

Hazrat Muhammad's (ﷺ) Stratagems for Metropolitan Managements and Disciplines

Dr. Peeral Khan

Asst professor, Sukkur IBA University:

peeral.khan@iba-suk.edu.pk

Dr. Hafiz Salahuddin

Asst Professor, Lasbella University of Agriculture, Water and Marine Sciences:

salahuddin@luawmsa.edu.pk

Dr. Faisal

Deputy Registrar, Lasbella University of Agriculture, Water and Marine Science:

faisalaleemi81@gmail.com

Abstract

As the final prophet of Allah, the Prophet Muhammad (ﷺ) serves as a perfect example for humanity. He (ﷺ) was a political leader as well as a religious leader simultaneously as there is no idea of separation between the government and religion. He founded the state of Madina because the newly formed kingdom had many issues that the wisdom of the Holy Prophet resolved also Made decisions at Madina. He (ﷺ) established standards for improved welfare state development, planning, and discipline. The primary focus was on legislation pertaining to the upkeep of discipline, the application of equal law for all subjects, the enforcement of Hadd, the devolution of authority to lower levels, the creation of distinct departments with distinct roles, the supremacy of merit, and an extremely robust accountability framework. States nowadays have very significant challenges in maintaining peace and maintaining discipline. States use a variety of strategies to maintain order and peace, but the outcomes are often unsatisfactory. In these situations, it is the responsibility of Muslim leaders to implement the strategies and policies that the Holy Prophet (ﷺ) adopted and to demonstrate to the entire universe that the Prophetic teachings, which were given by the universe's creator, contain the answers to all problems pertaining to management and discipline.

Keywords: *Rules, Population, Laws, Hadd, Legality, Responsibility.*

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Introduction:

A plane's ability to take off, land, and perform well depends heavily on its planning. It becomes more significant when it comes to state affairs. The state bears the task of fostering, upholding, and fostering discipline within a community in order to prevent any form of chaos. In order to give solutions for upcoming issues, a state should assess its prospective resources. When the Messenger of Allah (PBUH) was residing and governing in Madina, he made plans to address future issues, so we may look to his life for guidance in this regard. Following the relocation of the Holy Prophet ﷺ (and his companions, the newly formed state of Madina encountered several challenges. He strategically oversaw and resolved all state matters.

If a government is unaware of the following, it will be unable to create plans and policies to address the problems it faces:

1. How many people live there?
2. What social standing do certain tribes and people hold?
3. What have been the actual issues that a community is facing? A comprehensive route plan is available from the territory of Madina, which is led by the Holy Prophet (ﷺ).

To preserve social order and prevent any chaotic situations, careful preparation is essential.

To determine the numerical values of Muslims who had moved, the Messenger of Allah (ﷺ) began studying demography. The Holy Prophet (ﷺ) organized the issues to address societal issues and enable timely preventive measures to address current demands. In the account of Hudhaifa, the Prophet (ﷺ) said (to us):

"Names of those who have publicly declared their Muslim faith;" Thus, one thousand plus five hundred guys were mentioned. So we wondered, "Should we feel afraid (of infidels) though they are a thousand & five hundred in number?" Without a sure, we saw ourselves going through such terrible tribulations that, in his dread, a guy would offer the salġt (prayer) by himself¹.

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

The aforementioned Hadith provides a clear understanding of the demographics that the Holy Prophet (ﷺ) saw in the newly formed Islamic state of Madina, enabling timely defensive measures and action. It also makes handling all impending issues easier.

In a similar vein, when the Messenger of Allah (PBUH) led a military expedition or gave orders for the Muslim army that was leaving for fight, Every Muslim's valour record is organized and computed. In Bukhari, it is told that:

“A man approached the Prophet and exclaimed, “O Messenger of Allah! My spouse is departing for the Hajj, and I have joined the army for this or that Ghazwa.” The Messenger of Allah declared, "Go and perform the Hajj with your wife."²

According to the aforementioned citation, effective planning is crucial for maintaining social discipline and the stability of the state. The state needs to be fully cognizant of all of its assets and issues. in order to use the resources that are available before issues arise. The detailed explanation of Islamic rules for maintaining discipline, drawn from the biography of the Holy Prophet (ﷺ), is provided below.

