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**PROPHET MUHAMMAD (SAW), A STATESMAN AND ADMINISTRATOR OF SUSTAINABLE DEVELOPMENT.**

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***Abstract***

*Prophet Muhammad (S.A.W) in Mekka was only a religious leader, but with migration to Medinah, he became not only a religious leader, but also a statesman who strategized a restored system of government for decent policies and sustainable development, economically, socially, morally, and educationally, with a strong security in the state. The study aims at viewing the historical approach of such extra ordinary progress accomplished within a short period of thirteen years. The method applies is library based, by reviewing some Islamic literatures of politics, political administration, and the prophetic biography, giving more thoughtfulness to internal policy of the prophet (S.A.W). The result of the research ascertains that the policy and statesmanship of the prophet Muhammad (S.A.W) is exemplary, perfect, ideal, model, as well as apparatus en route a sustainable development in which every epoch of life, notwithstanding of race, colour or land within a map of the globe, as is based on Allah`s law and fair play pattern.*

***Keywords:*** *Administration, policies, sustainability, development, statesmanship.*

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**INTRODUCTION**

Noticeable, the life style of the holy prophet (S.A.W), right from the childhood, up to the time of the prophecy, has been a moral life. The Mekkans therefore resolved to him in the forefront in time of conflict and assistance. Like the case of replacing the black stone when the Ka`aba was being rebuild, also in leading an organization known as the truce of al fadhu

which he himself formed for the protection of people against injustice. These he performed above expectations. And even before that, there was the prediction of Bahira of the prophecy of Muhammad (S.A.W). These have shown to us the quality of a leader of which he was chosen to lead the world both politically, and religiously (Watt. 122)

Islamic political system setup by the prophet saw.

At Mekka, the prophet (S.A.W), was only a religious leader and therefore, was only to command and forbid in a small community of the believers according to God's law. But when he migrated to Medinah, he serves as a religious and political leader or even considered as a head of Islamic state of Medinah. Therefore, the prophet set up a system of Islamic administration which was based on the laws of Allah through the revelation. At that time, Islam needs a state political administration for four foremost grounds, which can be summarized as follows;

1. Acquire a citizenship.
2. Having a ruler.
3. Power and authority.
4. Judgment. (Galoush 125)

After the prophet stayed in Medinah, he built the mosque and created a brotherhood among Muslims both Muhajirun (migrates) and Ansar (helpers). The prophet (S.A.W) constructed a laws and the constitution of the people of Medinah which is also known as the Medinan charter.

The system of the prophet's administration.

1. Head of state: the prophet (S.A.W) was the head of state and to him every question on religion, social, judged laws, and education was referred to, as in section (23 and 42) of the constitution. And he was the commander for everything in the state, for both Muslims and Jews of Medinah, as in section (36) of the constitution. Therefore, he was the head of the state, and others were just ministers, advisers, commanders and regional heads.
2. Citizens of the state: not only Muslims were in the state but also there were non Muslims and were given freedom of religion and the security of their life. So Muslims were one faith group, and the Jews on the other hand, were also citizens with justice and equity to all.
3. Security of the state: the security of the state was the responsibility of the people living in the state; as mention in section (39) of the constitution, therefore, both the Muslims (Muhajirum and Ansar) and the non Muslims, including Jews, were to join hands to defend the provinces of Medinah, and to repel any possible foreign aggression.

4. The constitution manifested the judgment between the people as follows:
- Equity among all the Muslims (section 19).
  - Helping one another in good deeds.
  - Concern verily about justice in the judgment, and the punishment of the wrong doers and eradicating injustice.
  - With these, the judgment and responsibility started in the Islamic state. The constitution explained the limit of the relation between the tribes of madinah and the people living in madinah.
  - Section 1-22 was about the relation of Muslims. Section 424-35 was about the relation among the Jews. Section 37-42 was about the relationship between Muslims and the Jews. While section 22-34 and 44 was about the external relations.(Galoush 137).

