

## The Study Of Sirah

The study of The Sirah (life) of the Prophet Mohammed (p.b.u.h) is the practical application of the method of the Prophet (p.b.u.h) in dawa (call to Allah).

One of the major problems that-confronts the Muslims today and an obstacle for a common understanding is the diversity of opinions and methods proposed for the re-establishment of Islam. Since almost all such Muslims claim to follow in one way or another the Sirah of the Prophet (p.b.u.h). Why is there such diversity? The reason for this is the methodology adopted in the study of Sirah.

For instance you find that some Muslims co-operate with non-Muslims and enter with them in alliances. When they are asked why, they look for any isolated event in the life of the Prophet (p.b.u.h) that justifies their action. All of this leads to confusion in the minds of Muslims.

One of the fundamental things we should realise is that the Prophet (p.b.u.h) used to receive the revelation from Allah, The Supreme, thus the Prophet (p.b.u.h) was following a way that had been prescribed to him by Allah according to great wisdom which we now cannot wholly unveil, nor can we claim to have attained it.

The sequence of events from the start of wah'y (revelation) to dar-Al- Arqam (house of Al-Arqam), to the declaration of dawa in public, to the blockade imposed on the Muslims, to the call of the tribes, to the Hijra and what followed, such as the Ghazwa (battle) of Badr, Uhud, and Al-Ahzab, the Al-Hudabiya and the Fath (conquest) of Mecca, to Taiuk etc and all the events in between, all of the events occurred according to the plan prescribed by Allah. The wahy used to descend upon the Prophet'(p.b.u.h) commanding, directing and sometimes warning. Throughout, the Prophet was confident and determined:

"I AM THE SERVANT OF ALLAH, I WILL NOT DISOBEY HIS COMMAND AND, HE WILL NOT 'DISCARD' ME".

The sahaba (companions of the Prophet, p.b.u.h) used to share the same confidence and believed completely in the leadership of the Prophet (p.b.u.h). Knowing that their following him could be a matter either of iman, kufr or nifaq (hypocrisy) , thus when in an isolated event such as Hudabiya, where the companions hesitated and questioned the treaty signed by the Prophet (p.b.u.h). Because it appeared to favour the Quraysh. This remained in the memory of Shaba as a great mistake.

We are obliged to follow the clear fundamentals of Sirah and its definite bases and we should be very careful from going astray and deviating however much Satan decorated to us using all sorts of excuses and justifications.

Accordingly, it is a necessity for Muslims to insist on the ulema to base their opinions on valid Islamic evidences. The truthfulness of the method they follow and apply is an Islamic duty before it is a practical necessity. And to express suspicion about those ulema or leaders if they show deviation from the path and making friendship with non-Muslims is not haram in any way and perhaps may be a cause for them to redress and straighten on the path. No one is given .unquestioned obedience except the Prophet (p.b.u.h).

Up until now we have spoken in rather general terms and many of you may be questioning the relevance and importance of this subject. So for your benefit in particular, the following is one such example of how people have used isolated events from Sirah and wrongly interpreted the event to justify an action.

You will all recall the infamous Camp David Accord and the ensuing peace treaty signed by Sadat and the Jews. On the 10th May 1979, the Sheikh of Al Azhar convened a meeting with other Sheikhs of Al Azhar to justify the treaty from the viewpoint of Islam. The outcome of their meeting was a declaration that said:

Peace with the enemy is valid as long as it is in favour of Muslims. As happened in the treaty of Al Hudaibiah, which the Prophet (p.b.u.h) made when he was leading a strong victorious army from a strong position. Also, the Prophet (p.b.u.h) asked the people of Ghatafan to abandon the Kafireen

at the Battle of Al Ahzab and as a reward the Prophet (p.b.u.h) would give them 1/3 of the crops of Medinah.

They said the treaty was within the limits of Islam, because it was coming from a strong position after the Jihad battle of October 1973, the same situation with that of the treaty of Al Hudabiya. The treaty would be fruitful to Muslims by bringing back the Islamic lands to their owners. It would save the rights of Palestinians and would not include any loss to the Arabic and Islam--@ background of Al Quds (Jerusalem).

So here is a very real example of how an isolated incident is taken from Sirah to justify an action that completely contradicts the fundamentals of Sirah. However, if one looks in detail at the treaty of Al Hudabiya one finds that this justification is completely wrong and a misinterpretation of Islam.