1. Law and the Sustaining of Discipline:

One of the most essential tools for disciplining the populace of an Islamic state is legislation. The atmosphere of society must be regulated if discipline is to be upheld. We can obtain extensive advice in this respect from the teachings of the Holy Prophet (ﷺ). As the ruler of state, the Holy Prophet (ﷺ) encountered several disciplinary issues when he founded the state of Madinah.

The following were significant issues:

1. To ascertain Muslim and local subject rights.
2. To reach a consensus with Arabs and Jews who are not Muslims.
3. Political structures and defense force agreements.
4. Preservation of state tranquility.

² Al Bukhaari: Muhammad bin Ismaeel, Al Jame Alssaheeh, Kitab ul Jihaad, Babu Kitabatel Imam alnnas, h:(3060).

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A few months following the emigration to Madina, the Messenger of Allah (ﷺ) organized an agreement among the Madina konwon known as Meesaaq-e-Madina, keeping in mind the aforementioned factors.

According to Dr. Hameed Ullah, the Madina charter was the world's first written constitution and the first administrative document of any state. All of the public rights were established in this form. Furthermore, the state's pressing social and political requirements were satisfactorily addressed. For example, the problems of the Quraish siege, the defense of Madina, and the interaction between Muslims and the state's other populations.³

This constitution is often separated into two sections. The first concerns the state's Muslim community's rights, duties, and collective structure. The Jews are the subject of the second section. The upkeep of discipline is addressed in every constitution.

The pact was a part of a wider framework pertaining to ties amongst Muslims. Nonetheless, the following are some of its legal and social structure-related aspects:

1. The believers and Jews of Beni 'Awf are a single community. The Muslims will declare their faith, and the Jews theirs.
2. The Muslims will bear the responsibility for their expenses, and the Jews for theirs.
3. Each shall aid the other in the event of a third-party assault.
4. There will be council meetings between the two parties. Relationships between people must be based on righteousness; sin is completely prohibited.
5. Neither party is allowed to sin to harm the other.
6. Help will be given to the harmed party.
7. As long as they fight alongside the believers, the Jews will contribute to the cost of battle.
8. Madina will always be precious and untouchable for everyone who signs this treaty.
9. Allah and His prophet shall mediate any disagreements that may occur between the parties to this covenant.
10. The parties to this agreement will refrain from doing business with Quraish and will not provide any assistance to them.

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

11. Each will help protect Madina in its own region in the event of a foreign attack.

12. Neither party will be prevented by this treaty from pursuing just compensation. ⁴The prophet built the foundation of the new civilization alone with his intelligence and skill. In light of the aforementioned reference, we draw the conclusion that social harmony and discipline codes received a lot of attention. This constitution's main section addresses a state's discipline. This Madina charter must serve as a source of direction for contemporary Islamic governments.

2. Putting Equitable Law into Practice

One of the most crucial laws for maintaining social discipline in a state is the adoption of equality of law. It is due to the division of society into many socioeconomic classes.

A certain clique or the upper class of society believed they were above the law. Then, because of the social class divide, there will be a disruption of order and discipline. For the purpose of maintaining social order, it is crucial that the law be applied equally to all socioeconomic classes. The Holy Prophet's (PBUH) teachings also taught us that anybody who disobeys the law should be punished.

Hazrat 'Aishah (رضف) related: "The Quraish were concerned about a woman of Bani Makhzum whom had stolen something. They inquired, *"Who will intervene for her before Allah's Messenger?"* Others stated, *"No one would dare attempt so but Usāma bin Zaid, a beloved companion to Allah's Messenger."* Usama discussed something with Allah's Messenger at that time. asked him, *"Do you attempt to intercede with somebody in situation connected to Allah's prescribed punishments?"* "What destroyed the nations preceding you was that if a noble among them stole, they would forgive him, and if a poor person among them stole, they would inflict Allah's retribution on him," he said during his Khutba (religious address). *By Allah, I would cut if Muhammad's daughter Fatima stole*⁴.

⁴ Al Bukhaari, Kitaab Ahadees ul anbiyaa (h:3475).

