

# Preparation of PA Ethical Principles Governing Political Management of Islamic Prophet (PBUH)

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**Abstract**—Looking at the tradition of Prophet Muhammad (PBUH) suggests that his political management forms a large chapter of the history of his life. It can be said that the Prophet spent an important part of his life in Islamic politics and forming Islamic government and taught the world many spiritual values over his political management. On one hand, good emperor is the most important thing that reformers and prophets need, and being good tempered, is the most virtuous of attributes of the Prophets and the most noble of the deeds of Siddiqs. So the Prophet (PBUH), as a social reformer and political director of the Islamic Society, had the character of being good tempered and used ethical in line with many of his management functions.

Since the management of Prophet (PBUH) has been known as the most successful model of the world's political management, it seems necessary to study the political management of the prophet (pbuh) and explain ethical principles governing his political management. In fact, ethics entwined with politics in traditions of the Prophet, and his ethical manner has been linked deeply with his political manner. Therefore, this essay aims to discuss the ethical principles governing political management of Prophet Muhammad (PBUH) with a descriptive – analytic method, and to provide a good model for those interested in political management.

**Keywords**— The Prophet of Islam, political management, ethics.

## I. INTRODUCTION

**I**N our era paying attention to the management of the prophet (PBUH) who is the whole mercy to the world and a good sample to the world, is very important. Although the purpose of his prophecy was the completion of ethics, based on constant quotes, but the ethics in tradition of the Prophet (PBUH) has been combined with policy and his morality character has been deeply connected to his political behavior. Prophet Muhammad (PBUH) could successfully establish the first Islamic community in Medina, in contrast to the Christian tradition, and operate actively in political, social and ethical

issues. The process of the formation of prophet Mohammad's invitation in fighting the rule of the polytheists of Mecca had also an important political role in the society, in addition to the religious aspect. Throughout the history of Islam Muslims were always looking to explore different aspects of the tradition of the Prophet, following Qur'an commands in obedience to the prophet, and tried to put him a pattern for themselves in various areas of their personal and political life. We can identify the general principles of the prophetic tradition with regarding the relative prophetic priorities among them.

This article is to reply this question: What and how were ethical principles governing political management of the prophet? Therefore, the most important of these principles are discussed.

## II. GOD-CENTEREDNESS AND THRALDOM

Thraldom is to surrender and submit to the will of Allah; this means that the servant wants nothing but the consent of Allah, and accepts the absolute humiliation and obedience against Him; that the principle is "thraldom", "modesty" and "humility"; So the servant assumes nothing for him/her in front of Allah; he's always the attendant of his Lord and never takes distance from Him; devests freedom and independence from his own and doesn't do any violation and oppression against his Lord; obeys Him and acts what He wants. Thus, everyone who wears the servitude clothing of "Right" and accepts the humiliation of thraldom, acquires the divine dignity. (Delshad Tehrani, 3/135)

Undoubtedly the purpose of the creation of existence world followed by human creation and emergence of human life, is bringing human to the point of perfection, and getting him/her to the highest rating of human being that is the position of closeness to Allah and thralldom.

Thraldom is considered the essential and fundamental principle of management of divine messengers. It's for this reason the management of prophets of Allah is different from others' management. Thus, through having this moral character of inviting people to worship Allah and fulfill the will of Allah is the purpose of prophet's management that the prophet (pbuh) is not exempt from this. The prophet not only invited people to thraldom, but he also introduced himself as Allah's servant. He said: I eat and drink like other ones; I'm a servant (Ibn Sa'd, 37/1).

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The prophet (PBUH) had such an inclination that he invited his friends and followers to do their best to reform their relationship with Allah. The base of his invitation was to call people toward thralldom. He repeatedly said: Say: there is no God but Allah to be prospered. He suggested this invitation when in many cases, was persecuted by pagans and even his relatives. (collective of writers, 66)

The Prophet, as the director, who always remembered Allah, had this character even during the chase of pagans in Thor Cave. Qur'an says in this regard: "If you do not help the Messenger [ It does not matter ], for Allah did Indeed help him when the disbelievers Expelled him; and he was one of The two when they were in the cave, and He said to his companion:" Do not be Allah sent down His Divine Tranquility Upon him and strengthened him with Forces which you could not see them And made the word of the disbelievers The lowermost, while Allah`s Word Became the uppermost; and Allah is The Source Wisdom Supreme power"( Surah Tobah, 40)

### III. THE PRINCIPLE OF HUMAN RESPECT AND DIGNITY

According to Qur'anic teachings all human beings are respectful: "Indeed We honoured the Children of Adam; provided them with means of Transportation on land and sea; and also Provided them lawful and pure Sustenance and bestowed them priority Above many of Our creatures" (Surah Esra, 70).

