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Research Article

The City-State Of Madina: Administrative And Constitutional Policies Of Prophet Mohammad [PBUH]

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Abstract. The Qur'an says man is the noblest of all creation. The entire universe is made for him and serves his goals. In any system, it is important to Examine the status of man in society and the role of the state in connection to the higher moral and ethical principles of life as well as the idea of the Divine Being in the social order. An administrative system that benefits its citizens' well-being is known as a welfare state. The city-state of Medina established by the Holy Prophet Mohammad [PBUH] is one of the best examples of it. It should be remembered that the Holy Prophet (PBUH) is the final messenger sent by Allah and his ultimate mission and objective was to improve the moral and spiritual standards of the people. Therefore, God's wisdom demanded that the features of both prophethood and leadership should be combined in his personality. The life of the Prophet Muhammad (PBUH), who is the last and final messenger, can be separated into two parts: life in Makkah and life in Medina. While the former was mainly focused on the monotheistic preaching of Islam and the latter was largely concerned with the founding of the city-state of Medina. The prophet performed various characters during the ten years of the Medina period. Muhammad (PBUH) dedicated his life to organizing and developing his newly founded state in all aspects. Its only possible

structure and foundation were on Divine Guidance (Wahi), as it had to eliminate all types of ills and develop all types of values and excellencies. In this paper, we'll try to examine the prophet's administrative and constitutional policies during the governance of the city-state of Medina.

Keywords: City-State, Constitution, Medina, Prophet, Guidance, Universe.

INTRODUCTION

The Holy Qur'an says "man is the noblest of all creation."¹ The entire universe is made for him and is to serve his purposes. He is the only member of creation who possesses moral and intellectual faculties and is entrusted with the grave and important duty of subduing nature and using it for the interests of virtue. Man needs an organized life since he is social by nature. In the words of the great thinker and sociologist Ibn Khaldun. "Social organization is necessary to the human species. Without it, the existence of human beings would be incomplete, and God's desire to settle the world with human beings and to leave them as His representatives on earth would not materialize."²

The religion of Islam is comprehensive and universal guidance, comprising three primary elements: *'Aqidah* (fundamental religious beliefs); *Shari'ah* (laws and regulations or guiding principles); and *Akhlaq* (Moral and ethical principles). Thus, it regulates all aspects of human relationships and interactions, whether, among the humans themselves, between the humans and the universe, between humans and their creator, and between the rulers and the subjects. Islam as a religion and the state as an institution coexist side by side like twins. Islam is like a building or structure and the government is like its mentor or supervisor. A building or structure with weak foundations shall eventually fall. Similarly, a building or structure that is unprotected shall also be looted. In an ideal Islamic state, The state controls every aspect of human life, it is neither dictatorship nor autocracy rather it is welfare that continuously works for the welfare of its citizens. The central point of all state institutions in the Islamic state is to establish Allah's supremacy and sovereignty on earth. The Muslim ruler works as a "*khalifa*" (a caliph or representative) of Allah, who provides a favourable environment for carrying out Allah's commands and directions.

Every Muslim firmly believes that Prophet Muhammad (PBUH) is the most honourable and noblest person in the world. His life has been declared a perfect role model (اسوة حسنة) by Allah Almighty in his Holy Book of the Qur'an to be followed.³ The life of the Prophet (PBUH) is divided into two phases i.e., the Makki phase and the Madani phase. The Makki phase refers to the tenure of his life spent before migration (Hijra) to Madina. While the Madani phase refers to the tenure of post-

¹Al- Qur'an, 95:4

² Khaldun Ibn, *The Muqaddimah* (English Tr.) Oxford, 1968, page no.46

³ Al- Quran 33:21

migration (Hijrah). In the study of his life, both phases are equally important. The former laid foundation for the latter on which, subsequently, the building of Islam was erected. After prophethood, the Holy Prophet (PBUH) spent thirteen years at Makkah and ten years at Madina.⁴

The Holy Prophet (PBUH) as the head of the first Islamic state carried out his duty and responsibility of preaching and performed his role perfectly in all the courses. Being a prophet, He was the vicegerent (Khalifah) of Allah who was running a state as its head. He was also the commander of the Islamic army, the judge who was executing justice, and an economist who was supervising the financial affairs of the Islamic state. He brought everyone together on a natural and basic footing and gathered them under a single authority.

