

The Administration of Prophet Muhammad (PBUH) and Its Impact on the Contemporary States

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Abstract

This paper aims to analyze the administration during the time of the Holy Prophet (PBUH) and illustrate its importance in today's times. The Holy Prophet (PBUH) had introduced basic norms of Public Administration and practically presented an administrative model for the experts of Management Sciences disciplines. Many of the rules and regulations he (PBUH) laid out, in accordance to the Quranic command, ended up coinciding with the contemporary policies used today in many nations and even in the United Nations. He (PBUH) commanded his nation with honor, justice, equality, peace, and respect to humanity. All of these principles were practiced by him (PBUH) centuries before the contemporary world attempted to rule politics in a similar way. Thus, it can be said that many western countries have borrowed these basic principles of governmental rule from the first Islamic Welfare State of Madina.

Keywords: Islamic Public Administration, Holy Prophet Muhammad (PBUH), Islamic State, Madina, Prophet Muhammad (PBUH) as a ruler

Introduction

If we investigate the Holy Prophet in how he was holding so much important responsibility as the Head of the State, then we learn to confer at every occasion that he, as the great benefactor, bravely performed legal and political heroic deeds which are examples of their own in the world of deeds.¹

He (PBUH) was the head of state as the legal assistant of Almighty Allah and commander in chief of the army. He (PBUH) was the chief of justice and chief supervisor of economics; Almighty Allah was their only trustee. All duties of collective life, the department, and all officers, after creating an organized and established center, were busy in their works. His (PBUH) valuable personality was fulfilling these hopes of human society, a society out of which everyone was going to become exemplary. As the vicegerent of Allah, his (PBUH) attainments are marvelous. Because of him (PBUH), new principles, order, instructions, and basic organization showed their beautiful faces on the grounds of these ancient national concepts were introduced with a new and balanced system.²

The Holy Prophet's Administration:

Holy Prophet (PBUH), as the administrator of active government in the formation of human society, organized an Islamic university, established an Islamic government, and performed remarkable deeds and these are in short:

1. He (PBUH) cleared the government from all kind of administrative mistakes or corruption which usually can be seen in today's states or administrations. For this purpose he (PBUH) purified the hearts and minds of the people spiritually and socially. In this way, he (PBUH) was able to properly train and guide his (PBUH) people (companions). Enforcing these practicable laws of nature with genuine justice and true moderation made the government an example for the rest of the world.
2. After debarring the ideology of autocracy from the world of faith and action, he (PBUH) declared the government a "grand state" and inserted so much simplicity in its nature that kings and their unlimited power were rejected. Chamberlain and door keeper, officers of big salaries, and bribe receivers were all vanished.
3. He (PBUH) enforced the genuineness of justice because of which to obtain justice became easy and inexpensive for all. The purpose of justice was to declare the support of the weak and low class and encourage mutual compromise among the parties of case. He (PBUH) followed Quranic instructions because Allah loves justice. He (PBUH) proved himself, by enforcing and encouraging the idea that

¹ For further details, please consult Ibn-e-Ishaq and Ibn-e-Hishaam, the Arabic books on the Life of the Holy Prophet (PBUH)

² Syed Shamim Hussain Qadri. Islamic State in the Light of Quran and Sunnah, Ulema Academy Publication Department Auqaf, Lahore 1984, p.112