Reverence is an infrastructural and basic rule on human relationships and social interactions, so that every human affair and every kind of warrant or any type of relationship among social relationships and the provisions is tested by this rule; and in fact, the dignity principle is a governing principle.

In a society that reverence, respect, and evaluation of individuals are based on gender, nationality, color, language, the bases of development don't get strong, and civilization caravan doesn't go ahead well. But in light of solidarity, traditions and ideas interweaves, the perfection and privileges of people and individuals are increased, social deficiencies are removed, ideas and cultures come together in peace, cooperation and collaboration comes to life, market and business is thrives, and the bases of state and government are reinforced. But in contrast, disagreement and variation, which is the cornerstone of decadence and the seed of backwardness fall, undermines organizations and undermines the foundations of government and community, the prophet paid attention to this principle in line with his managerial work, and treated people with respect and dignity. He ordered people to treat each other with respect. He said in a narrative: "Do not assume any of muslims small and humble, because even the children are respectful and great near Allah" (Varam, 70)

The rophet could take Arab people out of ignorance in a short period of time, and provided spiritual and inner change for them (Lak Zayi, 19). Among the fundamental teachings of the Prophet of Islam was honor and respect for human personality, and to remove the chains and strains that humans had been caught in. (collective of writers, 70).

We can mention the respect of prophet to Safyah the daughter of Hay Ibn Akhtab as an example. It has been said that first she

was Sallam bin Meshkam's wife. Then she married Kananah bin Abelhaghigh. Kananah was killed in Kheybar and Safyah was captured. Due to the fact that she was from a noble family and his father was a jewish head, and the prophet had ordered his friends saying: When some great and important one from a tribe comes to you respect him/her; Safyah was highly respected and the prophet chose her for himself saying: "If you want to be in your own religion, I don't make you leave it; and if you choose Allah and his prophet, it will be better for you". Safyah said: I'll choose Allah and his prophet and Islam. Then he released her and married her, and put her freedom as her Mahr. "(Mir Sharifi, 174).

### IV. THE PRINCIPLE OF MERCY AND COMPASSION

The kindness and compassion and mercy of Prophet Muhammad is always known as his outstanding trait. So Allah has introduced him as mercy for the worlds (Surah Anbya, 21) Toleration and condescension in any relationship and human interaction, whether the relationship and interaction between individuals, or family relationships, as well as a large complex human community relation and interaction, is the most important organizing principle of proper relationships and interaction; and it can be seen in the life of prophet Mohammad (PBUH) and his administers as a social principle. Toleration and condescension had an essential role in the prophet's social character and was a source of strength and durability of correct social relationship and interaction. His attitudes of the kindness and gentleness and away from coarseness and violence in society and companionship, was the most constructive element in the improvement of society and social relationship and interaction. (Delshad Tehrani, 2/15) Sirah writers have quoted from Hossein Ibn Ali from the commander of faithful describing prophet's social attitudes: "The Prophet was always cheerful, easy-catcher and kind . He had no violence and no irritability (Ibn Sa'd, 1/424).

The secret of the success of the Messenger of Allah (PBUH) in state management was kindness and loving people. If There wasn't such an effective method in management of the messenger of Allah, he could never successfully overcome onerous difficulties and obstacles. That is why Allah says: "[ O, Messenger! ] Thus, it is a Grace of Allah that you were gentle to Those [ who disobeyed in Uhud ]; Had you been tough or hard-hearted, They would have surely dispersed Away from around you" (Surah Al – e – Emran, 159). It was in the eighth year of Prophet's migration (PBUH) that he entered Mecca with authority and complete victory and removed it from the pagans. Void supporters, especially those who had did the worst oppression and courage and enmity to the Prophet and his companions in the past twenty years were caught in a halo of fear, and were waiting for revenge and counter-reaction of the prophet after the conquest of Mecca. This anxiety culminated when the people of Mecca heard Sa'ad Ibn – k'Ubāda (flagman of the Prophet) shrieking: Today is the day of battle and bloodshed and enslavement. When the prophet heard this, he got angry and ordered to take the flag from him and give it to Imam Ali. Then he calmed his longstanding enemies with his calming and

