

## System of Administration under the Prophet

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### Abstract

The Prophet (peace be upon him) guided humanity not only the best spiritual teachings in order to make the individual morally upright but he also provided the sound principles for organizing the society and state in a planned manner. The teachings of the Qur'an and the Hadith provide the fundamental principles in this regard. The Madinah city was not only the most religious and ethical centre of the Muslims but also was a planned, developed and most advanced city state with the educational institutions, hospitals, commercial centres to provide the people the most advanced facilities. This paper will highlight some teachings of the Prophet and the principles in this regard.

**Keywords:** *Administrative system, Spiritual Teachings, Madinah city, Educational Institutions, Hospitals, Commercial Centres*

### Introduction

The entire life of the Prophet (peace be upon him) covers all problems of all human beings, whether they occurred during the time of the Prophet (peace be upon him) or are going to occur until the Day of Resurrection. If the Prophet's biography is studied closely and with full of attention, and especially the solutions to the problems faced by the entire humanity are found in the modern era, then the Prophet's biography is there to guide the people, even though the events of the Prophet's biography are related to the time fourteen and a half centuries ago, but even today its meaning remains and in the future, the Prophet's biography will remain as an example for guidance and leadership.

The Holy Prophet (peace and blessings of Allah be upon him) managed all affairs of the country himself i.e., appointment of preachers, officials, Governors, Mu'adhhdhins and Imams, nomination of collectors of Zakat and Jizia, treaties with other countries, distribution of property, land among the Muslim tribes, equipments of army, decisions of court cases, resolution of civil wars among the tribes, provided funds to the envoys,

issued ordinances, settled of affairs of the newly converted people, issued verdicts in the light of the Shari'ah, prescribed punishments for crimes, resolved important political issues, supervised the office-bearers and conducted enquiries. Some of the companions were appointed to govern and control the affairs of far-off provinces; however so far as Madinah and its surrounding places were concerned, he managed the affairs personally.

### **Planning of Residential Areas**

In the areas we live in, it is a challenge to live an organized social life and benefit from the resources, especially in today's context, if we examine the residential areas, we will clearly see that the entire population depends on its numbers and due to abundance, it is becoming confined to a particular area. Everyone wants to have all the resources to live a prosperous life. Therefore, it has become a common trend to move towards those areas where all kinds of facilities are provided. The result of this is that due to the abundance of population, the areas shrink and the resources become less and then the social, economic and moral disorder starts from here.

The biggest concern today is that villages are moving like cities very fast. Day by day, the number of buildings missing the sky is increasing. This is causing environmental, social, economic and safety problems. If we study the Prophet's biography in relation to the issues of residential area discipline, we find that the Prophet (peace be upon him) ordered the abundance of population in urban areas to be reduced in order to maintain a balance between the population of cities and their resources. In this regard, the Companions were taught to settle in other cities. So, on one occasion, the Holy Prophet (peace be upon him) said to Hazrat Abu Dharr Ghaffari that when the population of Madinah reaches peace, you should leave Madinah and go to Syria.

It can be clearly understood from this statement of the Holy Prophet (peace be upon him) that Madinah, which is the center of devotion and love for Muslims and the Companions who worked hard to settle this city. He (peace be upon him) is saying that if the population increases so much that it reaches the salah, then instead of increasing it, you should move to another city. Basically, the reason why people migrate to cities is that there are facilities for better living in cities. Management of electricity and water supply, establishment of hospitals for treatment, good roads for walking and provision of schools for education are all the things that attract the attention of people living in villages and prompt them to move to cities.

The Madina life of the Prophet (peace be upon him) guides us in this regard. When the Prophet (peace be upon him) wanted to settle in Madinah, he considered the needs of the people. Firstly, he built the Prophet's Mosque as a center and educational center for Muslims. It was not only a mosque, but also a place of worship, a place of education, and when needed, it was also turned into a hospital.

### **Accomplishment of Guest House**

As if the basic need of a city is to have a place of worship, a place of education and a hospital for better health and care. This method of the Prophet (peace be upon him) can be adopted as a model and the villages which are becoming empty due to lack of means and resources can be organized in such a way and all the institutions related to the needs can be organized. The burden of the city can be reduced by establishing. The Holy Prophet (peace be upon him) took the work of a healing house through the Prophet's Mosque, and there he (peace be upon him) established a guest house for guests coming from outside under urban planning. In the early days, guests used to stay at the houses of the Ansar and at the Prophet's Mosque. Later, when the situation changed and the economic condition improved, he established a regular guest house.

Abd al-Rahman bin Auf had a big house in which the Prophet (peace be upon him) used to host guests. In the year nine Hijri, when the scope of the Islamic state expanded and new areas started to be included in the Islamic state, the number of visitors from these areas began to increase. So, big guest houses were built for them in which all their needs were taken care of.

*Having a separate residential house is a basic requirement for every person to improve urban life. He (peace be upon him) paid special attention to this. He said:*

Among the things that are necessary for the prosperity of man is a spacious house and a stable ride.

In the Prophet's era, the series of building multi-storied houses also started to solve the housing problems of the growing population. When the Holy Prophet (peace be upon him) stayed at the house of Hazrat Abu Ayyub Ansari on the occasion of Hijrah, his house was also two-storied. When Hazrat Khalid Ibn Walid raised the problem of the narrowness of the house in front of the Prophet, he told him to build the upper floor and also pray to God for its openness.

One of the major problems in the organization of residential areas is the narrowness of the roads. Today, it has become a common habit of people that they occupy the common highway to keep their houses spacious. In this regard, there is a clear instruction of the Holy Prophet (peace be upon him) that the roads should be wide enough that two loaded camels can easily pass through this road. In the light of the above teachings, today we can settle an organized colony and society where the roads are wide and the best parking facilities are provided.

