

Social and Economic Welfare in Prophetic Principles of Administration: A Study in Contemporary Perspective

Naseem Akhtar^{1*}, Mohammad Rashid², Seema³, Hafiz Muhammad Hassan

1. Department of Islamic Studies, SBBWU, Peshawar, Pakistan
2. Department of Islamic Studies, University of Balochistan Quetta, Pakistan
3. Department of Islamic Studies, SBBWU, Peshawar, Pakistan
4. Department of Islamic Studies, University of Chakwal, Pakistan

*Corresponding author: khtr_nsm@yahoo.com

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Abstract: Islam is a complete system of life, it contains complete guidance for every sphere of life, politics, and governance is also the most important chapter of worldly life. It is the basic need of human society, without it there can be no discipline, no respect for relationships and ranks can remain, nor can abilities be used properly, nor can the earth be a model of paradise. The construction of a government system is necessary for the establishment of peace and the better functioning of all vital sectors. Looking back through history, we can see that the Holy Prophet (PBUH) founded the ideal form of administration. It aimed to improve the legal system, the equality system, brotherhood, military structure, and other aspects of government. The Holy Prophet's (PBUH) governance was established on religious unity, rather than familial intolerance or ethnic identity. The administrative style of this one-of-a-kind state was also unlike that of typical monarchs. Numerous examples of the wisdom of the Holy Prophet (PBUH) as the state's administrator demonstrate his actual excellence are present in history. This research work aims to explain the principles of the administration of the Holy Prophet (PBUH) and its global significance in the contemporary world. The base of this research work was on qualitative research. The data was gathered in various forms such as books, articles, magazines, newspapers, and websites. For this purpose, some libraries were visited such as SBBWU, Peshawar library, Archive library, Peshawar, and University of Peshawar library. Primary and secondary sources are used in making this article. The life of the Holy Prophet (PBUH) is a fantastic example of how to end the world's current strife and critical situation. Throughout his administration, the Holy Prophet (PBUH) maintained a spirit of fairness, equality, social and economic welfare for all people. As a result, the Islamic State's rulers must first establish the notion of justice, equality, and impartial accountability for the supremacy of justice, the prevention of oppression, and the construction of peace and security in the Islamic State's foundational state. For the issues that the Muslim Ummah is currently facing, we should follow the noble ideals of the Holy Prophet's (PBUH) leadership and rule, as well as his exemplary life and example in every field of life. As a result, if we will do it, it will be the true path to our happiness and prosperity.

Keywords: Governing Principles, The Holy Prophet (PBUH), Islamic teachings, Contemporary Society

1. Introduction

Islam is not merely a religion that focuses on man's private life; it is a religion with a comprehensive code of behavior that applies to both individual and collective lives. In Makkah, this was not the case. Although the collective life of Islam may have begun, the situation changed as soon as the Holy Prophet (PBUH) arrived in Madinah. The Islamic state and the Madani Commonwealth were founded on this foundation (Rasol 2016). The Medina Charter was framed shortly after the Hijra (Watt 1956). It was a pact between Medina's Jews and Muslims founded on the ideals of religious tolerance, collaborative defense of Medina, mutual unity, and common interest, which was the first link in the chain. Serjeant argues that the charter is 8 different treaties, which can be dated according to events as they transpired in Medina, with the first treaty being written shortly after Muhammad's arrival (Serjeant 1998).

This accord was nothing short of a social revolution in the age of lawlessness. It's worth noting that during the Prophet's (PBUH) time, the Islamic form of government was still in its new period. In his book, *The Life of Muhammad*, the great Orientalist Sir William Meur argues that we must unhesitatingly embrace the reality that the Prophet's (PBUH) teachings drove these dark superstitions forever from the Arabian Peninsula. Idolatry was made illegal. In the depths of the hearts of the followers of Islam in the depths of life, the current notion of God's Tawheed and Divine Mercy of Hazrat Muhammad (PBUH) was there. There was a slew of other social improvements as well. Fraternal love, orphan raising, compassion toward slaves, prohibition of alcohol, and so on all showed their essence in the domain of faith (Meur 1861). The government's requirements were modest. As a result, various departments were in the early stages of development, and these were completed during the Caliphs' reign. The biggest triumph of this age, however, was that for the first time in history, Arabian arrogance and violence were banished and replaced with a well-organized government. Instead of tribal life, a new age emerged in which all tribes united to form a single nation. Their old rivalries faded away, and a new society based on Islamic brotherhood arose. All of its concepts and laws were founded on Islamic teachings, and Hazrat Muhammad served as its leader. "All the authors agree on the purity of his character, justice, and purity of habit in the days of the Prophet Muhammad (peace be upon him)," adds Sir William, "even though character purification was extremely small among the people of Makkah" (Meur 1861). All matters were discussed in the Masjid-e-Nabawi, and all decisions were based on Islamic beliefs. As a result, an Islamic society arose in which all people lived in peace and harmony (Rasol 2016). This research work consists of some important parts such as in the first part the introduction is explained, in the second part the literature review is discussed, in the third part, the research methodology is elucidated, in the fourth and fifth parts the analysis of the problem and conclusion is explained.