3. The Hudood Ordinance is enforced

Ensuring the execution of the Hudood Ordinance is crucial for maintaining social stability within an Islamic state and putting an end to unrest. Islamic jurisprudence states that the hudood ordinance is typically a major source of social order and governmental stability, and in particular that it addresses the Hiraba offense (unlawful warfare), or حد حراب. The maintenance of a tranquil community and a well-ordered social structure depends on the execution of hudood ordinance. If the social code dictating appropriate punishment is not upheld, the number of malefactors as well as criminal activists will rise. If these events are not prevented, they will cause disruption in the social order. The goal of the Hudood Ordinance is to improve the lives of these criminal activists. Islam imposed the hiraba hudood to suppress criminals who wished to start a riot and disrupt the calm in the community. In a state, Hirbais is regarded as one of the main crimes that spark riots and other forms of public unrest. It not only destroys agricultural and public property, but it also leads to several other serious issues for a state. Under such conditions, the state would experience instability, panic and horror will spread across society, and everyone will become insecure about their financial situation and quality of life.

The country will be impacted by civil unrest and a terrible economic downturn under such conditions. Disciplines and regulations will also be disturbed. Additionally, the head of state would be incapable of managing state matters effectively. Islam therefore imposed harsh penalties for those who were such troublemakers and evil-minded people. Islam proclaimed rebellion against Allah and His Prophet (ﷺ) to be a crime. According to the Holy Quran:

Those who fight Allah as well as His Prophet and want to sow discord among the nation Those who fight Allah along with His Prophet (ﷺ) and try to cause chaos in the land will be punished by being executed in a manner that is exemplary, by being crucified, by having the hands and feet amputated from opposite sides, or by being banished from the land. "You ought to understand as Allah is Oft-Forgiving, always merciful. Such is their shame in this world, as well as in the Resurrection their own will be an awful doom save those who repent before you overpower them."⁵

⁵ Al Maaida: 33,34

Islam commanded them to be executed, crucified, and have their hands and feet severed from the opposing side, or to be banished in order to purify the state of any other such malefactors who joined a rebellion against the true Islamic system. If their goal is to undermine the state's rights and the system. For the peaceful well-being of state institutions and the protection of public property and life, the state may impose stringent measures.

4. The Transfer of Powers and Accountabilities to a Lower Level.

The legal transfer of powers and duties to individuals who are a part of lower-level legal organizations is one of the cornerstones for maintaining discipline in an Islamic state. It will be hard to address every community issue at once if all legal authorities are under the control of one powerful individual, which will lead to a disorder in discipline. Narrated, during the capture of Taif, when the apostle of Allah dispersed the spoils at Jayrana, some Hwazin tribe members, who had just lately converted to Islam, approached the Messenger of Allah (ﷺ) and requested that their cattle and captives be given back to them.

They were instructed to select a prisoner or a cow by the Holy Prophet (ﷺ). They select the inmates. After conferring with his companions, the Holy Messenger (ﷺ) declared:

"It is an admirable deed for those that are ready to return what they received as a gift; those who are not should likewise return, as I will reimburse their costs for the very next booty goods." They respond, saying, "We would like to give them back as a gift."

In response, the Holy Prophet (ﷺ) said, "It is hard for me to determine who is willing and who is not? You return and send your commanders for verification after that. After the populace dispersed, its leaders approached the Prophet Muhammad (ﷺ). They informed Him that everyone is prepared to return them as gifts.⁶

If everyone starts speaking at the same moment and the group's view is required, it will lead to indiscipline and make it harder to understand individual opinions. Thus, it is noteworthy to choose representatives for certain and marginalized groups of people.

⁶ Al Bukhaar, Kitaab Farz el Khumus, (h:3132).

