

Institutional management and Reforms in the Period of Prophet Muhammad S.A.W. Analytical Study

1st Dr. Shagufta Hafeez, 2nd Dr. Muhammad Irfan 3rd Dr. Nadeem Abbas, 4th Sada Hussain Alvi
5th Farhad Ahmed Bhatti 6th Muhammad Ittazaz UI Haq

1. Principal Government Associate College for Women, Kallar Syedan, Rawalpindi Pakistan
2. Lecturer Islamic Studies, Bacha Khan Medical College, Mardan KPK Pakistan
3. Lecturer Islamic Studies, National University of Modern languages Islamabad Pakistan
4. PhD Scholar University of Haripur KPK Pakistan
5. PhD Candidate, Institute of Islamic Banking and Finance International Islamic university Malaysia
6. M.Phil Scholar Qurtaba University Peshawar KPK Pakistan

* Corresponding author: academyresearch43@gmail.com

Received: 08th June 2022

Revised: 21st June 2022

Accepted: 1st July 2022

Abstract: It is the goal of this study to examine the institutional management and reforms administration of the Holy Prophet (PBUH) and to demonstrate its relevance in today's world, as well. It was the Holy Prophet (PBUH) who first explained the fundamentals of public institutional management and reforms administration and demonstrated a viable administrative model for the specialists in management sciences. He (PBUH) laid out many of the norms and regulations that are currently in use in many countries, including the United Nations, according to the Quranic instruction. He (PBUH) led his people with honor, fairness, equality, peace, and respect for humanity in his leadership. He (PBUH) implemented all of these ideas for centuries before the modern world attempted to manage politics in a similar manner. These essential foundations of governmental governance can be attributed to the first Islamic Welfare State of Madina, which was established in 632.

Keywords: institutional management, reforms, Prophet Muhammad S.A.W., Islam, Islamic government.

Introduction

As the great benefactor, the Holy Prophet performed legal and political heroic deeds that are models in the world of deeds, as we understand when we consider how much responsibility he bore as Head of State. He (PBUH) was Allah's military commander-in-chief and legal advisor. Allah (PBUH) was their solitary trustee and chief of justice and economics. After building a well-organized center, the community, department, and officers were busy. His (PBUH) outstanding personality fulfilled the promises of human civilization, a society where everyone would be exemplary. As Allah's viceroy, he

accomplished much. Based on these antiquated national notions, he (PBUH) established new principles, order, directives, and basic organization (Qadri and Ahsan, 2016).

1.1. Statement problem:

An examination of the Prophet Muhammad S.A.W.'s management and reforms of institutions, as well as the Islamic government's administration for the benefit of humanity, is the emphasis of this study.

1.2. Research questions:

- What are the institutional management and reforms set by Prophet Muhammad S.A.W. during his reign?
- How the management reforms are settled among the human benefit?

2. Literature review:

Holy Prophet (PBUH) constructed an Islamic university, an Islamic administration, and achieved tremendous deeds as an active administrator of human civilization and institutional reforms. The Prophet Muhammad (PBUH) has served as one of the greatest leader in his reign in order to manage every circumstances in a productive manner and making an example for the future leaders.

3. Institutional management and reforms during the Prophet PBUH reign:

3.1. Corruption free management:

In today's states and administrations, it is common to find a wide range of administrative inadequacies and corruption. Purifying the hearts and minds of the people spiritually and socially was done by him (PBUH). His people were adequately trained and guided by him (PBUH) in this manner (companions). The government set an example for the rest of the world by enforcing these practical rules of nature with genuine fairness and true moderation.

3.2. Autocracy free world:

In order to rid the world of autocracy, Jesus (PBUH) declared the government to be a "great state" and made it so simple that kings and their seemingly limitless power were deemed unfit for the state. The doorkeeper, the chamberlain, the high-paying cops, and the bribe recipients were all gone.

3.3. Justice:

Due to the enforced sincerity of justice, all may easily receive justice at a little cost. As a way to show support for the weak and lowly, justice served as a means of promoting mutual agreement amongst the parties involved in the dispute. As a devout Muslim, he (PBUH) obeyed the teachings of the Koran because Allah is a fan of fairness. As proof of his status, he (PBUH) encouraged and supported the idea that all Muslims are answerable to Allah and the rest of the community.

