

# From the Hajj Season to State-Building: Strategic Planning for the Making of Civilization

(Translated)

<https://www.al-waie.org/archives/article/20345>

Al Waie Magazine Issue No. 479

Fortieth Year, Dhul Hijjah 1447 AH corresponding to June 2026 CE

Eng. Wissam al-Atrash

While the heedless occupy themselves during seasons of festivals and major occasions with rest, celebration, and the fleeting details of life that quickly wither beneath the sun of time and are scattered to the winds, we find that the bearers of great missions and true statesmen live in an entirely different world: a world in which the future is fashioned, the plans of civilizational construction are woven, and geopolitical maps are read with eyes that do not sleep and hearts that know no fatigue.

Great calls know no seasons of rest, for within their very core they carry the concern of an Ummah and a message that extends across ages and transcends the limits of place. Hence the Prophet's (saw) words to Khadījah (ra) at the dawn of revelation, «مَضَى عَهْدُ النَّوْمِ يَا خَدِجَةُ» **“The age of sleep has passed, O Khadījah.”** It was an explicit declaration that the path of change accepts no compromise, that the making of history cannot tolerate laxity, and that the hours of life are too precious to be squandered in heedlessness, even at times when people drown in amusement and turn away from essential issues.

## Strategy: From Concept to Application

Before entering into the heart of the subject, it is necessary to pause over the concept of “strategy,” a term that has become widespread in our age, though many people today may use it incorrectly. Strategy is an Arabized term of Greek origin and military usage. It is composed of two words: *stratos*, meaning army, and *agos*, meaning leader. Its technical meaning therefore became “the art of leading armies” or “the art of war.” The concept then developed in the modern age to include long-term planning in the fields of politics, economics, and administration. Strategy came to be defined as “the art of determining grand objectives, allocating resources, and employing means to achieve them in confrontation with a real adversary, amid changing conditions and within an extended time horizon.”

When we contemplate this concept, we find that it applies fully to the Sīrah of the Prophet (saw). Indeed, he practiced strategy in its complete sense before philosophers of war and statesmen formulated their theories. Yet the essential difference is that the Prophet's (saw) strategy was derived from divine revelation and disciplined by Shariah rulings, while he exercised *ijtihad* in tactical matters and in details not specified by revelation in a manner that served the interests of the Dawah and the Muslims. Thus, when he wanted to choose the place of an encampment, assign guards, or determine the manner of fighting, he would consult his Companions and say: «أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ» **“Advise me, O people.”** At Badr, he (saw) said: «بَلْ هِيَ الْحَرْبُ وَالرَّأْيُ وَالْمَكِيدَةُ» **“Instead, it is war, judgement, and stratagem,”** meaning that war turns upon sound judgement, broad consultation with those of authority and counsel, and well-executed stratagem that outmaneuvers the enemy.

This great principle explains how the Prophet (saw) combined adherence to revelation with human *ijtihad* in executive details concerning which no text had been revealed. The revelation that determined the grand direction — that the Ummah would be established upon the earth, that the state would be founded, and that the Deen would prevail over all other ways — also determined the broad lines, or the Shariah method, for building the state: from the stage of cultivation and building the ideological political bloc, to the stage of interaction with society, intellectual struggle, political struggle, and seeking *nusrah* (نصرة military support) from the people of military power and protection, until the stage of receiving authority. As for how this would be done, where the meeting would take place, when the

pledge would be concluded, how concealment operations would be managed, who would be entrusted with each task, and what the balance of power in the region was — all of this fell within the Prophet's (saw) judgement, consultation, and military and political stratagem.

This Prophetic methodology demolishes every theory that dares to treat revelation as a mere historical text imprisoned by its time, or attempts to regard the Shariah method, the Prophetic strategy, and the practical Sunnah as tactics that may be replaced by dangerous slips and deviations subordinated to the reality of contemporary capitalism, under the labels of “fiqh of reality,” “fiqh of outcomes,” or “necessities” that, for their advocates, make every prohibition permissible.