2. Objectives of the Research

The following are some of the research's objectives:

1. To explain the governing principles of the Holy Prophet (PBUH).
2. To elucidate the revenue system of the city-State of Medina.
3. To explicate the military system of the state.
4. To describe religious organizations in the state of Medina.
5. To highlight a comprehensive analysis of the Holy Prophet's (PBUH) administration.
6. To include the statement of Some great Orientalists
7. To explain the global significance of administration of early time.

3. Significance of the Research

The purpose of this study is to explain the principles of administration during the time of the Holy Prophet (PBUH) and its global significance in the modern world.

4. Literature Review

Cowan argues that The Quranic word Yaabbiru stands for administration as it means “to direct, conduct, manage, run, engineer, steer, devise, marshal, regulate, be in charge, manage well, economize, devise a plan, and conduct the course of business”(Cowan 1976).

Holy Prophet (PBUH), as the administrator of active government in the formation of human society and established an Islamic government, and performed remarkable deeds (Qadri 2016). "A Short History of Islam," written by "Mazhar-Ul-Haq," is highly important work. This book contains a wealth of information about the Prophet Muhammad (PBUH) and his administration. In writing this research paper, We used this book as a resource (Mazhar-Ul-Haq 2009). Another book is “Muhammad Sohail Bhutti's" "Political & Cultural History of Islam". This book is quite comprehensive about the subject and contains a lot of useful information about its specific topic (Bhatti 2013). "Hamaara Ikhlaq, Quran-o-Sunnah" is a significant work. This book was reviewed to assist in the writing of this research work (Qayyom 2018). “This book, "Tareekh-e-Islam," was written by Sahibjadah Abdur Rasool. This book contains a wealth of information about Islamic history, with each event thoroughly explained. We used this book as a source to gather information for the research topic we chose (Rasol 2016). Another well-known book is Arrahiqul Makhtum, which covers Hadrat Muhammad's (PBUH) entire biography in detail (Puri 2002). Some information was gathered from an article titled "Islam Is the Religion of Peace: Analytical Review from the Life of the Holy Prophet (PBUH)". This research paper was quite helpful in completing this article (Akhter 2016). To aid in the improvement of this research study, another essay titled "The Administration of Prophet Muhammad (PBUH) and Its Impact on the Contemporary States" was researched. We learned a lot from this text, which proved to be informative and significant (Qadri et al. 2016). Prof. Javed Iqbal Saani is the author of "The Holy

Prophet's (PBUH) Controlling Strategy." In his book, he explains the Holy Prophet's (PBUH) planning, organizing, and leading strategy, as well as the controlling function, performance standard, monitoring, and evaluating abilities of Muhammad (PBUH) as an administrator. The author emphasizes the Prophet's (PBUH) numerous forms of control powers in order to sustain peace in a community based on justice, brotherhood, and equality. This book is quite informative, and we gathered information from it (Saani 2018).

5. Research Methodology

This study is based on qualitative data. SBBWU, Peshawar library, Archive library Peshawar, and University of Peshawar library were among the libraries visited for data collection. We gathered information from a variety of sources, including books, articles, dissertations, websites, newspapers, and magazines, among others. Primary and secondary sources have been used in this research work according to the research purpose.

6. Analysis of the Problem

In this research work some points have been discussed in detail as governing principle of the Holy Prophet (PBUH), the military system of the state, religious organization in the state of the medina, a comprehensive analysis of the Holy Prophet's (PBUH) administration (PBUH), and the current era's situation. The above-described points are being given below in detail;