3.4. Equality in every human aspect:

He (PBUH) established the statuses of people and imposed taxes on each group. He (PBUH) also suggested naming each tax. He (PBUH) appointed a financial officer to oversee this. Muhammad (PBUH) created specialized vocations to guarantee everyone had equal access to resources. It was his (PBUH's) preference to only appoint people to government positions based on their qualifications and

specialization, as evidenced by the Human Resource Management Sciences of today (Shaikh and Shoaib, 2021).

3.5. Economic justice:

As a result of the collaborative effort, this riches was proclaimed to be the wealth of the people. Taxing the wealthy while exempting the poor was codified into law as a means of generating revenue for the government. Political economy was built on economic fairness and equality because Allah created haves and have-nots. The Prophet Muhammad (PBUH) spent money on the impoverished, including slaves and jaria (woman slaves), in a way that did not damage their reputations or degrade their standing in society.

3.6. Establishment of administrative circles:

Establishing administrative circles was one of his many accomplishments (PBUH). The Islamic State's capital was established in Madina. Officers were selected to oversee specific regions of the Islamic homeland. To be appointed, an official must be knowledgeable with their obligations. The government made sure the newly appointed officer knew the job's nature and responsibilities for decision making in accordance with the Quran and Sunnah. The Prophet Muhammad (PBUH), as head of state, never took into account a person's kinship or social standing when appointing officials. For future generations, he (PBUH) set the bar high. There are several modern countries that adhere to policies and practices similar to those that were in place during the time of the Holy Prophet (PBUH). It was customary for him to seek the advice of his associates and do a thorough background check on each new officer before appointing them. In today's states and administrations, this is also the case.

3.7. Consultation principle:

He (PBUH) declared the Principle of Consultation in accordance with the Quranic order "and confer with each other about your problems." Then ordered that all government actions be decided in consultation once the establishment of centralized power and stability in the government's attitude was established. " In his administration, the holy Prophet (PBUH) never claimed to be an authoritarian since he (PBUH) rejected the society of authoritarians, hypocrites, and upper and lower classes. Muhammad (PBUH) believed that the ideal way to rule a country was through government officials and the top 10 companions (known as "Ashra-e Mubashira") who were told they would be pardoned and assured of eternal life as members of the Senate, the country's upper house in modern political science. Unlike the Prophet's (PBUH) Mosque, where he would have general meetings with society's ordinary folk, the House of Representatives, as defined by the discipline of political science, is an example of this type of conference. As long as all the members of the Senate and House of Representatives had something to contribute, the Holy Prophet (PBUH) welcomed it. Not only did the Prophet (PBUH) value the advice of society's elders, but he also valued that of the younger generation, particularly women. As an additional measure, he (PBUH) sought input from persons with disabilities to ensure that their views were taken into consideration during any discussions or decisions made by the government.

3.8. Military system management:

At least nine battles and eighteen defensive missions were fought by him (PBUH). Thirty-nine military expeditions were ordered by him (PBUH). Military commanders and the rules of war were also established by him (PBUH). Nuke farmland and natural resources; don't fight with those who aren't

fighting back; and show respect for those who aren't able to defend themselves or those who have either declared their opposition to war or declared that they were not a part of it by staying home and refusing to participate in the fighting. It was forbidden to run over the dead bodies of enemies who had been killed in battle, and it was also forbidden to abuse captives of war once a country had been conquered, according to the Prophet Muhammad (PBUH). Many countries' local ordinances and current international law both incorporate these core ideas. It has also worked on comparable ideas and declared the same principles at various levels through notifications about the respect of humanity or under the human rights charter by the United Nations (Khan and Khan, 2019).

4. Islam invitation to neighborhood states:

He (PBUH) urged Kings, Rulers of States, and Lords to embrace Islam's universal message. He (PBUH) proved he wasn't about wealth or political dominance, but rather to restore God's first social relationship with humans. His (PBUH) government communications displayed boldness, honesty, and respect. The best sources for understanding Prophet Muhammad's (PBUH) intentions are his writings and *Kitaab-us-Siyar* (Islamic International Law) (PBUH). His messages showed humility, respect for neighbours, and state dignity. No letters to such authorities can be interpreted as threats to other governments or attempts to extend authority (Sofyan, 2015). An unbiased inquiry would show that such ambassadorial letters were mild reminders to recollect the commitment they made to God and enter the circle of Islam as Allah's word transmitted by Prophet Muhammad (PBUH). Today's national states threaten their neighbours through foreign policy or media, and they don't observe international law if they enter a country's territory. Examples include Europe and certain developing nations. Prophet Muhammad (PBUH) never wanted to expand his state's borders, only peace and tolerance.

