

SYSTEM AND ADMINISTRATION OF THE STATE AND APPOINTMENT OF STATELY OFFICIALS IN THE PROPHET'S REIGN

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Abstract: The city state of Medina got different phases of evolution within ten years' short duration and became a great Islamic state of which ruling boundaries were expanded from the boundaries of Iraq and Syria in the north to Yemen and Hadhramaut in the south, and from the Red Sea in the west to the Persian Gulf and the State of Iran in the east, and practically Prophetic authority was stamped on the complete peninsula of Arab.¹ Although in the beginning, the administration of Islamic state was established on the tribal traditions of Arab, however, soon it was transformed into the territory and central government. Arabs not only lacked of the centralization but also they were deprived of the concept of central and national government; because it placed obstacles in the way of their tribal freedom. They could not accept "foreign" government. It was the Messenger's political miracle that he transformed Arab tribes, who were against the centralization, into a single tight-knit community, Umma, and he established a central government in place of their countless political units; the whole Arab either the urban or the rural obeyed it. Its main but solitary reason was that now the base of society and government was "Islam or religion" in place of "tribe or blood". Now the political ideology of Islamic government was Islam and only Islam.² In regard of administrative frame, the administration of the Prophet's government has three levels:

- 1) Central
- 2) Provincial
- 3) Local

On the local level of administration, the chiefs of tribes, the local administrators, the heralds of the Prophet's (PBUH) city, the judges and the market officers etc were included.³

Keyword: service , sermonizers , Appointment , bureaucracy and administrative offices , Prophet's reign .state officials.

Besides, the institution of civil service was also established in the Prophet's reign where governors, judges, leaders, sermonizers, teachers etc were educated and trained and they were given a test. The appointees were given oral and written code of laws and directions. There was a regular register of disbursements. So, the entries of official scholarship holders or salary men were made in a register. There were single and family man in the proportion one and two. The foundation of administration and revenue assessment had been laid and the funding was started to rehabilitate the estates. A principle was laid down that common welfare items like brook etc might not be privatized. The judges were especially provided criminal codes and civil codes and given the information about *tarat*. On principle he compiled code of laws about the affairs in which the victim may forgive retaliation, what payment should be made to the victim, affairs and contracts (purchasing, interest etc) and social relations (for example marriage, divorce etc), in which compulsory details, explanation and amendment were made from time to time. Later the Muslims completed the compilation of all these.⁴

Appointment and standard of selection of civil servants in bureaucracy in the Prophet's reign:

He established a principle of beau ideal of appointment and selection of civil servants in bureaucracy in his reign, one who betrayed this principle, he attributed it to an act of treachery to the Islamic state. Umar (May God be pleased with him) said, "The one who appointed such man as a governor of Muslim community, while the man who was better than him existed in this community, and one also knew him, one did an act of treachery to Allah, His messenger and the Muslims."⁵

The concept of honesty regarding bureaucracy and administrative offices:

The system of government in Prophet's reign had the trait that it set the standards of good or bad before the rulers and

Appointment of honest and eligible candidates and its basic principles in bureaucracy in Prophet's reign:

As Yemen and Hejaz were become part of the Islamic state in Prophet's reign, therefore, when he appointed the governors in these areas, he bore in mind their piety, learning and wisdom and particularly intellect and deed.⁷

Muhammad (PBUH) honoured legislative importance of his both successors of first epoch with these words:

"وزرائى من اهل الارض ابو بكر و عمر-"⁸

In modern era, priest Brooklyn's statement spurs on chiefs' political strategy that Abu Bakar and Umar (May God be pleased with them) took the reins of power in their hand and made fame it and put forward such model of political strategy as the whole world could not help praising. It would not be exaggeration to say that they were more resolute, righteous, patient, satisfied,

gentle, honorable, brave, and ambitious and glorious than the rulers and higher commanders of Byzantine, the eastern state of Greek, with whom they were at war.⁹

Shah Waliullah describes the details of Islamic government:

“This is a public state. Her purpose is to establish the religion for a renaissance in religious studies, the establishment of Islamic pillars, jihad and its concerning things like military training, issuing orders for its part from ransom, establishment of justice, implement of the Divine commands and eradication of atrocities. It includes being Prophet’s legate to encourage people for good deeds and forbid evils.

