanently on a specific geographical territory and who are subjected to a specific political administration.” (Abd Allah, Al Nodhom, p. 19))

Prophet Muhammad spent 13 years of his life in Makka facing war, amity, violence, revenge, tyranny, and justice. During that time he was able to create a community in which the people were acceptable of sacrificing their lives in order to follow a new path to god and a new religion. From this Prophet Muhammad was convinced that Qoraish would not allow him to make of Makka a “**safe and strong basis**” from which he can start to establish his state. He prepared the believers, the first pillar of the state. But then had to find a way to complete, the second pillar. That was why he turned to another city that would be suitable to achieve his goals. He, firstly, chose Taef because it was the nearest town to Makka. Taef enjoyed a deliberate location and its populaces were stable warriors. That is why he went to invite its leaders to Islam but they rejected him and hurt him. They even encouraged the young ones of the community to harm him. Because of this he returned to Makka being very disappointed but still hopeful in God’s help and support.

The prophet did not give up that easily and continued on calling to Islam other tribes, which used to make pilgrimage to Makka according to ancient Arab traditions. He met a group of 12 men from the city of Yathreb (Madina). In the next year, seventy-three Madinans came, and met the prophet. He felt that he could look forward to having his safe and solid basis in Madina. When God revealed His permission to the prophet to immigrate to Madina, he realized that he had ensured the second element of his state: the land.

The Prophet had to still create an organization and political administration in order to have all the necessary elements of the state. As the first thing he did after coming to Madina was to declare that his followers from Makka and Madina were brethren to one another. The prophet conveyed a treaty to administer the relationships between the various elements of the new society, which included of Muslims as well as non- Muslims. The treaty was called Al Sahifa (“document, treaty, covenant”). The treaty represented the impermanent foundation of the first Muslim State.

Reflection:

From the research on “Prophet Muhammad as a politician and a military leader”, I learned that the prophet was the highest example of self-control, patience and acceptance because Allah taught him and taught well. The prophet used everything in his will and power in order to share the message of Islam not only to Arabia, but to the universe in general. He wanted to show everyone that they are brethrens to one another and they are all equal in Allah’s eyes.

Citations

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