6.1. Governing Principles of the Holy Prophet (PBUH)

Every tribe had its monarch in pre-Islamic Arabia. Like the current structure, there was no sense of central government. Some tribes ruled because of their numerical superiority and seniority based on strength. The Arabs were separated socially into two groups: town inhabitants and desert dwellers. There was a significant divergence in their administrative structure. The chief was bound by the tribe's elders. As a result, he had to make his decision in front of the tribe's elders. There was no elaborate government machinery, no officials, and no office responsible for the proper and sound administration of justice. There was no concept of a permanent Qazi or judicial officer in Pre-Islamic Arabian culture. So, when it came to criminal matters, the solution, life for life, and organ for organ were the accepted standards at the time. When the Makkah Society became civilized, it absorbed the Persian concept of social justice and many punishments. Walid bin Mughriah brought the practice of cutting the thief's hand in Makkah. As a result of the foundation of the city-state of Makkah, the development of administration improved, and Dar-un-Nadwah became Makkah's most important administrative institution. The administrative history of Arabia has changed with the relocation of the Holy Prophet (PBUH) from Makkah to Medina. The city-state of Medina was established by the Holy Prophet (PBUH) (Rasol 2016). The Hijrah, which marked the end of the Makkan period and the beginning of the Medinas period in Muhammad's (PBUH) life, was a significant turning moment in his life. He arrived as a celebrated chief in the city of his adoption, leaving his birthplace as a disheartened Prophet. Hadrat Muhammad's (PBUH) personality was as a real politician. The declaration gradually casts a pall on the Holy

Prophet's life (PBUH) (Rasol 2016). During the ten years that Muhammad (PBUH) presided over Islam's commonwealth, the Arab people's character had changed dramatically; a jumble of warring tribes and clans had been rapidly united into a country under the influence of one great ideology. The effort accomplished in such a short time will go down in history as one of the most amazing feats ever. The Holy Prophet's revolutionary teachings, which influenced the Arabs' socio-economic, religious-cultural, political, and moral lives, dealt a death blow to their previous tradition. When the Holy Prophet arrived in Medina, the first thing he built a mosque so that he could gather all of his followers and preach Islam and teach them the practical lessons of his ideological state. The Holy Prophet (PBUH) desired to propagate Islam's teachings as well as brotherhood, equality, liberty, and social and economic justice in Medina (Rasol 2016). The brotherhood of the emigrants and the helpers was the second most important duty he embarked on. Islam, according to the Holy Prophet (PBUH), is a comprehensive religion of human brotherhood. Every Muhajir had a sibling who was an Ansari. This improved the Ansar's moral standing and the economic well-being of the emigrants (Akhter 2016).

The Holy Prophet (PBUH) began his career in Medina at a period when he needed to focus on the following issues.

1. Medina's Muhajir restoration.
2. The Muhajirs' and Ansars' rights and responsibilities were clearly stated.
3. Non-Muslim agreements, particularly those with Jews.
4. Medina's defense and administration have been arranged.
5. Financial compensation for the Muhajirs (Akhter 2016).

The Holy Prophet made enormous efforts to bring the fragmented and disunited Arabian society together and integrate it. The administrative organization of Medina's city-state is described here, and as well as the Prophet's (PBUH) administrative competence (PBUH) is highlighted too. The Prophet of Islam has been dubbed the greatest leader in the world by both Muslim and non-Muslim historians. In the first issue of his book, Michael Hart writes: After the Arabs converted to Islam, a complete state arose, and after uniting the entire Arabian Peninsula, it established one-state foreign ties with the rest of the world. In friendship and peace, he was always first. He was sympathetic and kind to his foes, forgiving them at every chance, including Abu Sufyan, his ally foe, whom Hazrat Muhammad specifically forgave. It was a great stride forward for the entire world. He stopped his soldiers from shedding any form of blood and expressed humility and gratitude to Allah in various ways (SWT). Arthur Gilman describes how, as a prudent administrator, Hadrat Muhammad followed Qur'anic verses, divine laws, and restrictions during the conquest of Makkah. The Prophet had a brilliant strategist, a visionary reformer, and moral authority. He maintained the fearless justice system, upholder of moral and civil rules, unrivaled and undeniable speaker of economic fairness and humility in society. The sending ambassadors

and goodwill letters to foreign kings and signatories demonstrate that he was a nationalist as well as an internationalist (Hart 1992).

The following are the main characteristics of Medina's administrative system:

6.1.1. The Sovereign

The position of the sovereign is described in the Holy Quran. Because the Holy Quran is Allah's (SWT) Holy book, all Muslims are obligated to obey its teachings, which included Hadrat Muhammad (PBUH). The Holy Prophet (PBUH) founded one of Arabia's most illustrious reigns (Bhatti 2013), and he was the head of the Islamic state. He was the single holder of spiritual and secular authority, as well as political, and judicial authority. He was the state's only head. He was the Supreme Commander and Chief Executive of all Islamic armies. He had complete authority over all legislative and judicial concerns. He was the Prophet, the Lawgiver, the Ruler, the Commander, the Chief Justice, and the Commander-in-Chief of the entire administrative apparatus. The Holy Prophet's (PBUH) office was Masjid-e-Nabawi. He handled the majority of the matters there. There was written all kinds of correspondence and internal letters to the tribes there. All of this was taken place within the mosque. During the lifetime of the Holy Prophet (PBUH), no office was established (Bhatti 2013).