### **Hajj: A Strategic Arena, Not Merely a Devotional Season**

The Hajj season in the Arab environment before Islam was not merely a set of religious rites or rigid pagan rituals. Rather, it was a central event in which blood, wealth, offers, and alliances flowed, and in which wills and interests contended before the sight and hearing of all. Tribes would pour into Makkah and gather around the Honored Kaaba. Delegations would compete within an open space in which worship neighbored politics, religious symbolism met the logic of tribalism and the authority of influence, and the Days of Tashrīq — the days following the Day of Sacrifice — represented the peak of this human movement, where rites blended with negotiation, alliances were concluded, and balances of power were tested.

This fertile arena did not escape the attention of the Prophet (saw). Instead, he transformed it into a grand strategic arena for presenting the message, seeking nussrah, and laying the first bricks of a state not yet born. The Noble Quran points to the nature of this season within the Abrahamic call and its importance in the Words of Allah (swt) Who said, ﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾ **“And proclaim the Hajj among mankind; they will come to you on foot and upon every lean camel, coming from every distant pass”** [TMQ Surah Al-Hajj: 27]. This Makkan verse carries a general call to people from every part of the Arabian Peninsula and beyond it, making Makkah each year a great political, economic, and religious marketplace, before the rite of Hajj was made obligatory upon the Muslims in the ninth year after the Hijrah — or before sacrifice was prescribed in the second year after the Hijrah — thereby moving from a “religious social custom” into a “complete legislative devotional system” governed by the Shariah rulings of Islam.

### **From Seeking Nussrah to Rejecting Incomplete Protection**

From the very beginning, the Prophet (saw) understood that the message could not transform into an extended civilizational project without a political host to shelter it and a force to protect it. He (saw) planned for his Dawah with clear insight, awaiting revelation at every stage, fully aware that the day would come when jizyah would be imposed upon non-Arabs. For this reason, he (saw) was clear in his address to his uncle Abū Ṭālib when he said: «يَا عَمَّ، إِنِّي أَنَا أُرِيدُهُمْ عَلَىٰ كَلِمَةٍ وَاحِدَةٍ، تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجْمُ الْجَزِيَّةَ» **“O my uncle, I only want them to accept one word, by which the Arabs will submit to them and by which the non-Arabs will pay them jizyah.”**

In the tenth year of the mission, the Prophet (saw) set out during the Hajj seasons, presenting himself to the tribes and addressing the political and military forces capable of carrying the project, in obedience to the command of Allah (swt). In the narration of ‘Alī ibn Abī Ṭālib (ra) as reported by al-Hākim and al-Bayhaqī, «لَمَّا أَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ أَنْ يَعْضُ نَفْسَهُ عَلَىٰ قَبَائِلِ الْعَرَبِ خَرَجْتُ أَنَا وَأَبُو بَكْرٍ مَعَهُ» **“When Allah, Mighty and Majestic, commanded His Prophet (saw) to present himself to the Arab tribes, I and Abū Bakr went out with him.”**

The questions directed to the various tribes revolved essentially around three points: “How many are you? How is fighting among you? Do you have any inclination toward Islam?” These were precise strategic questions, showing that he (saw) was thinking as a statesman, not as a preacher searching for the largest number of followers.

Nor did the matter stop there. The Prophet (saw) passed by the tribe of Banū ‘Āmir ibn Ṣa‘ṣa‘ah during the Hajj season, called them to Allah (swt), and presented himself to them. A man among them, said to be Bayḥarah ibn Firās, said to him: “If we pledge allegiance to you upon your affair, and then Allah gives you victory over those who oppose you, will authority after you belong to us?” The Prophet (saw) replied with a comprehensive and decisive statement: «الْأَمْرُ إِلَى اللَّهِ، يَضَعُهُ حَيْثُ يَشَاءُ» **“The matter belongs to Allah; He places it wherever He wills.”** Bayḥarah then said: “Are we to expose our throats to the Arabs on your behalf, and then, when Allah gives you victory, the matter will belong to others? We have no need of your affair.”

Thus Banū ‘Āmir lost the opportunity of nussrah because they set a price for Deen from the debris of this worldly life. The Prophet (saw) refused to sell the civilizational project for an immediate — indeed vanishing — worldly return.

In the story of Banū Shaybān there is an eloquent lesson fit to serve as a method for every state-builder. They showed readiness to protect him within the boundaries of the Arabian Peninsula, but refused to enter into confrontation with the Persians out of fear of Chosroes. They said that they were able to support him in the “Sea of the Arabs,” not the “Sea of Persia.” This reflected their awareness of the sensitivity of regional balances and the limits of their military and political capacity in the face of Persian dominance in the region.