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The earliest pledge of Auqaba marked the beginning of the state of Madina, founded by the Messenger of Allah (ﷺ). Following Auqaba's initial commitment, Musab bin Umair (R.A) was assigned by the Holy Prophet ﷺ to preach and maintain the collective organization's correct discipline. According to a narrative cited by Imam ibn Hajar, Musab bin Umair was dispatched by the Holy Prophet (ﷺ) to Madina with formal written orders instructing him to arrange Friday prayers in Madina.⁷

In the second Auqaba vow at Makkah, the Twelve Madina tribal representatives were chosen by the Holy Prophet (ﷺ). According to Seerat ibn Ishaq, the Messenger of Allah (ﷺ) requested them to choose twelve individuals to serve as representatives for the people who will be in charge of their own tribe once the second vow was fulfilled. Thus, the Ansar chose twelve men, three of whom were from the Awos tribe and nine of whom were from Khazrij. It implies that the court ruling will be delayed if there is only one unit in the huge community and that discipline will be upheld if it is transferred to the smaller departments. Also, state affairs will function without a hitch.

5. The Distribution Policy of the Department.

As another golden rule for maintaining discipline in the state, authority and duties should be divided among the many departments. This will make it simple to comprehend the technical nature of issues and to find simple solutions. In the modern period, when problems are increasingly complex in nature, its significance has grown. The Madina state's prophetic era offers sufficient, excellent guidance and examples in this regard.

In the recently constituted state of Madina, there were many departments under permanent management, with responsible staff members carrying out their designated responsibilities. Abdul Hayye Al-Katani provided extremely thorough details. During the time of the Holy Prophet (ﷺ), the most significant governmental agencies were listed below. He (ﷺ) also formed an administrative circle.

The office that issues directives.

The Accountability Office.

Interior Affairs Department.

⁷ Ibn Hajar, Fath ul bari, dar ul maarifa, Beirut, lebnon, vol:7, p:175

Officers of Finance.
Officers for Special Consultation.
Officers in the Military.
Foreign Affairs Officers.
Officials in Courts.
Department Of Education, Etc.

In addition, noteworthy information was given by Drs. Yaseen Mazhar Siddique and Hameed Ullah.⁸ The modern nation-state need to adhere to the same administrative standards that the Holy Prophet (ﷺ) established during his time and fostered social order.

6. The Encouragement of Merit

The allocation of authority and duties in a state is heavily influenced by the supremacy of merit. and have a crucial part in keeping discipline in place. Indiscipline will be imposed on society if officers are appointed without consideration for merit. The Messenger of Allah (ﷺ) gave responsibilities to people based on their ability, as evidenced by the various facts we may uncover if we examine the abilities and capabilities of the individuals who were chosen by him.

Dr. Yaseen Mazhar Siddique has offered a thorough investigation and analysis on this topic. He listed two fundamental and significant criteria for administrative officer nominations. The first need was a strong conviction in Islam. Other requirements were judgments of one's capacity for administration, political acumen, worldliness, ability to settle disputes via negotiation, and significance of the current circumstance in relation to its surroundings.

The merit was so important to the Blessed Prophet (ﷺ) that He proclaimed the opponent's disregard for merit to be an omen of resurrection. "The holy prophet stated that one should wait for Domeday when Al-Amana (Trust), such as the trust in moral responsibility, honesty, and all the duties that Allah has ordained, is lost."

Someone questioned him (ﷺ), "How will that be lost?" "When the power and control are given to those who don't deserve it (i.e., they do not

⁸ Siddique, Mazhar Yaseen, Dr, Ahad-e-Nabvi ka Nizam-e-Hukoomat, Idaara Tahqeeq-o-Tasneef Islami, Ali Gargh, p:94.

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represent pious religious scholars)," the Prophet (ﷺ) remarked. Next, bide your time till Domeday⁹.

When the responsibilities are delegated to individuals who lack faith and competence, the virtuous, devout, and people of distinction will lose their bravery. Subsequently, the lack of discipline will permeate society. Therefore, it is crucial to encourage excellence and dissuade incompetence.