6.1.2. The Secretariat

The Prophet's Mosque was the secretariat. The central government had a few major departments. There were a lot of officials working in the mosque's compound. The revelations were reported by Hazrat Ali (RA) and Hadrat Usman (RA). Zubair bin Awam and Al-Juhaim kept a record of the zakat-collected property. Huzaifah calculated the revenue generated by the date palms. Mughria and Hassan bin Namir kept track of the people's transactions. Hanzalah bin Rabi was the Holy Prophet's (PBUH) secretary (Husaini 1976). The division of War Booty was also performed in the Mosque (Hitti 1963).

6.1.3. The Wali

Each province's Wali was in charge of administration. He was sometimes referred to be the governor of the province. They were appointed by the Holy Prophet (PBUH) based on merit (Trimzi 1954). The state capital was Medina. Wali carried out his responsibilities equally in the selected province. Arabian provinces included Medina, Yaman, Najran, Uman, Hadarmawt, Bahrayan, Tahma, and Janad. In each of these provinces, the Holy Prophet (PBUH) appointed governors who collaborated to establish law and order and make strategies for the administration of justice (Ahsan 1986).

6.1.4. The Amils

Aside from the wali, the Holy Prophet (PBUH) assigned a collector or Amil to collect the zakat and sadaqah in each tribal region. The Amils were instructed by the experts in these transactions' norms and regulations (Puri 2000).

6.1.5. The Qazi

The Messenger of Allah (SWT) served as Chief Justice in Medina. In remote places, many persons were delegated to serve as judges. Hadrat Muhammad (PBUH) appointed Hazrat Ali (RA) and Muaz bin Jabal (RA) as Qazi. All of the laws were enacted following the Quran's and Sunnah's spirit. All decisions were made under the Holy Quran's instructions (Rasol 2016).

6.1.6. Revenue System of the City-State of Medina

The term "renew system" was not new to the state. The Roman empire had a well-functioning income system. Because pre-Islamic Arabia lacked a central government or authority, it lacked a revenue system. Medina's city-state had all of the required administrative units for a welfare state to function. The state's economic policy was also laid on some Quranic injunctions. The state's public treasury was established by the Holy Prophet (PBUH). The Islamic state had the following sources of revenue in the era of the Holy Prophet (PBUH) (Bhatti 2013).

- Zakat and Sadaqat

Muslims give freely and at a low rate. According to Nisab, Zakat was levied on all Muslims who possessed tangible wealth or the Mal, but it was not imposed on the poor. It was the state's primary revenue generator. It was imposed on the following individuals:

1. Twenty Mithqal gold and seven Tola silver.
2. Trade animals
3. Merchandise-related goods.
4. The discovery of a hidden treasure in the state (Bhatti 2013).

- Kharaj

It was the non-Muslim cultivators and landowners who were subjected to the land tax. It was imposed on the Jews of Khyber and was equal to one-half of the produce of the Jewish lands of Khyber and other areas, as they agreed to surrender to the Holy Prophet (PBUH) on the condition of paying Kharaj. Abdullah bin Rawaha was dispatched to Khyber by Hadrat Muhammad (PBUH) to collect Kharaj from Jews. Aside from helping the destitute, the kharaj was used to arm Muslim soldiers with weapons of war (Mazhar-Ul-Haq 2009).

- Jizya

Al-Jizya was a tax levied on non-Muslims instead of zakat and as compensation for the Islamic state's protection of their lives, honor, and property. Every able-bodied male non-Muslim paid one dinar per year. This tax was not imposed on women, children, the elderly, the infirm, or the mad (Mazhar-Ul-Haq 2009).

- Khums

After deducting one-fifth as the state's portion of the spoils of war captured by Muslims from their foes on the battlefield, they were distributed among them. According to the Holy Quran, the royal

fifth or khums of al-Ghanaim or the spoils of battle was a source of State wealth. The Holy Prophet (PBUH) split it into three parts: one for himself and his family, another for the poor and needy, and a third for the good of the Muslim community as a whole (Rasol 2016).

- *Al-Fay*

Claimed as its own. The State reaped the benefits of the crops grown on these lands because of Muslim-State was the owner. The Jewish territory of Fadak was the best illustration of Fay land in the period of the last Messenger (PBUH). The revenues from the Fay land were distributed among the Prophet's (PBUH) relatives, orphans, the poor, wayfarers, and the entire Muslim community (Mazhar-Ul-Haq 2009).

