



RESEARCH ARTICLE

RASULULLAH'S (PBUH) ADMINISTRATION: MODEL OF GOOD GOVERNANCE

Ermy Azziaty Rozali^{1,2}, Lukman Ibrahim¹, Md Yazid Ahmad³, Izziah Suryani Mat Resad¹, Azmul Fahimi Kamaruzaman¹ and Ezad Azraai Jamsari¹

1. Research Centre for Arabic Language and Islamic Civilization, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.
2. Institute of Islam Hadhari, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.
3. Research Centre for Sharia, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

Manuscript Info

Manuscript History

Received: 30 August 2020

Final Accepted: 30 September 2020

Published: October 2020

Key words:-

Good Governance, Ethical Governance, Sirah, Political History, Military History, Islamic Civilization

Abstract

Administration is a system of governance in an organization. The ability to properly administer depends, among other things, on the efficiency of managing administrative affairs and human capital. One of the excellent models of administration is the Prophet's (PBUH) administration when he was in the Medina City. The question arises, how was his administration after drafting the Medina Constitution? Thus, the purpose of this article is to explore and analyse the Prophet's (PBUH) system of administration and the policy practised during its heyday in Medina City. The methodology of this research is qualitative using analysis of primary sources such as articles, journals, proceedings, dissertations, books and so on. Data obtained was deductively and inductively analysed. This research highlights the governance discoursed by the Prophet Muhammad (PBUH) as well as the leadership role of a government. In addition, this research infers some excellent aspects such as structure and positions in administration, which enabled Prophet Muhammad's (PBUH) administration in Medina to be a model to drive current state development.

Copy Right, IJAR, 2020,. All rights reserved.

Introduction:-

The decline of a civilization begins when an administration starts to become untrustworthy, strays from the right course and when a society goes a drift lulled by delusion and complacency in the glory thus far achieved. Thus, this study discusses on the administrative system suitable to be a model and icon to an organization, whether a corporate body or government agency, which desires stability and that leads to excellence in administration. Governance includes aspects such as procedure, whereby the chief executive or head of department and officers at all levels of management implement their responsibilities transparently and prudently in terms of producing and delivering results, structure including work culture, policy, strategy and procedure in dealing with various stakeholders, and process whereby a public agency is managed or directed, controlled and accountable to implement agreed objectives.

Corresponding Author:- Md Yazid Ahmad

Address:- Research Centre for Sharia, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

Thus, a quality administrative system needs to be implemented for every state in order to improve state progress and prosperity. This is because state progress depends on an administrator who places importance on quality of state services, specifically to the people. The Prophet Muhammad or Rasulullah (PBUH) was an excellent leader and may be said to be the best model in affairs of state administration. Throughout 23 years of leading the Muslims, he succeeded in changing the lifestyle and thinking of the Arab society of that time to become a civilized society. Before the advent of Islam, the Arab society lived in ignorance and without proper guidance or rules until the Prophet (PBUH) came with Islam as guidance for them and made them dignified and prestigious with purpose in life. As a result of the government system he instituted, the Muslim society began to stride and achieved the golden age of Islamic rule.

The Prophet's (PBUH) Role as Leader of the Muslim Community:-

The Prophet (PBUH) was sent to mankind to bring guidance from Allah SWT. At that time, the society was in a state of error and deviated far from the teachings brought by past prophets. However, the society's life changed after the final Prophet (PBUH) was sent, specifically to the society in Mecca then, bringing a message from Allah SWT. Due to the form of state government and administration founded by the Prophet (PBUH), he was acclaimed as the best leader in history and *qudwah hasanah* (best example or model). This acknowledgment was cited by the scholar, al-Buti (2008) in his book, *Fiqh al-Sirah*, "If mankind desires to find the best universal example, they would find everything in the life of the Prophet Muhammad (PBUH)".