gentleness words. He said what do you think about me? The pagents said: We expect nothing but mercy and kindness. We know you as our noble brother and our brother's son. The prophet said: I'll do the same thing that my brother Yusof did about his cruel brothers. And I say like him: "Today there is no blame on you ..." When the kind leader relaxed fearful and worried people, he added that today is not the day of battle and vengeance, but it's mercy and kindness day; and I forgave all your crimes and sins. Then he uttered his famous sentence: "Go and live that you are free". It seemed that they all were born again; so they had a free and comfortable breath and the kindness and love of the Holy Prophet deeply influenced on them except a few ones (Kulayni, 8/111).

#### V. PAYING ATTENTION TO THE PARTICIPATION AND CONSULTATION

Council and deliberation and consultation that means to use and benefit the ideas and opinions of others, is of the greatest importance in Islam and in the practical logic of the leaders of Islam, and has been raised as a useful and effective action in it; and this is consistent with the concept of the council, because council has been derived from a expression which means honey and also to bring honey out of the hive (Ragheb, 270). Council has a very vast and important place in Islam. After the amnesty command of the Almighty Allah to revive and renew intellectual and spiritual character of muslims, He orders the prophet (PBUH) to consult them and ask their ideas in affairs (Surah Al – e – Emran, 159).

It should be noticed that the verse is interpreted in a way that introduces the consultation as an ongoing program to believers rather than a transitory one; it says that everything of them needs to be under council, and, interestingly, although the prophet himself was the source of the whole wisdom and was linked to revelation, consulted with his fellowship in various social and administrative issues, in peace and war and other important matters, and sometimes preferred their comments. Despite the fact that sometimes consultation with others caused some problems, and even in some cases was not helpful, but the noble Prophet Muhammad (PBUH) wanted it to be established as a model and osvah for people, because consultation benefits are from far more than its social disadvantage, and its effects are clear and apparent on fostering individuals and society and raising their personality (Beighi / 535534).

The holy Qur'an says here: "Whatever you have been given are the wares of the life of this world, but what is with Allah is better and more lasting for those who have faith and who put their trust in their Lord ; those who avoid major sins and indecencies, and forgive when angered; those who answer their Lord, maintain the prayer, and [conduct] their affairs by counsel among themselves, and they spend out of what We have provided them;" (Surah Shooraa, 36 – 38)

In these verses, advice and consultation has been come along with the perfections of morality, prayer, charity and Jihad, as a key feature of a developed human characteristics. Allame Tabatabaee has mentioned that in the

sentence: "and [conduct] their affairs by counsel among themselves" it has been pointed out that they are indeed developing and real practical believers who take care in obtaining and extracting the correct opinion and comment, and refer the wise men. So this verse has semantically about the same meaning of the verse: "Those who listen to all talks and follow the best one"( Tabatabaee, 94/18).

According to Sobhani's opinion the prophet of Allah had the command of Allah to consult his followers in military issues, etc; and to interfere their opinions in his decisions in order to give his followers a great example through this action, and to bring the spirit of democracy and justice and realism in his companions. (Sobhani, 528).

#### VI. JUSTICE CENTERNESS

Justice, has been a fundamental principle in prophetic behaviors. So the prophet put lots of attention to this principle in his political management. The Qur'an considers justice a necessity in all aspects and considers it as the epitome of Islam. It has been narrated in this case that when Aksam Ibn Seyfi got the news of prophet's invitation, sent his children toward prophet Mohammad(PBUH) to become familiar with his invitation and obtain information about it. In the meeting the prophet recited this verse to them: "Indeed Allah enjoins justice and kindness, and generosity towards relatives, and He forbids indecency, wrongdoing, and aggression. He advises you, so that you may take admonition" ( Surah Nahl, 90).