6.2. *Military System of the State*

The state's army was well-equipped and well-organized. The Holy Prophet (PBUH) was the commander-in-chief of the Islamic forces. He led and marshaled the army in all major conflicts, including the historic battles of Badr, Uhud, Hunayn, Tabuk, and the conquest of Makkah. Army recruitment was overseen by the Holy Prophet (PBUH). The systematic division of the army was the key reason for Muslim victory in all confrontations. The soldiers' status was determined by the Holy Prophet's (PBUH) army's merits. Due to their line warfare and method of waiting for the adversary to arrive, the Muslims held a technological advantage over their opponents (Bhatti 2013).

6.3. *Religious Organization in the State of Medina*

The Muslims' religious matters were overseen by Hadrat Muhammad (PBUH). Honesty, integrity, allegiance, justice, perseverance, pure thoughts, and awareness of people's rights are all qualities that an administrator must possess. During the spread of Islam, Muslims were subjected to a great deal of persecution from infidels. Hadrat Muhammad (PBUH) made a wise decision to save Muslims from persecution in Makkah, and he set a historical precedent by advising Muslims to emigrate to Abyssinia, where a small community of only eighteen people had been successful (Nadvi 1927).

Professor Mosio Seddio, an Arab historian, describes Hadrat Muhammad (PBUH) as a good-natured, social, and quiet-natured man who frequently adored Allah (SWT), scorned stupidity, and possessed the highest judgment and intellect. He used to treat his relatives and strangers equally justice. Because he loved the poor and helpless, he felt the joy to live among them. Hadrat Muhammad (PBUH) would not be separated from a guest till he left him, himself. He used to show perfect sympathy and devotion to his friends. He used to amend his shoes on his own. Whether it was an enemy or a friend, he always greeted them with a big grin (Shah 1992). During the Makkah period of hidden and open preaching, when the enemies of Islam inflicted many atrocities on him and his Companions, he did not let the footsteps of patience, endurance, and justice as a worthy leader go unrecognised. In a good way, he defended his buddies (Puri 2002). His administrator's character was unique not just after the arrival of Islam, but also prior to Islam, when he demonstrated tolerance, endurance, and constancy on numerous occasions. Prior to

Islam, he fought alongside his uncle in the battle of Fijaar when he was twenty years old. This pact was made between the Daq tribes (Quraysh and Qais). In this agreement, the Quraysh were correct. In this fight, he did not use weapons. Instead, he assisted his uncle with the distribution of arrows.(Hameeri 1927b) He also participated in the agreement of Halful Fazol after the battle of Fijaar. The main points of the oath of allegiance are as follows:

We will remove instability from the country.

Will protect passengers.

We will help the poor.

We will support the oppressed.

We will not allow any tyrant or usurper to stay in Makkah.

He liked this agreement very much. Because all its points were related to the promotion of peace in the social sphere and the end of violation and insecurity. He mentioned this agreement after the spreading of Islam that if red camels were given in exchange for this agreement, he would not be as happy as if he had participated in this agreement. After that, he said that if he is still called for an agreement such as an agreement of allegiance then he will definitely help me (Hameeri 1927a). He promoted brotherhood for the reconstruction of a new society in Madinah. This is the best example of sustainable development as a preacher, educator, and administrator. He created harmony and brotherhood. He has done a glorious job in history. He established relations between the Muhajireen and the Ansar and laid the foundation of an Islamic state (Puri 2002). According to G.B.Shaw, a famous thinker, Muhammad must be referred to as the saviour of humanity (Shaw 1936). Hugh Kennedy characterises Muhammad's personality as follows: "On the occasion of the Holy Prophet's youth, the black stone was set in the sacred wall without quarrel via the wise and tranquil mediation of this honesty and trustworthy young man and so a great deal of controversy was settled (Kennedy 1986).

Life of the Holy Prophet (PBUH) serves as a model for all humans. Despite these qualities, he was a historical figure and a great administrator. The Prophet of Muhammad (PBUH) was the leader of an Islamic organization which was known as the Islamic State. As a result, he sent some preachers to the various tribes of Arabia to spread Islam. They encouraged them to convert to Islam. The Holy Prophet (PBUH) had under direct control over the teachings of the Holy Quran and Sunnah of the Holy Prophet (PBUH). Hadrat Muhammad (PBUH) sent the religious companions to preach to various sections of the country (Siddiqui 1976).

6.4. *A Comprehensive Analysis of the Holy Prophet's (PBUH) Administration*

Below the administration of the Holy Prophet (PBUH) is briefly discussed.

