

**Prophet's Jurisprudence: Lesson 55. Date: 9<sup>th</sup>, June, 2007-  
Establishing the Administrative, security, and missionary structure.**

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**In the Name of Allah, the Most Beneficent, the Most Merciful.**

All praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Mohammad the truthful in promise and the worthy of all trust.

O Allah, we have no knowledge but that which You have taught us, in truth it is You Who are perfect in knowledge and wisdom.

O Allah, teach us that which is good for us and make us find good in it, and increase us in knowledge. Let us see the truth as indeed the truth and help us follow its path, and let us see falsehood as indeed falsehood and help us to avoid it. Let us be of those who listen to advice and then observe the best of it, and admit us by your mercy in the ranks of your righteous servants; deliver us from the darkness of ignorance into the light of knowledge and science, and from the mire of lust into the Eden of good deeds.

**INTRODUCTION AND REMINDER**

Honorable Brothers, we are still in the process of building the Islamic Nation in Madinah, and this lesson is about establishing the administrative, security, and the missionary structure, which is the last topic among these topics.

We discussed earlier the beginning of establishing the civil society by making 'the Madinah testament' which states that the people of Yathrib are one nation with the same war or peace. And that was the prophet's (PBUH) deed, as if he was the first to establish the concept of citizenship or coexistence which are badly needed these days to save lives and prevent bloodshed.

**The bases of the Administrative Structure in Islam**

**1- Legislation is only from Allah, and there is no obedience to any creature in the disobedience of the creator**

When man legislates, he legislates from a minor perspective, from one angle and for his own interest, therefore his legislation is lacking. If he favors himself in legislation and deprives others, then disorder is caused. But the major quality of the divine

method is that the legislator is not human, He is the creator of humans, the creator of everything, Who does not favor anyone, nor deprive any, and does not give anyone anything that is not theirs.

That is why all souls submit to divine legislation and not to one made by a short-sighted creature, limited, nor to someone with personal interests who wants to achieve it on the expense of the public.

This is one of the bases of administration: “there is no obedience to any creature in the disobedience of the creator”

Our master Abu Bakr the righteous (may Allah be pleased with him) said in his first speech: “obey me as long as I obey Allah, if I disobey Him, I have no right to be obeyed by you/ I do not deserve your obedience”

In the Islamic society, Allah’s order is the one in effect, Allah’s legislation is the trustworthy. The holy Qur’an is the Islamic nation’s legislation, the details of its legislation is the prophet’s sunnah, that is the base of the administration.

For instance: it is not allowed for Muslims countries to build a five star hotel that does not serve alcohol, whose base is this? Who said it? Who made it a legislation? Since the hotel is five stars, it must have a mixed swimming pool, serve ham and alcohol. In the Islamic Administrative system, alcohol is forbidden, the hotel would be five stars, seven stars, and ten stars without serving alcohol. Sometimes Muslims are accused of being extremely attached to their religion, being prejudice and narrow minded, the truth is that the other part has silly, meaningless rules, and everybody is attached to them amazingly!

Nowadays , in the Islamic world it is a requirement of wedding parties to make the bride sit on a platform in front of the guests in disgraceful and vulgar clothes.

“Dressing and revealing, walking playfully/staggering causing others to be playful/stagger”

*[Narrated by Muslim from Abu Huraira]*

Who said so? If the groom apologizes to sit in front of the guests, he will be thought to have a serious defect, fault, who said that? These are traditions that Allah has nothing to do with it.

Better than that: there is a Jewish designer in France who designs Muslim women’s clothes. He makes them shorter , longer, tighter, or he makes a cut in them. The honor

of ignorant people is in his hand. As if fashion is a method to be worshipped instead of Allah. Someone says: “ I can’t, it’s a (fashion), who said that?

The basic rule in the Islamic Administrative system is:

“there is no obedience to any creature in the disobedience of Allah”

*[Ahmad from Ali]*

The first rule is obeying Allah and His messenger, committing to His book and following the sunnah. We are a nation with inspiration from heaven, we are a nation that Allah honored with the last of the prophets, we are a nation with constitution from the creator of the universes. Therefore, there is no sense of our existence, our progress, nor our brilliance except with our obedience to Allah.

## **2- ( Shoorah) Consultation among Muslims**

The second base in the administrative aspects that the prophet (PBUH) established is the counseling (shoorah) among Muslims.

