

Stratagems of Hazrat Muhammad (ﷺ) for metropolitan Disciplines and Managements

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Abstract

The Holy Prophet (ﷺ) being the last apostle of Allah is a complete model for human. As there is no concept of difference between the state and religion, so He (ﷺ) at the same time was a religious as well as a political leader. He established a state named *Madina*, as this new emerged state was facing a lot of problems which were solved by the wisdom of the Holy Prophet (ﷺ). Ruling at *Madina*. He (ﷺ) set precedents for the better planning, discipline and development of a welfare state. Main focus was on Legislation for the maintenance of discipline, implementation of equal law for all subject, enforcement of *Haddood*, transformation of authorities to the lower level, establishment of different departments for different responsibilities, superiority of merit and a very strong system of accountability. As now in modern ages state are facing many serious issues regarding discipline and maintenance of peace. There are different type of struggles adopted by different state for discipline and peace but result are not satisfactory. In such circumstances it is the duty of Muslim rulers to adopt the policies and strategy which were adopted by the Holy Prophet (ﷺ) and show the whole universe that the remedies of all ailments regarding discipline and management are lies in the Prophetic teachings which were provided by the creator of this universe.

Key words: Discipline, demography, Legislation, *Hudood*, legal, accountability

Literature Review

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Introduction

A proper planning plays a vital role for starting, completion and successful outcomes of a plane. Its importance increases in the matters of state. It is the responsibility of a state to promote, maintain and flourish discipline in a society to avoid any kind of disorder situation. A state should estimate its potential resources to provide remedies for future problems.

In this concern we can seek guidance from the life of Holy Prophet (ﷺ) while living and ruling in *Madina*, The Holy Prophet (PBUH) preplanned to solve the future problems. After the migration of Holy Prophet (ﷺ) with his companions a new state of *Madina* faced many problems. He (ﷺ) managed and solved all the state affairs strategically.

A Government cannot make a plan and policy to solve the encountered issues if it is not well aware about following things:

1. How much is its population?
2. What are the social status of different tribes and individuals?
3. What are the genuine problems that a society is undergoing?

We can get a complete road map from the state of *Madina* governing under the leadership of Holy Prophet (ﷺ). A proper planning is utmost for maintaining a social discipline and to avoid any chaotic situation.

In order to know the statistical figures of migrated Muslims the Holy Prophet (ﷺ) started demography.

To solve the social problems the Holy Prophet (ﷺ) planned the matters so that precautionary measurement can be taken in time to meet the present needs. Narrated *Hudhaifa*, the Prophet (ﷺ) said (to us):

“List the names of those people who have announced that they are Muslims.” So, we listed one thousand and five hundred men. Then we wondered, “Should we be afraid (of infidels) although we are one thousand and five hundred in number?” No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the Salāt (prayer) alone while he was in fear”¹

The above cited Hadith gives us a clear concept of demography which was stated the Holy Prophet (ﷺ) in a new emerged Islamic state of *Madina* so that proper defensive measurement and actions can be taken in time, moreover it would be easy to undertake all the upcoming problems.

Similarly when the Holy Prophet (PBUH) went to any military expedition or order for departing Muslims army to the battle field. All the Muslims velour’s record arranged and calculated.

It is narrated in *Bukhari* that:

“A man came to the Prophet and said, “O Allah's Messenger! I have enlisted in the army for such and such Ghazwa, and my wife is leaving for Hajj.” Allah's Messenger said, “Go and perform Hajj with your wife.”²

From above cited reference we learn that a proper planning is very important for the stability of state and social discipline.

A state should be well aware about its all resources and problems. So that the available resources should be utilize before arising the problems.

For the maintenance of discipline following is a detail description of Islamic principles derived from the life of Holy Prophet(ﷺ) .

1. Legislation and the Maintenance of Discipline:

Legislation is very important method to make the people of Islamic state in a disciplinary manner. If you want to maintain discipline in society, you have to legislate its environment. In this regards we can find a very comprehensive guidance from the teaching of Holy Prophet (ﷺ). When the Holy Prophet (ﷺ) established the state of *Madinah*, as a head of state he faced some disciplinary problems.