Next, he writes:

The generous Prophet taught the Quran and Sunnah, sermonized, lead Jumma prayer, Eidyen prayers and five time prayers, employed imam of prayers in every town,

collected zaka from the wealthy men and spent on the poor, received the testimony of crescent of Ramadan and Eid, declared Ramadan and Eid according to it and established Haj. He arranged jihad, prepared army, appointed its commander, settled disputes of people, employed the judges and sent them in Islamic cities, carried out the Divine commands, bode good deed and forebode the evil. And when the Messenger departed this life and left his majesty companion, still it is obligatory to establish it with details. To establish the religion with the details depends upon the nomination of such person as would arrange the implementation of these commands, send his vicegerents in other cities and be aware of their efficiency. The legates would not betray his commands, and they would do according to his direction, and such person would be the Messenger’s caliph and vicegerent.¹¹

At the time of appointment in bureaucracy, he used to test the government officials. So when he appointed Muadh ibn Jabal as a governor of Yemen, he asked, “What will your manner be there?” He replied, “I shall judge in accordance with Allah’s Book. He asked “If you do not find any guidance in Allah’s Book.” He replied, “I shall act in accordance with the Sunnah of the Messenger of Allah.” He asked “If you do not find any guidance in the Sunnah of the Messenger of Allah.” He replied, “I shall do my best to form an opinion and I shall spare no effort.” This time the Messenger praised to Allah.¹²

These people were rulers of state and governors of province as well as preachers of Islam and instructors of ethics. Therefore, he tested their abilities and appointed them. The main postulate of Muhammad’s (PBUH) policy in selection of the governors was that the people who applied for the poston their own behalf, he would reject their application.¹³

In regard of selecting officers, his policy was interpretation of the Holy Quran’s verse:

“Lo, Allah commands you that you restore deposits to their owners.”¹⁴

Hafiz ibn Taymiyyah writes under this verse; the savants said, “This verse has been revealed about the governors of government. It is compulsory for them that they should designate the eligible people. There is also a hadith about this: “We do not hand over our affairs to him who is self-seeker.”¹⁵ Similarly Hafiz ibn Taymiyyah considers the following verse an interpretation of Islamic point of view in regard of offices.

“O, you who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.”¹⁶

He says, “ If the appointment is made on nepotism, religionism, nationalism, conviviality, bribe, personal interest in place of the merit, or he prefers the demerit to the merit due to enmity or envy of the deserved, so he has betrayed Allah, His Messenger and the believers, and he would come under Allah’s saying which has been mentioned in this verse.”¹⁷

Offices and means in Prophet’s reign:

In the Prophet’s reign, all institutions of the state, with central secretariat, legislature, administration and court, look fulfilling their official duties and using means with a passion of accountability, not gaining interests, which makes them a role model in fulfilling duties. This is the reason that the stately chart of Islamic climax epoch is still no match in its past and future.

Central Secretariat of state in Prophet’s reign:

The Prophet had a lot of foresight, thought and political sagacity that he established a center for enforcement of the basic principles of Islamic state. In Medina, the *Masjid Nabvi* was founded.¹⁸

Later this mosque became a metaphor of unity of this world and the hereafter. At a time, *Masjid Nabvi* was the place of worship, parliament house and the site of meeting.¹⁹

Here treaties were ratified, embassies were sent and ambassadors were welcomed.²⁰

It was not only the office of inviting letters but also the center of military planning. Here the preparation of jihad in the way to God was made.²¹

In it an appeal of disbursing in the way to God was made, goods and cattle were distributed at this place, here disputes were settled. In short, *Masjid Nabvi* was the central secretariat of the first Islamic state.²²

Beside it, there was a residence, *Suffa*, for the volunteers and the companions who were devoted to seek knowledge.²³

When Muhammad (PBUH) reached Medina, he designed a flag of Islamic state within six months and determined a regular identity of Islamic state. First of all, this flag was handed over to Abdullah bin Harath (May God be pleased with him) so that he might raise it against enemies. Now the pagans of Makah began to feel the importance and power of this newly state.²⁴