1. He cleaned the administration of all types of administrative errors and corruption that are common in today's society. He spiritually and socially cleaned the hearts and minds of the people

for this purpose. The Prophet of Muhammad (PBUH) was capable of correctly guiding and instructing his people in this manner. The government sets an instance for the rest of the world by enforcing these practical rules of nature with genuine fairness and true moderation. After expunging autocratic philosophy from the realms of religion and deed, Hadrat Muhammad (PBUH) declared the government a "great state" and infused it with such simplicity that the kings and their unbridled authority were banned. Chamberlain and doorkeeper, high-ranking officers, and bribe-takers had entirely fled.

2. Hadrat Muhammad (PBUH) declared human equality, established citizen states, and imposed suitable taxes. He also advocated giving each tax a perpetual name. For this, he appointed fiscal officers and formed the finance office. It signifies that he built a comprehensive financial management system by establishing specialized jobs in society to achieve proper equity. He wanted to hire people for government positions according to their qualifications and specialization in the field, as evidenced by today's "Human Resource Management Sciences".

Hadrat Muhammad (PBUH) advocated the genuineness of justice, seeking justice for everyone became straightforward and inexpensive. Justice aimed to express the support of the needy and working-class, as well as to encourage mutual compromise among the case's participants. In his book *Muhammad and Muhammadanism*, Bosioortih Smith writes about the Holy Prophet (PBUH) as follows: "The orphans and slaves were at the center of the Holy Prophet's (PBUH) exceptional gifts." Because he was an orphan himself. He was considerate of others" (Smith 1875). Hadrat Muhammad (PBUH) carried out Islamic teachings because Allah (SWT) loves justice. By instilling and encouraging the notion that everyone is accountable before Allah (SWT) and responsible for society.

3. He established administrative systems. Medina had been declared the Islamic State's capital. Within the Islamic rule, officers were allocated to specific areas. It was a basic prerequisite of selection that the officer understood the nature of the work. The government made assured that the newly appointed person was aware of the nature of the job and his or her obligations for any decisions made following the "Quran and Sunnah". The Head of State, the Holy Prophet (PBUH), never considered blood ties or social influences when appointing such administrators. He set a precedent for future generations to emulate. National governments today operate under the same principles that the Holy Prophet (PBUH) did throughout his lifetime. He used to discuss with his companions and evaluate an officer's reputation before declaring an officer's appointment or accountability. The same thing happens in today's states and administrations (Ahmed 1979).

Labeeb Ahmed Bsoul explains in his book; that practice in the Light of Islamic International Law is an investigation of the application of Islamic international legal theory to non-Muslim accords. The treaties chose for this book cover everything Muslims and non-Muslims can do to promote and protect the interests of their respective communities. The importance of these agreements is underlined, as well as their ever-changing meanings. The purpose of this book is to inform readers

about a little-known aspect of Islamic law, as well as the social consequences of legal theory and practice.(Bsoul)

In his book *The Spiritual and Moral Basis of Islam*, Major Arthur Klain Leonard believes that if a person has found Allah (SWT) and has sacrificed his life in devotion to Allah (SWT) for a good, virtuous, and noble cause, then certainty follows. Surely know that the person can only be Muhammad (PBUH) (Leonard 1909). "In any case, the researcher will be forced to accept that Islam is a magnificent and true religion that wants to lift its followers out of human darkness and misguidance and to the heights of light and truth," writes Major Leonard (Leonard 1909).

The wealth accumulated as a consequence of collaborative efforts was regarded as the people's wealth. The purpose of this statute was to protect the government's wealth by levying taxes on the wealthy while exempting the needy. It indicates that the political economy was founded on economic justice and equality because Allah (SWT) created the rich and poor in society with accountability to the government to promote honesty between these two categories, referred to as the haves and have-nots. Poor slaves and jiris (female slaves) enjoyed substantially better living conditions as a result of the Prophet's (PBUH) decision to allow money to be spent on them without jeopardizing their honor and dignity in society (Qadri 1989).

4. During his lifetime, Muhammad (PBUH) constructed the military system and took part in nine battles and eighteen defensive expeditions. He gave the order for the advance of 39 military operations. He also appointed military commanders and established humanity's tactics and customs during the battle (Ghazi 2013).

5. According to Quranic guidance, he declared the Principle of Consultation: "and make a consultation for your worries." After establishing centralization of authority and firmness in the government's attitude, he commanded that all government activities be handled through discussion. It has been demonstrated that during his administration, the Holy Prophet (PBUH) never referred to himself as an authoritarian since he loathed authoritarians, hypocrites, and the upper and lower classes. According to the concept of the field of political science, Hadrat Muhammad (PBUH) arranged his general meeting with the public (people) in his Mosque to listen to their problems. This form of gathering can be characterized as the House of Representatives. All Senate and House of Representatives members' views and proposals were equally appreciated by Hadrat Muhammad (PBUH). The Holy Prophet (PBUH) valued not just the opinion of senior members of society, but also that of young people and women. Furthermore, he discusses with special individuals (unfit) to ensure that they were included in the state's consultation and decision-making processes.