RESULTS AND DISCUSSION

Migration To Madina

As long as Abu Talib (uncle of the Holy Prophet) was alive, Prophet Mohammad (PBUH) had support from him as he was the leader of the Banu Hashim as well as the Quraysh tribe.⁵ He did not allow the people of Makkah to cross the limit but after his death in 619, Abu Lahab became the head of the Quraysh tribe and it was not possible for the Prophet of Islam to continue the mission of dawah at Makkah. So, the Prophet of Islam tried to seek help from surrounding tribes. For this, he visited many adjoining tribes and settlements including Taif and also used to visit those people who came to Makkah for Hajj but the result was not encouraging, the attitude of every tribe was negative. No one was ready to accept him or to shelter him. But fortunately, during this challenging period Prophet (PBUH) came into contact with some people of Madina who had come to Makkah for Hajj.⁶

The first regular contact of the Holy Prophet with the people of Madina happened when he met with six pilgrims of Madina in the eleventh year of Prophethood. All these six people accepted Islam and went to Medina.⁷ and did da'wah work there. The following year, when the people of Madina came again for Hajj, a regular delegation of twelve people attended the Messenger of Allah. Out of these twelve gentlemen, five were from the previous year and probably seven were new. These twelve people formally accepted Islam, pledged allegiance, and requested the Holy Prophet (PBUH) to send a preacher with them. Messengers of Allah send Musaib bin Umair with them. He went to Madinah and started preaching Islam there. His preaching was so effective and successful that soon the name of Islam spread in every house, family, and community of Madina. A large number of

⁴ -Kathir Ibn *Al-Bidaya wa Al-Nihaya, Maktabatul*, Maarif, Beirut, 2014, vol. 3, p.4

⁵ Noumani Shibli, *Seerat -un-Nabi* Idaara Islamiyat, Lahore, 2002, vol.1, p.169,

⁶ Hisham Ibn, *Seerat -un-Nabi*, (Urdu Tr.) Aatiqad Publishing House, New Delhi, 1982 vol - 1, p.468

⁷ Saad Ibn, *Tabqat Ibn Saat*, (Urdu Tr.) Nafees Academy, Karachi, 1969 vol. 1, p.228-229

people became Muslim.⁸ The following year, seventy-two people came with the rest of the pilgrims. They accepted Islam and pledged allegiance to the Holy Prophet and had two or three meetings with the Holy Prophet at the place of Uqaba. They requested the Holy Prophet to migrate to Madina. They promised him that they will defend him, will fight for him, will consider anyone who attacks him as an attack on them and will stand with him in every situation and will obey him in every like and dislike. After this Prophet of Islam permitted his companions to migrate to Madina and the companions started migrating to Medina one by one.⁹

Social Contract

Nowadays, there is a lot of discussion about social contracts in the context of politics. There is no historical evidence, any agreement was made with a ruler before the establishment of any state and any state came into being as a result of any agreement. But these seventy-two men from Madina were not only representatives of their respective tribes but were so prominent that they already held the positions of heads of their tribes. They entered into a treaty or contract on behalf of their tribes. The Messenger of Allah (PBUH) confirmed it and as a result, he migrated to Madina. It was a state that came into being as a result of a free social contract.¹⁰