Prophet Muhammad (PBUH) made congregational prayer compulsory in the mosque and it the center of all activities of Islam.²⁵

In this center, the Muslims were taught brotherhood, sympathy, introduction, liberty and social justice. In this way, along its religious importance, its political importance came into existence. Muhammad (PBUH) fixed the mosque as a center of his all social, moral, religious, political and judicial activities. He gave the Muslims a lesson of discipline through congregational prayer. This center played an extraordinary role in Muslims' moral, religious, social and military education. *Masjid Nabvi* was the central secretariat of Islamic government, parliament, Supreme Court and the center of military preparation, in the capital of Islamic state, Medina.²⁶

Economical Institutions of the state in Prophet's reign:

Along the establishment of Islamic state, Prophet Muhammad (PBUH) gave first priority to the restoration of economy of the individuals of society. *Muhajirin*, migrated from Makah, had not any means. Economy of local population, *Ansare* Medina, was average. So, issue of *Muhajirin* was solved by brotherhood.²⁷

In this way, the whole homeless population of *Muhajirin* was settled as a first aid in *Ansars'* homes, their religious brothers, on the principle of brotherhood, in a single day. However, many *Muhajirin* did not like to be burden on their *Ansar* brothers for a single day and some others started being self-sufficient after a few days.²⁸

In newly Islamic state of Medina, newcomers became equal partners in economical means of people of Medina in consequence of such great decision as was brotherhood; it was his manifestation of sovereignty and effectiveness on stately matters. Prophet Muhammad (PBUH) settled Islamic brethren on the principle of brotherhood and transferred the whole burden of newly Islamic state to the population. Then they lived together, and love, harmonious and homo civilization relations were developed among them. They got a change to understand one another. Although the modern and ancient population of Medina consisted of two different groups, they blended in. This policy did away with rivalry between the locals and the refugees and eliminated oddity among them. Finally, both groups blended in that a dispute did not arise among them on the base of the refugees and the locals. Political, social and economical issues of the state were solved a consequence of this policy. The combination of commercial skill of the refugees and agrarian efficiency of *Ansars* did have some positive results on the commercial and economic conditions of Medina.

Administrative frame of the state in the Prophet's reign:

In relation to administrative frame, the administration of the state of Medina was established on three levels.

- 1) Central level

- 2) Provincial level
- 3) Local level

Before him, no system was existed in Medina; he started the whole system and promoted it. He laid the foundation of this system on the base of those principles which would be proved the base of the modern civilization, for example, concerning the urban planning, he said:

“When you expand the roads, you must keep them seven yards abroad so that two loaded animals may cross each other easily.”²⁹

You gave the concept of double way traffic and local administration. A secretariat, consisting of a few writers, was established.³⁰

The system and the management of classification of administrative frame and the distribution of departments were typical in which the source of authority and powers was only the Prophet. As a head of government, he had delegated his some powers to central, provincial and local officials. To the constitution, he had autonomic powers to appoint, change and dismiss the officials of three levels.³¹ Different types of officials were included in the central administration. While the governors and their subordinate officials and the officers were included in the provincial administration. At the level of local administration, the stately frame consisted of the tribal chiefs, the regional administrators, the heralds of city, Medina, judiciary and general officers.

Judiciary system in the Prophet’s reign:

In the beginning, the offices of judiciary were considered the part of administration. Often, the regional officer was also the higher officer of the court. To it, the Messenger was the chief justice of the Islamic state. In the center, the names of Umar, Uqbah bin Anir, Ali, Maudh bin Jabal, Abdullah bin Masood, Abi bin Kaab, Zayd bin Thabit, Abu Musa Ashaari and Maqal bin Yasaar (May God be pleased with them) were involved in judges and muftis of the city.