### **Prophet's (SAW) Government Policy.**

**1. Administrative Policy.** Prophet (SAW) was the religious leader and also head of the state, but Allah was the superior in the administration, all is done based on Allah revelation to the prophet [SAW]. He never did anything without been recommend from Allah. He took Abu-bakr and Omar as adviser. Al-hakeem narrated that the prophet (SAW) made Abu-bakr as wazir (Adviser or Deputy) while khuzaiifa and others were also adviser and Anas as a messenger he makesome as commanders and send a government to some places.(Galoush:138)

**2. Educational policy:** Education is the vanguard of any society. Therefore, prophet (SAW) advocated the seeking of knowledge and he gave education a great concentration. He recommend the learning Qur'an jurisprudence, linguistic as well as he sent teachers to different cities to teach the people. One of his concern of education is he asked the captives of bard, that will teach ten young muslims reading and writing. He also insisted on given and teaching knowledge to woman and others. The Dar of Al-qurra was also made lead by ibnummil-makhtum. Prophet (SAW) also uged some companions to learn others language such as jewels.Persians.Abraniyyasarayaniyah (Rida: 231). Before the demise of the prophet (SAW there were about 12 schools in medina and many outside medina. (Rida: 231)

**3. Economic policy:** Economic is needed in each society. For the Islamic government, Prophet (SAW) creates a strong economy which leads that Islamic state would never fall itself in the economic problem . He concerned with the financial administration. Economics sources include: Zakah, khuraj (revenue), wa'qaf (endowment) ,jizyasadaqa and Ganimah. (sharef:

7) zakat was the third pillar of Islam. Allah urges wealthy Muslims to pay zakat from what Allah gave them; money, gold, silver, some animals and harvested and cultivated crops in their farms. The Prophet adopted the collateral of zakat and also to whom will be given as ordained by Allah in the Qur'an (Q9:60). Kharaj is also collected from other Islamic cities. Waqf is one of the good deeds that Muslims shall do, therefore, the Prophet called the people about the importance of Waqf and so many of them have done. While Jizya is compulsory payment of non-Muslims living in the Islamic land, it is also among the economic sources. As well as Ganimah is properties of the enemies in the battle. There were a file known as diwan for financial movement and the register in which the giving and collecting of zakah were kept in recorded. (Abdussalam: 56). The Prophet also systemizes the market and marketing to be in accordance of Allah's law. Most of the companions were among the traders such as Abu-Bakr, Omar, Zubair, and bin-Auf to mention but a few. Hand traders also were many and being optimistic by the Prophet (S.A.W). The companion work hard in their trading and business. Agriculture also was encouraged by the Prophet and is done and help a lot toward the economic development. In addition in the time of the prophet there were traders for marketing and exchange of goods from Sham and other Arabian and non-Arabian cities to Hijaz. In order to have standard marketing and economics policy usury and any cheated transaction were prohibited. This is how the Prophet designs and economic and from it most of the world economic systems propose. (Galoush: 141)

4. Law and Order: (Judgement): Therefore, the Prophet Muhammad (S.A.W) systemize the judgment matter and the judge was based on Allah is Law. He appointed some judges from the pious and capable people among the companions such as: Omar bn Khattab, Ali-ibn-Abitalib, Mu'azu bin Jabal to mention few. And then there was a salary for the judges. He also used to judges many cases by himself (Abdulhay: 299)

5. Prophet's (S.A.W) Policy on Health: The Prophet called people for cure, sensation and purity. He also concern with medicine and pharmaceutical that no illness without cure. The famous medical doctor at that time was Haris bn Kalidah and prophet also made a group of people who cure people when there is war lead by a woman called Rufaidah bint Aslam (Abdulhay: 477)

6. Security and Solidarity: The Prophet was the commander and all Muslim were the soldier or army at that time. He commends Muslims in many wars and sends others as commander for some time. When there is a war, Prophet (S.A.W) used to seek advice from the companions and indeed

Prophet used Strategies for security of the state. Prophet took white pledge as Islamic pledge. The solidarity was strong. (Galoush: 148)

7. Policy towards Non-Musiims: Non-Muslims in the Islamic States were called Dhimmis were allowed to live in the Islami state and free for their religion and prohet (S.A.W) warn from cheating them and says "He who killed a Dhimmis will never smell the smiling of the paradise" (Alascialani: 300)

8. Appointment of Governprs and Commanders: It was also reported that the prophet (S.A.W) appointed a governor to Yemen, Sham, Khaibar. And Makkah. While, he send commanders such as Ja'afarIbn-AbiTalib, Ibn-Rawah, Khalid bin-Walid, ZaidbnHarith, Osama bin Zaid to mention but few. It was also reported that Prophet (S.A.W) appointed Osama as commander while he was seventeen years. It was reported that Prophet use to adopt for any people who embraced Islam, their leaders to be confined as their leaders and prophets governors (Alkhadrami: 390).

9. Propagation of Islam advent of delegates to Prophet (S.A.W): calling each and everyone to the unity of Allah was and still is the main aims or primary purpose of Islam. Da'awah propagation was greatest 'policy of the Prophet's administration, he invites people to Islam with every good character as Allah says: "Invite (all) to the way of thy Lord with wisdom and beautiful preaching."(Q 16:124.) Also (Q 39:45-48.)