As the leader of the first Islamic state, Prophet Muhammad (PBUH) implemented Islamic *Shari'ah* as the basic principle in his government, as commanded by Allah SWT, to uphold Allah's law and justice, govern with transparency, call people to goodness and forbid evil, ensure peace and harmony as well as build a strong cohesion and solid unity. The leadership qualities of the Prophet (PBUH) can be traced in the pages of his early biography that early in adolescence, he liked to earn a living and did not depend on others. For example, he worked as a shepherd for the Meccans. He once said:

Meaning: Narrated abu Hurairah, the Prophet said: "Allah did not send the prophets unless they were once shepherds". The Companions then asked: "Did you do the same?" The Prophet replied: "Yes, I used to tend the goats of the Meccan people for some qirat" (al-Bukhari 2002, 254:2262).

Allah SWT tarbiyyah (educated and trained) the prophets through tending sheep or goats because it was a form of training applied in order to cultivate the ability to manage people's affairs with patience and to nurture moral values in a leader (Ibn Hajar al-'Asqalani 2008: 516). This is because the vagaries of human nature requires a patient, caring and active leader to manage people. There is wisdom in shepherding, because sheep and goats are known for stubbornness and are difficult to tend with their roaming habit. A great deal of patience is required for every shepherd to watch over his herd, especially in hot climates as in the desert or wilderness. Inculcating patience in the shaping of the Prophet's (PBUH) personality made him a competent, intelligent and disciplined leader.

Prophet Muhammad (PBUH) joined the Meccans in activities such as in trade dealings with his uncle in the province of Syria, participated in the *al-Fijar* battle series and was present in the making of the Treaty of *al-Fudul* or *Hilf al-Fudul* (al-Mubarakfuri 2007: 59) at a young age. All these experiences built in him the qualities of heroism and endurance in the battle-field. According to Ibn Hisham (2012), at the time of the *al-Fijar* battles, he was still 20 years old.

Prophet Muhammad's (PBUH) wisdom as the best leadership model may be seen in his settling a dispute among Quraysh leaders regarding where to place *Hajar al-Aswad* (the Black Stone). He ended the dispute by suggesting that each tribal head hold a corner of a cloth to carry the Blackstone to the Kaaba. This solution was agreed upon and accepted by the society at the time. Then he himself lifted the Blackstone with his hands to place it at the Kaaba (al-Buti 2008: 69). This incident clearly showed that the Prophet (PBUH) was an authoritative leader, besides having the ability to channel good ideas and energy.

Prophet Muhammad's (PBUH) Administration in Medina:-

The Prophet's (PBUH) arrived in Yathrib or Medina on the 12 Rabi'ul Awal of the first Hijra year, that is, in the 13th year of his prophethood, (this calculation is based on the opinion that he entered Quba' on 8 Rabi'ul Awal with his Companion, Abu Bakr *al-Siddiq* and stayed there for four days). This opinion is held by Ibn Hisham and also

explained by al-Mas'udi (1973) in his book, *Muruj al-Dhahab*, that "he first stepped foot in Medina on 12 Rabi'ul Awal," the most historic day for the inhabitants there.

The territory of Yathrib was later re-named *al-Madinah* by the Prophet (PBUH) who desired that it should progress and become a city with adequate and organized infrastructure. With this, began the early era of Islamic administration under his leadership. His migration from Mecca to Medina was a great event which shaped his struggle and administration, simultaneously leading to the establishment of an Islamic state in Medina. As head of the new Islamic state, the Prophet (PBUH) immediately implemented a solid policy of living, in the formation of a plural society which consisted of three groups of inhabitants:

1. A Muslim community, which consisted of the Muhajirin and Ansar was the largest group in Medina;
2. The Mushrikin (Pagans) which consisted of the Aws dan Khazraj tribes who had not yet embraced Islam;
3. And the Jews which consisted of three tribes, Banu Qaynuqa' in Medina and two other tribes, Banu Nadir and Banu Qurayzah, outside Medina.

