

THE IDEAL ISLAMIC STATE DURING THE HOLY PROPHET'S PERIOD

It was the holy Prophet Muhammad who established in actual practice an ideal state based on concepts described in the previous paper.

It was on the eve of his departure from Mecca, i.e., in the thirteen year of his mission that he entered into an agreement with the Muslim leaders of Aws and Khazraj, the two leading and rival parties of Medina. The representatives of the Muslims of Medina invited him to their city, promised to follow Islamic injunctions and undertook the responsibility of protecting Muhammad (peace be on him) from all his enemies, particularly the Quraysh. The Medinites also accepted the Holy Prophet as their religious as well as political leader. For his part, the Holy Prophet promised that he would never forsake them and return to Mecca. The Holy Prophet accepted their condition and bound himself by saying: "Nay, in life and death I am with you and you are with me. I will fight whom you fight and I will make peace with whom you make peace." Thereupon all the people of Medina who were present at 'Aqaba stretched out their hands and made a pledge with the Holy Prophet Muhammad in the following words: "We pledge that we will hear and obey in times of our distress and in times of our plenty and what befalls us of happiness and of anguish, and that we will speak the truth wherever we be, not fearing the censure of censors in the path of God."

The first task which the Prophet Muhammad accomplished upon reaching Medina was the construction of a mosque where he could gather together all his followers in order to preach Islam and to teach them the practical lesson of his ideological state which he intended to found in Medina. The lessons were fraternity, equality, liberty and social justice.

Fraternization of Emigrants and Helpers

The second task which he undertook to accomplish was the fraternization of the emigrants and the helpers. In accordance with the injunction of the Quran, he said, "the believers are nothing but a brotherhood; therefore make peace between your brethren, and revere God that you may be shown mercy." Islam being a compre-

hensive religion of human brotherhood, Prophet Muhammad started the foundation of this brotherhood by obliterating all distinctions between Meccans and Medinites, between Quraysh and Aws and Khazraj. The Muslims became brothers in Islam and he thus made a roll of brotherhood. Every Muhajir (Emigrant) had an Ansari (Helper) as brother. This raised the moral prestige of the Ansar and th material welfare of the Muhajirin. They loved each other more than brothers because it was a Brotherhood for the sake of God and not a brotherhood based on community of blood or for the sake of tribal and family interests. The Ansar agreed to share all their wealth and belongings with the Muhajirin but the latter were not going to be a burden on their hosts. With the help of their Ansar brethren, they soon engaged themselves in various occupations and not only profited for themselves but also brought prosperity to their new town.

About 150 Muslims had emigrated from Mecca to Medina and out of these, with the exception of Harzral Abu Bakr and Harzral Uthman, no one had any means of his own. Prophet Muhammad thus solved the most difficult problem of rehabilitation with one stroke of pen by the fraternization between the emigrants and the helpers.

Even after solving this problem, the task with which Prophet Muhammad was confronted was insurmountable. Circumstances had burdened him with a task that had not been put on the shoulders of previous prophets. He had to evolve order out of chaos, strength out of weakness, unity out of dissension and life out of death. Even God himself acknowledged it to have been a burden which pressed heavily on his back.

The tasks that awaited the Holy Prophet in Medina were indeed of colossal magnitude. Besides integrating and consolidating the Muslim community, he had also the task of contracting pacts of amity and friendship and treaties of mutual security with the Jews of Medina and other non-Muslim communities. All this was essential for the protection of the incipient Muslim community and for the propagation of Islam throughout the world. This was an uphill task because of the anarchic conditions of the Medinian Arab society. Aws and Khazraj, the two chief tribes of Medina, were divided into some twelve sub-tribes, and the Jews into ten clans. All of them were overburdened with centuries-old traditions of unending tribal feuding. The general pattern was that some Arab tribes would obtain the support of the Jews against their foes from among the other Arab

tribes, and vice-versa. This continuous internecine bloodshed had made people weary of the situation and they longed for a change.

Shortly before the arrival of the Holy Prophet, a large section of the Medinians had decided to crown Abdullah ibn Salul as their ruler. Now it is true that on the occasion of the Pledge of 'Aqaba, the Holy Prophet had nominated twelve leaders for the twelve Arab clans of Medina and had thus made an attempt to unify them. Nevertheless, each tribe was fully autonomous and sovereign with respect to its internal affairs and there was no administrative machinery binding all tribes together. As a result of the efforts of trained Muslim preachers a considerable number of Medinians had embraced Islam. But Islam as yet was not assured of any political significance.