On the other hand, the delegations of Arabian tribes as well as non arabians tribes came to the Prophet (S.A.W) and embraced Islam and he adopted their leaders to be continued serving as the leaders of their clan, tribes or community. The Prophet (S.A.W) used to welcomed themhonored them, prepare to accept them, listen to them, given a gift to them as well as good welfare to them which put the soul of Islam in their mind. (Galoush:175)

10- Prophet's (S.A.W) Diplomatic Relation: The diplomacy could be divided into two:

i) Relationship with non-Muslim Arabs: Despite what happen between the Muslim and the Quraish of Makkah in both pre-Hijra and post Hijra issues, Prophet (S.A.W) tried as much as possible to build a diplomatic relation between the Islamic republic state of Medina and unbelievers of Ouraishinmakkah. (Galoush: 78).

The first Diplomatic relation takes place in Makkah to Abyssinia, when prophet (S.A.W) sent a weakest companion to the king of Abyssinia, who was a Christian by then, leded by Ja'afar binAbi-Talib. (Galoush: 180). The second one is treaty of Hudaibiy (Zahoor: 131)

ii) Diplomacy with non-Arabs: Prophet wrote to neighboring kings, including those of the two superpowers, summoning them to Islam. The

Prophet then selected some of his very competent companions as ambassadors to kings and heads of states.

These are some of the letter that the Prophet (S.A.W) send to kings, the letter started with the name of Allah, then from Muhammad (S.A.W) the messenger of Allah to..... with salutation and inviting them to Islam with good words and suitable expression. All the prophet's letters were stamped with the words: "Muhammad Rasul-ullah" (S.A.W) Muhammad the messenger of Allah. Three of the Prophet's letters have been preserved. These led to spread of islam to the large boundaries and expand the Islamic political administration. Those people send by the Prophet (S.A.W) served as Ambassadors of the Prophet (S.A.W) in where he sends them. Apart from those listed above, he Sends others to other places.

### **Fair Play as the Basis of the Prophet's (S.A.W) Administration.**

**1. Supremacy of Allah's Law:** Sovereignty of Allah in the administration was showed in the fair play of the Prophet's (S.A.W) administration in delivering the message of His creator. The Prophet (S.A.W) has succeeded in establishing a community and a state which was democratically, socially, culturally, morally and economically perfect. As a prophet and religious leader he would strictly abide by the word of Allah which is the the Holy Qur'an in the governing of the state. It is even testified in the Qur'an that the Prophet (S.A.W) said nothing except that which was revealed to him by Allah. Allah says "Nor does he say (aught) of (his own) Desire (Q 53:3). Prophet (S.A.W) had performed the fundamental principles of Allah sovereignty which is the supremacy of Allah's law. The Holy Prophet (S.A.W) also emphasized in his speech by saying it is obligatory upon you to follow the book of Allah. What has made lawful consider it lawful and what He has says is unlawful, consider it unlawful. (Rosenthal: 101)

**2 Justice:** He had equal relation with all people; he never favoured one and disfavoured another. As such, what was right was right and what was wrong was wrong for Allah says "Say Oh Muhammad, my lord commanded justice (Qur'an 6:99) Imam Bukhari narrated that the prophet (S.A.W) declared this word publicly:

The people before you were destroyed because they used to inflict the legal punishment on poor and forgive the rich. By him whose hand my soul is, if Fatima the daughter of Muhammad (S.A.W) steal, I will cut off her hand. (Bukhari: 279)

**3. Equity and Non-Discrimination:** the policy of prophet Muhammad (S.A.W), equity between all the people by strictly adhering was given a

great awareness. This principles maintains that all the people enjoy rights equally irrespective of color, nationality, languages, or creed. There was no acquisition of dinctitive rights and the previllages by any individuals within the boundaries of that community or state. This could be trace from the relationship of the prophet with the jews of medina. Despite that practice of their own religion different from Islamic mission which according to Taha Hassan, is great what the Quraish unbelievers hated for no superiority of leader over the followers, while over the black freed over slaves, the rich over the poor, or Arabs over non- Arabs. (Taha:11). The people are all the same in every aspect of the law or administration. As the issues was made by the Qur'an:

O mankind! We created you from a single (pair) of male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things) (Q49:13).