Yet the Prophet (saw), despite his urgent need for nussrah, did not accept partial protection or a project of limited horizon, because he was building a state of message that transcended narrow tribal calculations. This is what true statesmen do: they do not accept half-solutions that entrench weakness under the name of protection. In both cases, he (saw) taught state-builders that grand objectives are not sold for a paltry price, and that concession on fundamentals causes the project to lose its soul before it loses its body, for the idea is the spirit of the principled bloc that the Messenger of Allah (saw) formed in Makkah.

### **Evaluation and Phased Planning**

The First Pledge of al-‘Aqabah was not the end of the mission, but the beginning of evaluation, follow-up, organized construction, and the accumulation of successes. The Prophet (saw) did not suffice with obtaining initial political loyalty. Rather, he sent Muṣ‘ab ibn ‘Umayr (ra) to Yathrib to undertake the task of intellectual and social foundation-building, weaving through his discussions and interactions a lesson in “political science.” This action confirms that the Prophet (saw) understood that the state is not built by political contracts alone, nor by mere exhortation and guidance, but by building public opinion, shaping collective consciousness, and creating an elite capable of carrying the project through the method of living, direct communication, whose usefulness and worth have long been proven. Through it, he was able to study the reactions of those receiving the Dawah and to update the methods of intellectual and political discussion in real time, seeking wisdom and good exhortation.

That step was like a deep preparation of the new environment, building a cohesive popular base capable of receiving the Islamic project and bearing its consequences. Muṣ‘ab ibn ‘Umayr (ra) was the most suitable person for this task, for he was young, handsome, of beautiful voice and sweet speech, and he recited the Noble Quran with beauty and mastery. As‘ad ibn Zurārah, one of the chiefs of the Anṣār, said of him, “By Allah, I know that this Muṣ‘ab ibn ‘Umayr is among those whom the Messenger of Allah (saw) intended for this task, and I have never seen a people more reverent toward anyone who recites the Noble Quran to them, than they are toward him.”

The Messenger (saw) sent to Yathrib an exceptional man by every measure. He chose him with knowledge and discernment to be the ambassador of establishment: Muṣ‘ab ibn ‘Umayr (ra), that young man who had been the most pampered youth of Quraysh and then willingly left the world for Allah (swt). The Prophet (saw) made him a practical model of sacrifice and a model for producing leaders. He remained in Madinah for a full year without returning to Makkah, and in that year alone he achieved the impossible. At his hands the

commanders of the people, such as Sa'd ibn Mu'adh and Usayd ibn Hudayr, embraced Islam. Entire tribes entered the Deen of Allah (swt) in multitudes, until there remained no house among the houses of the Anṣār except that it contained Muslims openly manifesting their Islam. He led the Muslims in the first Salah of Jumu'ah in Islamic history, and thus deserved the title "al-Muqri'," the Noble Quran-teacher. When he returned to the Prophet (saw), the Prophet rejoiced at him and sent him back again to complete the construction. Then he was martyred at Uḥud, and the Prophet (saw) wept for him and recited concerning him: ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا﴾ **"Among the believers are men who were true"** [TMQ Surah Al-Aḥzāb: 23]. That was a testimony from the truthful one to the truthfulness of his Companion, and proof that true statesmen are those whose deeds establish them before their words do, and whom history confirms before men do.

Then came the Second Pledge of al-'Aqabah, then the gradual Hijrah of the Muslims, and then the Hijrah of the Prophet (saw) himself only about three months later. It was organized speed and precise management of the decisive stage between political decision and field implementation — something many modern organizations fail to achieve, remaining captive to improvisation, reactions, and rotation within a vicious circle that keeps them in a state of estrangement born of political isolation.

### **The Pledge of al-'Aqabah: Precise Planning at the Heart of the Season**

In a scene that invites deep reflection, the Second Pledge of al-'Aqabah, known as the Pledge of War, took place on the second of the Days of Tashrīq, when Quraysh and the tribes were occupied with their rites, markets, amusements, and sacrifices. Indeed, slaughtering, eating meat, and drying it — hence the name "Tashrīq," meaning spreading meat under the sun — had been known among the Arabs since the Jāhiliyyah. Meanwhile, the Prophet (saw) was managing, behind the scenes, one of the most critical founding operations in history. It was a firm link in the chain of a carefully constructed political path, supporting the First Pledge of al-'Aqabah and building upon its foundations.