“...And those who (conduct) their affairs by mutual consultation”

*[Surat Ashura, XXV, 38]*

Better than that: this noble prophet, even though he was the best man, master of prophets, master of Adam’s sons, he was ordered by Allah to consult his companions and friends, Allah the Almighty said:

“..and consult them in the affairs”

*[Al-Imran, 111, aya 159]*

Therefore consultation is an Islamic method that holds the base for the Islamic nation. Even the prophet (PBUH) consulted his wife Um Salamah in the Hodaybiyah reconciliation, and took her advice, which proved to be successful; therefore consultation is a principle.

### **Bright Glimpses from the prophet’s consultation to his friends**

This glimpse confirms this fact:

## **The position of the Islamic Army in Badir invasion**

For a great wisdom Allah the Almighty wanted, He did not reveal to his prophet the right/suitable site on Badir day, neither by relevance, inspiration, nor by judgment. The site was not revealed to the prophet, and he did not succeed in choosing it, all for a great wisdom. A very reputable, respectful companion came to the prophet asking him politely, he said: “prophet of Allah, Is this sight inspiration from Allah, for if it is

inspiration, we will not say any word or any letter, or is it the opinion and consultation?” The prophet (PBUH) said: “ it is the opinion and consultation, that means judgment”, then the reverent companion said: “ By Allah, prophet of Allah, this is not a good sight”, so modestly, sporty, open mindedly and appreciatively. The prophet (PBUH) said: “ May Allah reward you with goodness, where is the suitable site?” the man showed it to him and he led his companions to turn to it; this is “shoorah”.

Because the virtue of going back to the right cannot be shown by the prophet, why is that? Because he is impeccable, he does not make mistakes. Therefore Allah the Almighty concealed the right site from him, by inspiration, revelation and by judgment in order to legislate the virtue of resilience to the right.

The prophet’s forgetfulness two prostrations from the noon prayer:

The prophet does not forget

“We shall make you to recite (the Qur’an) so that you (Mohammad (PBUH) shall not forget it.”

[Surat Al-A’la, 6]

“The prophet (PBUH) ended his prayer after two prostrations/bows, then a man called *Thu l Yadayn* said to him: Is the prayer shortened or have you forgotten, prophet of Allah?, then Allah’s prophet (PBUH) asked: Did Thul Yadayn say the truth? the people answered with yes. Then the prophet (PBUH) stood up and prayed two more prostrations (rak’atein), then he concluded his prayer (sallama), then (kabbar), kowtowed/prostrated like the first one or longer”

[agreed on]

The prophet asked his friends about the fact of the matter, and this is called searching for the facts, and they confirmed to him that that he prayed two prostrations. It was mentioned in some of the books that he said: I was made to forget in order to legislate, the prophet does not forget, well then: how would he legislate the “sujood essahoo”? it is impossible to do so without Allah’s making him to forget, that is why Allah the Almighty said this verse for a great reason:

“We shall make you to recite (the Qur’an) so that you (Mohammad (PBUH) shall not forget it.”

“Except what Allah may will”

[Surat Al-A’la, 6].

### Of the qualities of the Muslims society:

Therefore: the believers society is based on consultation (shoora), they consult, exchange advice and experiences, affect each other, obey each other and do not compete with each other.

From the qualities of the Muslim's society: Believers spend everything they have; souls, money, and belongings for the sake of Allah's religion and defending His holy places.

Our honorable brothers, the problem is that people's belonging/pertinence is individually, not to the group, nor to their religion. The poetic verse that led its poet to prison during Omar's reign is every man's motto, It means:

'da'el makarima la tarhal libughyatiha, waq'ud fa'innal anta itta'mu lkasi'

'Leave the noble traits, and do not seek them and stay for you are the provider and feeder'

The motto of any person now is: the most important things are enough income, a house, a wife, travel and everything does not matter. In Muslim countries, parties are made, you find restaurants, dancing, dissipation, and around the country there is killing, and shedding souls and rape. As if Muslims do not belong to the group of believers, but to themselves, to their lucks. This is a shame of the Islamic nation, while the "Hadith Sahih" says:

"No one of you would believe unless he loves to his brother the same things he loves for himself"

*[agreed on]*

*And the Hadith has an addition*

"and hates to him that what he hates for himself"

*[Narrated by Sa'eed Bin Abi Sa'eed from his father from Abu Huraira]*

When you carry the Muslims burden, then you are a Muslim, and when you carry the believers burden, then you are a believer, when you spend all your possessions for the sake of reducing harm on them or supporting them, this is a sign of belief.

The public use some dirty words that has nothing to do with us, like “let pottery break itself, let my head be safe, whoever marries my mother is my uncle”, these are words of polytheism and remoteness from Allah the Almighty.