**4. Consultation in the Prophet's (S.A.W) political administration:** Another aspect of the prophet (S.A.W) fair play administration is consultation which was one of the Islamic contributions to the humanity. The concept of concept consultation in the prophet's (S.A.W) administration should be seen in three phases: He may asked them as in many cases he used to say "give me advise O people, suggest me for what I will do. Or sometimes the companions can suggest without asking of the prophet such as in the case of Salman Al-Farisi in the battle of Khandaq. Or even might attempt to do something and they will suggest and he will accept their suggestion (Galoush: 55).

**5. Freedom, Right and the Humanity in the prophet's policy:** freedom here is not that of the western concept for one has to do whatever he wishes, but is that all the people to behave as one wish but in accordance to Allah's law. Whatever one may do, must not be beyond the laws of Allah. The prophet (S.A.W) gave people freedom to live without disturbance such in transactions, marriage or any cultural or natural activities, if it is not beyond the Allah's law. Jews were also free to practice their religion as well as Christians are not only free but it was reported that the prophet even allowed the Christians of Najran to pray in his mosque when they visited him. (Galoush:66).

However, right of speech is also granted in the prophet's administration, the right here is that it does not mean to say another but speak good or keep silence. The right here means right to command right and forbid evil. In the political system of the prophet (S.A.W), it is greatly stressed that it is

right and duty for every muslim government as well as every muslim of the state, to command right and good and forbid what is bad and evil. In the Qur'an Allah says:

*(They are) those who if We establish them in the land they establish regular prayer and give regular charity enjoin the right and forbid the wrong: with Allah rest the end (and decision) of (all) affairs. (Q22:41).*

And also He says

*Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. (Q3:104).*

*During the time of the prophet, all the people in the state commanded good and they forbid evil (AmrbilMa'ruf, waAnnahyanil-Munkar) as Allah described the believers and say:*

*The believers men and women are protectors of one another: they enjoin what is just and forbid what is evil: they observed regular prayers practice regular charity and obey Allah and his apostle. On them will Allah pour his mercy; for Allah is exalted in power Wise (Q9:71).*

All these Islam did for humanity and the respect of human right with respect to the development of socio-political administration. Human souls were given a great security, the blood and wealth value were protected and the prophet (S.A.W) even say: "The description of the whole world is better than killing the soul of innocent person".

For the security and cure of human right the sanction and penalty was introduced who killed another should be killed. Allah says:

*We ordained therein for them: "life for life, eye for eye, nose for nose, ear for ear. Tooth for tooth and wounds equal for equal." But if any one remits retaliation by way of charity it is an act of atonement for him. And if any fail to judge by (the light of) what Allah has revealed they are (no better than) wrong-doers. (Q5:45)*

Also to protect the value the human right in the prophet's fair play administration, the women were also given freedom to marry and not to be forced to marry by any one, as well as their inheritances portion are also given to them unlike in the Arabian culture before the advent of the prophet (S.A.W). one of the greats humanity of the prophet's



administration was forgiveness when he is able to revenge. Several times one could cheat him but he would forgive him as in many cases. (Iyad:43) The great of his forgiveness was that of the people of Makkah who fought him and even send him out from his mother land when he conquered Makkah, he ask them, "what do you thing I will do to you? They responded "good brother, good son" he then say "go all of you I forgive you. (Rida:231). All the scholars agree that his fair dealings was the best which was widely in his justice and policy administration. This is how the prophet ruled, founding the Islamic state with authority politically economically, educationally and socially. (Galoush:158).

### **Conclusion and Recommendation**

Prophet's pattern in his administration of ten years with internal and external policy of justice, equity and fair play is been studied and examined. The study is all about the Islamic history of political administration and analysis of the law of administration in islam as well as comparative study between the Western and the Islamic theory and concept of political administration. Emphasis is put on the political administration of the prophet (saw), as the best in human history.

### **Recommendation**

Copy and emulate from the prophet's pattern of administration as well as his right guided caliphs without sentiment or prejudice; either muslim, Christians, or pagan, for it will help towards having a good system of administration in the world. It is a popular and common saying that "if there is justice, there is peace". Therefore, in any administration, justice must be observed as prophet (S.A.W) said: Whosoever becomes a leader could be resurrected in the last day with chain, only his justice could set him free (Annawawi:134).

Adopting and advocating Allah's law in the entire life, for He the divine law giver made laws to fulfilled all men's needs. Islam covers all the aspect of laws and canon such as blood, inheritance, economics, and crimes. Muslim should not act violence with laws of islam, islam is the religion for peace. Muslim leaders and even non muslim should copy and emulate the administration from the style of the prophet (S.A.W) and his guided caliphs in justice and fulfillment of the promises.

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