Important issues were as under:

1. To determine the rights of Muslims and local subject.
2. To make a compromise with Non-Muslims Arabs and Jews.
3. Political organization and arrangements of defensive force.
4. Maintenance of peace in state.

Keeping in view the above mentioned causes, few months after the migration to *Madina*, the Holy Prophet (ﷺ) arranged a settlement among the inhabitants of *Madina* konwon as *Meesaaq-e-Madina*.

Dr. Hameed Ullah declared the charter of *Madina* as a first administrative constitution of any state and this was the first written constitution of the world.

In this manifestation, all the public rights were determined. Moreover, respectively the dire political and social needs of the state were organized in a satisfactory way. e.g. (the issue of relationship between Muslims and other population of the state, the issue of *Quraish* siege and the defense of *Madina*).³

Generally this constitution is divided into two parts. First is about the rights and obligations of Muslims of the state and their collective organization. The second part is about the Jewish. All the constitutions deal with the maintenance of discipline.

The treaty came within the context of another one of a larger framework relating to inter-Muslims relationships.

However some of its aspects related to the law and social organization are as under:

1. The Jews of *bni ‘Awf* are one community with the believers. The Jews will profess their religion, and the Muslims theirs.
2. The Jews shall be responsible for their expenditure, and the Muslims for theirs.
3. If attacked by a third party, each shall come to the assistance of other.
4. Each party shall hold council with the other. Mutual relation shall be founded on righteousness, sin is totally excluded.
5. Neither shall commit sins to the prejudice of the other.
6. The wronged party shall be aided.
7. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
8. *Madina* shall remain sacred and inviolable for all that join this treaty.
9. If disputes arise among the signatories to this treaty, then Allah, and His Messenger shall settle the dispute.
10. The signatories to this treaty shall boycott *Quraish* commercially, they shall also abstain from extending any support to them.
11. Each shall contribute to defending *Madina*, in case of a foreign attack, in its respective area.
12. This treaty shall not hinder either party from seeking lawful revenge.⁴

It was solely by his wisdom and dexterity, that the prophet erected the pillars of new society. We conclude in the light of above reference, that how much stress was given upon the social peace and the rules of discipline. The major part of this constitution deals with the discipline of a state. It is necessary for modern Islamic states to seek guidance from this charter of *Madina*.

2. The Implementation of Equal Legislation

The implementation of equality of law is very important code for the maintenance of social discipline in a state. As the society is divided into different social classes. Some specific group or the highest class of society

considered themselves as they are above the law. Then the order and discipline will disrupt due to the class differences in society. So it is very important to implement the law at equal level through all the social classes for the maintenance of social order. We also learn from the teaching of Holy Prophet (PBUH) that if anybody breaks law he should be kept under punishment.

Narrated Hazrat 'Aishah(رض):

“The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, “Who will intercede for her with Allah's Messenger?” Some said, “No one dare to do so except Usāma bin Zaid, the beloved one to Allah's Messenger.” When Usama spoke about that to Allah's Messenger; Allah's Messenger. Said (to him), “Do you try to intercede for somebody in a case connected with Allah's prescribed punishments?” Then he got up and delivered a Khutba (religious talk) saying, “What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand.”⁵

3. Enforcement of Hudood Ordinance

It is very important to make sure the enforcement of *hudood* ordinance for the stoppage of the agitation and maintenance of social order in an Islamic state. According to the Islamic jurisprudence, generally, the *hudood* ordinance and especially the (حد حرابه) the *Hiraba* crime (unlawful warfare) both ordinance are the important source for social order and the stability of state. The enforcement of hudood ordinance in society is the surety to maintain a peaceful society and a well-disciplined social order. The malefactors and criminal activists will be increased if the code of proper punishment is not enforced in society. They will create disturbance in the social structure, if they are not stopped.