The Holy Prophet started his career in Medina at a time when the following matters required his immediate attention:

- (1) the rehabilitation of the Muhajirs (emigrants) in Medina;
- (2) ascertaining the rights and duties of the muhajirs and the local population;
- (3) agreements with the non-Muslims, particularly with the Jews of Medina;
- (4) arrangements for the administration and defense of Medina;
- (5) compensation to the muhajirs for their losses.

It is in view of these objectives that a few months after his arrival in Medina the Holy Prophet drew up a charter which in effect made Medina acquire the status of a full-fledged city-state for which a constitution had to be framed.

The Holy Prophet exerted efforts to bring about unity and integration among the disorganized and disunited Arabs in general and Medinians in particular, who were ill disposed to submitting to any central authority. He gave them one Law, one Ruler, belief in one God, and the act of praying in one and the same direction. The Charter of Medina was a revolutionary step insofar as securing one's right ceased to be the concern. This brought tribal anarchy to an end and gave birth to a state in the right sense of the term.

According to a provision of this Charter, the Holy Prophet reserved for himself paramount judicial, legislative, military and executive powers. There was, however, a big difference between the Holy Prophet and other rulers. The Prophet had no material interest whatsoever. On the contrary, his politics was animated with loftiest

moral idealism. Moreover, in the structure of the polity erected by the Holy Prophet, sovereignty was vested in God, and the Holy Prophet was merely the Viceroy who had to enforce the law of God on himself as much as he had to enforce it on others.

The Charter may be divided into two parts. The first, comprising twenty-three clauses, is related to matters concerning the Muhajirs and the Ansar. The other part deals with the rights and duties of the Jews of Medina. The Charter clearly laid down that the Holy Prophet would be the final authority and the last court of appeal. Insofar as the Muhajirs and the Ansar were concerned, they naturally could have no objection to such a provision. But to have the Jews, who were culturally superior to the Arabs, accept this provision was a masterpiece of the Holy Prophet's political acumen.

Main Provisions of the Medina Charter

A brief analysis of this Charter would not be out of place. In the very beginning the coming into existence of a political organism consisting of the Muhajirs from Mecca, the Ansar of Medina, and those who were attached to them and crusaded with them had been proclaimed. This body-politic came into existence on the clear stipulation that all would follow the order of the Holy Prophet.

The political community, despite inner diversity, was to be considered one organism and was to be regarded as separate and distinct from the rest of the world. The component Muslim groups were to be treated on par in respect to their rights and duties. War and peace were declared matters of common state concern. Everyone was to be a party to peace and war. Military service would be compulsory for all. The grant of protection would be the right of everyone, high or low, and the pledge made even by the lowliest would be binding upon the entire community. In this manner, liberty, equality and fraternity became operative in this political community. The right to grant protection to people, however, was hedged by the provision that protection could not be granted to the Quraysh of Mecca. With respect to the Quraysh, it had also been laid down that nobody would stand in the way of Muslims retaliating against the Quraysh who had perpetrated great cruelties on the Muslims.

In the same way, along with the stipulation that the Holy

Prophet would be the last court of appeal, the charter had been provided also that payment of debt would be the responsibility of the debtor's kinsmen. Tribes were also held responsible for ransoming their captives from the hands of the enemy.

Insofar as the Ansar are concerned, their tribes were fixed and they were recognized as such. Now, all the Muhajirs were declared to form one tribe in respect of collective and judicial matters.

Administration of justice no longer remained the concern of individuals or their tribes. It became the concern of the entire community and the judicial authority was centralized. This indeed was a revolutionary step. Absolute impartiality was proclaimed to the norm and all avenues of partiality were closed. All Muslims were collectively responsible so that none dared to harm or encroach upon the rights of others.

Jewish Tribes

The second section of the Medina Charter related to the Jewish tribes who, as a body, became attached with the federally constituted city state of Medina. The first important provision of this section laid down that whenever Muslims and Jews would join hands in the event of war, they would be responsible for their own war expenditure severally. The followers of both the religions were to follow their respective religions. Jews were granted equal rights with Muslims in civil and cultural matters. The Jews in fact became allies in matter of defense and they were required to fight against those whom Muslims would fight and they would contract peace with those whom Muslims contracted peace. Jews were also to share with Muslims the defense of Medina. If any act of aggression against Muslims took place the Jews were to come to their help, and vice versa. The Jews were exempt, however, from helping Muslims in purely religious wars. Another clause laid down provided that the Jews would not grant protection to the Quraysh or to their allies. However, defense became a concern of the Centre and the Holy Prophet became the Head of the combined military force of Muslims and Jews, and this was a great victory of the Holy Prophet.