Sanitation is an effective means of eliminating all types of pollution. Where the human population lives, if attention is paid to cleanliness, a healthy environment can be created. The Holy Prophet (peace be upon him) himself has urged to keep their houses and courtyards clean.

### **The Commercial Centres**

For a better and stronger society, it is necessary that it is also economically stronger, because many problems arise due to lack of livelihood and many problems are eliminated by having a better livelihood. When the Prophet (peace be upon him) spread the Islamic state in Madinah, he encouraged people to trade for economic stability and said about traders that honest traders will be with the martyrs and prophets.

Prophet Muhammad (peace be upon him) established a market officially known as Souq al-Madinah to promote trade. During this period, Qaynuqa market was very famous. Atta bin Yasar says that the Holy Prophet (peace be upon him) first went to the market of Qaynuqa and then came to the place of Souq al-Madinah and indicated with his feet that there will be a market for you.

In this way, the Prophet (peace be upon him) tried to promote commercial affairs to solve the economic problems of the people. He did not stop at Souq al-Madinah, but also built a market in this tribe of Ibn Sa'idah. He (peace be upon him) not only established trade centers but also told the rules and regulations of trading so that the needy could not be exploited. So, in a short time Madinah became a big center of trade where people from other areas also started coming for trade.

Nowadays, the culture of the park has become common for people's entertainment. But this concept was also found in the Prophet's era. The Holy Prophet himself built a resort named Hami al-Naqee in the agate valley (Wadi al-Aqeeq). Trees were planted there, so it became a beautiful tourist spot. The Prophet (peace be upon him) liked this place very much.

### **Market Administration**

About market administration Muhammad Yasin Mazhar Siddiqui's

thought that the control of the market and the regulation of commercial activities of the market-people have always been one of the toughest and trickiest concerns of the medieval governments. Realizing the Importance of the matter, the Prophet paid personal attention to reform the corrupt commercial and mercantile practices. At times he himself supervised the affairs relating to the markets, and as and when the situation demanded, issued regulations from time to time. According to a tradition in Tirmizi, the Prophet once went to the market and passed by a heap of food (sabrah ta'am, which was bought and sold without weighing or measuring). He inserted his fingers into the heap and found it wet inside. He reprimanded the seller, for his act amounted to deceit. Another tradition in Bukhari says that the sale of the food-grains was prohibited at the same place where it had been bought. Similarly, the grain-merchants who dealt in mujazafah method of buying and selling were instructed not to strike a deal unless they retired to their rihal (stopovers). The sale of the food-grains was permitted only in markets or at places where the grain was usually sold. This was evidently because the buyers and sellers could be checked or controlled on the one hand, and fraudulent methods could be stopped, on the other.

For this purpose, the Prophet appointed special officers for markets. Ibn Sa'ad says that Sa'id b. al-'As, a member of the Sa'idi family of the Umayyads, was appointed as the market officer at Mecca soon after its fall. Another report says that "Umar b. al-Khattab acted as a market-officer at Medina. Though there is no other reference to this kind of officers regarding other markets, it is plausibly safe to assume that a few more market officers were also appointed in other parts of the Islamic state. Apart from these special officers, control of markets was included in the functions of the provincial governors and local administrators or their agents.

### **The Civil Administration**

Yasin Mazhar Siddiqui has expressed his views on civil administration in his book "Organization of Government Under the Prophet". He says that the city-state of Medina developed within less than a decade into what could be called a national state of the Muslims. Though it had grown out of the tribal structure of Arabia, it soon established a centralized government with its capital at Medina. It was quite a new political experiment for the Arabs. Never before the whole Arabian Peninsula had been ruled, controlled and administered by a single authority. Though the inherent centrifugal tendency of the Arabs always instigated them to abhor even the ideas of subjection to any authority other than that of their tribes, the new religion i.e., Islam, as a political ideology, convinced them of the ne-

cessity of bowing their heads to the centralized authority of the Prophet. The Prophet Muhammad (peace be upon him), as the viceregent of Allah on earth, the real director (hakim) of the Islamic state, was the only fountainhead of political as well as religious authority. In his hands were concentrated all powers, legislative, executive, military and judicial. In order to build up a state-machinery and an administrative apparatus he delegated his powers to a host of his companions; appointing them to various posts. The functionaries in his civil administration included central, provincial or divisional and local administrators. The central functionaries included the deputies (na'ibin) of the Prophet, advisors (mushirs), secretaries (katibs), envoys (rusul), commissioners or officers on special duty, poets (shu'ara) and orators (khutaba), apart from various miscellaneous ones, while the provincial functionaries were governors (walis), local administrators (ru'usa), local representatives (naqibs), judges (qazis), and market officers (sahib al-suq or 'ala al-suq). Besides, Prof. Siddiqui an attempt is made also to present a historical evolution of various branches of the civil administration and the working of their Prophet's one decade rule.

### **Conclusion**

The promenades and parks are also important in urban needs. The concept of planning for residential areas is not a new, but the Prophet (peace be upon him) presented a comprehensive concept of urban planning long ago. He also explained how to use resources, instead of settling in one place, a person is encouraged to move to another place for the cleanliness and hygiene for a healthy environment. He also advised to build multi-story houses to alleviate the housing shortage due to the increase in population. In the same way, to fulfill the economic needs, he created the love of trade in people and also taught the principles of better trade and then he also planted trees to make the environment pleasant. In this way, we can see that the biography of the Prophet (peace be upon him) guides us in religious and administrative matters.

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