A clear statement is found about the provincial governors, particularly Muadh bin Jabal Khazraji (May God be pleased with) that he had judicial jurisdiction. At the regional level, powers were delegated to regional administration. Like their other jurisdictions, also their judicial jurisdictions were limited to their areas and they could not affect on the decision of the judge of any other area. Only the Prophet had such supremacy as had advantage and superiority over the whole judiciary.³²

Official system of Education in the Prophet’s reign:

The start of revelation on the Prophet is from “read” which shows the importance of knowledge in the Islam.³³

Therefore, the system of education could not be hidden from his notice in the state of Medina. He allocated a portion in the *Masjid Nabvi* viz Sufa, which was specified for education. At day time it served as a school and a residence at night time. It was the first residential university of the Islamic state.³⁴

There, people were equipped with education as per their need. He arranged reading, writing and learning in Suffa. Here not only the education of Koranic meaning and understanding was provided but also he appointed calligraphers to teach how to write.³⁵

He used to go in the areas of different officers to organize the system of education at stately level.³⁶ And there he arranged the education. The purpose of the appointment of individuals at different offices in the different areas was that the activities of education would be under the vigilance of the government, and if a fault was observed, it could be put right.

Official financial system in the Prophet's reign:

At the time of establishment of the state of Medina, financial means were few. Only Prophet's policy of brotherhood caused financial and economical stability in the state in the beginning. Later evolution of financial system had been gradually promoted. There were main means of income of the Islamic state:

1. Zakat
2. Cattle
3. Agriculture
4. Miscellaneous sources

In the ninth Hejari, after the ordinance of compulsory decended,³⁷ zaka became big and constant source of income for the state of Medina. Before Islam, the spoils of war were distributed without rules and regulations. He made rules and regulations for the distribution of the spoils of war and fixed a share of the state. The income from the spoils of war was deposited in the treasure of the government. Before Islam, the commander took fourth of the spoils, which was called *murbaa*.³⁸ He did not fix the fourth but fifth part for the state.³⁹ Its advantage was:

1. Income of the state in place of the commander's private income began to increase and the state got a constant source of income.
2. The part of Islamic state was fixed less than that of chiefs in ignorant age which became logic of Islamic philanthropy.
3. If non-Muslims want to fight war, they have first priority to fight on behalf of Islamic coups on the base of incitement to economy.

For the eradication of irregularity in the distribution of the spoils of war, he ordered to collect the spoils of war at the same place and then to be distributed.⁴⁰

Similarly he equalized the share of the spoils of war between the commander and ordinary soldier. However, the rider warrior was given more part than foot soldier.

Third source of income of the state was agriculture. Bilal (May God be pleased with him), the messenger's muezzin, was an accountant. In Masjid

Nabvi, a chamber of which in charge was Bilal (May God be pleased with him), was locked.⁴¹

So, he was the first Finance Minister of the Islamic state. To give the responsibility of the Finance ministry to a

muezzin broadens the meaning and administrative look. Besides zakat, other sources of wealth, for example *arkaz*, shops etc, on which citizens pay to the state to the fixed codes. Regular candidates were appointed to collect the amount from these *maddat*. The code of expenditure of stately income which is earned from these *maddat*, the wise Quran has described in this way:

“The alms are only for the poor and the needy, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and for the wayfarers: a duty imposed by Allah, Allah is knower, Wise.”⁴²

On principle this verse was the base of the budget of Islamic state. On red alert, for example campaigns, he urged the people of Medina in his sermon, and people took part in it in relate to their financial capacity and faithful sentiment. On the occasion of war with Byzantine state,⁴³ the companions’ financial sacrifices were exemplary. Uthman (May God be pleased with him) gave forty thousand *ashrafis*.⁴⁴ Ali (May God be pleased with him) gave ten thousand dirhams.⁴⁵ And Abu Bakar (May God be pleased with him) sacrificed his all property.⁴⁶ In short, the economy of first Islamic state was being formed with worldly wisdom, economic sight and the truth of religious and faithful sentiment which would cause the start of healthy social traditions in future.

Government officials of Prophet’s reign:

The system of Parliament in Prophet’s reign:

To the Divine direction given in the Wise Quran, the Prophet strengthened the affairs of the state on the principle of recommendation.⁴⁷ He formed such parliament, in the state of Medina, in which men of opinions and having political and administrative abilities, were included. All stately affairs were discussed in this parliament. Among them military, defending, religious, economical, administrative, intertribal and international affairs were included.