In order to establish a strong Islamic state and build an exemplary society for other societies, he laid down two main principles in his administration: to keep relationship with Allah SWT and maintain relations among fellow humans. This is consistent with Allah's command in al-Quran:

Meaning: "Wherever they were, they were covered with ignominy, except when they were protected by either a covenant (of protection) with Allah or a covenant (of security) with men" (Surah 3: 112).

The above verse explains to us that as faithful believers of Allah SWT, we should hold on to the rope (religion) of Allah SWT and the rope (agreement) with other humans. This is emphasized to us so that we may live in harmony and well-being. Here it will be described how the Prophet (PBUH) properly implemented the relationship with Allah SWT and good relations among fellow humans in his administration.

Keeping Relationship with Allah SWT (Building the Mosque):-

One of the earliest things the Prophet (PBUH) did shortly upon arrival in Medina was to build a mosque, though it was not merely to function as a place for prayers for Muslims. According to al-Ghazali (2010), it was narrated that the site for construction of Nabawi Mosque was the actual place his camel stopped in Medina in emigrating from Mecca. The land belonged to two orphans who were looked after by As'ad ibn Zurarah. His Companions worked with enthusiasm after seeing the Prophet (PBUH) diligently joined them in building the mosque (al-Ghazali 2010: 317-318).

He had the Mosque built because it was to be the centre of activities for the Muslim community, guided by all systems in Islam. Islam emphasizes on civility, as the spirit of brotherhood and goodwill bond among fellow Muslims raises the spirit of equality and justice in the population at every level of society as well as creates a multi-faceted society in the mold of true unity. Thus, to this end, the Prophet (PBUH) prioritized building of the Mosque to establish a strong and orderly society in the new Islamic state.

Maintaining Relations with Fellow Humans:-

Between Fellow Muslims (The Brotherhood between the Muhajirin and the Ansars of Medina):-

As Head of State, the second matter which the Prophet (PBUH) focused attention on as an important step in administration at this phase was *al-mu'akhah*, that is, bringing together the Muhajirins and the Ansars as brothers to solve the problem of poverty among the Muhajirin who emigrated from Mecca without any material possessions. In addition, this brotherhood was also important to unify the society without distinction of skin color as well as ancestry. With the personal traits of honour, goodness and compassion in him, the Prophet (PBUH) was able to become the model for the peak of perfection that any Head of State could achieve. Islamic brotherhood practised by him was one of the ways to build a strong society and Islamic state, as a state cannot stand firm without understanding and unity among its population. Every bond of brotherhood should be preceded by a principle or an ideology which unifies them. Thus, the Prophet (PBUH) laid down the Islamic *'Aqidah* as the basis for the bond of brotherhood among his companions, which places the whole of mankind on one level, that is, the status of devotees or slaves to Allah SWT alone.

Another matter which may be seen is that this brotherhood was for the purpose of cooperation and helping each other among members of a multi-racial and multi-cultural society in all fields of daily life. If this spirit of

brotherhood exists based on justice and equality, then the society will be clean and fair. No matter how strong a determination a purposeful government has to implement this principle between the leader and the people, it would not be achievable if its course was not based on brotherhood and affection among the people themselves.

Accordingly, the Prophet (PBUH) had fostered the bond of brotherhood between the Muhajirin and Ansar as a stepping stone to launch the principle of social justice in a successful social system. Without this brotherhood, there would be no effective implementation of binding members in a plural and strongly unified society. This brotherhood also proves to us that the objective and basis of brotherhood is to integrate and strengthen Islam.

Maintaining relations with non-Muslims (Established Medina Constitution):-

Another aspect implemented by the Prophet (PBUH) shortly after the Muhajirin's emigration from Mecca to Medina was drafting and implementing the Medina Constitution. Also known as *Sahifah Madinah* (Charter of Medina), the Constitution was an agreement or treaty by which all parties who participated in it were obliged to implement their responsibilities and fulfill the rights of other parties for the sake of common interest. In addition, it was also the first written constitution in the world and contained 47 clauses (al-Buti 2008: 295-307) which covered relations between fellow Muslims and between the Muslims and non-Muslims:

1. 23 clauses governed relations between Muslims (between the Ansars and the Muhajirin);
2. 24 clauses governed relations between Muslims and non-Muslims (Mushrikin and Jews).