Commonwealth

If we consider the words of the pledge of allegiance before the Prophet's migration, it contains all the elements that are necessary for a political and state organization. The people of Madina promised the Holy Prophet of Islam that they will listen to and obey him in every matter. His statements will have the status of law and they will follow him and will try their best to fulfil their responsibilities. They will use their strength to carry out his orders. In the matter of right and wrong they will follow only right and will not support any tribalism. In matters of truth, they will not fear anyone other than Allah. As a result of the agreement, a small commonwealth was established in Medina. Commonwealth, because it was a tribal society. Each tribe was independent in its place. The Holy Prophet did not abolish these tribal units. Rather, appoint a leader or chief in each tribe so that they can represent their tribes. When the emigrants went to Medina, he appointed the representatives of the emigrants. In this way, separate units were established. The mutual alliance of these units resulted in a commonwealth that was composed of internally autonomous units.¹¹

⁸ Kandhalvi Idrees, *Seerat i Mustafa*, Altaf and sons, Karachi, vol. 2 p. 332-335

⁹ Mubarakhpuri Safi ul Rhman, *Al raheeq ul makhtum*, Maktaba Salfiyah, Lahore, 2000, p.213-214

¹⁰ Ghazi Mahmud Ahmad, *Muhaazrat-i-Seerat*, Areeb Publications, New Delhi, 2013, p.333

¹¹ Ghazi Ahmad Ghazi Dr, *Muhaazrat-i-Seerat*, Areeb Publications, New Delhi, 2013, p.334

Goal Of The Islamic State

A major difference between Medina's state and the rest of the states is that when a state is formed, it needs a law to govern it. As the state is the goal and the law is a means to run it. But here it is the opposite, laws of the state are revealing, and some of the rules had been revealed in Makkah. The state was needed for the implementation and protection of these laws\ Shariat. Here the law was the real thing and the state was the mean. In short, the state is not the goal, the state is an important and necessary means of achieving the goal in Islam.

Foundation Of The City-State Of Madina

The pledge of allegiance of Uqaba was the founding stone of the state. It was in the beginning that the Prophet (PBUH) was recognized as the head of the future state of Medina. The state was established before the arrival of the Holy Prophet at Madina. The Companions started leaving, and those who reached there took over the responsibilities. Therefore, it can be said that the Islamic State was established in Madina on 11 Dhu al-Hijjah, the 13th year of the Prophet, and the Messenger of Allah (PBUH) later arrived there as the supreme authority of this new state.

Before coming to Madina, the Prophet of Islam had set up the internal order of Madina. After coming to Medina, initially, he did three things as the head of the new state of the Madina.

1. Building of Masjid Nabvi

Prophet Muhammad built a Mosque known as Masjid Nabvi, the centre for all activities of the newly established city-state. The mosque is not only used for worship but, as a place for discussion, administration, education, social and other activities.

2. Muwakhlat between Muhajirun and Ansar is the process of the brotherhood of all the emigrants who came from Makkah with the Muslim families of Madinah.

3. The third thing done by the Holy Prophet was, he compiled a charter that some historians have called the Constitution of Medina. Some have called it a contract.

Constitution Of Madina

One of the great political documents of Islamic history is what has been known as "Mithaq al Madina". It has been considered by Muslim scholars and thinkers as the constitution of the first Islamic state established by Prophet Muhammad (PBUH) in Al-Madina in 622. This handwritten document is a constitutional document. Dr Muhammad Hameedullah and some modern Islamic scholars have rightly called it the first written constitution in human history.¹² Of course, this is the first written and codified constitution in human history. There is

¹² Hahidullah, Dr, *The first written constitution of the world*.

no such evidence that a written constitution has been formulated and implemented to run the system of any state.

The constitution of Madina was given by the Holy Prophet as the head of the state. For the first time, a state is being established in a tribal system, such as Ummah is being established which is beyond tribal affiliations, such unity is based on a religious belief.

It can be easily understood from the first article or provision of the constitution that this agreement was initially between the Muslims of Quraysh and the Muslims of Ansar. They were remembered as Ummat-i-Wahidah in the Constitution. After some time, some non-Muslim tribes of Madina were also included in the remaining provisions. People who were later included were mushriqun and Jews. They were included as citizens of the state not included as members of the ummah.