5. Goals set by Prophet Muhammad S.A.W. for the betterment of institutional management and reforms:

The primary goals were to win Allah's blessings, the well-being of the hereafter, and the support of the general public, all of which were achieved. Even without realising it, today's state politics and governance are based on the same fundamental laws and regulations that the Prophet (PBUH) instituted many centuries ago, in accordance with the Quran and Sunnah. Because of today's policies, Prophet Muhammad's (PBUH) administrative actions are justified. As instructed by Allah, the Holy Prophet (PBUH) waged holy war against those who wanted to overthrow the Islamic State and fierce adversaries (Chandio et al., 2019).

5.1. Examples shown by Prophet Muhammad S.A.W. for the reform management:

Examples of the Holy Prophet's institutional management and reforms administration can be found in the Battle of Badar, Hudabia, Hunain, and Khaybar, etc. (PBUH). As a result, he (PBUH) selected leaders for the Islamic Forces based on their military ability. As he (PBUH) expanded the Islamic State, he (PBUH) maintained these fundamental principles in mind:

“If the leader has also embraced Islam, then he, the Prophet (PBUH), permitted that leader to continue in his or her position. Another candidate would have been chosen if the leader had refused to accept Islam. Candidates' memorization of Quranic verses was tested during the nomination process. He had presented a concept or law in every area of politics and administration that he could think of. No one can deny that the Islamic Welfare State was founded on the Prophet's (PBUH) wisdom and best

management, which he used in conjunction with the most effective court and legislative” (Malik, 2002).

Judiciary, legislation, and reform management and their administration were all present during the time of the Prophet (PBUH), but they did not exercise their functions independently. In accordance with the revelation, the Prophet (PBUH) used all three in accordance. When Maaz Bin Jabal, a companion of the Holy Prophet (PBUH), was designated Representative of Yemen, they all joined together (PBUH). Prophet Muhammad (PBUH) sent Maaz Bin Jabal to handle the province's financial and administrative functions. In Islamic tradition, a federal government sends a governor to each province, just as the Holy Prophet (PBUH) did. These appointments are legal and federally protected. Governor is the Federal Government's provincial representative. By appointing these individuals as governors in various Islamic State regions, the Prophet Muhammad (PBUH) demonstrated his commitment to fostering communication between the provincial and federal governments in order to maintain a healthy balance of power (Javed, 2004).

5.2. Prophet Muhammad S.A.W. policies management:

For modern states, Prophet Muhammad's (PBUH) policy as head of state is a good model. The Holy Prophet respected life, property, and dignity (PBUH). The Quranic instruction not to mock another nation was followed. "Another man's property is forbidden for a Muslim, as is his blood, property, and respect," said the Holy Prophet (PBUH). Hujjatul Wada is the finest example of human rights. "Your lives, your assets, and your dignity have the same esteem as today," says the Prophet (PBUH). This Hadith exemplifies everything human. The US, UK, France, Switzerland, and other constitutions share these qualities, notably in terms of relevance and prominence (Zaman and Saleem, 2013). Even the United Nations recognizes this as a universally significant set of values for all people on the planet. As far as state responsibility is concerned, the Prophet Muhammad (PBUH) lays forth his administrative policy. According to him (PBUH), this is the Muslim who has been assured by Allah and His Prophet of the safety of his life and possessions (PBUH).

5.3. Freedom for humans:

Individuals have freedom unless they harm others. Everyone, regardless of social, economic, or political standing, should be treated equally. Freedom is protected by the assurance that everyone will keep the community safe and secure. He also said no one should be imprisoned without justice. Municipal legislation bans arbitrary detention in a police station or prison. In many litigation in underdeveloped nations, and sometimes in wealthy countries, once a prisoner is wrongfully detained, the courts declare the government or administration the defaulter. The Holy Prophet (PBUH) respected all people by these principles. Individual rights are crucial. Since when did you make society's citizens slaves when their moms gave birth to free men? This administrative idea shows that the Prophet (PBUH) respected individuals. The Prophet (PBUH) introduced Bentham's Theory of Individualism and put it into practise. This is like the current USA Bill of Rights, which guarantees a person's most basic rights. Canadian law also protects its citizens based on the Theory of Individualism. The Holy Prophet (PBUH) founded this doctrine. The Holy Prophet (PBUH) declares his policy on human and individual respect. He (PBUH) states, "The worst individuals are human traffickers."