The meeting took place in complete secrecy at night in Minā, and the time and place were determined with utmost precision, because its exposure would have meant an early confrontation with Quraysh before the conditions of power had been completed. Ibn Ishāq says in the Sīrah, "The Prophet (saw) appointed al-'Aqabah for them in the middle of the Days of Tashrīq. When the people had finished the Hajj and night had fallen, they went out slipping away secretly from their dwellings until they gathered at al-'Aqabah in its ravine; they were seventy-three men and two women." More than this is what Ka'b ibn Mālik (ra) — one of the twelve chiefs who pledged allegiance to the Prophet (saw) on the night of the Second 'Aqabah — narrated about their stealthy movement to the appointed place. He said: "We slept that night with our people in our encampments. When a third of the night had passed, we left our encampments for the appointment with the Messenger of Allah (saw), slipping away as stealthily as sandgrouse, in ones and twos, until we gathered in the ravine at al-'Aqabah."

This scene, drawn by Ka'b ibn Mālik in his words, remains a window through which we behold the greatness of planning, the breadth of security measures, and the trust between the Prophet (saw) and his Companions (ra). It is a practical embodiment of the concept of obedience, and a living witness that the state was not born from the womb of randomness, but from the womb of carefully mastered means, sincere devotion, and complete secrecy. That pledge was not a passing emotional meeting or a fleeting spiritual gathering. Instead, it was the founding of an integrated political-military alliance based on protection, nussrah, and bearing the consequences of the coming confrontation. This is the difference between transient movements and founding states: the former search for immediate gain, while the latter build the conditions of historical ascendancy.

### **The Hijrah: A Unique Model of Combining Tawakkul and Planning**

Then came the Prophetic Hijrah, which represents — without dispute — one of the greatest strategic planning operations in human history. The Prophet (saw), supported by

revelation and promised victory, did not wait for a heavenly miracle in the sense of suspending the laws of causality. Rather, he took the necessary means to the furthest extent, in confirmation of the Words of Allah (swt) Who said, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾ “**And prepare against them whatever you are able of power**” [TMQ Surah Al-Anfāl: 60]. And Allah (swt) said, ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ “**Then when you have resolved, place your trust in Allah**” [TMQ Surah Aali ‘Imrān: 159].

Let us review the carefully studied roles in this great plan, which many people overlook:

**First: Choosing the timing with extreme care.** The Prophet (saw) chose to make Hijrah on a specific night after Quraysh had conspired to assassinate him, and had arranged that each tribe would provide one of its young men to strike him as one man. Allah (swt) informed His Prophet (saw) of this, ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيَتَّبِعُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ﴾ “**And when those who disbelieved plotted against you to restrain you, or kill you, or expel you; they plotted, and Allah planned, and Allah is the best of planners**” [TMQ Surah Al-Anfāl: 30]. Thus, Allah (swt) informed His Prophet (saw) of that, and he planned to depart on the very night in which they intended to kill him.

**Second: Distributing roles with utmost precision.** Here the organizational genius of the Prophet (saw) becomes manifest:

- **‘Alī ibn Abī Ṭālib (ra):** The Prophet (saw) ordered him to sleep in his bed and cover himself with his green cloak, so that those lying in wait would think the Prophet (saw) was still in his house. He said to him, «نم على فراشي وتسج ببردي هذا الحضرمي الأخضر، فإنه لن يخلص إليك منهم مكرود» “**Sleep in my bed and wrap yourself in this green Ḥaḍramī cloak of mine, for no harm from them will reach you.**” This was a strategic deception operation of the highest order, in which ‘Alī sacrificed himself in defense of the Messenger (saw).

- **Abū Bakr al-Ṣiddīq (ra):** He was the companion of the Hijrah. He prepared two mounts, arranged provisions and water, and hired the guide.

- **‘Abdullāh ibn Abī Bakr (ra):** He was a young, intelligent, and perceptive man to whom the Prophet (saw) assigned the task of intelligence-gathering. He would stay in Makkah by day to hear what the disbelievers of Quraysh were consulting over in terms of plotting and planning, then come to the two of them by night in the cave with news of the latest developments.