After the implementation of the initial part of this constitution, most of the Jews of the Madina did not participate in it. But after the battle of Badr, the Jewish tribes joined this agreement one by one. Most of them are identified in the text of this document. These tribes were given all the privileges that were given to the Muslims in the beginning. There is one sentence in this document that was repeated about every tribe that they will continue to follow their previous method and continue to pay the debt among themselves as before. Each tribe will have its norms and they will continue to be bound by the system which is already in their tribe every tribe will be responsible for social security by itself. In the last section of the first part, which consists of 25 sections, it was said, if there will be any disagreement between you in any matter, the final decision will be taken by Allah and Muhammad (PBUH). Therefore, the supremacy of the Shariat and the final authority of the Holy Prophet has been accepted in matters of dispute and non-settled issues.

Assurance of equality and equal rights was given to all the citizens of the state. Before that, the rule of law was kept at bay and was hardly given due importance. There was no equality in the Arab environment. Some tribes had more rights and some less. For instance, if "A" belonged to an upper tribe and "B" belongs to a lower tribe the intensity of the crime and its punishment was to be decided upon by the status of the tribe rather than the crime involved. Human equality was adopted as a legal principle for the first time in such a prevailing system. There is no difference between the upper and the lower and between the rich and the poor, all of them will be equally treated with justice. Then for further clarification, it was said that blood of all the citizens of the state will be equal, and their death penalty (Diyat) will be the same. Then it was said that the guarantee given by Allah is equal and the same for all. More importantly for the first time, the power of war and peace was given to a central government. Before that, every tribe, rather every individual, was free to start a war whenever he wanted to take up arms against whomever he

wanted. In this context, it was said that the system of reconciliation and peace for all will be one.

Agreements With Neighbouring Tribes

After establishing regularity and order in Madina, the Messenger of Allah (PBUH) paid attention to the surrounding tribes and started contacts to establish friendly relations with them. One was the core state of Madina which consisted of the parties of the treaty. Then, there were also those tribes or settlements around the Madina which were not part of the constitution, but they accepted different agreements. It was intended through the various agreements to induce them to be friendly relations with the state of Madina. All these agreements were made in the early days after migration and were done successfully. These friendly agreements were greatly helpful in organizing the defence of Madina and were also helpful in providing peace to the people of Madina.

Departments And Ministries

The Messenger of Allah (PBUH) focused on other arrangements after these agreements and established various departments and ministries for the new state of Madina. These departments were, the department of foreign affairs, the department of defence & military, department of the interior ministry, the department of finance, the department of Education and the Department of Intelligence. There were also ministers in the state of Madina for advice on various matters of governance. Almost all the biographers have written that Abu Bakr's status was the most important among them. Imam Hakim narrated in his book that Abu Bakr's status in the court of the Holy Prophet was the most important minister. The prophet of Islam used to consult with him on all the important matters of the state. One thing was clear in all these departments and ministries that the Prophet's authority was supreme in all matters of the city-state of Madina.

Department Of Foreign Affairs

The first and initial task needed to do as the head of the state was the organization of the foreign affairs department. The reason for this was that after coming to Medina, the most important task was how to make these handfuls of Muslims safe and secure in the sea of enemies. For this purpose, the connections with the surrounding tribes were very important. The constitution of Madina was also a matter of gathering different tribes on one platform. An element of foreign affairs was always there in it. Then the relations and agreements with adjoining tribes and settlements were also the first links of foreign affairs.

There were three objectives in front of the Holy Prophet regarding this department;

1. The first and basic objective was to promote and propagate Islam and to remove the obstacles in the way of this basic goal. Therefore, there

are indications in the agreements of adjoining tribes that they will not block the way of Muslim preachers and they will give them protection and deal with them with hospitality. In exchange for this Muslims will also favour them in one way or another.