He also supported religious freedom. Despite being the Messenger of Allah, he encouraged religious freedom. The Quran forbids forcing religion. Allah and His Messenger (PBUH) never intended to force conversions. Prophet Muhammad (PBUH) spread God's message, not forced conversion. Equality best promotes political culture. Every state promises fairness and equality. The Holy Quran says, "Judge them by

what Allah has revealed, and don't follow their lies." Allah expects an impartial state and judiciary. This mentions equal rights law. Quraish despatched Hazrat Osamah to help a stealing woman. As Hazrat Osama spoke to the Prophet (PBUH), his face altered, and he told the people that many nations failed when a poor person caught stealing was punished while a rich person was pardoned. If his daughter stole, he'd cut off her hand (Mohiuddin and Bulbul, 2013).

6. Conclusion:

Social equality, which invalidates prejudice and class structure, is also apparent. The Prophet Muhammad's (PBUH) Last Sermon stated these points. First Islamic State Madina has economic equality. He (PBUH) promoted and granted the right to conduct meetings and form political parties in conformity with Islamic principles. The right of an individual to speak out against cruelty was seen as a basic social right. Other concerns include ensuring the safety and security of other religious sites as well as freedom of movement and freedom of religion, as well as the right to own a home and other property, the right to an education, the right to health care, as well as the necessities of daily life, such as the maintenance of public roads and highways, the appointment of public officials based on their merit, and the monitoring of public officials (PBUH). There are several ways to look at this paper's discussion of constitutional concepts. The United Nations and other countries are concerned that the government is doing its job and delivering these services. International donors or international fraternity may take action if a state fails to fulfil its obligation to its citizens. Because of a lack of respect for basic laws, some nations have recently severed ties with other nations. It is the role of the United Nations to keep an eye out for the implementation of all of these professed principles, and the major donors expect this.

References:

- Qadri, M. A., Qadri, S., & Ahsan, L. (2016). The administration of Prophet Muhammad (PBUH) and its impact on the contemporary states. *J. Philos. Cult. Relig*, 17, 30-34.
- Shaikh, A. S., & Shoaib, M. A. M. (2021). ARABIC-ORIENTALIST WILLIAM MUIR AND HIS DEALINGS WITH AL-WAQIDI NARRATIONS IN HIS BOOK" THE LIFE OF MUHAMMAD" STUDY AND CRITICISM. *The Scholar Islamic Academic Research Journal*, 7(1), 1-22.
- Khan, M. M., & Khan, H. (2019). Islamic faith-based Organizations and the state during the first three decades of Pakistan: An appraisal of theory and practice. *The Islamic Culture" As-Saqafat-ul Islamia"-Research Journal-Sheikh Zayed Islamic Centre, University of Karachi*, (41).
- Sofyan, M. (2015). The development of tahfiz qur'an movement in the reform era in indonesia. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 4(1), 115-136.
- Chandio, A. R., Iqbal Ameen Brohi, S. A., Ali, M., & Gadhi, G. N. (2019). ADMINISTRATIVE ETHICS WITH SPECIAL REFERENCE TO ISLAM. *GSJ*, 7(7).
- Malik, B. A. (2002). *Ijtihad, Islam, and the modern world*. St. John's University (New York).
- Javed, A. (2004). *Intoxication and self-defence: a comparative study of principles of English law and Shari'ah* (Doctoral dissertation, University of Leeds).
- Zaman, G., Afridi, F. K., & Saleem, M. (2013). Islam and management principles: Evidence from literature. *Journal of Managerial Sciences Volume VII Number*, 2(208), 79-89.
- Mohiuddin, M. G., Yusof, G. O., & Bulbul, A. (2013). Organizing: An Islamic Perspective. *Global Disclosure of Economics and Business*, 2(2), 127-139.