- **‘Āmir ibn Fuhayrah (ra):** He was a freedman of Abū Bakr and was skilled in shepherding sheep. He would graze sheep near the cave by day, then come to them by night with milk, meat, and provisions, thus succeeding in the task of supply.

- **Asmā’ bint Abī Bakr (ra):** She was singular in courage and intelligence. Her role was to deliver food and provisions to the cave without Quraysh detecting them. She split the belt of her camel into two pieces to tie the food, and was therefore called “Dhāt al-Niṭāqayn,” the Possessor of the Two Belts.

**Third: Employing a professional route guide despite his not being Muslim.** The Prophet (saw) hired ‘Abdullāh ibn Urayqīṭ, who was a polytheist from Banū al-Dīl, but he was a skilled expert in the routes. He said to him, «ارتحل بنا بعد ثلاث، خذ بنا على طريق غير معتادة، موعدا غار» “**Set out with us after three days; take us on an unfamiliar route. Our meeting place is the Cave of Thawr.**” This is a decisive sign: the statesman does not hesitate to employ competent specialists in technical matters for material compensation.

**Fourth: Traveling by unfamiliar routes.** The Prophet (saw) did not take the direct route to Yathrib. Rather, he took an unfamiliar coastal route, passing along the coast of the Red Sea, then heading south and then east, in order to avoid the caravan routes being watched by Quraysh.

**Fifth: Staying in the cave for three days.** The Prophet (saw) and his Companion remained in the Cave of Thawr for three days. This was an operation of “tactical

concealment” to mislead the pursuers, so that they would think the two had traveled far away, while they would then return and leave by another route. During this time, Quraysh searched for them fiercely and placed a reward of one hundred camels for anyone who brought them. In this great scene, the Words of Allah (swt) were revealed, **﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾** **“When he said to his companion: Do not grieve; indeed, Allah is with us”** [TMQ Surah At-Tawbah: 40].

**Sixth: Secrecy of information.** All these details were kept in complete secrecy. No one knew them except those whom the Prophet (saw) had entrusted.

All these details confirm that belief in the divine promise was never, for a single day, a call to suspend the laws of causality. Rather, it was a call to combine tawakkul with mastering the means, and trust in Allah (swt) with excellence in action. This is the mind of the statesman who builds his project upon solid rules and firm foundations, not upon emotional wishes. It also confirms that the Hijrah was not a spider and a dove; it was state and imāmah. It was founded according to a strategic plan that took into account all political data and variables, and chose Madinah as the point of anchorage for the state and the construction of civilization, while possessing complete certainty that victory belongs to Allah (swt) alone.

### **The Hijri Calendar: Symbolic Consciousness Beyond the Material Event**

What further confirms the strategic depth of the scene is that the Hijrah did not remain merely an event dated by the moment of arrival in Madinah. Rather, it became the beginning of a new era. When the Hijri calendar was adopted during the time of ‘Umar ibn al-Khaṭṭāb (ra), Muḥarram was chosen as the beginning of the year, even though the actual Hijrah occurred in the month of Rabī‘ al-Awwal. It is narrated from ‘Umar that he said: “The Hijrah separated truth from falsehood, so date by it.” This choice reveals exceptional administrative and symbolic consciousness: the beginning of the stage was not the moment of arrival, but the entire course that began from the Hajj season, where the Second Pledge of al-‘Aqabah crystallized, after which the process of transition toward the state began. It was a strategic vision that viewed political time as an integrated whole, not as disconnected events. It was a political decision by the rightly guided caliph ‘Umar ibn al-Khaṭṭāb that made us rely upon this Hijri calendar for more than fourteen centuries, so that we may continue to recall the greatness of this history.

### **Self-Evaluation in the Noble Quran: The Secret of the Project’s Continuity**

Perhaps one of the most magnificent characteristics of this experience is that it did not suffice with planning and execution. Instead, it established a precise system of strategic self-evaluation. The Noble Quran did not merely narrate victories; it practiced continuous review and evaluation of the political, military, and educational performance of the emerging society.

Allah (swt) says after the Battle of Badr: **﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾** **“They ask you about the spoils. Say: The spoils belong to Allah and the Messenger”** [TMQ Surah Al-Anfāl: 1] This came after disagreement appeared among some Muslims regarding the spoils. Here revelation came to treat a real defect that had arisen after the first major military victory, and to redirect the compass toward the unity of the group, discipline, and the prioritization of the collective public objective over individual gains.

