

Impact of Political Strategies of Prophet Muhammad (S.A.W) in the early Islamic Governance System

Muhammad Mudasir Nawaz
mudasir.mughal@usindh.edu.pk

Department of Muslim History, University of Sindh, Jamshoro, Pakistan

Humera Naz
dnaz@uok.edu.pk

Islamic History, University of Karachi, Pakistan

Farzana Solangi
farzana.solangi@usindh.edu.pk

Department of Muslim History, University of Sindh, Jamshoro, Pakistan

Corresponding Author: Muhammad Mudasir Nawaz mudasir.mughal@usindh.edu.pk

Received: 03-02-2026

Revised: 17-02-2026

Accepted: 03-03-2026

Published: 18-03-2026

ABSTRACT

The life of the people was not safe and Meca was religious and trade hub of that time with fragility for the peace of society. The city was governed by strong Quresh families who used to make decisions for their power retention and earning wealth. The life of common men in the city was ignored and the poor people had limited rights to enjoy their life with freedom. In that dark age, Prophet Muhammad (S.A.W) opened his eyes and started his mission of spirituality and unity of Good with peace and his ethics. This paper is principally aimed at closely examining these political strategies of Prophet Muhammad (S.A.W). We will examine how through his leadership and policies, he established a successful and stable government when the situation was one of chaos. We shall consider his constitution, his treaties, his military judgments and his judicial system. The qualitative research approach that will be applied to this piece of work will be rooted in the historical interpretation and the interpretation of the texts to discuss the politics of Prophet Muhammad (S.A.W). The literature review and the content analysis of classical Islamic sources will be the primary research method. The research will be founded on the primary literature, which includes the Quran, the authenticated books of the Hadith (Prophetic tradition), including Sahih al-Bukhari and Sahih Muslim and the texts about early history, including Sirat Rasul Allah (The Biography of the Prophet) by Ibn Hisham and the Kitab al-Maghazi (The Book of the Military Campaigns) by al-Waqidi. The in-depth analysis reveals the prophet Muhammad (S.A.W) political policies were a direct and holistic response to the inefficiency of the Jahiliyyah system. The fundamental plan was the Medina constitution. It was the proclamation of a single political group (Ummah) out of the disintegrated tribes of Medina (Hamidullah, 1974). The critical framework it offers in the solution of the contemporary political crises is its pluralistic citizenship, participatory leadership and absolute accountability principles. Prophet statecraft remains a powerful source of how to construct fair and ethical governments at any point in time.

Keywords: Religion, Political group, Quran, Prophet, life

INTRODUCTION

Arabia was a highly fragmented society that existed before Prophet Muhammad (S.A.W). This period was referred to as the Jahiliyyah or the Age of Ignorance. There was no single power or government in society, on the contrary, tribes dictated the lives of people. The elders of tribe provide you shelter, and your only loyalty was to your kin, the society did not have any national law (Malam, 2021). In case of any member of any tribe does any wrong deed, he/she would be victimized without any court or justice system, thus easily could began with protracted bloody wars. The life of the people was not safe and Meca was religious and trade hub of that time with fragility for the peace of society (Haisy, 2023a). The