- everyone is accountable to Allah and the society.
4. He (PBUH) announced the equality of human rejects and determined the states of citizens and imposed appropriate taxes. He (PBUH) also proposed a permanent name for each tax. He (PBUH) appointed financial officers for this and established the officer of finance. It means that he (PBUH) established a comprehensive finance management system by creating specialized positions in the society to ensure the proper equality within the society. He (PBUH) preferred to always select people for the governmental offices on the basis of merit and specialization in the subject which can be seen in today's Human Resource Management Sciences.
 5. The wealth acquired by the collective efforts was declared the wealth of masses. This was made law for the government wealth, that taxes would be imposed upon the rich and spared for the poor. It means that the political economy was based on economic justice and law of equality, as Allah has created poor and rich in the society with a responsibility to the government to make justice among these two different classes which are called have and have not categories. The Holy Prophet (PBUH) practically improved the living quality of the poor class including slaves and jaria (women slaves) by spending money upon them with such a manner in which their honor and respect in the society was not hurt.¹
 6. He (PBUH) established administrative circles. Madina was declared the capital of the Islamic State. Officers were appointed for the various parts of the Islamic territory. The standard requirement of appointment was that the officer should know the nature of the work. The government ensured that they brought to the notice of the newly appointed officer, the nature of the job and the responsibility regarding any decision making as per Quran and Sunnah. The Head of the State, the Holy Prophet (PBUH) never considered blood relationships or social influences at the time of appointment of such officers. He (PBUH) set an example, a standard to be followed in the future. Contemporary national states follow the same criteria of administration as the Holy Prophet (PBUH) has already practiced during his (PBUH) period. For such appointments he (PBUH) used to consult with his companions and verify the character of the officer before the declaration of appointment or responsibility. The same occurs in the contemporary states and administration.
 7. He (PBUH) declared the Principle of Consultation as per Quranic order "and make consultation regarding your affairs."² After creating centralization of power and stability in the temperament of government, he (PBUH) ordered that all government work should be decided in the light of consultation. It has been proven that the holy Prophet (PBUH), during his (PBUH) period of government, never declared himself authoritarian because he (PBUH) rejected the society of authoritarians, hypocrites, and upper and lower classes. He (PBUH) believed that the best way of administration was to have regular meetings with the Cabinet of the State (government officials), and consultation with the top ten companions who were given the news of getting forgiveness and being promised Jannah in their lives (known as "Ashra-e-Mubashshira") were considered, in contemporary political science terms, as members of the Senate, the upper house of the state. While the Prophet (PBUH) used to have his (PBUH) general meeting with the common members of the society in his (PBUH) Mosque; this kind of meeting, as per definition of the subject of political science, can be explained as the House of Representatives. The Holy Prophet (PBUH) equally accepted the advice and suggestions of all the members of the Senate as well as the House of Representatives. The Holy Prophet (PBUH) welcomed advice not only from senior members of the society, but equally gave importance to the advice from the youth and women of the society. Additionally, he (PBUH) consulted with special people (disabled) in order to ensure that they were also included in the process of consultation or decision making for the state.
 8. He (PBUH) organized the military system and participated in nine battles and eighteen defensive expeditions. He (PBUH) ordered thirty-nine military expeditions to go forward. He (PBUH) also appointed military commanders and initiated the ways and rules of humanity during war.³ These rules included: never light farming fields on fire, do not cut down any trees or harm nature, do not fight with those who are not fighting back, and have respect for women, children, and the disabled, as well as, those who were either against wars by their government or declared that they were not part of such wars and closed the doors of their homes. The most important principles of war set by the Holy Prophet (PBUH) was to not disrespect the body of the dead enemy by running them over with their horses and once an area was conquered, do not mistreat the captives or prisoners of war by dragging them across the ground, hanging them from trees, or making them undress. These basic principles can

¹ Mohammad Ahmed Qadri. Islamic Public Administration: Theory and Practice, Department of Political Science, University of Karachi, 1989, p. 77

² Holy Quran, Al-Imran (3:159)

³ Molana Haid Ansari Ghazi. System of Government of Islam, Maktaba Al-Hussain, Lahore, n.d. pp.96, 97

- be seen in the contemporary international law, as well as, in the municipal laws of various nations. The United Nations has also worked on such principles and declared, at various levels, the same principles by different notifications regarding respect of humanity or under the charter of human rights.
9. He (PBUH) wrote letters to the Kings, Rulers of the States, and the Lords, inviting them to accept Islam due to its universal message. He (PBUH) proved that he (PBUH) was not after any wealth or state power, but rather wanted to bring people back to the first social contact which was made between God and human beings. The letters sent to the various ruling bodies, proved his (PBUH) boldness, honesty, and respect for human beings. His (PBUH) letters and the principles of *Kitaab-us-Siyar* (Islamic International Law) are the best sources to understand the intention of the Head of the Islamic State, Prophet Muhammad (PBUH). His (PBUH) letters practically showed the humbleness of character, respect for the neighboring countries, and honor for the office of the Head of the State. None of the letters, written to such authorities, can be produced as direct or indirect threats to other states or an attempt at an expansion of power into their territories. An impartial analysis would reveal that such ambassadorial letters were only soft reminders to request them to remember the promise they made to God and enter into the circle of Islam as it was the message of Allah conveyed through the Messenger of Allah, Prophet Muhammad (PBUH). Today's national states, through their foreign policies, or media statements usually threaten their neighboring countries and if they have an opportunity to enter into the territory of any country they do not respect international law. For example, we can see in Europe and some developing countries. Prophet Muhammad (PBUH) never wanted to expand the territory of his state, but rather he (PBUH) wanted to promote the message of peace and tolerance for the humanity in the world.