Then came the Battle of Uḥud, offering the clearest Noble Quranic model for analyzing the causes of political and military setback. Allah (swt) says, **﴿حَتَّىٰ إِذَا فُشِيتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرْسَلْنَاكُمْ مَا تُحِبُّونَ﴾** **“Until, when you lost courage, disputed over the matter, and disobeyed after He had shown you that which you loved”** [TMQ Aali ‘Imrān: 152]. The verse diagnosed with utmost precision the causes of defeat: organizational failure, internal dispute, disobedience to leadership, and preoccupation with immediate gains. This was a complete strategic evaluation in the language of revelation.

In another place, Allah (swt) reproached some of the believers when they became occupied with trade during the sermon. Allah (swt) says: ﴿وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ **“And when they saw trade or amusement, they dispersed toward it and left you standing”** [TMQ Surah Al-Jumu‘ah: 11]. This was a direct treatment of a defect in arranging priorities and Shariah obligations within the Muslim society.

Indeed, the Noble Quran undertook evaluation even with the Prophetic leadership itself, as in the matter of the prisoners of Badr, when Allah (swt) said, ﴿مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ حَتَّىٰ﴾ **“It is not for a Prophet to have captives until he has thoroughly subdued the land”** [TMQ Surah Al-Anfāl: 67]. And in Sūrat ‘Abasa, when He (swt) said, ﴿عَبَسَ وَتَوَلَّىٰ ۗ أَنْ﴾ **“He frowned and turned away \* because the blind man came to him”** [TMQ Surah ‘Abasa: 1–2].

All of this confirms that the Islamic project is not built upon sanctifying human decision, but upon continuous review and correction. This is the essence of the strategic mind: the ability to read mistakes and transform them into lessons, not to flee from them or justify them. For this reason, the Prophet (saw) was the model in submitting to truth, turning with it wherever it turned.

### From the Civilizational Idea to Building the State

Here appears the grand equation that many contemporary political structures overlook: structures that are not founded upon a deep civilizational idea, and do not possess a clear strategic vision and a crystallized method, often turn into fragile cardboard bodies, resembling “political fungi” that suddenly sprout upon the soil of disorder and vacuum, then wither and disappear with the first change in the political climate. Such has been the condition of hundreds of parties in the Arab world over the last century.

As for organizations that proceed from a grand idea, a long-range vision, and a fixed root — namely the Islamic belief — they resemble firmly rooted trees whose roots strike deep into history. Allah (swt) says, ﴿كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۚ ٢٤ تُوْتِي أكلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا﴾ **“A good word is like a good tree: its root is firmly rooted and its branches are in the sky. It gives its fruit at every time by the permission of its Lord”** [TMQ Surah Ibrāhīm: 24–25]. It may grow slowly, and some cells may die and be renewed, yet it becomes more firmly rooted with time, because the principled idea is simply its nucleus and the secret of its life.

True strategic planning is not merely the setting of phased objectives or the drafting of temporary political programs. Instead, it is the art of transforming the civilizational idea into a political reality capable of steadfastness and continuity, through the sound direction of resources, power, time, geography, and knowledge, along with the ability to read the movement of opponents and future transformations.

### Reading the Plans of Opponents: A Condition of Historical Survival

One of the most dangerous manifestations of political naïveté is for nations and organizations to move as though they live alone in the world, and as though history were a neutral arena in which wills and grand projects do not contend. Real strategic planning is not built only upon self-construction, but also upon the ability to uncover the plans of opponents and understand their deep logic in managing conflict.

The Noble Quran directs us to this truth in the Words of Allah (swt) Who said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ﴾ **“O you who believe, take your precautions”** [TMQ Surah An-Nisā’: 71], and His words: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ **“Do not weaken and do not grieve, for you will be superior if you are believers”** [TMQ Surah Aali ‘Imrān: 139]. The major powers do not move randomly. Instead, they move according to long-range geopolitical

conceptions built upon the study of geography, sea lanes, energy sources, wealth, and demographic transformations.

