

Analytical Study of Administrative Aspects of Sirat Rasool

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Abstract

This analytical study delves into the administrative aspects of "Sirat Rasool," the biography of Prophet Muhammad (peace be upon him). The Sirat Rasool serves as a pivotal historical and religious text, providing insights into the life, leadership, and administrative skills of Prophet Muhammad. The study aims to unravel the intricacies of the administrative framework employed by the Prophet during the formative years of Islam, shedding light on the principles and practices that guided his governance. The analysis employs a multidisciplinary approach, incorporating historical, sociological, and religious perspectives to explore the administrative dimensions of Sirat Rasool. It investigates the organizational structure, decision-making processes, and the Prophet's role as a political leader, drawing from primary sources and historical accounts. The study also examines the societal impact of the administrative strategies employed by Prophet Muhammad, assessing

their relevance in contemporary governance and leadership contexts.

Keywords: Sirat Rasool, Administrative Aspects, Leadership, Governance, Societal Impact, Islamic Governance

Introduction

Administrative Aspects of the Prophet's Biography To do an analytical study, we need to know the administrative aspects of the Prophet's life. There were several important administrative aspects in the life of the Prophet. Which included their administrative government, country affairs, political, economic structures, systems and social organization. We should look at the Nizami Sarkar (military system) of the Prophet (peace and blessings of Allah be upon him). The Prophet (peace be upon him) had the experience of wars. And they trained their army well so that they could be successful in various battles. He preferred reconciliation and peace and taught the people of his army bravery and prudence. That the Emirate should not be violated and that the country's problems should be solved properly. He instituted a system of consultation to seek advice before taking important decisions that mattered to him.

That the country's problems should be solved in the best possible way, the Prophet (peace and blessings of Allah be upon him) organized the political arrangements to give unity to the large community of Muslims. They formed a Muslim Ummah out of the tribal system and established the basic system of the Islamic state. He organized the Ansar refugees and treated the hypocrites. The Prophet (peace and blessings of Allah be upon him) considered the aspect of the economic system. He properly regulated financial exploitation and established the system of Zakah. can meet

Rasulullah ﷺ gave primary importance to social arrangements, he promoted social peace and harmony by spreading the message of brotherhood among people. And took care of women's rights. An analytical study of the administrative aspects of the Prophet's biography helps us to understand the leadership and administrative abilities of the Prophet.

Administrative Aspects of Migration:

The first migration of Muslims was towards Abyssinia. It was for this reason that the Muslims were oppressed in Makkah and the Muslims were forced to migrate. So he ordered them to go to Abyssinia, a weaker and smaller government instead of the powerful Baz-Natini government. The Arabs had trade relations with both governments. Both were located at the same distance from Mecca. The general situation of that time It is known by seeing. That the Roman government had different interests with the Arab tribes. In the centuries-long struggle against the Persian Empire, both powers had made some Arab allies of Iqbal. These tribes protected their borders from the raids of rival tribes

For this, they had access to Caesar and Kasri and were also given titles and compensation. Then Surah Zammar was revealed and in it the migration was pointed out and it was told that the land of Allah is not narrow.

لَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ-انما يؤ في ارضلصبدون اجر هم بغير حساب -¹

"For those who do good in this world, there is good for them, and Allah's land is spacious, and those who persevere will be rewarded without reckoning."²

The Prophet (peace and blessings of Allah be upon him) knew that the King of Abyssinia was a righteous king. No one will be wronged there. Therefore, He (PBUH) ordered the Muslims to migrate to Abyssinia to protect their religion from temptations, after which the first group of the Companions migrated to Abyssinia according to a fixed program in Rajab five Prophets. According to the order of the Messenger of Allah, these people left for migration in the dark of night so that the Quraysh could not know about them. Because Quraysh was ready to thwart such efforts. But they proved to be more capable than the Muslims and escaped from Quraysh and reached Abyssinia. Three migrations to Abyssinia did not happen at the same time. Rather, it took place in groups. The first migration was in Abyssinia, there were 12 men and four women. In the second migration, there were 82 or 83 Muslims. After reaching Abyssinia, Hazrat Jafar bin Abi Talib appeared in the service of the King of Najashi. And he recited the opening verses of Surah Maryam there.³

Najashi cried so much on hearing that his beard fell off. Najashi ordered the Muslims to stay there and said, "Stay here in peace and order. If anyone abuses He (PBUH), he will be punished." But had pledged allegiance. So there was a strong possibility that at the behest of the people of Mecca and their allies, Caesar Rome would hand over the

Muslims to the infidels. He made such an attempt in Abyssinia among the infidels and sent a message to Najashi requesting him not to give refuge to the Muslims and hand them over to the Quraysh. But the kingdom of Abyssinia, despite being small, was independent not only from the infidels of Mecca but also from the Romo-Persian kingdoms and was so far away that it was not in danger of any action against itself. How weak are the Muslims and how influential and powerful are the Quraysh of Makkah and their allies.