In internal communal matters the Holy Prophet made no interference and maintained the old institutions and traditions concerning ransom, blood-money, grants of protection, and clientship. This policy dispelled all misunderstandings and suspicions and the Jews

willingly recognized the Holy Prophet's authority as the last court of appeal for the Jews as well. Like war and peace, administration of justice also became a central subject and all interference on the basis of kinship was prohibited and blood revenge of olden days was annulled. As for the Jews, they not only recognized the Holy Prophet as the ruler but also accepted Medina as a sacred city which was again a great political achievement of the Holy Prophet. Moreover, Medina became a full fledged state.

Characteristics of the State

Now let us examine the nature and the chief characteristics of this state. Firstly, it was purely a religious state based on the concepts and fundamentals embodied in the Quran. Muhammad being the prophet of God had to administer the affairs of the State in accordance with the injunctions contained in the Quran. Although he was himself the means of revelation, yet he maintained the sovereignty of God as he told his followers that whatever he received in the form of revelation was from God and that he would not take any credit for himself. Although he was the sole interpreter of the various revelations he received from God, he would not exempt his own person from its operation. He was the first to submit himself to these injunctions; hence, the first resultant factor of such a state was Equality before the Law for all the citizens of the state including the Prophet himself. It is a historical fact that he allowed several cases of tort against his own person and thus gave a death blow to the theory of the divine rights of kings.

However, according to the notions of Islamic polity, equality did not mean that all persons are equal in all respects. The sole criteria for giving preference in matters of appointment was piety (taqwa) and knowledge of the Shariah and the services rendered to the cause of Islam. It meant, in short, affording of equal opportunities to all irrespective of caste, creed, race, colour, language or country.

The second characteristic of the Islamic state founded by the Holy Prophet Muhammad was its belief in fraternity in accordance with the famous verse of the Holy Quran: "The believers are but a single brotherhood." This verse asserts that Muslims, whatever their country, race, colour or language, are members of a single brotherhood. All the believers white and black, rich and poor, master and servant, Arab and non-Arab stood together and enjoyed equal rights and equal responsibilities in running the state. Such was the force of Islamic brotherhood that even blood relationship counted for

nothing. An unbeliever, even if connected with a believer by blood ties, fell into a totally different category of citizenship. The flowering of Islamic fraternity reached its climax on the occasion of Hijrah when the Prophet knitted one Muhajir and one Ansar together in the brotherhood of Islam and they both lived under the same roof as brothers.

The third characteristic of this state its belief in liberty which in its true perspective was, for the first time, presented by Islam to humanity. The greatest charter of individual liberty was embodied in that very *Kalimah* which every believer is required to pronounce while declaring his or her faith. The pronouncement of the *Kalimah*: "There is no god but one God" excludes all other authority but that of God. A Muslim was free as he was not required to obey any other authority but that of God. In other words, this meant that he was only free within the limits prescribed by the divine law. No one could encroach upon the rights of others. He would feel free only within his or her own rights. Freedom of expression and liberty of conscience were the two cornerstones of Islamic polity. Even an ordinary citizen of the State could differ from the opinion of the Prophet himself and give his own opinion. But license in the name of liberty was not allowed: none enjoyed the right to slander people or to make fun of the authorities.

The fourth characteristic of this State was its belief in justice. Justice in this state was to be impartial and no respecter of persons whether high or low, prince or peasant, white or black, Muslim or non-Muslim. The Quran enjoins Muslims to decide a case on the basis of equality, justice and testimony. As such the entire Muslim community was to be held responsible for the administration of justice. In accordance with several verses contained in the Quran with regard to impartial administration of justice, the Prophet Muhammad decided cases and delivered impartial justice himself, or appointed judges (Qadis), who were well-versed in Shariah Law, God-fearing and of irreproachable character and sterling piety.

The fifth characteristic feature of the Islamic state was that every one in it from the Prophet down to the ordinary citizen felt responsible to God for every act of omission and commission. In public, the people would not commit any offense for the fear of the state officials; in private, they also abstained from committing any wrong as they were conscious of the presence of God Almighty. Thus the distinction between the public and the private life of a citizen in an Islamic State disappeared altogether.

