

A SOCIOLOGICAL ANALYSIS OF ISLAMIC REVOLUTIONARY MOVEMENT OF 7TH CENTURY CE

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Abstract

Although the modern sociology has its roots in positivistic epistemology, in alternative discourses, pre-Comte literary figures and other social figures are considered sociologists by many due to their work and writings regarding society. Prophet Muhammad can also be studied by many as a sociologist in the light of the divine book he presented and his sayings. A sociological analysis of the revolution that was brought about in the 7th century Arabia is performed in this research in the light of his quotes and the book, Quran. Herbert Blumer and others suggested the steps of social movement, in the same way, eight steps of revolution are suggested in this analysis of revolution that are; (i) Emergence and propaganda of revolutionary idea / ideology, (ii) Organization and Integration of the members of the movement, (iii) Training of the members, (iv) Passive resistance with patience, (v) Agitation or active resistance, (vi) Armed or Physical conflict/ Direct Confrontation, (vii) The establishment of a system/ Institutionalization, and (viii) Outward expansion/ Export of the revolution . Study of other revolutions in the history can easily be reduced to these stages and these stages can easily be replicated in other cases.

Keywords: Social Movement, Revolution, Islamic Sociology, Muhammad.

7. Yüzyılın İslam Dönüşüm Hareketinin Sosyolojik Analizi

Öz

Modern sosyolojinin kökleri pozitivist epistemolojide olmasına rağmen, alternatif söylemlerde, Comte öncesi edebi şahsiyetler ve diğer toplumsal figürler, toplumla ilgili çalışmaları ve yazıları nedeniyle birçokları tarafından sosyolog olarak kabul edilir. Peygamber Efendimiz Muhammed 'in sunmuş olduğu ilahi kitabı ve sözleri ışığında sosyolog olarak tabir edebileceğimiz kişiler tarafından kendisi çalışılabilir. 7. yüzyıl Arabistan'da meydana gelen devrimin sosyolojik bir analizi, bu çalışmada, Kur'an-ı Kerim ve peygamber efendimizin sözleri ışığında gerçekleştirilmiştir. Herbert Blumer ve diğer sosyologlar sosyal hareketin adımlarını önerdi ve aynı şekilde bu devrim analizinde sekiz adım önerildi. Bunlar; (i) Devrimci fikir / ideolojinin doğuşu ve propagandası, (ii) Hareket üyelerinin örgütlenmesi ve entegrasyonu, (iii) Üyelerin eğitimi, (iv) Sabırlı pasif direniş, (v) Ajitasyon veya aktif direnç, (vi) Silahlı veya fiziksel çatışma / Doğrudan çatışma, (vii) Bir sistemin / kurumsallaşmanın kurulması ve (viii) Dışa doğru genişleme / Devrimin ihracatı. Tarihin diğer devrimlerinin incelenmesi bu aşamalara kolaylıkla indirgenabilir ve bu aşamalar diğer durumlarda kolayca uygulanabilir.

Anahtar Kelimeler: Sosyal Hareketler, Devrim, İslami Sosyoloji, Muhammet.

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INTRODUCTION

The classical sociologists, especially the Europeans who laid the theoretical base of sociology, developed it with the scientific epistemology. The positivism presented by August Comte, its founder, made it evident that only empirical observations will be the source for studying, examining and analyzing the society. He ruled out abstract speculative, subjective opinionative, mythical and religious explanations of society as a part of sociology. People holding to this epistemological view of sociology call it a 'new science' (Mazlish, 1989; Hammond, Cheney, & Pearsey, 2015; Moore, 2012; Shepard, 2013).

However, there is a parallel discourse that considers sociology to be just a renovated and updated version of the social thought that has existed as long as other sciences. Ellwood (1902, 227) stated that for those who rejected the mechanical view of science with the idea that the scientific interpretation of society must be limited, don't consider it as a new science that emerged in the early nineteenth century.

Hence, the social thought, explaining society in a rationalized manner had existed from the ancient times, as old as the Babylonian period. The Hammurabi's code, the oldest existing legal code, dates back to 1750 BC (Code of Hammurabi 2016). It depicts the social thought of that era. Quran is one of the surviving and authentic religious texts, which also contains teachings related to social interaction and society. Even those who don't believe in Muhammad (peace be upon him) as a prophet, and don't accept his claim that this book is revealed by God, still acknowledge that this is the same book that Muhammad (peace be upon him) gave to his people (Rhodes 2002).