According to Ibn Hisham (2012), IbnIshaq (1978) once mentioned that Prophet Muhammad (PBUH) wrote this treaty between the Muhajirin and the Ansar. In the treaty he did not oppose the Jews, he made agreement with them, recognized their religion and guaranteed their properties and laid conditions for them (Ibn Hisham 2012: 483). He made agreements with non-Muslims because they were resident Jews and Mushrikin (Pagans) who were already settled for a long time in Medina. Due to this, he never thought to draw up a policy to banish, seize their properties or antagonize them. Instead, he accepted their presence and allowed their idolatry (al-Ghazali 2010: 330-331).

The Medina Constitution was an important basis for acknowledging the non-Muslim community, specifically the Jews, in the Islamic state. The Constitution enabled the Prophet (PBUH) to establish a sovereign Islamic City-State, agreed upon by all strata of society, including the Jews. The Prophet (PBUH) was later recognized as Head of State and played the role of settling any contentious issues which occurred in Medina City and provinces under his governance. The society in Medina was multiracial and multicultural. The Constitution enabled the plural society to live in peace and harmony, guaranteed freedom of religion, of thought, to work and so on, besides emphasizing on the concept of justice and rejecting racial discrimination.

Further, the Medina Constitution also emphasized on the security of the city-state from external threats. All inhabitants of Medina were requested to preserve and defend Medina from external attacks. The well-being and security of non-Muslims, especially Jews, was guaranteed so long as they themselves adhered to and abided by the Medina Constitution. The Constitution stressed on the concept of unity in opposing any external attacks which threatened the survival and sovereignty of the state.

By implementing the Medina Constitution, the Islamic state stood upright on a solid and potent foundation. And from it the Islamic state grew and flourished impressively almost all over the place, at the same time contributing to healthy prosperity, progress and civilization for the human race (al-Buti 2008: 294). Non-Muslim societies began to identify as citizens of the Islamic state and their spirit of patriotism which arose reinforced state defences. Due to the Medina Constitution sealed between the Messenger of Allah (PBUH) as Head of State and the population of Medina as citizens, a unified life was formed among communities in Medina and a sovereign city-state was established.

Through the drafting of the Medina Constitution, all inhabitants of Medina, both Muslim and non-Muslims, lived peacefully with freedom of worship. This reflected a major impact on the society then, that they were enjoying human rights such as freedom to belong to a state, guaranteed security from enemy threats, freedom to trade and to engage in agriculture in enjoying economic progress. The Medina society then was unified under the competent leadership of Prophet Muhammad (PBUH).

Prophet Muhammad's (PBUH) Structure of Administration in Medina:-

After he unified the Muslim and non-Muslim communities through the concept of *Ummah* (Muslim Community) through the bond of Muslim Brotherhood and by establishing the Medina Constitution, he then set up a strong

government structure quite different from the prior administrative system which was tied to the *Qabilah* (tribal clan) system. Thus, in order to build a state engine and administrative system, he delegated his power to some companions by appointing them to hold positions in the state administration. The building of the state engine later became the guide for subsequent governments until now.

The organizational structure of the administration formed by him contained positions such as follows: Head of State, *Majlis Syura* (the Consultative Council), *Bitanah* (Secretary), Judiciary, Department of Public Administration, Military and *Amil* (Provincial Administrators).

Executive Council:-

Head of State and Deputy Head of State:-

A Head of State refers to an individual officer who serves as the chief representative of the people in a sovereign state, whether it is a monarchy, republic, federal or other system. Generally, the role of Head of State includes being the symbol of continuity and legality of the state and implements its political power, functions, tasks and responsibilities given to a Head of Government based on the state constitution and laws.