If one analyses the treaty of Al Hudabiya in detail one finds that it was:

- (1) A peace treaty to stop war between Muslims and Quraish for a certain specified period of ten years.
- (2) It was a peace which made Quraish accept that Muslims had become a political power. This was one of the great victories achieved by that peace.
- (3) It enabled the Prophet (p.b.u.h) to be free to attack Jews of Kaibar to get rid of them forever from the Arabian Peninsula. Indeed he did that. Two months after the peace, the Prophet (p.b.u.h) attacked Kaibar and took it over and finished the presence of Jews in the Arabian Peninsula.
- (4) It enabled the Prophet (p.b.u.h) to deliver the dawa to kings and '(Amirs)', so he sent messengers to call to Islam, and to obey him.
- (5) It was a treaty in which the Prophet (p.b.u.h) did not give to Kafireen any part of Muslim land, since at that time Mecca was still not an Islamic land, and that peace was the greatest victory and the greatest Fatah to Islam, Imam Al Zahri said that before this treaty, Muslims have not won any greater victory.
- (6) The Prophet Mohammed (p.b.u.h) did not go to Mecca for a fight, nor prepared himself fully for that, rather he went with Muslims for Haj, different to what Azhar declaration claimed.

The peace with the Jews contradicted Al-Hudabiya treaty because of the following:

- (1) It was not for a specified period as in Al-Hudabiya treaty. It is rather a permanent peace treaty between Muslims and the enemies, of Islam, since it keeps the enemies of Islam controlling Muslims rind Muslim lands, so it is not approved by Islam.
- (2) It was a recognition of Israel by the strongest power in the area which is Egypt. This is the greatest victory Israel has ever won. Israel was working hard to achieve this peace with Egypt to isolate it from military warfare, and to enable itself to be an officially accepted state in the Middle-East. This is clearly contradicting Al-Hudabiya treaty. Since Al-Hudabiya treaty made the approval for Muslims as a political power, on the other hand , Sadat's -treaty made Jews ,a politically accepted power. The former strengthened Islam and Muslims, the latter strengthened kufr and Kafireen.
- (3) When Sadat accepted this peace with the Jews it approved their control over Muslim lands. Thus all of the attacks on Muslims and control over Muslim lands is a legal action.
- (4) This peace gave up all of Palestine which was occupied by Jews before 1967. How then can they claim that this peace is similar to Al-Hudabiya treaty where the Prophet (p.b.u.h) had not given any part of any Muslim land to disbelievers?

(5) The treaty gave complete control to the Americans over Egypt and the Middle East, and this itself is a crime, because it is giving control to Kafireen.

(6) Sadat, by isolating Egypt from the military confrontation with Israel, gave Israel the chance to direct its threatening acts to Syria, Jordan, Lebanon and the Palestinians, to deal with them one by one, to oblige them to surrender to what Jews want from the conditions. Is there any harm more than that to Muslims? How can you compare this peace to that of Al-Hudabiya?

From this it is obvious that there was no similarity between the treaty of Al-Hudabiya and the treaty with the Jews. The treaty of Al-Hudabiya completely contradicts the treaty with the Jews. Because the treaty of Al-Hudabiya -,was accomplished by the Prophet (p.b.u.h) for the purpose of Jihad and to carry out the dawa. Indeed he did very great things for Islam and Muslims .

What did the peace treaty with the Jews accomplish ? I leave TIME magazine to answer, referring to Begin:

"Although he agreed to an Israeli withdrawal from the Sinai, he won not only a peace with Egypt but also a 'comparatively free hand for Israel in dealing with the West Bank and Gaza..... For Begin Sinai had been sacrificed, but Eretz Israel had been won." 17/3/86

It is absolutely unacceptable for us to take an isolated event in the Sirah of the Prophet (p.b.u.h) without understanding the context and the details of the event within the general framework of the Sirah, and by so doing destroying the complete methodology of Sirah and thereby deviating from the straight path accordingly, it is a necessity for Muslims to insist on the ulema to base their opinions on valid Islamic evidences. The truthfulness of the method they follow vent within the general framework of the Sirah, and by so doing destroying the complete methodology of Sirah and thereby deviating from the straight path.

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