Since the mid of nineteenth century, people have rendered the life of the Prophet Muhammad (peace be upon him) in different ways, projecting their messages in diverse manners to varied audiences. This ranges from apologetical to allegorical, socialistic to modern interpretations of the Prophet (Roded 2007). Prophet Muhammad (peace be upon him) can also be studied as a sociologist in the light of the sociological accounts of the Quran and his Sunnah². This paper is an effort to discuss his life to understand his view and practice of a revolutionary social movement.

Social movement is studied as a subheading for collective behavior in modern sociology (Hunt and Horton 2004). Defining what, exactly, a social

² Sunnah (سنة, Arabic: Path) also used as a synonym to Hadith (حديث, Arabic: News or Saying) is the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of Prophet Muhammad (peace be upon him), as well as various reports about Muhammad's companions. Along with the Quran, the Sunnah makes up the two primary sources of Islamic theology and law.

movement is can be difficult. *"At one end are those forms marked by their contagious spontaneity and lack of structure, such as fads, trends, and crowds. At the other end are interest groups whose primary characteristic is a well-developed and stable organization often impervious to spontaneous demands from their members. In the middle are social movements"* (Freeman and Johnson 1999, 1). They are *"involved in conflictual relations with clearly identified opponents; are linked by dense informal networks; [and they] share a distinct collective identity"* (Christiansen 2009, 15).

One of the earliest sociologists to study social movement processes was Herbert Blumer, who identified four stages of social movements' lifecycles. The four stages he described were: "social ferment," "popular excitement," "formalization," and "institutionalization" (Christiansen 2009). Since his early work, scholars have refined and renamed these stages but the underlying themes have remained relatively constant. Today, the four social movement stages are known as:

- Emergence,
- Coalescence,
- Bureaucratization, and
- Decline (Stuckler and Siegel 2011, 171)

The type of social movement which is known as revolution comprises of a radical change that effects almost entire system (Britannica 2016). This change occurs in the very fundamental concepts and notions of the ideology of a preexisting society. Dale Yoder (1926) has discussed the definitions of revolution by various sociologists. Henry Mayers Hyndman (1912) defines revolution as, *"Revolution, in its complete sense, means a thorough economic, social and political change in any great human community"* (p. 12). Although there are views that say that revolution can be referred as major change in any one of those dimensions without affecting the others (Yinger and Katz 2001), still the greater revolution will be one which affects all of the dimensions of the social life. In contrast, the movements that preserve the existing values but will provide improved means of implementing them are called reform movements (Turner n.d.).

Tahir ul Qadri (2001) in his biography of Prophet Muhammad (peace be upon him) writes regarding the need of a revolution:

"The basis for revolution at this level is also provided by this dissonance because the interests of human beings generally clash and this clash of interests induces a condition of collective contradiction in them which assumes the complexion of class conflict at social level. The Quran has referred to this collective contradiction in these words: "We said: Get ye

down, all (ye people), with enmity between yourselves. On earth, will be your dwelling-place and your means of livelihood - for a time." (2:36)

Clash of material interests leads to political and economic contradictions at the collective level and no secular and man-made system has ever issued a prescription to eliminate these conflicts of interests, except the revealed guidance. Quran in the next verse says: *"We said: Get down all of you, then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. (2:38)" (316).*

The enlightenment separation of church and state also caused a divide in individual and public life spheres. If a person has religious views, his life is divided into religious and secular levels. Even if we just focus the secular part of the life, it was Islam that provided the most profound revolution and Prophet Muhammad (peace be upon him) who brought it about. Michael Hart in his book, "The 100," where he ranks Prophet Muhammad (peace be upon him) as the most influential personality in the history of mankind, writes: *"He was the only man in history who was supremely successful on both the religious and secular levels" (Hart 1978, 3).*

Rather than a descriptive narration of a sanctified history, a pragmatic analysis of the revolution would be beneficial, especially when analyzed it into contemporary context. (Qadri 2000, 75). Similarly, since this revolution was most encompassing, a better methodology of revolution could be extracted from the analysis of Prophet's revolution. (D. I. Ahmed 2008, 24).

In this analysis the revolutionary movement of Prophet Muhammad (peace be upon him) is categorized under eight sub-headings, which are in fact stages of his social movement. These stages are inspired by various biographies of the Prophet Muhammad. (Qadri, 2000; Ahmed D. I., 2008; Maudoodi, 1980).

1. Emergence and propaganda of revolutionary idea / ideology
2. Organization and Integration of the members of the movement
3. Training of the members.
4. Passive resistance with patience
5. Agitation or active resistance
6. Armed or Physical conflict/ Direct Confrontation
7. The establishment of a system/ Institutionalization
8. Outward expansion/ Export of the revolution

I. Emergence and propaganda of revolutionary idea / ideology

The revolutionary idea must be regarding at least any one of the collective sections of the social life. This means, it must deal with at least social, economic or political system (Yinger and Katz 2001). Secondly, it must challenge at least one of the contemporary ideas prevailing in the society (Revolution 2016).