In the state of Medina, first meeting of the parliament was held to decide the way how to call for the prayer. After many opinions, the agreement was made on the practiced words of *azan* which opinion, with different traditions, besides Abdullah bin Zaid Ansari and Umar bin Khitab (May God be pleased with them), many other companions gave.⁴⁸ The site for the construction of Masjid Nabvi was selected on the recommendation.⁴⁹ The system of brotherhood was established on the individuals’ recommendation.⁵⁰

The distribution of occupied territory from Jews tribe in Medina was done on Ansars’s recommendation and will.⁵¹ When Ansars of Medina were allotted

pieces of land in Bahrain, they were full to the brim with sentiment of brotherhood and they denied taking them until their Muhajirin brothers were allotted in the same size.⁵²

Regarding the event of slander, the Messenger sought advice from many companions.⁵³ Regarding veil, finally Umar's advice became the Divine code and it was promolegated.⁵⁴ On the occasion of the Treaty of Hudabiyyah, he took decision on Umm Salama's advice in very crucial conditions.⁵⁵ The Muslim women were allowed to participate on their sever desire in the war of Khyber.⁵⁶ At the conquest of Makah, Abu Sufyan bin Harb, Ikrima bin Jahl and other noblemen were spared their lives on the recommendation of the great companions.

Abbas recommended to declare Abu Sufyan's house as "abode of safety".⁵⁷ Umar played a role of the Prophet's adviser regarding the event of forswear.⁵⁸ Similarly, he sought advice from some Ansars's noblemen regarding the treaties during the campaigns of Trench and Khyber.

The members of Parliament:

The parliament of the state of Medina consisted of nearly fifty companions. Among them some were also female companions. To Tabqat ibn Saad, after Umar's martyrdom, the parliament, which was the selector for a new caliph consisted fifty companions. Umar (giving directions for selecting of new caliph) said:

"O Abu Talha, be with fifty men of your nation, Ansar, these men are those who are the members of parliament."⁵⁹

Although there was no restriction on common men in joining the parliament, he usually used to seek advice from the men of opinions. All great companions of Muhajir in and Ansars were involved in it. The special thing is that its majority consisted of the youth while a few of old men were also involved. To represent the regional and tribal leadership, the majority belonged to the Arab tribes of Quresh and Ansars. Among them, lords were also included and their status was not low from any angle. This detail of the members of parliament makes comprehensive and encyclopedic representation of the groups of the state in the parliament.

The appointment of the Prophet's vicegerents in the Prophet's reign:

In the event of the tour out from the state of Medina, he appointed his vicegerents in different times as view of political and administrative importance. They were watchmen and responsible for all administrative affairs in the city of Medina and the central government.

In the Prophet's reign, thirty two times, appointments were made on this office while total number of the Messenger's vicegerents was thirteen. Some lucky companions received this designation again and again. To chronology, in the age of first campaign Tayy, Saad bin Abbad received this designation and Saad bin Muadh during campaign of Bawaat.⁶⁰

Provincial administration in Prophet's reign:

In the provincial administration, the most important function was of the governors who had absolute supremacy and military, financial, administrative and religious powers in their provinces. They were only bound to the Divine laws and the Prophet's directions.

After the conquest of the outer areas of Medina, the appointment of provincial administrators was accustomed. First of all among them were areas of Khyber, Timai, Wadi al-Qura and Qura Arabia which governors were Sawaad bin Ghazia Khazrji, Amr bin Saeed Umawi, Yazid ibn Sufyan Umawi and Abdullah bin Said Umawi.⁶¹ Their appointment was made nearly in seventh Hijrah. After the conquest of Makah, the first governor was Habbera bin Shibal Saqafi but soon in place of him, Ittab bin Asyyad Umawi was appointed, who remained on this post in the left of the Prophet's reign, and according to a tradition, also in era of Abu Bakar's caliphate.⁶² The middle Arab, particularly in the surrounding areas of Makah, there were the provinces of Ta'if and Jeddah. Their governors were respectively Uthman Amr bin al-As Saqafi and Hudhayfah ibn al-Yaman and Harith ibn Nofal Hashmi.⁶³