Justice and Equality:

After the migration to Madinah, the biggest issue was the resettlement of the emigrants. It was solved in such a way that each migrant established a brotherly relationship with each Christian. This agreement is called Mushaq Madinah. In it, all residents were recognized as equal citizens. Muslims and Jews were declared as "Ummat Wahida". No Jizya or tax was imposed on the Jews. In the same way, when the peace treaty of Hudaibiyyah was signed, at that time too, while recognizing the equality of the Quraish, upon their insistence, he cut out the word "Messenger of Allah" written next to his name and replaced it with Bismillah. Allah wrote and wrote.⁴

This principle was not only with equal or powerful opponents. After defeating the Jews of Khyber in the war, when a treaty was concluded with them, the Holy Prophet appointed Hazrat Abdullah bin Rawaha to receive the share of the Muslims. The Jews wanted to bribe him in the matter of partition. He replied that there is no one dearer to me than He (PBUH) and no one I hate more than He (PBUH).

But He (PBUH)r love and He (PBUH)r hatred cannot divert me from Adil. On this, the Jews said that the heaven is established because of this kind of justice. Later, a Muslim was killed in Khyber itself. When his loved ones demanded bloodshed, He (PBUH) demanded the exact proof that justice demands. Because there was no evidence. Therefore, he made their relatives shed their blood and did not say anything to the Jews.⁵

Battle Management:

Huzoor's war regime in practice included timely awareness of the enemy's movements, activities, preparations and intentions, keeping a close watch on their allies and treaties. In this way, the Holy Prophet always defeated the internal enemies in a timely manner. He punished him for breaking the previous agreement. Being aware of the conspiracies of the Jews, he punished them fully for their treachery and protected Medina from temptation.⁶

He (PBUH) always used great strategy on the occasion of war. On the occasion of the battle of Badr, he arrived first and stayed at a high place where there was water, and the enemy was forced to encamp in his place in the slopes. Incidentally, the rain water collected in the pre-made houses of the Muslims. As the water flowed towards the Quraysh army, the sand became marshy. This made the movement of the army difficult. The Battle of Badr is the only occasion where the ground is in all respects contrary to reality. Fighting weak and underarmed novices like the Muslims against three times as many and well-armed veteran fighters as the infidel Meccans was apparently not suitable for any ground strategy. So, when He (PBUH) faced the army of the people of Makkah, He (PBUH) were fully aware that this battle was completely against the ground realities. But relying on the sure promise of victory from Allah Ta'ala. A lot of He (PBUH)r anxiety mentions praying here.⁷

On the occasion of the Battle of Uhud, He (PBUH) placed the mountain on He (PBUH)r back. Who was on the right and left back of the Holy Prophet. And placed the infidels in front, from where there was a danger of being overtaken by an army of infidels. There he appointed a squad of 50 archers with the instruction that they should not leave their place under any circumstances, as a result of this wisdom. They were defeated in the first attack and started to run away. And if the archers had not left their position and made a way for the enemy to knock, the Quraish would have been defeated. The wisdom of his army formation was carefully thought out and adapted to the occasion. This would automatically force the enemies to take a weak position, and render them helpless. At the time of the Azab War, when Lashkar Jarar was attacking, he was stopped by a trench, and those who tried to cross the trench were stopped by arrows, as a result of which no one could cross the trench.⁸

On the occasion of the conquest of Makkah, great secrecy was maintained and he reached Makkah at such a high speed that the enemy could not do anything. No one could know where he intended to go. They attacked Makkah in such a way that the people of Makkah did not even know that the Islamic army suddenly reached their head after covering a distance of 300 miles.

When the army was encamped according to his instructions, each soldier lit a separate fire and the whole valley was lit up, then they realized that a huge army was coming to attack them. A total of 82 military operations were conducted in 27 out of which he personally participated in the remaining military operations were sent under the leadership of one or the other commander. As if every month He (PBUH) had to face some kind of war campaign. In the Madani era, to be vigilant and fight against the enemy

at all times was a commitment to be diligent and active against the enemies of Islam, and the material resources of the Muslims were always less than their enemies. And Hazur's creative power was political strategy and divine help, thanks to which he subdued his enemies.⁹

This makes it clear that he did not pass through the paths blindly, but he kept his eye on each wave of situations and events. He saw every event with leadership insight and political awareness. Focused on all elements of the society. Consider He (PBUH) strength and power against the strength and power of He (PBUH) competitors. Waited for the right time to act. When the right time came, he took a step with courage. Countered the propaganda of the opponents and broke its influence. In response to the poets and orators of the enemy, he set up his own poets and orators.