In the case of the revolutionary movement of Prophet Muhammad (peace be upon him), it was the ideology of Tawheed³. It did contradict all the status quo categories of collective life i-e politics, economics and social life. By proclaiming Tawheed, oneness of God, in the political sphere of life, it targeted the ruling classes, may it be the kings, aristocrats or democrats. By claiming that the only one having the power and right to rule and legislate is God. The authority and sovereignty lied with God alone. Mankind was made the Caliph⁴ (vicegerent); one who does not have his own authority, but is appointed only to implement the laws given by God.

This can be inferred from the following verses of Quran:

"The command rests with none but God." (6:57)

"His is the Creation and the Command." (7:54)

"Say, O God! Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will." (3:26)

Tawheed in the realm of economics declares that the real owner of every property is only He, the almighty, while the relation of humans with the wealth is just like a trustee, who can just use that property per owner's will.

"To God belongs the dominion of the heavens and the earth and whatever is within them." (5:120)

Akbar Ahmed (2002), the historian, writes about the Arab's consciousness about Tawheed regarding economics,

"Hard-headed men, they were also concerned about the effect of his teachings on trade" (p. 19).

The Tawheed, when taken as an ideology of social life, claims that God is the creator of all, hereby all are the creation of the same and therefore all are equal before Him. No superiority is for anyone except with the most pious one. Quran states:

"O mankind, indeed We have created you from one male and female and made you peoples and tribes that you may know one another. Indeed, the

³ Tawheed (توحيد Arabic: the oneness [of God]) is the indivisible oneness concept of monotheism in Islam. Tawheed is the religion's most fundamental concept and holds that God (God) is One (Al-Ahad) and Single (Al-Wāhid). Because of the principle of Tawhid the Islamic belief in God is considered Unitarian.

⁴ A Caliph or Khalifa (خليفة Arabic: A vicegerent or successor), is a person considered a political and religious successor to the Prophet Muhammad (peace be upon him) and a leader of the entire Muslim community.

most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted." (49:13)

This was the idea Muhammad (peace be upon him) came up with. He used to say:

"O people! Say there is no God but God, you will succeed!" (Musnad Ahmad, Hadith No. 15695)⁵

People at that time knew the implications of saying "La ilaha Illa God" (there is no God but God). They knew, to which extent this claim would hit their existing socio-politico-economic system. Those who became his enemy were fully aware of the implications of this claim.

Syed Abul Aala Maudoodi (2013) writes about the effect of Tawheed in the society,

"He had denounced their way of life. He had cut at the roots of priest-craft. He had inveighed against all distinctions of high and low between human beings, and had condemned the prejudices of tribe and race as sheer ignorance; and he wanted to change the whole structure of society which had been handed on to them from time immemorial" (41).

H. A. R. Gibb (1970), the historian describes how the revolution of Prophet Muhammad (peace be upon him) was throughout dipped into his ideology:

"From the beginning of his career as a preacher his outlook and his judgment of persons and events were dominated by his conceptions of Gods government and purposes in the world of men." (p. 16)

Quran was used as a tool for the propagation of this idea. Quran served as a reminder for the person propagating it and as a tool of propagation at the same time. Quran mentions:

And verily, this (the Quran) is indeed a Reminder for you (O Muhammad) and your people, and you will be questioned (about it). (43:44)

Then this idea must be propagated using all possible media that is ethically in line with that ideology. To be noted that the most important of all propagating media is person's own character. The Prophet Muhammad (peace be upon him) was called Al-Sadiq (the true) and Al Amin (the trustworthy) before his claim of prophet hood by the pagans of Makkah. (Mubarakpuri 2000). The Quran appeals the audience by presenting the personality of Prophet Muhammad (peace be upon him) as a proof of authenticity of his claim:

"I dwelt among you a whole lifetime before it (was presented to you). Then will you not reason?" (10:16)

⁵ The in-text citations for Hadiths will be given in this format. For example, Musnad Ahmad is the name of the book and later comes the hadith number from that book. The numbering of hadiths will be standardized to the online encyclopedia of Hadith at <http://library.islamweb.net/hadith>.

However, in the initial stage the leader should work secretly till the masses are accustomed to the details of that revolutionary idea and the number of believers in that idea becomes sufficient enough to give all sorts of sacrifices willingly. In this way the work of propagation can continue even if the leader is temporarily prevented from doing so (Roded, 2007).