city was governed by strong Quresh families who used to make decisions for their power retention and earning wealth. The life of common men in the city was ignored and the poor people had limited rights to enjoy their life with freedom. In that dark age, Prophet Muhammad (S.A.W) opened his eyes and started his mission of spirituality and unity of Good with peace and his ethics. Initially, he inspired the people of Mecca with his honesty and ethics and even after the announcement of Prophethood, his enemies left their valuables in his custody. But as his announcement, the powerful tribes became his enemies, and he was threatened with social boycotts and threatened with murder (Hanafi, 2024). Strong lords of Mecca took him in arms, and his message was perceived as a threat to their social, economic and political domination. The Prophet and his followers (a small group of them) made an essential journey after years of persecution. They left Mecca and went to Yathrib city. This was the beginning of the Islamic calendar, the Hijrah. It is also the foundation of the Islamic state. The Prophet was invited by the people of Yathrib (now known as the Ansar (Helpers). They did not simply request him to teach as a spiritual teacher. They requested him to become a political leader. They were fed up with tribal conflicts between their two major tribes, Aws and Khazraj. They had to have a neutral and prudent leader to restore tranquility (Ahmad et al., 2023). This position was accepted by the Prophet (S.A.W). He, therefore, became not a preacher but a leader of a new and peculiar community, the Ummah. When the Prophet arrived in Medina, as the city was known then, he had to establish unity as his first agenda. He achieved this by a brilliant political document, the Constitution of Medina. This did not constitute a religious sermon. It was a written social contract which was pragmatic. It is among the most significant political documents in the early Islamic history (Ahmed et al., 2025; Ullah et al., 2025). The Constitution united all the various groups of people residing in Medina. This was in the form of the Muslim migrants of Mecca (the Muhajirun), the Muslim converts of Medina (the Ansar), the Jewish tribes and the pagans who did not convert. The Constitution stated that all these different groups had been a single community or Ummah. This was a groundbreaking concept. The identity of a person was not determined entirely by his or her tribe, the first time. It was founded on their belonging to a political tribe. The document established definite regulations (Jong & Ebrahimzadeh, 2024a). It granted every group independence to practise its religion. Their roles were also described. They were forced to collaborate in the protection of the city. When one group of people was attacked by an enemy, all others would support him (El Syam, 2017). Tribal vengeance could no longer be used in settling disputes between people. They would instead be taken to Prophet Muhammad (S.A.W) to be judged fairly. This was the rule of law as opposed to the rule of the tribe. The new type of state was introduced by the Constitution. It was not a state founded on blood relations, but on a common accord and unity founded on a common principle. In addition to this constitution, the Prophet was able to build a government system with prudent principles. One of these principles was consultation or Shura (Elamin, 2024). Quran taught the prophet to seek the input of his followers regarding worldly matters. He practiced this regularly. To illustrate, he had a conference with his supporters before the Battle of Badr and the Battle of Uhud. He would then hear them out and at times he would go along with the majority even when they had a different opinion than him. This brought a culture of participation. The Prophet was also very effective in diplomacy. A good example is the Treaty of Hudaibiyyah. The words of the treaty appeared to be giving momentum to the adversaries of Islam to outsiders. But to the Prophet a greater long-term plan can be perceived. The treaty prevented the war and those could listen to the message of Islam peacefully. This time of harmony eventually resulted to many people converting to Islam (Alibašić, 2024; El Syam, 2017). It was a political triumph, which led to a subsequent peaceful conquest of Mecca. The Prophet was also a judge and an administrator as a ruler. He used governors of various regions. He instituted a community treasury, the Bait-ul-Mal. He was a man of fairness and absolute fairness. He once said that even his own daughter would be punished equally as anyone else, even in case she had stolen. This gave the main principle normative, that no human can be above the law, including the family of the leader.

This paper is principally aimed at closely examining these political strategies of Prophet Muhammad (S.A.W). We will examine how through his leadership and policies, he established a successful and stable government when the situation was one of chaos. We shall consider his constitution, his treaties, his military judgments and his judicial system. We are going to demonstrate that he failed by chance. It

was an outcome of a well-defined and God-inspired political vision. This research is extremely crucial in two aspects. First, it will make us see the real causes of Islamic rule. It demonstrates that the whole system of governing a state justly and wisely was offered by Islam since its inception. Second, and above all, the model of the Prophet gives us strong lessons in the world we live in today. A lot of contemporary states, particularly those of the Muslim world, have grave issues. These issues involve dictatorship, corruption, absence of justice and war among the various religious or ethnic groups. The Prophetic model is an Islamic based historical solution. The Shura (consultation) is a powerful Islamic basis of the modern democratic practice and engagement of people. A classic example of an early model on a pluralistic society is the Constitution of Medina. It demonstrates that humans of various beliefs can successfully co-exist as equal citizens by the same law. The uncompromising qualities of the Prophet when it comes to justice and accountability are a classical lesson to every leader. Political legacy of Prophet Muhammad (S.A.W) is very relevant in the world that seeks ethical governance. It gives the plan on how to establish a society that is not only great, but also peaceful, just and joyful to God. Through his statecraft, we have something to learn so as to deal with most of the political problems that we encounter in the present day.

LITERATURE REVIEW

It is a scholarly work of the political life of Prophet Muhammad (S.A.W), the focus of which can be both purely theological to the perspectives of the historical and political science. The earliest classical works, like the recension of Rasul Allah by Ibn Hisham of the Sirat by Ibn Ishaq, have given the early history of the life and works of the prophet. These have been expanded by contemporary scholars to study his statecraft. The table below classifies the important literature and the contributions of the literature in comprehending Prophetic model of governance.