2. The second major objective of this department was to establish peace and order in Arab society. Justice and fairness should be promoted and all the tribes should be united in such a way that they should cooperate in establishing peace and harmony.
3. The final objective was to establish the triumph and prestige of the Islamic state in Arabia that no other force could dare to look towards it with antipathy.

These were the three main objectives of the department of foreign affairs of the state of Medina under which the agreements were made. Thus, the propagation of Islam was made easy. Internal stability was ensured. Arrangements were made for the protection of human life. Arrangements were made to maintain economic pressure on the enemies. Attempts were made to befriend the friends of the enemy. Friendship was further improved with the enemies of the enemy. A shield of friends was formed around the enemy. In other words, friendly agreements were made with the surrounding tribes of the Jews of Khyber and Quraysh of Makkah. And efforts were made to weak the alliances between the rival tribes.

Sub-Departments Under The Ministry Of Foreign Affairs

There were three departments or sub-departments under the department of foreign affairs during the period of the Prophet of Islam, these departments were;

1. Taleef-i-Qalb or the reconciliation department was an important part of the ministry of foreign affairs under the supervision of Umar Farooq (r) and many attempts were made through this department to win the hearts of respectable enemies. Once, when Makkah faced a famine, the holy Prophet of Islam sent a large number of dates and grains to Makkah to help them. Such steps were taken from time to time under this department.
2. There was another sub-department under foreign affairs, the Department of Correspondence and Letters, A record of letters and correspondence with the chiefs and rulers were to be kept in this department. Ali bin Abi Talib and Zayd bin Thabit performed the most important services in this department.
3. There was also a hospitality department under the Ministry of Foreign Affairs. Bilal® was the supervisor of this department. In modern terminology, we can call him a hospitality officer or chief of protocol. There was a big house called Darul Kubra. This house was built by Abdul Rahman bin Auf. He vacated the house and gave it to the hospitality department at the request of the Holy Prophet. Here the delegations coming from outside were given shelter.

Department Of Military And Defence

Along with other ministries and departments, there was also the defence ministry or military department. After reaching Madina, the Holy Prophet in his first spare time made a census of the Muslim citizens of the state of Madina. The names of all adult Muslim men and women were recorded in this census. Also, when any expedition or any army was sent, the names of the soldiers were regularly written down. There must be some places where these recorded documents have been kept. Some Companions would have been its supervisors and administrators. A copy of this document was kept by the commander of the unit. As we all know the fact that, when the Messenger of Allah (PBUH) visited Tabuk, thirty thousand companions were with him. On the occasion of the conquest of Makkah, there were ten thousand, and twelve thousand were also at the time of the battle of Hunain and Taif. There were units of the Muslim army, each unit has a separate commander and also a separate flag, they also used different passwords. Therefore, it is not possible to assemble such huge numbers and to do all these functions without any proper arrangements. These all arrangements were done under the department of military and defence

Department Of Intelligence

There was also the department of intelligence. Initially, it was in two forms. Some people were permanently employed in some tribes to inform the Islamic State about any preparations being made against the Islamic State in these tribes. Some Sirah writers have written about Abbas[®], which he used to inform the Holy Prophet about the preparations for Quraysh in Makkah. Apart from this, on some important occasions, people were sent on special tasks to find out what enemies are doing and planning. Along with this, there was counterintelligence to counter the plans of enemies and their intelligence.