II. Organization and Integration of the Members of the Movement

When there are some people who answer the call to this ideology, they must be tied together in an organized form. This organization should be in a disciplinary form and with new cadres that are different from prevailing hierarchy and stratification of the status quo. This must be based on the commitment and sacrifices made by the members for the cause. Prophet Muhammad (peace be upon him) explained this in his last sermon:

"O People! Your Lord is one and your father Adam is one. There is no favoritism of an Arab over a foreigner or a foreigner over an Arab and neither red skin over black skin or black skin over red skin, except through righteousness" (Musnad Ahmad, Hadith No. 22871).

In Quran, the stratified distinction is made for the committed and sacrificing members:

"Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought." (57:10)

To strengthen the social fabric between the members of the organization, a fraternity of brotherhood was formed by the Prophet (peace be upon him), which is famously known as Muwakhlat⁶. The members remained abided to this brotherhood to such an extent that after the session of Muwakhlat, an *Ansari*⁷ took his *Muhajir*⁸ brother to his home and said, this is my house and shop; I will divide them into two, one for you and other for me. These are my two wives; I will divorce one of them which you like for you to marry her (Sahih Bukhari, Hadith No. 3520).

H. G. Wells (1922), an English author, historian and journalist, writes in his book "A short history of the world":

"And a third element of strength lay in the insistence of Islam upon the perfect brotherhood and equality before God of all believers, whatever their color, origin or status"⁹ (252).

⁶ The people who had migrated with him from Makka (Muhajireen) and the local Muslims who lived in Madina (Ansar) had been brought up in different environments and there was a great difference in their thinking and culture. Moreover, the tribes of Aws and Khazraj, who made up the Ansar, were sworn enemies of each other and had been fighting for over a hundred years. He paired off each Muhajir with one Ansar and declared them brothers. The generous Ansar gave over one half of their wealth to their new brothers so that they could live comfortably in Madina.

⁷ Ansar (انصار) Arabic: Helpers), were the native Muslims of Medina (Yathrib).

⁸ Muhajirs (مهاجر) Arabic: Migrators), were those Muslims who migrated from Mecca or any other place to Medina before the conquest of Mecca.

⁹ In some secondary sources following quotation is also mentioned, but it wasn't found in recent versions of this book. However some mention that the following quotation is from his other

Sir William Muir (1861) acknowledges the difficulty of this tremendous work, done by Prophet Muhammad (peace be upon him):

“The first peculiarity, then which attracts our attention is the subdivision of the Arabs into innumerable bodies ... each independent of the others restless and often at war amongst themselves; and even when united by blood or by interest, ever, ready on some insignificant cause to separate and give way to an implacable hostility... The problem had yet to be solved, by what force these tribes could be subdued, or drawn to one common center; and it was solved by Mahomet [Muhammad]” (235).

A strict discipline in the group is needed, keeping in mind what kind of work is ahead them. In the case of Prophet Muhammad (peace be upon him), he was a prophet, and the relation of prophet and his followers is self-evident. One who admits that Muhammad (peace be upon him) is a prophet, would surely have a belief that whatever he says is from God, thus obligatory. As Prophet Muhammad (peace be upon him) used to say:

“Whoever obeys me, in fact he obeys God and whoever disobeys me, disobeys God.” (Sahih Muslim, Hadith No. 3423)

However, as a tool for organization, he used the Bayiah¹⁰(pledge), an oath that the member took at the time of recruitment:

“It is reported from Ubada bin aṣ-Ṣāmit r.a.11 that he said that we pledged to the Messenger of God to listen and obey, both in times of hardship and ease. When we felt energetic and when we felt tired, that we would not contend with the orders of whoever was entrusted with it, that we would speak the truth or stand firm in the way of truth wherever we may be, and that we would not fear the blame of the blamers” (Sahih Muslim, Hadith No. 3432).

One of the most important part of this organization was called Shura¹²(consultation). The leader, must not be authoritarian, but must consult

book, ‘The Concise History of the World’, which isn’t available. “Although the sermons of human freedom, fraternity and equality were said before also, and we find a lot of them in Jesus of Nazareth, but it must be admitted that it was Muhammad who for the first time in history established a society based on these principles.”

¹⁰ Bayiah. (Arabic: بيعة) pledge), was a way of Prophet (peace be upon him) to enter someone into Islam or to get oath of allegiance by his followers for some task. It was a type of oath taking. This method was later used for the symbol of loyalty by the people for the ruler, symbol of joining a battle and in the spiritual sense to submit oneself to a spiritual master (murshid or sheikh) in exchange for the spiritual knowledge and guidance which he gets from him.