7. The Islamic State's Accountability System

Creating a robust system of accountability is a crucial strategy for upholding discipline in the Islamic state. Social organization will be stronger if the mechanism for accountability is robust. In Madina, the Holy Prophet (ﷺ) developed the ideal accountability system. The department of responsibility was one of the key divisions set up during the prophetic era to maintain social order. It covers the supervision and reformation of morals in general. Oversight and responsibility of officers and governors. Furthermore, this campaign included information on the effects of corporate wrongdoing. The Holy Prophet (ﷺ) had direct oversight over this department. The afflicted people's grievances were personally listened to by the Holy Prophet (P.B.U.H), who also resolved them. Numerous changes in the area of commerce and transactions were issued by the Holy Prophet (ﷺ) and scrupulously executed. We learn from the teachings of the Holy Prophet (ﷺ) that He appointed market officers who used to impose discipline on subjects. The Sahih Muslim contains a Hadit that states:

One day, the Prophet (ﷺ) happened to walk past a field of maize. His fingers felt damp as he pressed his palm into the pile. "What is this?" he asked the person whose corn pile it was. "O Messenger of Allah!" he responded. Rain has soaked these thoroughly." "Why didn't you place this (the wet portion of the heap) on top of the corn in order that people could see it?" he said. The one who lies is not one of us¹⁰.

When the Holy Prophet (ﷺ) observed a man weighing at the market, He (ﷺ) stated, "Weight it and allow more."¹¹

⁹ Al Bukhaari: Muhammad, Al Jame Alssaheeh, Kitab ul Ilm, Babo Man Saela, (h:59).

¹⁰ Muslim bin al hajjaj,, Al Jame Alssaheeh, Kitab ul Emaan, Bab u Quale Nnabiye.....(h:102).

¹¹ Al-katani: Abdul hayye, altrateeb Alidariyya, dar ul arqam, 2008, vol:1, p:240.

The Holy Prophet (ﷺ) occasionally sent His followers to the market for the purpose of accountability, according to Abdullah bin Umer's (R.A.) narrative. Abdul Hayye Al-Katani said that occasionally ladies would come to the market holding a leather whip and counsel the people to do good deeds and refrain from wicked deeds. Herein also the name of Samra bint Nuhaik Al-Asdia (R.A.) is stated.¹²In addition to public accountability, there are several instances of governor accountability during the time of the Holy Prophet (ﷺ). In this regard, the Holy Prophet (PBUH) paid particular attention. The story describes how the designated laborers for zakat and sadqaat collecting returned after receiving. The Holy Prophet (ﷺ) personally examined and determined that using unfair methods is not appropriate.

As told by Aba Humaid As-Sā'idi Ibn Al-Lutabiyya, a member of the Al-Azd clan, was designated by the Prophet (ﷺ) to gather the Zakat. "This (the Zakat) belongs to you and it has been presented to us as a present," he stated upon his return. The Prophet (ﷺ) questioned why he hadn't stayed at his mother's or father's home to find out whether he would get gifts. Subsequently, He issued a common discourse in which the Holy Prophet (P.B.U.H) strongly forbade this.¹²

Thus, maintaining discipline within a state as well as society requires an effective accountability mechanism. It will put an end to social unrest and transform society into one that is orderly.

Conclusion:

Being a comprehensive code of conduct, slam offers direction in all facets of life. Almighty Allah, the one who created the cosmos, is in charge of overseeing human instruction. Numerous prophets were dispatched toward humans with this intention in mind. There won't be any more prophets after the Holy Prophet (ﷺ) as he was the last in this line of prophets. He was hailed as a good and comprehensive model for all people across all eras by the Islamic Holy Scripture. He (P.B.UH.) has given sufficient advice in terms of state administration and discipline since throughout his lifetime, in addition to being a political figurehead and prophet, he was also the head

¹² Al Bukhaari, Al Jame Alssaheeh, Kitab ul hiba wa Fazluha, Bab le-Mann lum yaqbal al-hadiyyah...(h:2597).

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of state. He presented several strategies for managing and maintaining discipline, all of which were effectively put into practice. Equal law for all, freedom of religion, agreements with neighboring territories and countries, rights and duties determination, political organization, Hadood enforcement, the transfer of authority to a lower level, the creation of various departments and institutions with distinct roles, and—above all—a robust accountability system led by the Messenger of Allah (ﷺ) himself were the main characteristics of this recently established state. The aforementioned discourse has demonstrated that adhering to the teachings of the Messenger of Allah (ﷺ) is necessary to establish a lawful state and society in order to thrive and endure.