6. He penned letters to State Rulers, Kings, and Lords imploring them to convert to Islam because of its global message. He demonstrated that he was not pursuing wealth or political power, but he is advising rather a return to Allah (SWT) and humanity's original social bond. In letters to various political agencies, he exhibited his courage, honesty, and regard for human beings. The

Prophet Muhammad's writings and the concepts of "Kitaab-us-Siyar" are the best sources for understanding the goals of the "Islamic State's leader". His letters reflected his character's humility, consideration for neighboring countries, and respect for the position as "Head of State". None of the letters sent to these officials can be understood as direct or indirect threats to other countries, or as an attempt to expand jurisdiction into their spheres of influence. An impartial assessment would reveal that such ambassadorial letters were only mild reminders to them to remember their vow to Allah (SWT) and join the Islamic circle since it was Allah's (SWT) word sent through His Messenger, the Holy Prophet. National states nowadays frequently threaten their neighbors by foreign policies or media remarks, and if they have the opportunity to infiltrate another country's territory, they do so in violation of international law. We can see such a situation in Europe and other developing countries, for example. Hadrat Muhammad was never interested in increasing the borders of his empire; instead, he aspired to preach a message of peace and tolerance over the world. The main ideas were to seek Allah's (SWT) permission, the prosperity of the Hereafter, and the goodwill of the people, with constructive and pleasant results. His accomplishment set a precedent for future generations, and politics and governance in the modern-day adhere to the same basic ideals, laws, and regulations that the Prophet (PBUH) established so many centuries ago, following the Holy Quran and Sunnah (Ahmed 1979). The fact that these policies are still in effect today confirms all of the Prophet Muhammad's (PBUH) administrative actions during his lifetime. On behalf of Allah (SWT), the Holy Prophet waged holy wars against those who were fierce enemies or opposed the Islamic State and tried to destroy it. The Battles of Badar, Hudabia, Hunain, and Khaybar, among others, are good illustrations of the governance of Hadrat Muhammad. He chose Islamic Forces commanders based on their experience with combat strategy. When new territories were added to the Islamic State as a consequence of conquest or conversion to Islam, he kept these core principles in mind, allowing the leader to continue his services if he had also converted to Islam.

A Muslim international lawyer believes that all law promulgated and applied by Muhammad (PBUH) came from Allah (SWT), who transmitted it through an angel to His Prophets throughout history, the last of whom was Muhammad (PBUH), the renovator of the same eternal divine law revealed to various Prophets, and that the sanction of this law is the Divine judgement in the Hereafter, and that the determination of whether something is good for man or evil for not doing, belongs to Allah (SWT) alone (Hamidullah 2012). W. Montgomery Watt says; that Hadrat Muhammad (PBUH) was endowed with three great attributes. First, he formed an ideological framework for the Arab world and laid a solid foundation for society. Secondly, he was a politician. Only basic principles are stated in the Qur'an. He used his intelligence and foresight to build a magnificent building on the basis of these principles and turned a small state of Madinah into a universal empire. Third, the fact that his skills as an administrator and the selection of your staff and representatives are your best intelligence, even the best policy fails in case of incompetence (Watt 1956, 1985). Mr. Marma Duke Pickthal (UK), speaking on "Islam and

Modernism," demonstrated that "the laws revealed in the Qur'an and taught by the Prophet of Islam can only function as moral laws and no other book like in the universe (Shah 1992).

7. The Global Significance of Administration of Early Time

Many individual freedom rights were guaranteed by the Holy Prophet (PBUH). The same ideas that the Prophet (PBUH) established for the advancement of government administration are now being followed in the present era, as well as in many countries. Because he built excellent governance ideas that serve as a beacon for the entire world, such as;

1. Individual liberty is safeguarded so long as it is not used to hurt others. This means that everyone must be treated equally, regardless of their social status, financial means, or political ties. Everyone's vow to work together in society to create a safe and impregnable environment for everyone ensures freedom

2. This is similar to the current United States Bill of Rights, which outlines and protects an individual's fundamental rights as an American and a human being. Similarly, Canadian laws ensure that the Theory of Individualism is upheld and that its citizens are protected. Without a doubt, it is based on the Holy Prophet's (PBUH) philosophy. Furthermore, the Holy Prophet (PBUH) affirms his role in human dignity and respect for both men and women. "Those who buy and sell human beings are the worst people," says the Prophet of Muhammad (PBUH)"(Hassam-ud-Din 2013).