¹¹ Ubadah ibn aṣ-Ṣāmit (Arabic: عبادة بن الصامت) was a companion of Muhammad (peace be upon him) and one of the successful commanders of Muslim army and also served under the Rashidun caliphs Abu Bakr r.a. and Umar r.a. He was one of the main field commanders during the Muslim conquest of Egypt, sent with reinforcement from Medina. He served in Egypt as a corps commander from 640 to 642.

¹² Shura (Arabic: شورى) is an Arabic word for "consultation". The Quran and Muhammad (peace be upon him) encourage Muslims to decide their affairs in consultation with those who will be affected by that decision.

his followers in his decisions. Quran commands: *"And consult them in the affairs. Then when you have taken a decision, put your trust in God, certainly, God loves those who put their trust [in Him]."* (3:159)

While praising the attributes of those people of revolution, Quran states:

"And whose affair is [determined by] consultation among themselves." (42:38)

III. Training of the Members.

This step is of intense importance. Social movement is based on the activity of trained members. In the case of Prophet Moses (peace be upon him), he was not able to conquer the Jerusalem, even though he was a God-directed prophet and had miracles, because of untrained members. His members refused his call to fight at the last moment of action. Quran quotes the reply of the members of Moses's people:

"O my people! Enter the holy land (Palestine) which God has assigned to you, and turn not back (in flight) for then you will be returned as losers..." They said: *"O Musa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."* (5:21,24)

Syed Abul Aala Maudoodi (1980) credits this step as the most important part of the social movement of the Prophet Muhammad (peace be upon him). He writes,

"The Islamic revolution brought about by the holy prophet (peace be upon him) was the outcome of years of toil- years spent in producing men suitable for the cause and in changing the outlook of the people by propagating the teachings of Islam." (100)

Untrained members are of no use. They will either be left behind the goal at hard time or will transgress the limits. Quran mentions this transgressing as a preconceived threat for the Muslims: *"And fight in the way of God with those who fight with you, and do not exceed the limits, surely God does not love those who exceed the limits."* (2:190)

The ideology must always be fresh in mind. Not a second must pass that the ideology should refrain from the minds of the members. The tool used by the Prophet (peace be upon him) for this purpose was the Quran. *"And remind (by preaching the Quran, O Muhammad (peace be upon him)) for verily, the reminding profits the believers."* (51:55)

If the idea is materialistic only, the training will be accordingly focusing only the material progress, and while an idea having a spiritual core, will require spiritual training also.

"He it is Who sent among the unlettered ones a Messenger (Muhammad (peace be upon him)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and

teaching them the Book (Quran) and Al-Hikmah (Wisdom). And verily, they had been before in manifest error." (62:2)

The narcissism, prejudice and ego must be eradicated from the consciousness if it comes at contrast with the ideology, because it becomes greatest obstacle.

"O you who believe! Stand out firmly for justice, as witnesses to God; even though it be against yourselves, or your parents, or your kin, be he rich or poor, God is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice." (4:135)

Prophet Muhammad (peace be upon him) never took revenge for his own sake, but for the sake of God and Islam (Sahih Muslim, Hadith No. 2327). Ali¹³, once during a battle was about to kill a rival, just then he spat on Ali's face. Ali promptly left him and exclaimed that moment ago he was going to kill him for the sake of God but now he thinks that a proportion of my anger and revenge would be mixed in killing the rival and that he didn't want his pure actions for God to be mixed by his passions (Rumi 1974, 379).

Had not been such the case, the wars fought during this movement would have seen such drastic killings which could also have provided them a chance to take all family and clan based revenges during these battles. No major revolution has been brought about without a large number of casualties. Russian revolution of 1917 alone left 13 million people dead. While in the social movement of Prophet Muhammad (peace be upon him), 80 expeditions caused only 1018 deaths, including 259 Muslims and 759 non-Muslims (Khan 2000). The conquest of Makkah, the event of declaration of an Islamic state all over the Arabian Peninsula, cost only 30 lives (A. Ahmed 2002, 23).

A tendency to sacrifice every other interest for the interest of revolution is required in this process.

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than God and His Messenger, and striving hard and fighting in His Cause, then wait until God brings about His Decision (torment). And God guides not the people who are Al-Fasiqun (the rebellious, disobedient to God)." (9:24)

Lastly, the training has to be done in a gradual manner. A new worldview and life style is difficult to embrace at once. God kept this pattern of progressive and step by step revelation in Quran also. The abolishment of usury, alcohol, gambling etc. took years and they were banned step by step. Quran comments on this:

¹³ Ali ibn Abi Talib (Arabic: علي بن أبي طالب 13th Rajab, 601 or 600–661) was the cousin and son-in-law of the prophet Muhammad (peace be upon him). He ruled over the Islamic Caliphate from 656 to 661.