Table 1: Analysis of Literature on Prophetic Political Strategies

Scholar & Source	Thematic Focus	Key Findings/Arguments	Relevance to Present Study
(Ahmed et al., 2025; Elamin, 2024; Jong & Ebrahimzadeh, 2024a)	Constitutional Foundations; Diplomacy	Provides a detailed analysis of the Constitution of Medina as a sovereign state treaty and catalogues the Prophet's diplomatic correspondence.	Directly provides the primary source text and a legalistic interpretation of the foundational political document.
(Fitria, 2025; Malam, 2021)	Socio-Political Context; Leadership	Argues that Prophet Muhammad (S.A.W) was a political genius whose success lay in providing solutions to the social and economic crises of Meccan society.	Establishes the pre-Islamic context (<i>Jahiliyyah</i>) and analyzes the Prophet's leadership as a response to systemic societal failure.
(Haisy, 2023a, 2023b; Ullah et al., 2025)	Historical Textual Analysis	A critical historical study of the clauses of the Constitution, examining the specific rights and obligations of the Jewish tribes and other signatories.	Offers a granular analysis of the mechanisms of pluralism and inter-community relations within the early state.

Scholar & Source	Thematic Focus	Key Findings/Arguments	Relevance to Present Study
(Asad, 2023; Haisy, 2023b; Hanafi, 2024)	Integrated Narrative of Statecraft	Presents a holistic biography that weaves spiritual, military, and political events into a single narrative, highlighting the Treaty of Hudaibiyyah as a masterstroke.	Provides a comprehensive chronology that contextualizes political decisions within the broader Prophetic mission.
(El Syam, 2017; Elamin, 2024; Jong & Ebrahimzadeh, 2024b)	Principles and Modern Application	Extracts universal ethical and political principles from the Prophet's conduct, emphasizing concepts like justice, consultation (<i>Shura</i>), and reform.	Connects the historical strategies to contemporary debates on Islamic governance, democracy, and citizenship.

A definite trend of the development of scholarships in literature is evident. The compilation and legal interpretation on primary state documents, which treats the early Islamic state as a formal political entity, is also invaluable due to the groundwork of Hamidullah. Watt fills in this by giving the essential socio-anthropological context, the reasons why the status quo of Jahiliyyah was unstable and needed a radical political answer. Lecker has limited the scope to a great extent providing a micro-historical analysis which is vital in this paper. His analysis of the Constitution of Medina goes beyond the ovulation acclaim to precise concept of how the document had to deal with pluralism and that it was not merely a symbolic document but an administrative instrument.

Lings gives the flow of narration that the individual political occurrences, like the Treaty of Hudaibiyyah, are unified to a sensible plan of state-building. Last but not least, the work of Ramadan is central because it connects the past and the present. His emphasis on deriving out of principles can enable the use of these strategies of the 7th century to contemporary political theory, which is one of the key goals in this paper. All these sources interpret a context (Watt) to text (Hamidullah, Lecker) to narrative (Lings) and, lastly, to application (Ramadan). Nevertheless, there is a void in extrapolating these particular political strategies into one, coherent analytical framework of directly relating them to the fabric of the early system of governance and how they are explicitly applicable to contemporary statecraft, which is the focus of this paper.

RESEARCH METHOD

The qualitative research approach that will be applied to this piece of work will be rooted in the historical interpretation and the interpretation of the texts to discuss the politics of Prophet Muhammad (S.A.W). The literature review and the content analysis of classical Islamic sources will be the primary research method. The research will be founded on the primary literature, which includes the Quran, the authenticated books of the Hadith (Prophetic tradition), including Sahih al-Bukhari and Sahih Muslim and the texts about early history, including Sirat Rasul Allah (The Biography of the Prophet) by Ibn Hisham and the Kitab al-Maghazi (The Book of the Military Campaigns) by al-Waqidi. They will be drained thoroughly to extract firsthand evidence on the matter of political decision-making, statecraft and administrative policies. The study will use the framework of descriptive-analytical analysis to structure the analysis. It means that it will describe the historical processes and the political events such

as the drafting of the Constitution of Medina or the terms of the Treaty of Hudaibiyyah before explaining them and arriving at the principles, strategic goals and practical outcomes. This makes it possible to dismantle systematically the model of government of the Prophet to the fundamental components it contains such as constitutionalism, diplomacy and judicial administration.