The enforcement of *hudood* ordinance is meant for the betterment of such criminal activist. Islam enforced the *hiraba hudood* for the repression of criminals who wanted to disturb the public peace by engaging in a riot. *Hirba* is considered one of the major crime that cause riot and public violence in a state. It does not only cause damaging the public property and their agriculture but also creates many other critical problems for a state. In such circumstances, the state will suffer from instability, terror and horror will spread among the society and everyone will feel insecurity of their lives and wealth. In such circumstances, the state will be affected toward social disorder and miserable economic decline. The rules and disciplines will also be disturb. The head of the state would also be unable to run the state affairs properly. Therefor Islam enforced severe punishment for such evil minded and trouble makers. Islam declared such crime as the rebellion against *Allah* and His Prophet (ﷺ). As the Holy Quran Stated:

“Those who wage war against Allah and His Prophet (ﷺ) and strive to spread disorder in the land”

The punishments of those who wage war against Allah and His Prophet (ﷺ) and strive to spread disorder in the land are to execute them in an exemplary way or to crucify them or to amputate their hands and feet from opposite sides or to banish them from the land.

“Such is their disgrace in this world, and in the Hereafter theirs will be an awful doom save those who repent before you overpower them; you should know that Allah is Oft-Forgiving, Ever merciful”⁶.

Islam order to kill, crucify, and amputate their hands and feet from the opposite sides or to exile for the purification of state from all such malefactors who became a part of revolt against the pure Islamic system. If they are trying to destroy the system and rights of state. The state can take strict actions for the peaceful stability of the state institutions and security of public lives and property.

4. The Transformation of Authorities and Responsibilities to the Lower level.

Golden principles for maintenance of discipline in Islamic state are the legal transformation of authorities and responsibilities to those who are parts of legal institutions at lower level. If all the legal authorities are under one dominant person it will be difficult to solve all the problems of the community at the same time, which will caused the disorder in discipline. It is narrated that after the siege of *Taif*, when *Allah’s* apostle have distributed the booty at the spot of *Jayrana*, a group of *Hwazin* tribe, who have recently embraced *Islam*, came to the Holy Prophet (ﷺ) and demanded that their prisoners and cattle should be returned to them. The Holy prophet (ﷺ) ordered them to choose one among their prisoners or cattle. They choose the prisoners. The Holy Prophet (ﷺ) consulted his companions and said:

“Those who are willing to return back their share as a gift it is a good deed, but those who don’t they should also return back, I shall pay them back from the very next goods of booty. They replies that, we want to return them back as gift.”

Upon this the Holy Prophet (ﷺ) said,

“It is difficult for me to know that who are willing and who are not? So, you go back and send your leaders for confirmation. The people returned and their leaders came to the Holy Prophet (ﷺ). They told Him (ﷺ) that all the people are willing to give them back as gift.”⁷

If the opinion of a group is required and everyone start to speak at the same time, it will create indiscipline and make difficult to know the opinion of individuals. So it is notable to appoint represents for specific and minor group of the people.

The state of *Madina* established by the Holy Prophet (ﷺ) was started with the first pledge of *Auqaba*. After the first pledge of *Auqaba*, the Holy Prophet (ﷺ) appointed *Musab bin umair* (رضي) for the responsibilities of preaching as well as for the proper discipline of collectively organization.

Imam ibn Hajar mentioned one narration indicating that the Holy Prophet (ﷺ) sent *Musab bin umair* to *Madina* with proper written official order and instructions that he should organize Friday prayer at *Madina*.⁸

Within the second pledge of *Auqaba* at *Makkah* the Holy Prophet (ﷺ) appointed twelve represents from different tribes of *Madina*. It is recorded in *Seerat ibn Ishaq* that after the completion of second pledge, the Holy Prophet (ﷺ) asked them to nominate twelve men as represents who will be the responsible of their own tribe. So, the *Ansar* selected twelve members in which nine were from *khazrij* and three from *Awos* tribe.

It suggests that if there is one unit at large community, the court decision will be late and if it is shifted to the lower departments, the discipline would be maintained. The state affairs will also run smoothly.