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"And those who disbelieve say: "Why is not the Quran revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages." (25:32)

Prophet Muhammad (peace be upon him) ordered his companions to follow the similar methodology when calling people to Islam.

When the Prophet Muhammad (peace be upon him) sent Muadh bin Jabl to Yemen as a governor, he said, *"Firstly, call them toward the testimony over monotheism and my prophet hood. When they obey you in this, tell them that God has ordered them five prayers a day. When they obey you in this, tell them that God has made a portion of their wealth as obligatory charity which would be taken from their rich and distributed in their poor."* (Sahih Bukhari, Hadith No. 1313)

Syed Abu Aala Maudoodi (1980), while discussing the gradual change, writes,

"The best example of this gradual change is the revolution brought about by the Holy Prophet (peace be upon him) in Arabia...he did not enforce the entire body of Islamic Law at once. Instead of that, the society prepared gradually for their enforcement." (95)

Often, the reformist social movements don't face conflict, but a revolutionary social movement, which tends to change the previously existing system and its fundamentals, will surely have a phase of conflict. It must be clear that the initiative of the conflict will have to be taken by revolutionary party. Since the previously system is running and is established, it is the revolutionary party which claims to stamp out the current system, hence the initiative of conflict is by revolutionary party itself. Israr Ahmed (2008) explains this phenomenon,

"Conflict is created in a society by these revolutionary people. Otherwise the people are quite content and satisfied with the existing state of affairs. There were the rich and there were the poor; the poor accepted their lot in life as fate and the rich were living in the lap of luxury. The slave is fulfilling his duties, he knows that it is his fate, God has made him a slave. That is why Marx has said that the religion is the opium of masses." (28)

However, this phase requires a great time spent in preparing the masses for this stage. Butko (2004), in his analysis of political Islamist scholars says, "All the Islamists examined here share the view that there must be an extended period of preparation and education and the dissemination of the Islamic message (i.e., 'Islamisation') prior to engaging in a frontal attack, or a 'war of movement', against the ruling hegemon" (57).

IV. Passive resistance with patience

It is natural that when you challenge a prevailing system and annul it, the custodies of that system won't sit easily and let the revolutionary party do what they want to do. There will be some stages of persecution from the

opponents. Firstly, there will be mocking and ridiculing, calling names such as fanatics and deviants. Quran consoles the Muslims and guide them for this stage,

"We do indeed know how thy heart is distressed at what they say." (15:97)

"And be patient with what they say, and keep away from them in a good way." (73:10)

The second stage of persecution comes if the leader and his followers bear all this mocking, they will move from verbal persecution to actual persecution when they fear the growing numbers of the revolutionary party and their steadfastness. The key for the revolutionary party to overcome this stage of persecution is pure patience, no retaliation and being steadfast on their stance.

Muslims at this point were commanded by their leader, Prophet Muhammad (peace be upon him) that:

"Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? (4:77)

Khabbab bin Al Art¹⁴ was persecuted by his masters who laid him on burning coals, and coals were extinguished by his melting fat (A. N. Isphahani 1988, 144). He got branded at his body on seven places due to this persecution (Sahih Bukhari, Hadith No. 5900). When he came to the Prophet Muhammad (peace be upon him) telling about the persecution and requesting the permission to fight, the Prophet (peace be upon him) told him that he was being hastened (Sahih Bukhari, Hadith No. 3366).

The family of Yasir¹⁵ was killed by severe persecution by Abu Jahl¹⁶. Yasir's wife was killed by the wound of spear in her abdomen. He too was killed by Abu Jahl, who splitted his body into parts by tying him with two horses. Yet, at this point the Prophet (peace be upon him) said, *"O Family of Yasir r.a. be patient for you will find your house in Jannah¹⁷!"* (Mustadrak Hakim, Hadith No.5620).

This patience is necessary because if the party shows any retaliation in reaction, there will be a natural or legal justification for the status quo that

¹⁴ Khabbab ibn al-Aratt (Arabic: خَبَّابُ بْنُ الْأَرْتِ) was from Najd, from the tribe of Banu Tamim. He was among the first ten persons to convert to Islam and was a Sahabi, companion of Prophet Muhammad (peace be upon him).

¹⁵ Yāsir ibn Āmir al-Ansī (Arabic: ياسر بن عامر العنسي) died 615 C.E. is known in the Islamic traditions as the second person in history to be martyred for having adopted the faith of Islam in pre-Hijra Mecca, first being his own wife. Yasir, Sumayyah and Ammar were well-known early entrants to Islam. All converted to Islam between 610 and 613.