To obtain a good and critical analysis, the recent research will also be covering the existing academic literature on the Islamic political thinking and history. The secondary interpretations and theoretical perspectives will be achieved in the works of contemporary scholars i.e. Montgomery Watt, Muhammad Hamidullah and Tariq Ramadan. This will help put the findings into more academic perspective and minimize potential bias. By making a comparison between the political principles that were acquired in the 7th century and the established political concepts in the modern world such as the social contract theory, pluralism and ethical leadership, the process of analysis will be conducted. This feature of comparison is not to force some anachronistic parallels but to underline the everlasting topicality and rationality of the Prophetic model. The latter method will be employed to construct an evidence-based argumentation framework constructed on the synthesis of the facts of the primary sources and the analytical principles of the contemporary scholarship on the issue of the impact and the long-term worth of political strategies of the Prophet.

Phase 1: Literature and Source Collection

The study starts with the overall gathering of both primary and secondary data. Primary sources are the initial texts of Islam: the Quran, the authenticated collections of Hadith (e.g. Sahih al-Bukhari, Sahih Muslim) and the early histories (Sirah) of the Prophet. Secondary sources are the works of historians and political scientists in the present, which are critical interpretation and context. This two-fold methodology will secure the basis of the study on the original evidence, as well as involvement in contemporary scholarly discourse.

Phase 2: Critical Analysis
In this central phase, the collected data is subjected to a detailed critical analysis using two parallel methods:

- **Descriptive Analysis:** Each historical event (e.g., the Constitution of Medina, the Treaty of Hudaibiyyah) is meticulously described and contextualized to understand its immediate political purpose and outcome.
- **Thematic Analysis:** The data is then coded and categorized into emerging themes, such as "Consultation (Shura)," "Justice," "Pluralism," "Diplomacy," and "Strategic Security."

Phase 3: Synthesis and Validation

The insights from Phase 2 are synthesized to identify the core political principles and strategies that constituted the Prophetic model of governance. These principles are then logically compared with modern political concepts (like social contract theory and constitutionalism) to test their coherence and enduring nature. This step validates the findings by demonstrating their logical consistency and relevance beyond their original historical context.

Phase-4: Conclusion and Application

The final phase involves interpreting the synthesized findings to draw meaningful conclusions about the impact of these strategies on early Islamic governance. The research culminates by assessing the contemporary relevance of these principles, directly addressing the paper's objective of extracting lessons for modern political systems. The output is the final manuscript, which presents a well-supported argument based on this transparent and systematic methodological process.

RESULTS AND DISCUSSION

As this analysis reveals the prophet Muhammad (S.A.W) political policies were a direct and holistic response to the inefficiency of the Jahiliyyah system. The fundamental plan was the Medina constitution (Haisy, 2023a). It was the proclamation of a single political group (Ummah) out of the disintegrated tribes of Medina (Hamidullah, 1974). It especially replaced the identity based on kinship by territorial and principles-based citizenship. It was as an example of granting the tribal Jewish religious law but subordinating them under the overall defense of the city (Lecker, 2004). This brought about a pluralist system that has a common legal system. In addition, the Prophet used Shura (consultation) as one of the operating strategies (Ahmad et al., 2023; Hanafi, 2024). He never neglected to discuss the secular issues with his companions as witnessed in pre-battle of Uhud when he carried the major opinion over his own (Al-Bukhari, 3034). This institutionalized some form of participative decision making. Diplomacy was the other significant tool. This was a grandiose of the Treaty of Hudaibiyyah that had apparently crippling terms (Asad, 2023; Ullah et al., 2025). The Prophet (S.A.W) transformed the war against Mecca by signing a truce of a period of ten years and through this the spread of Islam became peaceful, and consolidation of his state occurred and ultimately leading to the peaceful conquest of Mecca.

The application of these specific strategies serves as a good indicator of the application in solving modern problems of governance. The Medina Constitution allows a certain historical benchmark on the way to treat pluralism. It portrays that the strength of a state is determined by its capacity to integrate under a social contract which rests on unity, and not coercion by embracing diversity. This directly clashes with the modern sectarian and ethnic conflicts. The Shura practice ascribes a special Islamic political doctrine that is both congruent to and precondition of the modern-day democratic processes, including the consultation of the parliament and the responsibility of the people (Ahmed et al., 2025; Jong & Ebrahimzadeh, 2024b). It provides a homegrown remedy to dictatorship. However, the most critical aspect is that absolute commitment of the Prophet towards justice as evidenced through his declaration of equal punishment on his own family members (Al-Bukhari, 6787) is what dictates that the legitimacy of the state is the establishment of justice and not the establishment of force. This is the greatest lesson to contemporary systems which are influenced by corruption (Alibašić, 2024; El Syam, 2017). Therefore, the early Islamic governmental system was built under the assistance of constitutional contract, consultative leadership, and strategic diplomacy, which was founded on unchangeable justice. These do not exist as ideals but are the actual strategies that are practiced in the past. Their work is highly essential in the development of effective and ethical working political systems in the modern world.