5. The Departmental Policy of Distribution.

Another golden principle for the discipline maintenance in state is that the responsibilities and authorities should be distributed among the different departments. In this way, it will be easy to understand technical nature of problems and to solve them easily. Its importance increases in the contemporary era where the nature of problems have become more technical. In this regards prophetic period of *Madina* state provides enough and brilliant directions and precedents.

There were different departments in the newly established state of *Madina* which were managed with permanent responsible persons who performed their assigned duties. *Abdul hayye Al-katani* mentioned very comprehensive detail. The most important departments of the state in the period of Holy Prophet (ﷺ) were as under,

He (ﷺ) established administrative circle.

The office for issuance of orders.

The office of accountability.

Department of interior matters.

Financial officers.

Special consultancy officers.

Military officers.

Officers for foreign affairs.

Court officers.

Educational departments etc.

Besides this, Dr. *Hameed Ullah* and Dr. *Yaseen Mazhar Siddique* also mentioned notable information.⁹ The contemporary national state should

follow the same criteria of administration as the Holy Prophet (ﷺ) has already practiced during his period and developed discipline in society.

6. The Promotion of Merit

In a state the superiority of merit for the distribution of designations regarding authorities and responsibilities is very important. And play very important role for the maintenance of discipline. If the merit is neglected in the appointment of officers, the society will be inflicted in indiscipline. If we analyzed the abilities and skills of those who were appointed by the Holy Prophet (ﷺ), we can find many facts, that the Holy Prophet (ﷺ) assigned duties to the persons according to their abilities.

In this concern Dr. *Yaseen Mazhar Siddique* have presented a very deep study and analysis. He mentioned two important and basic qualities for the appointments of administrative officers.

First condition was the firm belief in Islam, while in another matters, the administrative abilities, political understanding, worldly wisdom, the settlement of negotiation, the importance of current situation and its context were judged.

The Holy Prophet (ﷺ) stressed so much upon the merit that He declared the opponent and neglecting of merit as a sign of resurrection.

“The holy prophet said when Al- Amana (Trust) (for example, the trust on moral responsibility are honesty and all the duties which Allah has ordained) is lost, then wait for doomsday”.

He (ﷺ) was asked, How will that be lost?”

The Prophet (ﷺ) said: *“when the power and authority is given to those who don’t deserve it (i.e they are not pious religious scholars). Then wait for the doomsday.”*¹⁰

The righteous, pious and the people of caliber will lose their courage, when the duties are given to those who are not pious and incompetent. Then the indiscipline will be spread in society. So, it is very important to promote the merit and to discourage those who are incompetent.

7. The System of Accountability in Islamic State

An important method for the maintenance of discipline in Islamic state is the establishment of strong system of accountability. If the accountability system is strong, then social organization will also be stronger. The Holy Prophet (ﷺ) established an ideal accountability system in *Madina*. The accountability was one important department among the departments established in prophetic era for the discipline of society. It includes the reformation and supervision of general morality. Supervision and accountability of governors/officers. Moreover the ramification of corruption in business were also the parts of this campaign. This department was directly monitored by the Holy Prophet (ﷺ).

The Holy Prophet (ﷺ) directly listen the complaints of affected people in their

matters and resolved them. The Holy Prophet (ﷺ) issued many reforms in the matter of business and transaction which were implemented strictly. Through the teachings of Holy Prophet (ﷺ) we get know that He (ﷺ) had appointed officers for market who used to implement discipline upon subject.

A Hadit is mentioned in *Sahih Muslim* that:

“The Messenger of Allah (ﷺ) happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, “What is this?” He replied: “O Messenger of Allah! These have been drenched by rainfall.” He remarked, “Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us.”¹¹

Once the Holy prophet (ﷺ) went to market and saw a man who weighed, He (ﷺ) said:

“Weight it and allow more”.