¹⁶ Amr ibn Hisham (Arabic: عمرو بن هشام), often known as Abu Jahl (Arabic: أبو جهل, 556 - 624), was one of the Meccan polytheist pagan Qurayshi leaders known for his critical opposition towards the Prophet Muhammad (peace be upon him) and the early Muslims in Mecca.

¹⁷ Jannah (Arabic: جَنَّة Jannah), an eternal place for Muslims, is the Islamic conception of paradise. The Arabic word Jannah is a shortened version meaning simply "Garden".

the emerging party, which was already deviant from the norms, is creating violence and thus be crushed. Therefore, struggle will be ended like ‘nipping the evil in the bud’.

Being patient will be easier if the organization and integration of the members is done prior. Being together against a common enemy makes it easier to bear hardships and restrain despair (Stack 1985).

Although by this type of patience, and non-violent attitude, the persecution may not probably end, but it will surely create a silent majority which, even not supporting the revolutionary party openly will have warm feelings for them in their hearts. Thus gaining goodwill of silent people will be accomplished.

V. Agitation or active resistance

It is the most critical stage of the revolutionary process. Delay or premature action in this matter causes complete failure of the movement. At this stage, the leader decides when and how to agitate against the system and go for the jugular. Describing the critical nature of this stage, Israr Ahmed (2008) writes,

“In the case of the Holy Prophet (peace be upon him) this decision was made by God, therefore there was absolutely no margin of error. But in the future the leadership of a similar movement will make this decision and there will always be a possibility of error there.” (52)

The advancements done by Prophet Muhammad (peace be upon him) at this stage were; Political isolation of the Meccan people by making pacts with the neighboring tribes (either by making them allies or neutralizing them) and Economical isolation of Mecca by blocking the trade routes of Mecca that went to Syria, hence giving a major economical setback to the oponents. Next, internal peace building was done by clenching the Jews of Medina into pacts. In the 8 months, before the major battle, battle of Badr¹⁸, 8 small expeditions were arranged by the Prophet Muhammad (peace be upon him), among which 4 were led by the Prophet Muhammad (peace be upon him) himself. (Mubarakpuri 2000)

VI. Armed or Physical conflict/ Direct Confrontation

When the revolutionary movement has started an active resistance, it has challenged the system. Hence the dominating repressive system and its custodians will take all the measures to crush the revolutionary movement. Therefore, active confrontation will take place.

¹⁸ The Battle of Badr (Arabic: غزوة بدر), fought on Tuesday, 13 March 624 CE (17 Ramadan, 2 AH in the Islamic calendar) in the Hejaz region of western Arabia (present-day Saudi Arabia), was the first key battle in the early days of Islam and a turning point in Muhammad's (peace be upon him) struggle with his opponents among the Quraish in Mecca.

In the revolutionary movement of Prophet Muhammad (peace be upon him), this phase starts from the Battle of Badr. After the battle of Badr, 23 battles were fought in which the Prophet himself took part. And apart from these 23 battles, there were many expeditions sent under the leadership of other companions which count more than 80 (Mubarakpuri 2000).

Occasionally only this stage is referred as Jihad which is understood as a synonym to holy war in the western literature. Jihad in fact encompasses all this process (D. I. Ahmed, Jihad Fi Sabilliah 2006). Raghیب Al Isphahani (n.d., 221), renowned scholar of Quranic linguistics, defines this word as, investing one's extreme power and resources while struggling against the enemy. He classifies Jihad into struggle against oppressors, Satan and one's own self. And this includes investing the struggle with speech, wealth and physical resistance.

The phase of agitation and active resistance doesn't mean ruthless killing in the areas of the enemy. Prophet Muhammad (peace be upon him) had set a code of ethics of war for all the expeditions he sent. He said whenever he sent troops for some expedition:

“Do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children” (Sahih Muslim, Hadith No. 3267).

“Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly” (Muwatta Malik, Hadith No. 949).

The war was against the cruel system, not against any religion or religious group. The part of religion that is limited to the private life was not imposed coercively even during or after the completion of revolution. After the conquest of Najran¹⁹, a letter was sent by the Prophet Muhammad (peace be upon him) to the Christian bishop of that area, named Abu Harith, guaranteeing them religious freedom in private lives. The letter is narrated by Ibn e Kathir (2003) in his book of history:

“In the name of God the most beneficent and merciful. From Muhammad (peace be upon him) to the bishop Abu Harith and all the bishops of Najran and all the monks and priests and all under them are under the protection of God and His Prophet. No bishop will be removed from his bishopric, no monks will be removed from his monastery and no priest will be removed from his post and there will be no change in the rights enjoyed by them so far. They will be under the protection of God and his Prophet for as

¹⁹ Najran (Arabic: نجران Najrān), is a city in southwestern Saudi Arabia near the border with Yemen. It was then a province with majority population of Christians.

long as they are cooperating and kind, not inclining towards cruelty or supporting cruel people.”