The sixth characteristic of this state was that it practised toleration. In accordance with a verse of the Quran, "We created believers and unbelievers," the population in the State was divided between believers and unbelievers. Among the believers there were two kinds: firstly, those who believed in all the revealed religions and their Prophets and also in Islam as the last religion and Prophet Muhammad as the last Prophet of God; and, secondly, those who believed in their own revealed books and Prophets but not in Islam and the Prophet Muhammad. Since the Islamic State was an ideological state, it was but natural that its administration had primarily to be entrusted to those who believed in its ideology and agreed to sacrifice their all in running the State and making it a success. In order to defend the frontiers of the Islamic State and to promote the cause of its ideology, military service was made compulsory upon all the able-bodied Muslims without any exception; in turn, they were guaranteed due provision for their maintenance from the State. The Prophet distributed everything equally among all the believers.

The second group of believers — the followers of the revealed books who believed in the existence of God but did not believe either in Islam or its ideology — fell into a different category of citizenship. When such people agreed to live within the jurisdiction of the Islamic State, relations with them were guided by the famous verse of the Quran: "No compulsion in matters of faith." The Prophet Muhammad regarded them as Dhimi or the responsibility of the State and guaranteed them full liberty of conscience, protection of property, life and honour and freedom of religious belief. Nay, he went one step further and provided full scope for the growth of their culture and traditions and the administration of their civil affairs in accordance with their own religious laws. Prophet Muhammad did not believe in forcing Islamic culture and traditions on others or in adopting coercive measures to get the culture of the protected people submerged into that of the Muslims, as is usually seen under national states. As the protected people were not obliged to defend the Islamic State, they were required to pay a small tax in return, known as Jizyah. Prophet Muhammad was so tolerant to the people of the revealed books that when the Christians of Najrain did not agree to pay Jizyah but agreed to pay double the amount of Zakat, he readily accepted their offer.

The following terms which the Prophet granted to the members

of the protected faith in return for the tax (Jizyah) imposed upon them show the liberal trend of his policy towards them:

1. If they were attacked by an enemy, the Muslims would defend them.
2. They were not to be dissuaded from their religion.
3. They were not to be required to go personally to the tax-collector for payment of Jizyah.
4. Their lives would be secure.
5. Their wealth, goods and cattle would be secure.
6. Their trading caravans would be secure.
7. Their lands would be secure.
8. All that they possessed would be secure.
9. Their religious leaders were not to be removed from their positions.
10. Their crosses and churches were not to be damaged.
11. Military force was not to be sent to their lands.
12. They were not to be asked to deviate from their religious belief.
13. None of the rights they have been enjoying would be infringed upon.

Perhaps the most striking feature of the Islamic State, with respect to its attitude towards the non-Muslims was its award of social and judicial autonomy to the latter. In a lengthy passage of the Quran, we read:

“If then they have recourse unto thee (to Muhammad), judge between them or disclaim jurisdiction; if thou disclaimest jurisdiction, they cannot harm thee at all; but if thou judgest, judge between them with equity. Lo, God loveth the equitable. Let the people of the Gospel judge by that which God hath revealed therein; whose judgeth not by that which God hath revealed, such are evil doers. And unto thee (O Muhammad) have revealed the Scripture with the truth confirming whatever Scripture was before it, and watch over it, so judge between them by that which God hath revealed, and follow not their desires away from the truth which hath come to thee; for We have appointed a Divine Law (Shariah) and traced out way. Had God willed He could have made you one community, but He may try you by that which He hath given you; so vie one with another in good deeds. unto God you will all return and He will then inform you of that wherein ye differ.”

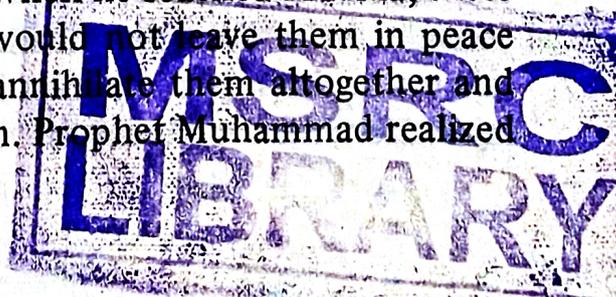
It was on the basis of this commandment that the Prophet granted judicial autonomy to every non-Muslim community from among the subjects of the Islamic State.