In the eastern provinces, Amr bin al-As Sahmi was the central governor while Jafar and Abd, sons of Jalandi, who were previous sovereigns of their areas, were provincial governors or administrators. Munz bin Saavi Tamimi, former sovereign of Bahrain, was the responsible for administrative affairs under the authority of Illa bin Hadhari and Abban bin Said Umawi. Bahrain and Amman's provinces were divided into two separate administrative areas for which central representatives and administrators were appointed separately. Aadi bin Hatam was the ruler of inhabited tribe, Tayy, in the middle of the eastern beaches and the middle Arab.⁶⁴

The confines which were near Syria in the northern areas where Sharjeel bin Hasna Kandi had the post of governor and his head office was Eylal and he had many subordinate central administrators who were appointed in different areas.⁶⁵

Regarding the vast of area, fully powers and nobility, the foremost governor was Mu'ad bin Jabal Khazrji who was the general governor of the whole southern Arab and all central administrators and governors of Yemen and Hadhramaut were his sub-ordinates.⁶⁶ Among these sub-ordinate governors the names were involved: Yaali bin Ummia Tamimi (Aljand), Khalid bin Saeed Umawi (Sanaai), Tahir bin Ibbi Hala Tamimi, (Aak o Ashar), Akkasha bin Saor Ghossi (Sakasak o sakkon), Abu Ubeda bin Jirah Fehari (Najran), Hazrat Amr bin Hazam Khazrji (Najran), Abu Sufyyan bin Harab Umawi (Jarash) Saeed bin Tasheeb Uzadi (Jarash), Abu Mussa Ashari (Zabeed, Maa, Adan and beaches), Zyed bin Labeed Khazraji (Hadharmaut), Aamar bin Sher Hamdani (Hamdan) and Eii Umia Makhzomi (Kanda).⁶⁷

Muadh and his sub-ordinate governors were appointed after the death of Hazzan and his son, Sher bin Bazan Irani. Both these Irani individuals ruled over Yemen and the other areas as Islamic governors from 228 to 230. In fact, Bazan was the governor of Irani Emperor; he made loyalty to the Islamic state, after the murder of Khusro Perveez. The Messenger observed his abilities and fixed him the governor of the whole Yemen. After his death, his son, Sher, took the provincial government in his hand but the centre was immediately informed about ups and downs in political affairs of the province. Mu'ad bin Jabal and his sub-ordinates were sent. Immediately, after the arrival of these new central administrators, Sher bin Bazan was martyred by a plaintiff of Nabua from Yemen and Uswa Anssi. And newly governors took over the affairs of their provinces but they had to face many revolts soon. They remained fully successful to uproot them.⁶⁸

Powers and duration of government officials in the Prophet's reign:

Among Prophet's government officials, the group of governors was the most prominent due to their administrative performance and great powers. The appointment of all officials

of the city administration was made on the base of permanent. So the dominate majority of governors held their offices till the end of the Prophet's reign and some of them till the Sidiqi and Farooqi caliphates. The duration of their office seems lasting from three months to three years in the Prophet's reign.

Some governors were dismissed or changed. Among them, the appointment of the first governors of Najran and Jarash was made temporarily or for short span while the appointment of their successor was permanent. The difference of traditions is about Illa bin Hazri, the governor of Bahrain, that his dismissal was guessed from some, according to which both men were rulers of two different areas of Bahrain.⁶⁹ From a tradition; it is known that the governors were paid in the reward of their services.

The appointment of regional administrators in Prophet's reign:

The regional administrators and the tribal chiefs were countless. Among them were the former, the middle, the later, the youth and the old; the individuals of every class and age were included. They had embraced Islam in different times. In the regional administrators, the heralds of city of Medina were included; their administrative responsibilities were such nature.⁷⁰ In the beginning, their number was twelve, nine was out of Khazrj.