Justice in its concept involves justice in law as well. This means that the law which rules people, its implementation must all equal for all, unable people shouldn't be discriminated in its implementation, and the rich should not be advocated in any deeds and actions; rather it must be based on the basis of "equality" in implementation. That is why the Prophet (PBUH) said: "All of you are from Adam and Adam was created from dust and there is no virtue and honor for Arab against Ajam [the Ajam against Arab] except in piety. The commander of the faithful Ali (AS) follows the prophet (pbuh) when saying: Weak and feeble are dear for me to take their rights, and the rich and strong people are weak for me to get the rights of the weak from them". Justice involves social justice in its real concept as well, this means that every human being should be able to live with dignity and no right of his or her rights should be taken from him/her, and he should have the ability to take efficient measures of his/her talents in what could have benefits to him or his team. Finally, the opportunity should be provided for any human being to utilize all his/her power - including capabilities of body or thought. (Abuzahreh, 2/244). The Prophet (PBUH) was in a level of trust in justice that his enemies had to admit it; and people knew him as "Amin" and put their belongings as "trust" near him before he had the prophesy position.

It has been narated that when he decided to migrate from Mecca to Medinah, appointed Ali (AS) as his successor in Mecca to pay his debts and trusteeships to the owners. And when Quraysh built the House of Ka'ba and had struggle about putting the black stone in its place, decided to make the first one who enters the Sacred Mosque as their judge, and

Mohammad (PBUH) was the first one and this happened before his prophecy. They said: this is Muhammad whom we call "Amin", and we are satisfied to his judgement. Rabi" Ibn Khasim says: People referred to the prophet to solve their problems before Islam and accepted his judgement; and in the story of the migration of the Prophet (pbuh) and Dar – a – Nodvah story which had been planned to kill the prophet, Abu Jahl said: ...then Muhammad bin Abd Allah grew up among us, and we called him "Amin" for his qualifications and reliability and trustworthy, he grew bigger and was respected to us until he eventually claimed that "I am the Messenger of Allah" (Eshtehardi, 187)

This principle has been noticed in the agreement of prophet(PBUH) for immigrants and Ansar and the contract with the Jewish people: "... And no believer enters the peace without the consent of another believers except based on equality and justice." So we can say that Prophet Muhammad (PBUH) formed a fair government which foundation was based on divine laws, considering the principle of justice. And after twenty three years of hard effort and logical divine discourse and fair conduct and great interesting ethics succeeded to form an essential organization with tremendous heaven and earth forces and veterans sacrifice for the holy God. The foundation of this organization was established with the justice and monotheism. And as you know and read in histories the prophet didn't leave his effort until the last day of his life to operate the wheels of monotheism of God and monotheism of word and monotheism of ideas and opinions to firm and establish the basis of religion, and utopia(Jassbi, 17).

#### VII. REGARDING THE PRINCIPLE OF TOLERANCE

Patience is essential in any work encountering obstacles and difficulties. Patience and perseverance are the most important factors causing and keeping the dignity. Patience against indecent speech and misconduct treatment of rejecters was the approach of all the messengers of Allah. Qur'an says in this regard: "And indeed other Messengers Were belied before you, but they were Patient on their being belied and they Were hurt until Our Aid reached them. There is nothing that can alter Allah's Words of Ordainment; and most Certainly has come to you some news Of the Messengers[ from the past and How they received the Divine Aid. ]" ( Surah An'am, 34)

Makarem Shirazi writes below this verse: "Always the competent society leaders who rose up to lead populace by offering teachings and constructive plans with decadent thoughts and society superstitions and bad traditions, were always faced with strong opposition of a tyrant and jobber collection whose interests were compromised with the emergence of the new school. They did not refuse anything to advance their sinister business and ends; they used every tactic including: impugn, slander, social siege, persecuting, murder, looting and any other device, but the truth will ultimately do its work due to its attraction and depth - according to a Divine tradition, and these thorns on the way will be dismantled, and there is no doubt that the basic condition of this success is patience, endurance and stamina. (Makarem Shirazi, 5/212)

In many other cases, they frequently asked him to curse upon the enemies, and he not only did not curse, but prayed for

them: "I've been raised for mercy and forgiveness not for punishment, and Allah knows that I wish I cause them be muslim (Bayhaqi, 2/528).