According to the narration of *Abdullah bin Umer (رض)*, sometimes for the purpose of accountability the Holy Prophet (ﷺ) used to send His companions to market. *Abdul hayye Al-katani* mentioned that sometime women visited market with lash of leather and advised the people for goodness and abstain them from evils. The name of *Samra bint Nuhaik Al-Asdia (رض)* is also mentioned in this regard.¹²

In the reign of Holy Prophet (ﷺ) many examples of governor’s accountability are found besides the public accountability. The Holy Prophet (ﷺ) gave special attention in this direction. It is narrated, when the appointed workers for collection of *zakat* and *Sadqaat* came back after receiving. The Holy Prophet (ﷺ) himself checked and analyzed either unfair means may not be adopted.

“Narrated Aba Humaid As-Sā’idi The Prophet (ﷺ) appointed a man from the tribe of Al-Azd, called Ibn Al-Lutabiyya for collecting the Zakāt. When he returned he said, “This (i.e., the Zakat) is for you and this has been given to me as a present. The Prophet (ﷺ) said, why had not he stayed in his father's or mother's house to see whether he would be given presents or not? After that He (ﷺ) declared a common sermon in which the Holy Prophet (ﷺ) prohibited this very strictly.”¹³

So system of accountability is an important way for the maintenance of discipline in a state and society. It will ended the social disorder and society will become as a disciplined society.

Conclusion

Islam being a complete code of life provide guidance in every field of life. Allah almighty the creator of this universe have managed the guidance of humanity. For this purpose a large number of prophets were sent toward human being. The Holy Prophet (ﷺ) was the last of this prophetic chain, now

there will be no prophet in future. The Holy Scripture of Islam declared him a good and complete model for all human of all era. In the matters of management and discipline of a state He (ﷺ) have provided enough guidance as in his life time He (ﷺ) was not only a prophet or religious leader but a political leader and head of state. In this regard first time in human history he made a legal constitution known as *Meesaaq-e-Madina*, the first legal constitution of the world. For the maintenance of discipline and management he introduced many methods which were successfully implemented. The main features of this newly emerged state were equal law for all, religious freedom, settlements with neighbor territories and nations, determination of rights and duties, political organization, enforcement of *Hadood*, transformation of authorities to the lower level, strict merit for the appointments of officers, creation of different institutions and departments for different responsibilities and the most important of them was a strong system of accountability which was headed by the Holy Prophet (ﷺ) himself. These above discussion proved that if we want to prosper and survive than we have to create a disciplined state and society by following the teaching of the Holy Prophet (ﷺ).

¹ Al Bukhaari: Muhammad bin Ismaeel, *Al Jame Alssaheeh, Kitab ul Jihaad, Babu Kitabatel Imam alnnas*, h:(3060).

² Abid:h:(3061).

³ Hameed Ullah, Dr, *Ahad-e-Nabvi main Nizam-e-Hukmrani*, Urdu Acadamy, Sindh, Karachi, P:84

⁴ Ibne Hisham, *Alseerah Al nabawiy, alhalbai printing press, egypt,1955, volume:2 p:148*

⁵ Al Bukhaari, *Kitaab Ahadees ul anbiyaa* (h:3475).

⁶ Al Maaida: 33,34.

⁷ Al Bukhaar,*Kitaab Farz el Khumus*,(h:3132).

⁸ Ibn Hajer, *Fath ul bari*, dar ul maarifa, Beirut, lebnon, vol:7, p:175

⁹ Siddique, Mazhar Yaseen, Dr, *Ahad-e-Nabvi ka Nizam-e-Hukoomat, Idaara Tahqeeq-o-Tasneefe Islami, Ali Gargh, p:94.*

¹⁰ Al Bukhaari: Muhammad, *Al Jame Alssaheeh, Kitab ul Ilm, Babo Man Saela*,(h:59).

¹¹ : Muslim bin al hajjaj,, *Al Jame Alssaheeh, Kitab ul Emaan, Bab u Quale Nnabiye*,(h:102).

¹² Al-katani: Abdul hayye, *altrateeb Alidariyya*, dar ul arqam, 2008, vol:1, p:240.

¹³ Al Bukhaari, *Al Jame Alssaheeh, Kitab ul hiba wa Fazluha, Bab le-Mann lum yaqbal al-hadiyyah...*,(h:2597).