There were twelve members whose names are: Asad bin Zarah, Saad bin Rabiya, Abdullah bin Rawah, Rafa bin Malik, Braa bin Maror, Bashar bin Baraa bin Maror, Abdullah bin Umero, Saad

bin Abbada, Manzar bin Umero, Abbada bin Saamat, Amr bin Jamoh, and Museeb bin Amr . Bashar and the last two out of them were appointed later any time. The heralds of Oass were Assyad bin Hafir, Saad bin Khasima,

Rafaa bin Abdul Manzar, Abu Alhisam bn Altiyhan and Rafaa bin Khudeej. The last two of them were appointed in later period. Assad bin Zrara Khazrji was herald of the heralds. But he passed away after the migration and Muhammad (PBUH) took this office himself.⁷¹

The appointment of Market Officers in the Prophet's reign:

The mention of market officers is also found in the regional administrators which has special importance. The Apostle had sovereignty as a head of the state, however, he had appointed a special officer of the market in Medina and he was Umar. Immediately, after the conquest of Makah, he appointed Said bin Said Umawi, a man from Banu Umayyad's family, as a market officer in Makah, although he was martyred during the siege of Taif. If an officer was out of the former Muslims, second out of the later in this department. In relation to age, both would be considered in the youth. It comes to know from the example of Umar that he was permanent officer and he received salary of this service.⁷²

Conditions and eligibility for the appointment in the Prophet's reign:

The first and foremost condition was for the appointment of officers, rulers and stately officers in the state of Medina that they believed in Islam firmly. Without it, there was no question of the appointment. The second most important condition was eligibility and capability, and it was so important that excel in Islam and religious services became dull before it. The foremost in Islam and having religious information themselves were the key features and no other one might be better than them but the administrative ability, political thought, worldly understanding, percipience and acquaintance with affairs and events were the most important features in the system and administration. This was the reason that the later Muslims and the young companions were often preferred to the great and former companions.

It was Muhammad's (PBUH) wise and thought that he did not amalgamate the great companions in administrative machinery fully but they were appointed as advisers. It had two diplomacies:

First, their percipience, thought and correctness of opinions would be made use of.

Second, they were kept unpolluted from the affliction of the system and administration so that they might not be

considered filthy and the emotions of respect, faith and love might be connected to them. That was because the young and excited companions were preferred to the great companions in the Prophet's administration.

Regional and tribal traditions were also caused the appointment but it was of secondary status. Nepotism and family tie was neither the base of appointment nor hindrance in the appointment. The base of Prophet's government was on the features of eligibility and abilities and that was because it was proved successful completely in every department.

Muhammad's (PBUH) sayings for government officials:

1. "The person whom Allah entrusted the supervision of Muslims' affairs and he did not take care of their needs and poverty, Allah would be besought of his necessities."⁷³
2. "The chief who is the responsible for the affairs of Muslims, if he does neither do his best for their welfare nor do good to them, he will not enter into the paradise with them."⁷⁴
3. "The person who obeys me, he obeys Allah and the person who disobeys me, he disobeys Allah and the person who obeys the chief, he obeys me and the person who disobeys the chief, he disobeys me."⁷⁵
4. "Listen and obey, though a Negro would be appointed as a ruler over you, whose head would be like raisin (dries grape)—ugly."⁷⁶
5. As soon as these people may have listened either satisfying or terrifying news, they spread it. If they carry it to the Messenger and to the responsible companions of their class, it may reach to such people as have capability to draw right conclusion from it. If Allah had not been kind to you and not blessed you, (you had such weaknesses), except a few of you all, would have been the followers of Satan.⁷⁷

This was anthology of orders and traditions which were corrected to the companions by the Benefactor of mankind. Umar said that in this book there were commands which were written for the candidates who were the responsible on provincial level and the Chief of the universe himself had got this book written. The Perfect man's aim was that governors of the state would work keeping this book in view. In the Jamma e Termizi, "The last Prophet had got a book written, in which there were orders about alms. The Benefactor of

women did not send it to the governors of the state yet, he had passed away. This book was always with the Ideal teacher's sword. Later Abu Bakr Siddique and Umer Farooq acted upon this book in their whole life."⁷⁸

"The Messenger of Allah had got a book written in which there were sayings about duties. He had passed away before he sent this book to the governors of the state. Abu Bakr Siddique took it and promulgated it completely."⁷⁹

The mention of this anthology is found with these words in Sunan e Abu Dawod.⁸⁰

Abu Bakr had got its copies written and sent to his governors. Similarly, Umar also sent its copies to his governors. Abu Bakr had the prescription which was basic prescription, and his stamp was inscribed upon it. Hammad said about it: "I took this book from Samama bin Abdullah. It was written for him, when Abu Bakar sent him as the governor of Bahrain. Muhammad's (PBUH) stamp was also inscribed on it."