3. Hadrat Muhammad (PBUH) also had religious freedom strategies. Even though he was Allah's (SWT) Messenger, he urged individuals to choose their religion freely. "Religion has no forcefulness," says the Holy Quran. In this verse, it is explained that Allah (SWT) and His Messenger, Hadrat Muhammad never meant for anybody to be forced to convert to Islam. The Holy Prophet (PBUH) was the last messenger of Allah (SWT) in the sense that it was his responsibility to teach Allah's (SWT) word rather than forcefully convert people to Islam.

4. Individual rights are crucial, and they cannot be exaggerated. "Since when did you turn the people of the community into slaves, while their mothers gave birth to them as free men?" the Holy Prophet (PBUH) said. This administrative principle demonstrates that Hadrat Muhammad (PBUH) was particularly concerned about individual respect. Although "political scientists Bentham" proposed the theory of individualism, and the United States of America today adheres to it, the Prophet (PBUH) introduced the theory and put it into reality.

5. Furthermore, he stated that no one should be imprisoned without due process (Malik 1962). The contemporary era has embraced this principle. The state's municipal legislation bans an individual from being detained in a police station or prison without explanation or evidence. In the current situation, a lot of cases can be seen in developing nations, and sometimes even in rich countries, where the courts state the administration to be the defaulter after the prisoner is imprisoned illegally in the prison. This is because the ruling authority has overstepped its bounds, which is referred to as "Modern English Law". While Muhammad has accorded all people regard based on the aforementioned criteria.

6. In the promotion of political culture, equality is the most essential phenomenon. Every state claims to give fair and equitable chances to its citizens. It may appear to be a modern concept, however, the book of Allah (SWT) means the Holy Quran says centuries ago, "So decide between them by what Allah (SWT) has revealed, and do not follow their inclinations away from the truth that has come to you"(Al-Quran, 5:48). As a result, Allah (SWT) has made it obligatory for the state, particularly the judiciary, to remain unbiased when making decisions. This reference clarifies the Equality Law and humanity's respect. A remarkable narrative about equality can be found here: once, a lady from the "Quraish tribe" pilfered something, and the tribe sent "Hazrat Osamah" (RA) to appeal to the Holy Prophet (PBUH) to accept the woman's request. When "Hazrat Osamah (RA)" started speaking to Hadrat Muhammad (PBUH), his expression changed and he told the crowd that many nations had failed in the past because a rich person caught stealing was pardoned while a poor person caught stealing was punished. Hadrat Muhammad continued by vowing to Allah (SWT) that if his daughter stole, she would have her hand severed (Bukhari 1972).

7. Conclusion

It is important that the ideologies of societal equivalence, which deny entirely forms of prejudice and the class structure. The Prophet Muhammad's (PBUH) Last Sermon was the definitive statement of these ideas. In Medina, the First Islamic State, in which we also witness economic equality. He also advocated and delegated the right to hold meetings and form socio-political parties, but only based on Islamic teaching proliferation. Individuals were deemed to give a fundamental right to speak against cruelty. Furthermore, protection of other places of worship, freedom of movement, the right to purchase property, the right to education, the right to health, essential requirements of an individual, highway safety, street and road cleaning, the merit-based appointment of public servants, public servant supervision, protection of the Islamic state's borders, and societal reform, etc., all the approachable system were protected and moved them on the right path by the administration of the Holy Prophet (PBUH). The modern age, as well as other countries, are concerned that the state is doing its job and delivering completely of these services through the government. If a state fails to meet its obligations to its citizens, foreign donors or international fraternity may take action. Due to non-compliance with such basic regulations, some governments have recently cut off their foreign contacts with other states. All states are responsible for providing all necessary rights and protections to their residents, just as the Prophet (PBUH) established an administration in Medina for both Muslims and non-Muslims. Everybody got justice, as well as their economic, social, and religious rights, etc. All challenges can be overcome if Islamic rules are adopted and practiced according to in the modern world. Furthermore, in society, a peaceful environment can be produced.

8. Suggestions and Recommendations

Some suggestions and recommendations are given below;

1. If we follow the principles of Islam, we will be able to keep the environment peaceful and just.
2. The government should focus on sustaining social peace, fairness, and harmony, as well as making the public aware of Islamic beliefs. The public will then be able to foster a spirit of tolerance by adopting Islam's teachings.
3. In today's society, we see insecurity and unfairness everywhere. We must follow the way outlined by the Holy Prophet (PBUH) for society to be peaceful and orderly, and for everyone to get justice, regardless of their family, clan, or caste. It is the government's responsibility to promote justice, law, and order, as well as harmony and equality among people.

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