Letters to King Ho chiefs:

The peace of Hudaibiyah was actually the beginning of a new change in the life of Islam and Muslims, because in the hostility and enmity of Islam, the Quraysh were stronger than the Huths and fighting people, so when they retreated in the field of war, they came to peace and security. So among the three markets of the party, Quraysh, Baghtfan and Jews, the strongest market was broken. However, at this stage of peace, which started after the peace of Hudaibiyah, the Muslims lost the important opportunity to spread the Islamic call and preach, so their activities in this field became faster, which prevailed over the war activities. First, letters were written to kings and chiefs.¹⁰

In 6 Hijri, when the Messenger of Allah (PBUH) came back from Hudaibiyah, he wrote letters to various kings inviting them to Islam. The following are the names of the kings to whom the letters were sent

He gave a letter to Hatib bin Abi Balta'a, may God bless him and grant him peace, and sent him to Jarir bin Matar in Egypt.

Dahiyah al-Kalbi (RA) was sent by Hercules Caesar to Rome with a letter. (Rome)

Abdullah ibn Hazm (RA) was sent with a letter to Parviz Kassi (Iran).

Umar bin al-Umayyah was sent to Najashi with a letter (Abyssinia).

Allama bin al-Hazrami (RA) was sent with a letter to Munzar bin Sawi. (Bahrain)

Sulayt bin Amr was sent with a letter to Hazora bin Ali (Yemen).

Haris bin Abi Shamar Ghasani was sent with a letter to Shuja bin Wahib (Damascus).

Umar and Ibn Al-Aas (RA) were sent to Jafar with a letter. (Amman)

As a result, only four people accepted Islam.

The way he used to write letters was that he would start with Bismillah. Then he would write his name and position first, for example, by Muhammad, the Messenger of Allah, then the name and position of the addressee, who is the chief of such a tribe or country. He used to say that the name was meant to be answered. At the end of the letter, he used to stamp his name. The method of writing his name first was not common at that time, but he used it. Therefore, the brother of Caesar Rome had this objection to the letter of the Holy Prophet. That why He (PBUH) wrote He (PBUH)r name first and advised not to read the letter on that basis. The two letters that received replies, i.e. from Najashi and Maqoqs, also have the addressee, He (PBUH)r name written first and He (PBUH)rs later.¹¹

When preaching letters were written to various heads of countries, they were submitted to the service of the Holy Prophet. That the Shahans do not consider any letter without a seal to be considered. So a silver ring was specially made for this purpose. The following three words were written on this ring in three lines: Muhammad, Messenger of Allah. It fell into it from the hand and could not be found despite a lot of searching.

In some traditions, it is said that the ring was not made by him but by a companion. Which He (PBUH) took from them. This does not seem to be correct because it is mentioned in other traditions. That in seven Hijri, when writing letters to the sultans, He (PBUH) were asked at the time that they do not read letters without a seal. A ring was made on it and if it was made by a Sahabi then what was the need to write Muhammad Rasulullah on it. Also, it is against He (PBUH)r nature to take anything from someone unless he offers it himself.¹²

Written to He (PBUH)r various non-Arab nations. The letters are in Arabic, while the letters of other nations had their names in other languages. The Companions were used to read them. It was said that Hazrat Zayd bin Thabit was familiar with Persian, Roman, Qutb, Abyssinian languages. Hazrat Umar and some other companions were familiar with Arabic language. So, it is known that in that era, every head of government used to write a letter in his own language and the addressee used to get it translated by himself.

Synopsis:

Every strategy has a central point and a guiding goal. To achieve it, various steps are taken. There are many such events in the life of the Prophet. It is not possible to understand until He (PBUH) strategy. The central point should not be overlooked. This focal point looks the same. In other words, the reason for the establishment of peace is that He (PBUH) were the first and last messenger. And He (PBUH) responsibility was to convey the message of Allah Ta'ala. Peace is necessary for this work so that the message can be discerned in detail. And people can listen to this with comfort and believe without fear and danger. This is the reason why not so many people entered the peace in the first 20 years of the prophethood until the Peace of Hudaibiyah as they did in the last three years. So this central point. He did not hesitate to make the biggest sacrifice for the sake of achievement.¹³

After suffering severe losses in the battle of Uhud, even in a state of extreme weakness, he ordered to raise the slogan of Allah Ali Wajal against the infidels, but in the treaty of Hudaibiyah peace, he wrote in the name of Allah. And he did not hesitate to cut the words of the Messenger of Allah with his hand. Where the question of showing honor to Allah arose, he considered it necessary to respond to Hubal's slogan despite weakness and severe loss. But in Hudaibiyah, while recognizing the opposing faction as equal, he not only accepted its demands, but also accepted some seemingly extreme conditions just for the sake of peace. So, in a way, the Prophet (peace and blessings of Allah be upon him) gave many opportunities to the murderers of his loved ones and close friends, including the conquest of Makkah. But on the other hand, he took regular Bait Rizwan from the Companions for fighting to avenge the alleged murder of Hazrat Uthman alone. The reason for this was that the basis of reconciliation is strengthened by forgiveness, while on the other hand, establishing the movement of ambassadors is also necessary for establishing peace. Establishing sanctity is also necessary for establishing peace.

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