From Hammad's statement, it comes to know that a prescript of the book of alms was also in Anas's house. Samama was Anas' grandson. Therefore, he

might have received this book from his father, Abdullah bin Anas. Hammad has used tense “*akhazat*” which purpose may be that Samama would teach this book regularly.⁸¹

Summary

Ahmad (PBUH), the Chosen, had features of a complete ruler, politician, great thinker and administrator.

A number of verses of the Quran describe this subject that Allah has appointed him as the ruler and this post has been entrusted to *Imam ul Wara* as the Messenger of Allah. It is not at all that he has established the state and appointed himself as the ruler; thinker and administrator or people have selected Muhammad (PBUH) as their ruler. The ruling of the most distinguished of men is not separate from the prophet-hood and his obedience is absolute obedience of Allah. In fact, to betray his fealty is refusal of the sovereignty of Allah. He himself has told us that the messenger's obedience is not different from Allah's obedience but it is Allah's order and under His direction. The messenger, who is trustee of the post of prophet-hood, does not come to get him obeyed but he comes from Allah with mission of preaching of a complete program of Allah's submission. The order of his obedience is existed in the Quran's verse:

“We sent no messenger save that he should be obeyed by Allah's leave.”⁸²

Ahmad, the Apostle (PBUH), came into Medina and started the life of Medina as the ruler with prophet-hood because he was neither as a ruler in Makah, nor the Messenger of Arab had the sovereignty there. He, under the light of the direction of Allah, with his positive thought and his good administration, established an ideal state and such society as was matchless in their brotherhood, sympathy and sacrifice. His wise and foresight were prominent in the politics. He was the head of religion as well as the state. Regarding it, his personality had both authorities of the religion and the world. But he had neither pride like Pope nor any army like Cesar.⁸³ The personality of Prophet was of a great thinker and administrator and in his life of Makah, events before the prophet-hood were the best examples of his political and collective sense and thought. First event of out them was Halaf al-Fadhol. The Messenger used to say about it proudly that he was also in this treaty.⁸⁴ Second, evidence of his political thought was the event of fixing black stone.⁸⁵ When all of them

had proclaimed their right to fix it, that time, the fire of differences and hate which was going to turn the heaps into ashes was extinguished by his thought, and his glory as well as his sagacity would be clear to the people of Makah.⁸⁶ Along the declaration of prophet-hood, his position became the leader of movement. On it the storms of aversions raised and he was overwhelmed with troubles. He was boycotted socially and his friends' life was made difficult. But he saved his caravan with his prophetic wisdom and

thought and through the Divine help. If there had been a scarcity of his political policy and sagacity, a clash would have broken out in Makah and a hand full Muslims was finished.

To a political point of view, he observed that Makah could not be good center for the movement, he looked all around and first, he migrated to Abyssinia, and second, to Medina for his congregation and Muslims' political position out of Makah. Allegiances in Abyssinia concurred with this political policy in the age of Makah. His migration remained carrying deep political effects. His policy of endurance, to concentrate his power at the center and to create such circumstances for the pagans as they were compelled to adopt aggression are the best examples of his political wisdom.⁸⁷

It is common impression that after migration, his efforts to get political power are being preferred to religious and missionary endeavors of the Messenger of Allah. Some orientalist said that he put off the religious pelisse and adopted the guise of a ruler and political leader in Medina.⁸⁸ Both ordinary and special effects were developed owing not to understand the Islamic political and religious theory and co-relation between them.⁸⁹ Political departments, included Islamic state, were devoted to the service and promotion of the religion. Therefore, all political officials and office holders were devoted to the service of Islam directly.

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