Although many historians stated that Prophet Muhammad (PBUH) was appointed as Head of an Islamic state after the drafting of the Medina Constitution, his appointment as leader of the Muslim community and Head of State, however, actually began after the first Treaty of 'Aqabah was sealed in the 12th year and the second Treaty of 'Aqabah in the 13th year of his prophethood. Following these treaties, he migrated to Medina where the inhabitants appointed him as their leader.

The Prophet's (PBUH) governance was assisted by his aide, the Deputy Head of State. Whenever he was away from Medina, fighting in battles, or doing the *'umrah* (lesser pilgrimage) or *hajj* (pilgrimage), he would appoint someone to take over his duties in his absence so that the affairs of the Medina people would run smoothly. The office of 'Deputy Head of State' was only temporary, necessitated by time and certain circumstances. Even though the position was not officially mentioned, it is reasonable to assume that the office took charge of state administration in the Prophet's (PBUH) absence from Medina. Among the companions who had been appointed to this position were Sa'd ibn 'Ubadah (Khazraj), Sa'd ibn Mu'adh (Aws), Zayd ibn Harithah, Abu Salamah bin 'Abd al-Asad (Quraysh) and 'Amr ibn Umm Maktum (Ibn Hisham 2012: 43- 601).

Majlis Syura (Consultative Council):-

Syura originates from an Arabic word which means meeting. From this term, the word syura connotes consultation in all matters related to public interest and welfare based on faith and piety. This matter is explained in al-Quran as follows: Meaning: "And their decisions are made through mutual consultations" (Surah 42: 38). Syura is the foundation of faith and distinction of a good Muslim. A ruler is obliged to *mushawarah* (consult) in all matters which touch on personal and public interests. A State Consultative Council is formed to resolve disputes and differences of opinion between government bodies by taking into account majority decisions from members involved. This means that opinions cannot be imposed by force and compulsion on society (Abu al-Futuh 1977: 54).

In order to manage the course of government for the Islamic state, the Prophet (PBUH) had established the *Majlis Syura*. Members of the Consultative Council were appointed and unlimited in number. During his time, there were six members comprising of a scholar, Chief of the Muhajirin, Chief of the Ansar and Army Commander. The Prophet (PBUH) became the model example to society in respecting and implementing *Syura*. He complied with the majority opinions and views of the Council even though opposed to his own views.

This can be seen in some instances such as his consultation with the Muslim army in the Battle of Uhud, whereby he consulted his companions on the best strategy of fighting, whether to hold out in Medina or go out to attack. The majority view was that to attack was better than to hold out. Although he and some other companions had disagreed, he complied with the majority opinion to go out to the battle field (al-Mubarakfuri 2007: 289-290).

The second event concerned the Battle of Khandaq, whereby he put forth his opinion to the people that the best way was to make peace with the enemy, and that the enemy must pay a third (1/3) of their date produce to Medina that year. His opinion met with disagreement by two of his companions, Sa'ad ibn Mu'adh and Sa'd ibn 'Ubadah (al-Ya'mar n.d.: 84-117).

Al-Mawardi (1989) in his book, *al-Ahkam al-Sultaniyyah*, inferred that members of the *Majlis Syura* were fair-minded, learned, intelligent and wise. They met to resolve any issue by referring to al-Quran and the views and opinions of the Prophet (PBUH). It may be inferred here that the *Majlis Syura* was actually a cabinet of ministers which consisted of members from among the society in Medina to help the leader by giving their ideas and views

Bitanah(Secretary):-

Bitanah was the main administrative officer and adviser to the Head of Government and State Consultative Council. According to Ibn al-Manzur in his work, *Lisan al- 'Arab*, *bitanah al-rajul* was the confidant (trustee) in confidential matters, with whom such matters of state affairs in various circumstances were discussed (Ibn al-Manzur n.d.,13: 55). Al-Bukhari recorded in his work a special chapter describing *Bitanah al-Imam wa Ahl Masyuratih*, meaning the Caliph's Secretary and Members for Consultation. The Prophet (PBUH) appointed a confidant for state secrets, that is, the State Secretary-General entrusted with keeping various secrets of state affairs. Abu Sa'id al-Khudari stated, the Prophet (PBUH) said:

Meaning: "Allah did not send any Prophet and never replaced any caliph unless he had two bitanah (secretary). The secretary who enjoins (advises) righteous deeds and encourages him to do so and the secretary who enjoins (advises) evil and encourages him to do so. And as for the protected one, he is any one whom Allah SWT protects" (al-Bukhari 2002: 7198).

Ibn al-Athir explained that Hudhayfah ibn al-Yaman was the Prophet's (PBUH) confidant. Regarding the *munafiq* (hypocrites), no one but Hudhayfah knew about their affairs (Ibn al-Athir 2012: 468). The Prophet (PBUH) also had a secretary for writing secrets (Confidential Secretary), who was Zayd ibn Thabit, whom he requested to study and re-examine contents of documents and correspondence from the Jews to him as well as write his letters in Hebrew to them.

It was narrated by Abu Dawud in his book, *Sunan Abi Dawud*, Zayd stated that: The Prophet (PBUH) had asked me to learn the language of the Jews and I learnt for him letters of the Jews, and he said: "Verily by Allah I do not believe them concerning my letters". Zayd said: "I studied it, and in less than half a month I really understood it in-depth. So I wrote for him whenever the Jews had written to him. And I read for him what was written to him" (Abu Dawud 1999: 408).

Federal Administration:-

The Judiciary:-

The State Judiciary may be considered as the highest body in the state organization and may not be challenged by anyone. In case hearings, the court was expected to adjudge criminals with wisdom and transparency. Islam itself is a religion based on justice and lays down the guidelines in implementing a state judicial system. During the Prophet's (PBUH) governance in Medina, he himself acted directly as the Chief Judge of the state and oversaw the judges appointed. The judiciary was set up in order to resolve disputes or feuds, oppression or prevention of matters which may jeopardize the rights of the society and state.

The jurisdiction of the judges was the same as for the Deputy Head of State, that is, in the absence of the Prophet (PBUH) in Medina, he would appoint a judge to resolve problems or feuds which occurred. Among the companions whom he appointed as judges were Abu Bakr *al-Siddiq*, 'Umar ibn al-Khattab, 'Amru ibn al-'As, Hudhayfah ibn al-Yaman, Sa'd ibn Mu'adh and others (Ibn Sa'd 2001: 553; Ibn Hisham 2012: 240).

This shows that the judiciary was a compulsory institution in order to uphold justice and establish its authority. The Islamic judiciary requires compliance with standards prescribed by Islamic law based on the *nas* (text) in al-Quran and the Prophet's (PBUH) Hadith. Judges during the Prophet's (PBUH) time were appointed from candidates who were truly qualified in terms of personality, knowledge and wisdom. Scholars have agreed that among the pre-requisites for a candidate to be a judge are that he must be Muslim, of legal age, knowledgeable, of sound faculties, a free man and fair-minded. The Prophet (PBUH) established a judiciary, without setting aside the values of justice and transparency, as the backbone of society and to motivate people to be pious and faithful slaves to Allah SWT.

Department of Public Administration:-

The Prophet Muhammad (PBUH) implemented administration in order to co-ordinate social matters in Medina by applying laws prescribed by Allah SWT and giving priority to public interest. As a leader, he ensured smooth

management by appointing a person to keep records of every pertinent affair or transaction. In the beginning of the Islamic state, public interest was not too much and the recorder keeper's duties were required whenever the need arose.