Reading the enemy's plans means understanding the deep structure of his interests: Where does he invest? Which routes does he seek to control? How does he reshape public opinion? What kind of elites does he support? An Ummah that cannot read the mental maps of its opponents remains in a position of reaction, surprised by events after they occur, while other powers have prepared the conditions for its advance or retreat, many years in advance. Therefore, among the most obligatory obligations upon those who assume the leadership of the Ummah toward safety is to undertake the uncovering of colonial plans as part of their political work, and to possess the tools of influence within international politics.

### **The Statesman Between Vision and Execution**

Strategic planning requires the mentality of a true statesman, not merely a public orator or a successful administrator. The statesman is one who understands the balances of international power, reads the movement of history, grasps the limits of power and the limits of possibility, and knows how to transform the idea into an institution, the institution into influence, and influence into enduring reality.

International politics is not governed by enthusiasm or rhetoric, but by the ability to transform vision into cumulative actions, stable institutions, and effective alliances. For this reason, real influence is not measured by the quantity of speeches and slogans, but by the ability to transform plans into tangible realities that withstand time and crises. Upon acquiring this ability, the statesmen of the coming state — soon, by Allah's Permission — must train themselves. Allah (swt) says, ﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾ **“And say: Strive, for Allah will see your deeds, and so will His Messenger and the believers”** [TMQ Surah At-Tawbah: 105].

### **Conclusion: Lessons for the Future**

The first Islamic experience offers the world an eternal lesson that time cannot erase: belief in Allah (swt) and reliance upon Him never means suspending the laws of causality or abandoning the necessary means. True statesmen are those who think with a long-breathed strategic mind, even on days of Eid and occasions. They are those who transform seasons into opportunities, geography into power, time into achievement, and events into an extended civilizational project.

The difference between nations that make history, and nations that are consumed by it, is that the former move according to vision, plan, and deep awareness of the movement of their opponents and the transformations of the world, while the latter live captive to improvisation and reactions. They enter every battle late and emerge from every crisis more lost and weaker.

Among the greatest favors upon this Ummah is that the Prophet (saw) did not separate Deen from politics. Instead, he made politics a servant of Deen, and strategy a protector of worship — indeed, of all the knots of Islam. Here our Prophet (saw) taught us that the victory of Allah (swt) does not descend upon those who merely wait, but upon those who surround the Deen from every side and prepare for it whatever power they are able. For this reason, the Prophet (saw) replied to the delegation of Banū Shaybān during the seeking of nussrah (نصرة military support) by saying, ﴿إِنَّهُ لَا يَنْصُرُ هَذَا الدِّينَ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ﴾ **“This Deen will not be supported except by one who surrounds it from all its sides.”**

He (saw) combined “war, judgement, and stratagem,” as he said of himself, without deviating from revelation by even the breadth of a fingertip, ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ ۙ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ **“Nor does he speak from desire \* It is nothing but revelation revealed”** [TMQ An-Najm: 3–4]. He (saw) occupied himself with the Dawah throughout his life, planned for every stage of it — indeed, for the details of its details — and endured every harm that befell him due to carrying out this great obligation. Salah was not made obligatory until a year before

his Hijrah (saw), and Hajj was not made obligatory until a year before his (saw) passing. He (saw) performed Hajj only once in his life. Yet today, in our time, there comes one who claims superiority over the bearer of the final Risaalah message in his Deen, abandoning the obligation of Dawah and the method of his (saw) path, while competing with people over leading Salah or over the title “Ḥājj,” without having any share in commanding all goodness, forbidding the all evil, and holding accountable those who stand as an obstacle before the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood from among the harmful rulers.

Has the time not come for our Ummah today to recover this strategic mind that combines tawakkul (توكل reliance) with planning, confidence in Allah (swt) with mastery of the means, reading reality with anticipating the future, and adherence to the method with creativity in means and styles? Or shall we remain captive to decorative rhetoric, political improvisation, or mere exhortation and guidance, waiting for miracles, while we suspend the laws of causality, repeating slogans while forgetting that Allah (swt) does not change the condition of a people until they change what is within themselves?

History does not show mercy to the heedless, and the future is not built with wishes. It is built with precise plans, firm wills, iron resolve, and minds that draw inspiration from the lessons of the past to make the glory of the present and the future. Allah (swt) is the One who grants success and guides to the straight path. May Allah bless our master Muḥammad (saw), and his family (ra) and Companions (ra) altogether.