Imam Khomeini says about the endurance and patience of the Prophet (pbuh): "endurance - which is a requisite for the leadership of prophets – was complete about the Prophet: "Be patient as you have been ordered", Uprise and persevere. These two properties played an important role in development of major purposes of the Prophet of Islam: Uprising and endurance. This endurance caused him not to be disappointed if he can not openly invite people, and if he has nothing and all the branches of power were against him. He was not disappointed. The invitation was underground. He absorbed people one by one until he went to Medina, In Medina he assigned to invite people to uprising: Say: I advice you one; Uprise for Allah; Here the call is for uprising. Inviting all people to uprising together, and uprising for Allah is the most important thing "(Imam Khomeini, 146).

#### VIII. THE PRINCIPLE OF FULFILLING THE COVENANT

One of the ethical principles governing the political management of the prophet (PBUH) was the ethical principle of fulfilling the covenant. Fulfilling the promise and covenant is as a headband that holds the relations of social, political, etc. tight. Unfortunately, this important principle is weak and inconspicuous in modern society and a lot of people do perfidy easily and simply, and assume such a great crime as a normal action, they don't know that fulfilling the covenant is a social value. The criteria for fulfilling the covenant in every person depends on doing the covenant. Fulfilling the covenant is among good traits and social values and ethical behavior unto all the wise and perfidy is indecent (Beygi / 48). Allah says in Sura Baqarah: "[ But]Those who reject Faith and belie Our Signs, they shall be the inhabitants Of the Fire and they shall abide therein Forever" (Sura Baqarah, 40)

And He says in Sura An'am: "and fulfill Allah's Covenant. Thus does Allah enjoin you By those Decrees[ about your duties ]So that you may be mindful;" (Sura An'am, 152)

And He says in another verse: "And do not approach the property of The orphan save in the best and fairest Manner[ i. e., to keep it from wastage ]Until he attains the age of maturity. And fulfill your covenant once it is Made; verily, the covenant will be Questioned about[ in the Hereafter ]." (Surah Esra, 34) According to Hamdani in Anvare Derakhshan( bright lights) interpretation, guidance verses are into the decree of necessity and wisdom to uprise to what he/she is responsible for, whether the covenant is based on the judgment of wisdom and nature, as the covenant and verdict of the wisdom about the liability human on the appreciation of the blessing of creation and uprising to his/her duties in terms of heart belief and practical tasks; or the covenant and commitment that he/she voluntarily acts, as the obligation in the case of purchasing, selling, transactions, peace, etc. Human being is responsible for any correct liability including every heart, mood and bodily action, and the resurrection world is based on the human responsibility, which is to review the loyalty and uprising of human being against his responsibilities and obligations (Hosseini Hamdani, 10/60)

Prophet Muhammad (PBUH) in peace treaty of Hodaybiah with the pagans vowed not to stay more than three days in Mecca when they come to Umrah in the future years; and accordingly in the Alqaza' Umrah in the following year, after finishing the time he said to Muslims no one should stay in Mecca (Ibn Umar, 46).

Prophet's life and traditions demonstrates that he was absolutely adheres to fulfill th promises or treaties he had with the Jews, Muslims or non-Muslims.

#### IX. RESULTS

1 – One of the ethical principles governing the management of Prophet Muhammad (PBUH) is thraldom and subjugation to Allah. This means that he put God - enteredness and attention to divine monitoring the epigraph of his acts in the administration of the country. He not only invited people to thraldo, but he also introduced himself as Allah's servant and this was apparent in his life and theoretical Sirah.

2 – One of the other moral principles governing the management of prophet Muhammad (PBUH) is forgiveness, to the extent that he even was kind to his enemies. In this respect, paying attention to human dignity and respect is considered the base of his management in dealing with various groups of human.

3 – Justice - centerness, patience and tolerance are two important principles which had a special place in the political management of prophet Mohammad (PBUH), and played an important role in furthering his holy objectives.

4 - The Prophet was fully adhered to the fulfillment of to covenants, and considered a great deal of importance about the council and taking advantage of the ideas of others ann did not hesitated to use consultation in his management tasks.

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