The first matter of public interest dealt with by the Department of Public Administration since statehood was established, was the placement and distribution of land. After building the mosque in Medina, the Prophet (PBUH) carried out the responsibility of planning the city of Medina by distributing land and providing settlement for the Muhajirin in Medina. In his writing, al-Hamawi stated that shortly upon arrival in Medina, the Prophet (PBUH) granted free settlement and land (al-Hamawi 1977: 86). By implementing this, he had solved the problem of placement for the Muhajirin, guaranteeing settlement for their families. The Islamic state he led also took care of other public interests such as organizing defence matters, external relations, peace, industry, *jizyah* (protection tax payable by *dhimmi* non-Muslim residents of Islamic state), *ghanimah* (war booties), *kharaj* (land tax), charity and so on.

Most of these affairs were under the purview of one department, although there is no narration which shows that the Prophet (PBUH) had appointed a Head of Department to manage these matters. This was because he himself dealt with such matters. However, he certainly appointed a record keeper and an officer so that all state affairs, other than war and jihad matters, would run smoothly. The above discussion shows the more significant public interests during his time, all of which had shaped the structure of the Public Administration Department.

Military:-

The military of the Islamic state during the Prophet's (PBUH) time consisted of battalions, guards and border soldiers. He was, other than a Head of State, also the Chief Army Commander and led in battles fought. In order to stabilize the military ranks, he himself organized military administrative affairs such as logistics supplies, training, weaponry, pennants and flags. There were at least 74 military expeditions, besides political, diplomatic, economic expeditions, during the Prophet's governance in Medina. The purpose of the military was to defend the sanctity of Islam against the threats of Islam's enemies, particularly the Mushrikin (Arab Pagan tribes) who were very angry with the Muslim community. Military defence enabled the Muslim community in Medina to face a series of attacks from the Mushrikin of Mecca such as in the Battles of Badr, Uhud and Khandaq. The military expeditions during the Prophet's (PBUH) time were categorized into two types: Expeditions joined by the Prophet (PBUH) were called *ghazawat* and those not participated by him were known as *sariyyah*.

Administration at the Provincial Level:-

Provincial 'Amil (Administrator or Governor):-

When the Islamic city-state established by the Prophet (PBUH) grew and developed in Medina, he divided it into provinces or divisions and later appointed for each an 'Amil. Among these places were Mecca, Taif, Yemen, Bahrain, Oman, Yamamah and other places.

Ibn Hajar al-'Asqalani (2008) stated the names of a few 'Amil who were entrusted by him to head the provinces, such as 'Uttab ibn Usayd in Mecca, 'Uthman ibn Abi al-'As in Taif and Abu Sufyan ibn Harb in Najran. As 'Amil of the provinces, they were given powers to administer according to general rules outlined by him. Although the 'Amil had a free hand to administer their respective provinces, he still gave them advice and guidance before they set off for the provinces to implement the duties entrusted to them.

An example of the advice and guidance he gave was to Mu'adhibn Jabal before the latter set off to Yemen. The Prophet (PBUH) instructed him to invite the people under him to accept the *kalimah shahadah* (words of testimony declaring faith in Islam), to perform the *salah* (five daily prayers), and to pay the *zakah* (charity tax) for those who could afford to do so. In addition, he advised him not to indulge in wealth and luxury, and to avoid the curse of the oppressed and persecuted.

Various advice and instructions were given to the provincial leaders, as their jurisdiction covered not only administrative but also religious and social issues. One example of a political issue was when he instructed them to cease the practice of racial bigotry and issued a command to fight those who continued to do so. This shows that, although in principle they were bound to administrative superiors, in practice, they were given a free hand in administering their areas and to use their powers in political, social and executive matters.

By the above, the administrative structure instituted by Prophet Muhammad (PBUH) showed his competence and wisdom in bringing reform and change in terms of a sovereign state administration. His leadership was much acclaimed and constantly became the model and icon to society, particularly for today's world leaders. Generally, in the history of human race, Prophet Muhammad's (PBUH) administration served as a strong and flexible inspiration from Allah SWT.