### **3. The serious and continuous participation in building the Islamic life in all aspects.**

One of the administrative basics is the serious and continuous participation in building the new Islamic life in all aspects. The sign of your belief is that you share others. In the beginning of the Islamic era, Muslims were one body and one heart. From Annu'man Bin Basheer, he said: the messenger of Allah (PBUH) said:

“Believers in their intimacy and mercifulness and compassion are like the body, if any organ suffers, the whole body collapses from fever and sleeplessness”

*[Narratd by Al-Bukhari and Muslim from annu'man Bin Basheer , and the articulation for Muslim]*

### **4- Women's Participation in building the Islamic city**

One important thing in the administrative life we are still delinquent in, and that is involving the woman in building this Islamic city. Women have a considerable role, but in the degradation eras, women's role was made marginal, woman is as important as man , even she is equal to man in adaptation, honoring, holding responsibilities, in being charged with the pillars of Islam, the pillars of belief, in the honor of worshipping Allah and the responsibilities Allah gave. In short men and women are equal in charge, honoring, and responsibility.

Therefore when women are educated, they are raised to the level of Muslims' concerns, but if they are ignored education, they will be concerned with womanly affairs that drive them away from their nations great issues. That is why women's sharing in building this Islamic nation is inevitable which assures that women are half the society, and that the society is built on two parts; men and women.

### **5- Human rights respect and the care for man's safety:**

One more basic thing for running the society is: human respect, care for his safety, the rejoice of all the rights granted to him by Allah the Almighty fully, and eventually making his best to serve the word of right and expressing himself freely, for Allah Almighty's saying:

“There is no compulsion in religion”

*[Surat Al- Baqara, aya 256]*

Humans are honored, our master Omar was the first to confirm this fact, he said:

“ When have you got the right to enslave people when they were born free”. Everything is for the sake of man; systems, even the revolutions in the history of mankind, science and medicine. That is why it is the biggest calamity when man is a victim in a society. For instance, in some countries camel races are held where a small child is made to ride the camel because he is light, the child rides the camel and inevitably damages his spine because his bones are thin and delicate, and it is more common that the child falls down, either he dies or have chronic diseases in his spinal cord. Who is subjected for the other? The camel for man or the man for the camel? This race is a contradiction to Allah’s method, because Allah the Almighty subjected everything to man:

“And has subjected to you all that is in the heavens and all that is in the earth..”  
[surat Al Jathiya, 13]

Nowadays, all praise be to Allah, camel races are without riders, without children riding them, a considerable positive development.

That is why human respect is a must. Man has the right to live, to believe in whatever he wills, to be free, and these are the human rights Islam was the first to declare.

When a Copt man came to our master Omar complaining about the injustice of the son of Egypt’s prince, he punished him, and our master Omar said to him “Hit the son of the nobles”, and after that he said his famous speech: “*When have you got the right to enslave people when they were born free*”. Islam respects humans. From Anas Bin Malik, the messenger of Allah (PBUH) said:

“ How many shaggy men, dingy with shabby clothes and trivial, if they swear to Allah they will be approved”  
[Abu Daoud]

Once the prophet peace be upon him stood for a funeral, it was said: this is a funeral of a Jew, he answered: wasn’t he a human being? He used to respect humans no matter who they were. Any civilization that is not built on the respect of humans is not a civilization.

That is why I can say frankly : there are countries thought to be civilized, while in fact they are savages because they discriminate between the white people and the black ones.

Once a companion of the prophet peace be upon him said a bad word addressing another man, the prophet denied that to him. From Al-Ma'roor Bin Suayd, he said: "I met Abu\_ Thar in wearing a cloak and his servant wearing another, I asked him about that he said: I swore to a man and insulted his mother, then the prophet peace be upon him said: " Abu- Thar, have you insulted his mother? You have some issues from the Pre Islamic era."

*[agreed on]*

Then the man who insulted the other insisted on putting his head on the ground so that the other one would step on it, as a penance for guilt.

That is why humans are respected in Islam, women are respected in Islam, humans' respect, care for their safety and rejoicing with all the rights granted to them by Allah, and eventually making the best to serve Him and connect them to the word of right, is confirmed by:

**"And if anyone of the Mushrikin (polytheists, idolaters, disbelievers in the Oneness of Allah) seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'an) and then escort him to where he can be secure"**

*[Surat Ettawbah]*

And also, man has freedom of belief, for Allah's saying:

**"There is no compulsion in religion"**

**The Duty of respecting man from all worldly and religious aspects:**

Honorable brothers, these are the administrative principles in the Muslims society, and we should all adopt them on the level of homes, schools, institutions, factories, and universities. People must be as equal as the teeth of the comb, man must be respected because he is the one involved in any revolution on earth, and with every divine method, because Allah the Almighty says:

**"I am going to place (mankind) generations after generations on earth"**

*[Surat Al Baqara]*

And He also says:

**" And I (Allah)created not the jinn and mankind except that they should worship Me (Alone)."**

*[Surat Athariyat, aya 30]*

And He also says:

“And He has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him”

[*Surat Al Jathiyah, aya 13*]

And He also says:

“And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibat* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment”

[*Surat Al\_Isra', aya 70*]

### A strange example from the Islamic History on respecting human rights

Read this example: during Omar's reign/era, the king of Ghasasinah, Jibla Bin Al\_Ayham, announced his Islam. Omar welcomed him. Jibla went to the Ka'ba to circumambulate the Ka'ba (*tawaf*), during the *tawaf*, a bedoin from Fazaza stepped on his robe and it fell down from his shoulders. Jibla turned to the Bedouin and hit him hard on the nose, so he went to Omar to complain. Omar called Jibla. When he came, he stood in front of Omar who had the Bedouin on his side, and this conversation, which was made into poetry by the contemporary poets, went on:

Our master Omar said:

Is it true what this wounded Fazari man is claiming?

Jibla said: I am not the kind who denies anything, I disciplined the boy by my own hands.

Omar said: apologize to this man while his blood is still on his nail, otherwise he will break your nose and make you suffer what your hand did.

Jibla said: How come? Prince of believers and he is one of the common, and I am a king with a crown and a throne? How do you accept to let the star fall?

Omar said: we have buried all the pre Islamic whims and arrogance, and built a new monument and all people are equal; masters and slaves.

Jibla said: I had the illusion that I was considered stronger and dearer to you, I am a deserter if you make me.

Omar said: We are building a world where every crack can be healed, and the

dearest  
people  
are

equal to the wretch ones.

### Three stages for the human society:

This is Islam, that is why the Islamic societies went through three stages; *the stage of principles*, and that is the superior age. And this story indicates the period of principles. The human society went through consequent stages called *the stages of people*. The person is number one, everyone is for that person, live for him and glorify him. This age is lower than the age of principles, but the biggest calamity is to reach *the age of things (material things)*:

“Have you (O Mohammad (PBUH) , seen him who has taken as his ilah (god)his own vain desire ?”  
[surat Al Furqan, aya, 43]

The worst stage mankind could ever live is the stage of things(material things), and the evidence is in the noble verse:

“Say: If your fathers, your sons, your brothers, your wives, your kindred”  
These are the people

“the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight”

These are things

“are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al –Fasiqin (the rebellious, disobedient to Allah)”  
[Surat Attawba, aya 24]

Heroism is to live the stage of principles, if the foot slipped, we would move into the age of people, if morals collapsed, we would move into the stage of things. In the stage of things, the value of man is his belongings only. He might be a drug dealer, but lives in a luxurious house, owns a luxurious car, consequently people dignify him. Although he might build his fortune on the expense of people, he is dignified. We are in the stage of material things, but in the stage of principles, man’s worth is what he masters. A man with mission is a man of principle, of good deed, that stage is called the stage of principles.

Honorable brothers, the greatness of this religion is its ability to improve on the level of a group, on the level of a nation, on the level of a family. If you do not get

the chance to apply it on a nations level, at least apply it on a family level. Every person lives a life originated from Allah's way and his messenger's sunnah. Therefore you are responsible of your home and your work which represent your kingdom.

**“Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah).**

*[Surat Arraa'd, aya, 11]*

Build Islam in yourself, your home and your work, and you will have achieved your duty, then ask Allah What is yours.

## Epilogue

Honorable brothers, man in this life has a mission, worship is the secret of our being, that is why Allah the Almighty said:

Worship is a voluntary obedience, mixed with heartily love based on certain knowledge that leads to eternal happiness. In this lesson we conclude the various rules that the prophet (PBUH) made as pillars for his society and his nation: From the individual structure to equality between people and preventing discrimination between them as individuals and groups, to the fixing of relationships between people and removing the effects of the previous life, to the morals of everyday life and company, to the reunion, to the social structure, brotherhood, and brotherhood in the era of Mecca, in Madinah, to the goals of brotherhood, to the signs of brotherhood, to the wonderful statement of the Madinah era, to building the health and architectural structure, to the natural environment in Madina, to Madianh plans, to establishing the educational basis on the levels of individuals and groups in Madinah, to the prophetic architect in Madinah, to registration and writing, and that was the beginning of the road to establishing the economic structure, which will be discussed in a later lesson if Allah wills, what the prophet (PBUH) did in Madinah.

**And all praise be to Allah Lord of the Worlds**