At the time of the Prophet, the Jews of Medina had their Bait-al-Midras. In the treaty with the Christians of Najrain, the Prophet had given the guarantee not only for the security of the person and property of the inhabitants, but had also expressly left the nomination of bishops and priests to the Christian community itself.

If a Muslim murdered a non-Muslim, he was to be handed over to the successors of the latter for retaliation. The civil cases of the non-Muslims were decided according to their own laws and by their own courts. These courts were exclusively ecclesiastical. The heads of the Church acted as judges. Their jurisdiction extended not merely to marriage and inheritance but also to most of the disputes. The Islamic State was not allowed to interfere with the personal laws, e.g., laws of inheritance of the non-Muslims. No Christian or Jew could inherit from a Muslim, and no Muslim from a Christian or Jew. This meant that the children of non-Muslims, if they embraced Islam, had to be disinherited. If a non-Muslim left a will for the construction of his own place of worship, it was allowed. The goods of an heirless protected subject were to devolve upon the members of his own community, while those of an heirless Muslim were to go to the Central Treasury of the Government.

Muslim tradition insists strongly that the non-Muslims are to be treated kindly. The Prophet said: "If any one wrongs a man to whom a treaty has been granted, or burdens him above his strength, I will be an advocate against him on the day of judgement."

As for the unbelievers, they were those who neither believed in the existence of God Almighty nor in the Hereafter, and perpetrated all kinds of inhuman practices on mankind. In short, they held mankind in perpetual mental bondage in Arabia. The followers of this godless cult were fundamentally opposed to all the believers of God and were at perpetual warfare with them. They persecuted Prophet Muhammad and his followers so much that he had no alternative but to leave his own home and property and emigrate to Medina along with all his followers. When he reached Medina, these enemies of God and their followers would not leave them in peace even there and tried their utmost to annihilate them altogether and thus efface the very existence of Islam. Prophet Muhammad realized



that as long as this cult survived, Islam could not flourish. The Holy Prophet, therefore, waged a relentless struggle against paganism and polytheism and succeeded in defeating them and thus extended his beneficial role to the whole of Arabia during his own life time. However, when he effected the conquest of Mecca, the capital and the chief stronghold of these pagans, he did not retaliate upon them for the atrocities they had committed upon him and his followers. He did not even demand from them the confiscated property of the Muslim refugees, but he forgave all of them. Seeing his unparalleled act of generosity, all of them embraced Islam.

Character of the State

Since all the guiding principles of the Islamic state were derived from the Quran, it may be asserted that it was a religious State; but it was not a religious institution in the sense of Medieval Christianity in which certain ecclesiastical authorities had claimed for themselves the right of absolute law-making. On the other hand, it was not a temporal State, either, although it administered over temporal affairs. It was not like the modern State, which is not guided by religion and usually lacks moral conscience and moral basis for the administration and application of its laws. Since the affairs of this Islamic State were regulated in accordance with the laws of the Quran, which provided regulations for religious as well as temporal affairs, it becomes rather difficult to separate the temporal functions from the religious ones. This State may be regarded, therefore, as both religious and temporal. But the primary object of the State was the spread of Islam for whose protection and maintenance it was brought into existence.

It will be a fallacy to compare this State with any modern State, as it fundamentally differed from all of them and stood as a class by itself. Since it was based on Quranic principles and had a definite mission to perform, it may be regarded as an ideological State.

One of the features of this State was to carry on the administration through mutual consultation. The Quran says, "O Muhammad consult them (i.e., the Muslims) in the affair, and when thou hast taken a decision put thy trust in Allah." In accordance with this clear injunction, the Prophet Muhammad who was the sole interpreter of the

Quran, had to consult his companions in matters of administration other than divine revelation.

Independence of Judiciary

Although Judges (Qadis) were appointed by the Prophet himself taking into consideration their knowledge in Shariat Law (Divine), character and piety, they were quite independent in delivering their judgement. The Judges (Qadis) were required to apply the Quranic Law in the first instance and, secondly, the traditions of the Prophet, and in the absence of any injunctions from both these sources, they were required to exercise the right of their own judgement. These were the clear instructions given to Muad bin Jabal when he was appointed the judge of Yemen by the Prophet himself. Thus the Prophet had allowed his companions Ijtihad (Exercise of Judgement) during his own lifetime.