Conclusion:-

Research results find that the state government plays an important role in advancing a country, because the government is headed by the Head of State and is responsible for managing all state affairs. Among the qualities which are pre-requisites for leadership are competence, wisdom and discipline in administration. In addition, a leader should also maintain good rapport with the people by carrying out national policies diplomatically and with tolerance. A government such as practised by Prophet Muhammad (PBUH) included various administrative structures when viewed from different angles such as building a mosque, bonding the Mujahirin and Ansar as an Muslim alliance or brotherhood, and establishing the Medina Constitution. As a state which upheld the Islamic faith as the official religion, it was essential for the Muslim community to have a strong 'aqidah (belief), moral and noble character and high fighting spirit. Evidence in the Prophet's (PBUH) *Sirah* (life journey) shows the greatness of the government system led by him were anchored in the strength of the Muslims' 'aqidah (belief or faith), nobleness of *akhlaq* (moral character) and competence in state administration.

Acknowledgement:-

This study is financed by Geran Galakan Penyelidikan (GGP-2019-013) and Geran Universiti Penyelidikan (GUP-2019-027), Universiti Kebangsaan Malaysia.

References:-

1. Abu Dawud, Sulayman. 1999. *Sunan Abi Dawud*. Cairo: Dar al-Hadith.
2. Abu al-Futuh, Abu al-Ma'ati. 1977. *Hatmiyyat al-Hall al-Islami Ta'amulat fi al-Nizam al-Siyasi*. Cairo: Dar al-Kutub al-'Arabiyyah.
3. al-Bukhari, Muhammad ibn Isma'il. 2002. *Sahih al-Bukhari*. Damascus: Dar Ibn Kathir.
4. al-Buti, Muhammad Sa'id Ramadan. 2008. *Fiqh al-Sirah*. Damascus: Dar al-Fikr.
5. al-Ghazali, Muhammad. 2010. *Fiqh Sirah*. Kuala Lumpur: Pustaka Salam Sdn. Bhd.
6. al-Hamawi, Yaqut. 1977. *Mu'jam al-Buldan*. Beirut: Dar Sadir.
7. Ibn al-Athir, 'Ali ibn Muhammad. 2012. *Usd al-Ghabah fi Ma'rifat al-Sahabah*. Beirut: Dar Ibn Hazm.
8. Ibn Hajar al-'Asqalani, Ahmad ibn Nur al-Din. 2008. *Fath al-Bari*. Trans. Gazirah Abdi Ummah. Jakarta: Pustaka Azzam.
9. Ibn Hisham, 'Abd al-Malik. 2012. *Sirah Nabawiyyah Ibn Hisham*. Trans. Mohd Puzhi & Muhammad Sabri. Petaling Jaya: Al-Hidayah Publication.
10. Ibn Ishaq, Muhammad. 1978. *Kitab al-Siyar wa al-Maghazi*. Damascus: Dar al-Fikr.
11. Ibn Manzur, Muhammad ibn Mukarram. n.d. *Lisan al-'Arab*. Beirut: Dar al-Sadr.
12. Ibn Sa'd, Muhammad. 2001. *al-Tabaqat al-Kubra*. Cairo: Maktabat al-Khanji.
13. al-Mas'udi, 'Ali ibn al-Husayn. 1973. *Muruj al-Dhahab*. Beirut: Dar al-Fikr.
14. al-Mawardi, 'Ali ibn Muhammad. 1989. *al-Ahkam al-Sultaniyyah wa al-Wilayat al-Diniyyah*. Kuwait: Maktabat Dar Ibn Qutaybah.
15. al-Mubarakfuri, Safi al-Rahman. 2007. *al-Rahiq al-Makhtum*. Doha: Wizarat al-Awqaf wa al-Shu'un al-Islamiyyah.
16. al-Ya'mar, Abu al-Fath Muhammad. n.d. *'Uyun al-Athar fi Funun al-Maghazi wa al-Shama'il wa al-Siyar*. Beirut: Dar Ibn Kathir.