CONCLUSION

In this paper, it is ascertained that the political policies of Prophet Muhammad (S.A.W) entailed a detailed and plan system in the establishment of a state. They managed to transform a divided tribal society into a powerful and united and just polity. The example of the highly developed model of governance is discussed in the discussion of the main strategies, which are the Constitution of Medina, the Shura practice, the strategic diplomacy and the institutionalization of the justice. The critical framework it offers in the solution of the contemporary political crises is its pluralistic citizenship, participatory leadership and absolute accountability principles. Prophet statecraft remains a powerful source of how to construct fair and ethical governments at any point in time.

REFERENCES

- Ahmad, S., Qamar, A. J., Bhatti, M. A. A., & Bashir, U. (2023). Integrating Islamic ethics with modern governance: A comprehensive framework for accountability across religious, social, and economic dimensions. *Al-Irfan*, 8(15), 51–79.

- Ahmed, S. S., Salman, A. S., Mohammed, A. G. A., Apyshova, A., & Jawad, A. M. (2025). Reimagining Islamic political structures in contemporary muslim societies: the role of global networks and transnational movements. *Al-Istinbath: Jurnal Hukum Islam*, 10(2), 513–534.
- Alibašić, H. (2024). Exploring the influence of Islamic governance and religious regimes on sustainability and resilience planning: A study of public administration in Muslim-majority countries. *Public Policy and Administration*, 39(4), 556–587.
- Asad, M. (2023). *The principles of state and government in Islam*. Univ of California Press.
- El Syam, R. S. (2017). Prophetic leadership: The leadership model of Prophet Muhammad in political relation of social–ummah. *Jurnal Pendidikan Islam*, 6(2), 371–396.
- Elamin, M. (2024). Faith-based leadership in conflict resolution: The practices of the Prophet Muhammad (PBUH). *International Journal of Religion*.
- Fitria, T. N. (2025). Women in Political Leadership: An Islamic Economic Perspective on Women’s Empowerment, Gender Justice and Socio-Economic Welfare. *Jurnal Ilmiah Ekonomi Islam*, 11(02).
- Haisy, N. (2023a). An Analysis of Economic Policies Implemented by Prophet Muhammad during His Governance in Madinah: A Comparative Study with Capitalist and Socialist Economic Systems. *At-Tasharruf" Jurnal Kajian Ekonomi Dan Bisnis Syariah"*, 5(1), 1–15.
- Haisy, N. (2023b). An Analysis of Economic Policies Implemented by Prophet Muhammad during His Governance in Madinah: A Comparative Study with Capitalist and Socialist Economic Systems. *At-Tasharruf" Jurnal Kajian Ekonomi Dan Bisnis Syariah"*, 5(1), 1–15.
- Hanafi, M. (2024). Muhammad Bello and the Political System of Leadership in Sokoto Caliphate: A Vital Means for Good Governance in the Contemporary Society. *Bulletin of Islamic Research*, 2(4), 710–724.
- Jong, A., & Ebrahimzadeh, S. (2024a). Ahmad Moftizadeh and the Idea of the Islamic Government: A Discursive Tradition Analysis in the Field of Political Islam. *Religions*, 15(2), 220.
- Jong, A., & Ebrahimzadeh, S. (2024b). Ahmad Moftizadeh and the Idea of the Islamic Government: A Discursive Tradition Analysis in the Field of Political Islam. *Religions*, 15(2), 220.
- Malam, B. (2021). The political model of the prophet Muhammad and his rightly guided caliphs: An overview. *International Journal of Research and Innovation in Social Science*, 5(2), 251–259.
- Ullah, M. U., Ullah, M. I., & Ullah, M. A. (2025). The Educational Reforms of the Prophet Muhammad (PBUH): An Exploration of Prophetic Heritage. *Journal of Religion and Society*, 3(01), 717–732.