VII. The Establishment of A System/Institutionalization

Institutionalization necessarily doesn't refer to form a social institution in modern context (Staggenborg 2013). In the case of the revolutionary movement of Prophet Muhammad (peace be upon him), it eventually crystalized into a political state. The power of an established system is very important. We can see it clearly that during the 20 years of social movement the number of members was no more than 10,000. This was the number of companions along whom Prophet Muhammad (peace be upon him) conquered Makkah in 630 CE. However, just after the establishment of a state, the Muslim community had a rapid increase in its members. The Quran says about this phenomenon, *“When comes the Help of God, and Victory (of conquest of Makkah), and you see that the people enter God's religion in crowds.” (110:1, 2)*

The number of participants in the pilgrimage of 632 CE was around 1,24,000 or 1,44,000 (Mubarakpuri 2000). Furthermore, fulfillment of complete religious dictates is impossible unless and until we organize a political system as per criteria set by the religion (Cheema 2013).

VIII. Outward Expansion/Export of the Revolution

A revolution based on universal social foundations can never stay in its boundaries, but will surely export. However, a revolution limited to some geographical, racial or ethnical boundaries may not expand. Tahir ul Qadri (2001) concludes this movement and export of this movement into four phases,

“The first phase of success of his prophetic mission was the foundation of the Islamic state in Madinah, the second phase was the conquest of Makkah in 630 CE, the third phase was the proclamation of the new world order in his farewell address on Friday in 632 CE and the fourth phase was to launch the movement for embracing Islam at the international level from east to west.” (202)

The revolution brought about by the Prophet (peace be upon him) was not geographically centered into the Arabian Peninsula nor was it something attached to Arabic culture. Although, Ibn i Khaladun (1958) hypothesized that a religious revolution cannot succeed without Asabiyah i-e translated as group solidarity, tribal kin feeling (Khadduri, 1946; Khalil, 2007), but it doesn't indicate that the religious revolution will then be institutionalized as some ethno-cratic government. The guardianship of the Islamic revolution was initially held by Arabs, however, later non-Arabs too held the charge of Caliphate in coming years.

Quran comments on the universal nature of the Prophet's (peace be upon him) revolution as, *“We have not sent thee but as a universal*

(Messenger) to men, giving them glad tidings, and warning them, but most men understand not.” (34:28)

Prophet Muhammad (peace be upon him) himself said, *“I am sent towards all whites and blacks” (Musnad Ahmad, Hadith No. 13976).*

In the life of Prophet Muhammad (peace be upon him) this outward expansion started when he sent letters to the kingdoms neighboring the Arabian Peninsula (Ghazali 1999). In 628 CE he sent letters to Negus of Abyssinia, Khosrau of Persia, Heraclius the Caesar of Rome, Muqawqis of Egypt, Harith Gassani of Syria (A governor of Roman Empire) and Munzir of Bahrain (Lings 1983). The common message all the letters contained was, *“I extend to the invitation to accept Islam. Embrace Islam and you will be safe” (Sahih Muslim, Hadith No. 3328).*

None of them accepted Islam, however, Heraclius and Muqawqis treated the messengers of the Prophet (peace be upon him) well. Khosrau tore the letter and Harith Ghassani killed the messenger of the Prophet (peace be upon him) (Kathir 2003). Killing the messenger of state was considered as an attack on the state. Therefore, the Battle of Muta was fought as revenge (Ishaq 1976).

The foreign wars were started in the life of Prophet (peace be upon him). The Battle of Tabuk and the Battle of Usama bin Zayd (the last expedition of the Prophet Muhammad’s life) were fought against the Byzantine Empire. This export of revolution was carried out by his companions after his death. One may think that it was just a greed of land and power which caused later wars after his death. This confusion must be cleared from the reply of Mughaira bin Shuba to Rustam (the Commander of Persian Army), when Rustam asked him about their purpose of war, Mughaira replied: *“To bring out the people from the slavery of people to the slavery of God” (Kathir 2003)*

CONCLUSION

The revolution of Prophet Muhammad took twenty three years from emergence of an idea till the institutionalization and its export. A pragmatic analysis of his revolution reduced the whole process into nine stages. Study of other revolutions in the history can easily be reduced to these stages. As an applicable knowledge these stages can easily be replicated in other cases. Further researches may study other revolutions, religious or non-religious.

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