Another feature of the Islamic State was centralization in matters of legislation. The very nature of the State, which was based on Quranic principles, demanded that there should be uniformity in legislation. It was the Prophet himself who legislated in connection with matters touching the religious aspects of life or the common problems of the State – for instance, foreign policy, taxation, justice and constitution.

Economic Policy of the State

The economic policy of the State was also based on some positive injunctions of the Quran. The Quranic principle: "So that the wealth should not circulate only among all classes of believers" was emphasized by the institution of a property tax, known as Zakat, to the extent of 2 1/2 p.c. on surplus property, cash-hoard, as well as commercial capital; and restrictions of the process of testamentary disposition, laws of inheritance and the prohibition of usury. The Prophet of Islam believed in the imposition of minimum taxation and the provision of maximum comforts for the people.

During the days of the Prophet the Islamic State had five sources of revenue:

1. Poor-rate (Zakat) and voluntary alms by the Muslims (Sādqat).
2. Tithe (al-Ushr) from the Muslims.

3. Capitation-tax (al-Jaizyah) from the non-Muslims.
4. Land Tax (al-Kharaj) from the non-Muslims.
5. State Lands (al-Fay)
6. Booty (al-Ghanimat)

The Prophet of Islam did not believe in class war nor did he advocate complete socialization or democratic management of the basic instruments of production and distribution. He allowed the individuals to acquire private property so that their incentive may not be lost; but on the other hand, he did not allow the concentration of wealth into few hands which would lead to perpetuation of capitalism in its naked form. His was a socialistic government in which every believer pooled together and took according to his own needs and the rest was spent on the general needs of the Muslim community. He did not exempt himself, being the Head of the State, from the operation of Zakat and Sadaqat (taxes collected from other Muslims) and he led the same simple and frugal life as he intended his followers to lead.

Objectives of the State

The objectives of the Islamic State as founded by the Prophet were, in the words of the Quran, to "establish prayer, pay Zakat; and enjoin good upon the people and to restrain them from committing wrong" (XXII:41). The Quran also refers to Muslims as the best people sent down to the Universe in order to enjoin upon people good and prevent others from committing wrong. These verses are very significant and sum up the chief objectives of an Islamic State regarding the duties of the Muslims. The first part of the first verse relates to prayers and Zakat (charity) which enable the Muslims to practice, in the actual life, the principles of fraternity, equality, liberty, justice and obedience to the Head of the State. The first part of the second verse regards the Muslims as the best people and as such incapable of doing wrong. They are, therefore, required to persuade others to do good and also to restrain them from committing wrong. This express Quranic injunction entailed enormous responsibilities upon the Prophet and obliged him to send the message of Islam to powerful rulers abroad.

But the autocratic rulers would not tolerate even the liberty of conscience and would not allow the preaching of Islam within their

dominions. Not only did they not allow the preaching of Islam, but they also insulted the Prophet by threatening him with dire consequences. Some of them even murdered the messenger of the Prophet. These hindrances in the way of preaching led the Prophet to wage a relentless war both in Mecca against the Quraysh as well as against foreign powers.

Thus this Infant Islamic State was at perpetual war with the forces of tyranny, wickedness and godlessness. In order to emancipate mankind from bondage, whether physical or intellectual, the Prophet was required to wage Jihad (Holy War). But this Jihad or Holy War was not fought for personal aggrandizement or national glorification. It was fought only for the establishment of the Rule of God.

Achievements of the Holy Prophet Muhammad

Beginning as a preacher of a new religion, Islam, which brought about the greatest revolution in the history of mankind, Prophet Muhammad failed in accomplishing his mission in his own birth place and among his own tribe, the Quraysh, but he succeeded not only in spreading the light of Islam in Medina, his place of refuge, but to found an ideal Islamic State there. He not only succeeded in warding off all attacks upon Medina from the hostile tribe of Quraysh but ultimately succeeded in conquering the whole of Arabia. Almost all the Arabs embraced Islam; and thus the Holy Prophet Muhammad succeeded in accomplishing his mission in his own life time.

Not only did he accomplish this unparalleled success, but he also trained thousand of his companions to continue his mission after him throughout the Universe. His immediate successors succeeded not only in extending the boundaries of the Islamic State founded by their Master both in the east up till the boundary of India and in the West, comprising the whole of Mesopotamia, Syria, Palestine, Asia Minor and most of the Northern parts of Africa, but also in maintaining the ideals of the Islamic State as founded by their Prophet.