The basic concepts were to seek the Consent of Allah, Prosperity of Hereafter, and the good will of the public and in fact the results were beneficial and pleasant. His (PBUH) success set an example for the future generations, and even without knowing, the contemporary state politics and government follow the same basic principles, rules, and regulations that the Prophet (PBUH) had started, in accordance with the Quran and Sunnah, so many centuries before. The fact that these policies are used in today's times justifies all the administrative actions that the Prophet Muhammad (PBUH) took in his (PBUH) time period.

By the will of Allah, the Holy Prophet (PBUH) initiated holy wars against those who were bitter enemies or in opposition and wished to ruin the Islamic State. The Battle of Badar, Hudabia, Hunain, and Khaybar, etc. were the best examples of the administration of the Holy Prophet (PBUH).¹ He (PBUH) appointed commanders for the Islamic Forces, looking into the expertise in war strategy. When many areas were included in the Islamic State due to the victory or of the embracing of Islam, he (PBUH) kept these basic principles before him: if the leader has also embraced Islam, then he, the Prophet (PBUH), allowed that leader to continue. On the other hand, if the leader had not accepted Islam, then another person was nominated. At the time of nomination, it was observed how many Quranic verses were learned by heart from the candidates.

There was no department of politics and government in which he had not presented a principle or law. Generally, every government performs its best administrative matters through administration, judiciary, and legislature. There is no doubt that the Holy Prophet (PBUH), through his intelligence with the best administration, laid down the base of Islamic Welfare State. During the period of the Prophet (PBUH), the concept of judiciary legislature and administration were present, but these three were not performing their duties separately. All three were properly utilized by the Prophet (PBUH) as per the revelation. Eventually these three were amalgamated in each other when Maaz Bin Jabal, the companion of the Holy Prophet (PBUH), was made the Representative of Yemen, the Administration, the decisions, the enforcement of laws, and receiving of taxes were properly performed according to the rules set by the Prophet (PBUH). The Prophet Muhammad (PBUH) sent Maaz Bin Jabal as the Representative of the Federal Government, who may be known as the Federal Minister or Governor in contemporary terms, for the financial and administrative affairs in the province. Today's Federal Government performs the same duties as the Holy Prophet (PBUH) did during his (PBUH) time period, sending a Governor for the provinces is a political convention and part of political culture. Such appointments are legal and protected by the Federal Legislature. The Governor is called the Representative of the Federal Government in the Province. The Holy Prophet (PBUH), sending such people as Governors to various provinces of the Islamic State, proved that he promoted interaction between the Provincial Government and the Federal Government to ensure that there was a balance of power between these two levels.

The strategy as Head of the Administration of the Prophet Muhammad (PBUH), is an example for today's modern states. The Holy Prophet (PBUH) declared respect for life, property, and human honor. The Quranic order was carried out as the Quran says "No nation shall make fun of another." The Holy Prophet (PBUH) clearly mentioned his administrative policy declaring that "another man's possessions are prohibited for

¹ Mohammad Aziz Ahmed. *Islami Tareekh*, Maktaba Tareekh, Karachi 1979, p.125

a Muslim, just like his blood, property, and respect.”¹ The last sermon of the Prophet (PBUH), which is known as “Hujjatul Wada” is the best example for the human rights. It is known as the Charter of Humanity because the Prophet (PBUH) says that “your lives, your property, and your honor have the same respect as today (Day of Arafah) has.” This Hadith exemplifies the importance of all these aspects of human beings. These same factors can be seen, most important and highlighted, in the constitutions of the USA, UK, France, Switzerland, and the rest of the world. The United Nation has also declared these principles most important for every individual of the world. The Holy Prophet (PBUH) declares his administrative policy regarding state responsibility. He (PBUH) says this is the Muslim who have received assurance of the safety of his life and property from Allah and His Prophet (PBUH).

The Holy Prophet (PBUH) assures many individual freedom rights, including:

- Freedom is guaranteed as long as the individual is within the limits of not causing harm to others. This means that every individual should be treated equally regardless of their social standing, their economic status, or their political ties. The freedom is guaranteed under the promise that everyone will participate in the society in a way that ensures that the community stays a safe and secure place for everyone.
- Additionally he (PBUH) said that no one is to be taken as a prisoner without proper justice.² This principle has been adopted by the contemporary states. Municipal law of the state prohibits the detainment of an individual in the police station or in the prison without any justification or proof. In the present scenario we see many lawsuits in the developing countries, or sometimes even in the developed countries, once the prisoner is detained illegally in the prison, the courts of the justice system declare the government or the administration as the defaulter. This is because the governing body has gone beyond its limits and this is called Modern English Law. While the Holy Prophet (PBUH) has given respect to all individuals by the above mentioned principles.
- The importance of individual rights cannot be overstated. The Holy Prophet (PBUH) said “since when did you make the people of the society into slaves, while their mothers gave birth to them as free men.”³ This principle of administration reveals that the Holy Prophet (PBUH) was very much concerned about the respect for individuals. Although the political scientists Bentham presented the Theory of Individualism and the contemporary USA follows the same theory, the Prophet (PBUH) introduced this theory and practically proved it by placing it into practice. This can be compared to the modern USA Bill of Rights in which an individual’s most basic rights as an American, as well as, just a human being are described and guaranteed. Similarly, Canadian law assures the Theory of Individualism through its legislature and protects its citizens in the light of the same principle. The Holy Prophet (PBUH) undoubtedly can be declared as the pioneer of this theory. Furthermore, the Holy Prophet (PBUH) declares his policy regarding the respect of humanity and respect to an individual. He (PBUH) says, “the worst people are those who buy and sell human beings.”⁴
- The Prophet (PBUH) also had policies concerning the freedom of religion for an individual of the society. Although he (PBUH) was the Messenger of Allah Almighty, he advocated that the people would choose the religion they follow, without forcing them. The Quran says, “there is no forcefulness in religion.”⁵ This verse clearly states that Allah and His Messenger (PBUH) never wanted to forcefully bring people towards the religion. Prophet Muhammad (PBUH) was the Messenger of Allah in that his (PBUH) duty was to spread the message of God, not forcefully convert the people of the society to the religion.
- Equality is the most important phenomena in the promotion of political culture. Every state claims that it provides opportunities of equality and equity to its citizen. It seems like a very novel idea, however the Holy Quran, centuries before, stated, “So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.”⁶ In this way, Allah has made it mandatory for the state, especially the Judiciary, to be impartial during decision making. This reference clarifies the Law of Equality and respect for humanity. A very interesting incident can be quoted here in support of equality, once a woman from the tribe of Quraish stole something, and Hazrat Osamah was sent by the tribe to request the Holy Prophet (PBUH) to concede for the woman. As Hazrat Osamah began talking to the Prophet (PBUH), the Prophet’s (PBUH) facial expression changed, and he addressed the people by telling them that before them, many nations fell into failure when a poor person caught stealing was punished which a rich person caught stealing was spared. He (PBUH)

¹ Imam Bukhari, Kitaab Sahih Al-Bukhari, Kitaab-ul-Hajj, Kalam Book Depot, Karachi 1972, p.361

² Imam Malik, Moatta, Noor Mohammad and Sons, Karachi 1962, p. 277

³ Ahsanalmahazir, Karachi, vol 2. p. 1

⁴ Tirmidhi-Kunoozul Haqaiq, p.66

⁵ Holy Quran, Al- Baqarah (2:256)

⁶ Holy Quran, Al-Maida (5:48)

continued by swearing by Allah that if his own daughter were to steal, her hand would be cut off.¹

Conclusion

In short, we also see the principles of social equality which negates all sorts of discrimination and the system of upper and lower class. The Last Sermon of the Prophet Muhammad (PBUH) was the final declaration of these principles. We also see economic equality in the society of Madina, the First Islamic State. He (PBUH) also promoted and delegated the right of meetings and socio-political party making, but based on the principle of propagation of Islamic teaching. Raising a voice against cruelty was considered a fundamental right of an individual in the society. Furthermore, protection of other worship places, freedom of living, the right of purchase of property, the right of education, the right of health, fundamental requirements of an individual, the safety of highways, cleaning of streets and roads, appointment of public servants on the basis of merit, supervision of public servants, protection of the boundaries of Islamic state, reformation of society, peace keeping, justice for all, protection of law, and providing opportunities for the minority class were some of the basic responsibilities of the public administration during the period of the Holy Prophet (PBUH). All the principles discussed in this paper can be seen as essential parts of constitutions around the world. The United Nations and other countries are anxious to ensure that the state is performing its duty and providing all these facilities through the government. If any state fails to fulfill its duty to its people, there may be a resolution by the international donors or international brotherhood. Recently, we have seen that some of the states cut off their foreign relations with other states due to non compliance of such basic laws. The United Nations serves as a watch dog, and the big donors want to see that all these declared principles are active among the nations. We see all these principles active and beneficial in the year 2016, while the same principles were incorporated in the Islamic State of Madina to provide basic facilities to its nation and create a peaceful environment in the world through respect for humanity and every creation of Allah.

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¹ Sahih-Muslim, Chapter: Cut off Hands of Thief, Karachi, 1981, p.60