Department Of Judiciary

Apart from foreign affairs and military affairs, the most important field was the judiciary. The main goal of Islam is to establish justice in society. Therefore, the prophet of Islam has two positions as a prophet and as the head of state. In both positions, the Holy Prophet (PBUH) had the authority of the highest court of appeal. Apart from this, the Holy Prophet also appointed separate judges in different tribes. According to the famous hadith, Hazrat Mu'adh bin Jabal was sent to Yemen as a teacher and judge. The name of Umar[®] is the most prominent among the people whom the Holy Prophet appointed as judges. He appointed him as the judge of Madinah. Umar used to decide the cases in Madinah in the presence of the Holy

Prophet. Ali bin Abi Talib was sent to one area of Yemen and Ma'az bin Jabal to another area of Yemen as the teachers and judges.¹³

Department Of Finance

The Holy Prophet founded a financial or economic system based on economic justice and fairness without any external compulsion. People were encouraged to spend voluntarily on their relatives, orphans, captives, prisoners, passengers, and on the poor. People were encouraged to work for halal food and living and to help others. Muslims were required to pay zakat, and a structured system was established for its collection and distribution. Huzaifa bin Yaman (RA) one of the companions of the Holy Prophet was in charge of the calculation of zakat on fruit items. He was also instructed to keep a written record of all collections. In modern terminology, we can call him the finance secretary or administrative head of the ministry of finance.¹⁴

Department Of Education

The first word of the revelation that came down to Prophet Muhammad (PBUH) was "Iqra" which means read. After that, the entire life of the Prophet of Islam (PBUH) was spent spreading religious and moral education in the Ummah. One of the important examples of this institution is that when the Prophet of Islam migrated to Medina, the first task was to build a mosque and within this mosque, there was a section called "Saffa" which was reserved for education. In one part of the mosque, a platform was built that served as a classroom during the day and a sleeping place for the homeless companions of the prophet at night. According to Dr Mohammad Hamidullah, this was the first residential university established by Prophet Mohammad (PBUH)¹⁵. The residents of the city also started coming there. Different types of education were given according to the need of people. Another example is Maaz bin Jabal, who was sent to Yemen as an inspector of education. According to Tabari, his duty was to move from one village to another, as a finance commissioner and inspector of education to establish schools in every village¹⁶. When this clarification is found regarding Yemen, it is no wonder that similar arrangements had made in other provinces.

Department Of Accountability

The Department of accountability was also established by Prophet Muhammad at the same time, It is a Quasi-judicial accountability body that was

¹³ Hamidullah, Dr, *Khutbat-i- Bahawalpur*, Farid Book Deport, New Delhi, 2004

¹⁴ Dr. Fazle Omer Dr. Farhadullah Dr. Naseem Akhter Rahat-ul-Quloob, *The Structure of Madinah's State, A Study from the Prophet Muhammad (PBUH) Seerah*, 2019 Vol.3, Issue.

¹⁵ Hamidullah, Dr, *Khutbat-i- Bahawalpur*, Farid Book Deport, New Delhi, 2004, p. 251

¹⁶ -Kathir Ibn Al-Bidaya wa Al-Nihaya, *Maktabatul*, Maarif, Beirut, 2014, vol. 3,

established to protect general social morality and perform oversight and maintenance responsibilities regarding the social morality of the Islamic state. These were various departments and institutions of the State of Madina established by the Prophet of Islam himself, according to the need of that time. Most of the developed administrative departments and institutions which were seen in later times had their foundation in the Prophet's era.

CONCLUSION

The purpose of every Islamic teaching and instruction is to establish the dominance of Allah's sovereignty on the earth. This goal cannot be achieved without bringing society under Islamic rule or instructions. In Madina, which later became the capital of the Islamic world, the Holy Prophet founded the very first Islamic state. The Holy Prophet (PBUH) himself headed this Islamic state and provided the best possible example for the entire human race in matters of administration. The declaration of the Constitution of the City-State of Medina by the Prophet of Islam (PBUH) should serve as a pointer to the fact that an Islamic state should have a written constitution outlining the broad principles of the structure of government and the limits within which its various organs and institutions would work. The constitution should also guarantee not only the fundamental rights and duties of the citizens but protect the rights and interests of the minorities. The modern measures of effective governance also prove that this state was a special and unique form of governance 1400 years ago. Muslims must follow Islamic laws and instructions in their real sense with utmost confidence for providing a practical example of good governance again to the world.

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