

Article: AI MAWARDI'S THEORETICAL FRAMEWORK OF THE HOLY PROPHETIC ADMINISTRATIVE AND GEOGRAPHICAL ENTITIES

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AI MAWARDI'S THEORETICAL FRAMEWORK OF THE HOLY PROPHETIC ADMINISTRATIVE AND GEOGRAPHICAL ENTITIES

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ABSTRACT

The role of governors in international politics has been a subject of debate and political theories since the birth of political entities. The modern governor is a leader who leads the people and manages regional affairs. The Islamic polity was developed by the Holy Prophet (SAW), and later on was further consolidated by Khulafa e Rashideen. Governors were not only governors but also administrators, taxation officials, judges, and managers. The power delegated to governors by the central authority was tight, and they were held accountable. Governors violating precedents, set laws, or codes of conduct were punished. The most important tasks included theological leadership and military recruitment, including fiscal issues. Piety was the first requisite for a provincial Amir or Wali to continue working on the same post. Appointments made by the Holy Prophet (SAW) provided detailed guidelines for the coming generations, clarifying the functions and authorities of provincial governors. This research paper aims to analyze different dimensions and various aspects of administration during the Prophetic era.

Keywords: The Holy Prophet (SAW), Pious Caliphs, Al-Mawardi, Wali, Amil.

Introduction

Since the birth of the political entities in the world of international politics, the role of the governors which means the administration of the central authority of a specific region has been the subject of hot debates, political theories, and sociological wrangling. The post of the modern governor is the post of a leader, as he leads the people, taking up responsibility on his shoulders to manage all affairs of the state on the regional level.

Through the Al-Mawardian theoretical underpinnings regarding personal attributes, theological fidelity, behavioural traits, appointments, dismissals, reasons for dismissals, re-appointments, functions, administrative efficiencies, contextual usage of the delegated authorities and powers, financial, economic, and social policies of the governors of the aforementioned period.¹

The Islamic polity, though, was much developed until the last Pious Caliph had to be strengthened and protected following the sad demise of the Holy Prophet (SAW). The platform provided by his reformative movement needed further development of its political as well as administrative structures. The polity left by the Holy Prophet (SAW) was

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further consolidated by Khulafa e Rashideen and expanded in such a way that they were able to govern the vast regions in those primitive times with huge success.²

The provinces were further expanded; the territories were further divided, and the units were established with quick speed to match the conquests. From the rag-tag Arabian Peninsula, emerged proper government houses and administrative blocks and units led those *ummal*, *umra*, and *walis*.

Although the Holy Prophet (SAW) started using the same terms for different officials posted and appointed in different regions to perform different roles, the distinction started emerging even during the period of the Holy Prophet (SAW) and, with the passage of time, it became specific.

The initial governors were not only governors in the sense of running the governments but were also administrators, taxation officials, judges and even managers. However, the power delegated to the governors by the central authority was like a tight rope never broken from the centre by which it means that the governors were held accountable and the proximity of the central authority hung heavy over their heads. Therefore, the gubernatorial accountability was the first requisite of the Prophetic period as well as the Caliphatic period.³

Almost all the governors violating any precedent, set law, or code of conduct were strictly taken to task and penalised in some cases at the behest of the central authority or the public pressure. However, the most important tasks included theological leadership and military recruitment including fiscal issues.

Among the basic parameters for the selection, piety was the first requisite for a provincial *amir* or *wali* to continue working on the same post. Although the Prophetic period witnessed quick rotation in duties, some provincial officials took specialisation as the first requisite to serve in some specific regions.

The piety was associated with the integrity and efficiency of the said officials to work in conjunction with the Holy Prophet (SAW). Almost the same continued during the caliphatic period and by the end, it led to the Umayyad period which witnessed an expansion in their roles.

Earlier, the appointments made by the Holy Prophet (SAW) for different purposes, too, provided detailed guidelines for the coming generations. These appointments and official correspondences and appointments clarify the functions as well as the authorities of provincial governors. Not only the authorities were confined to religious matters, but also to the military, economic and social policy matters. This research paper is an attempt to analyse different dimensions and various aspects of the administration during the Prophetic era.

Background

The politico-geographical sagacity of the Holy Prophet (SAW) could be gauged from the act of flexibility in the theological underpinnings that despite having a hotchpotch of regions falling to the Islamic polity, the management was not only smooth but also direct and fast. The administrative machinery took a fast turn with the lightning speed of the conquests and almost went parallel to those conquests in some cases. However, none would have been possible without the administrative acumen of the Holy

Prophet (SAW) as Muhammad Husayn Haykal states, “Muhammad (SAW) elaborated a complete system of rules for the guidance of man, state and society, which his companions canonised after his death and which still stands viable for all ages.”⁴

Specifically, the mention of state points to the political sanguinity of the Holy Prophet (SAW), and the comments about modern researchers about his leadership role and administrative ability are ample pieces of evidence that he left a remarkable legacy in administrative precedents. In their article “The Administration of Prophet Muhammad (SAW) and Its Impacts on the Contemporary States”, by Dr. Muhammad Ahmed Qadri and two other researchers point out that the capital city of that state was Madina selected by the Holy Prophet (SAW) where he “established administrative circles” and “Officers were appointed for the various parts of the Islamic territory” wherein “The standard requirement of appointment was that the officer should know the nature of the work.”⁵ About his administration, Welhausen writes in the introduction of his book, *The Arab Kingdom and Its Fall*, that “The foundation of this state, which, even if it were not a very solid one, was still a defence against anarchy and general dissolution, was the copestone of the Prophet’s work.”⁶ The common thing about these three commentaries about the Holy Prophet (SAW) is his miracle of laying the foundation of a state, the making of its capital city, Madina, and using it as a base for the administration of the regions. With time more conquests brought more regions under the control of the central authority located in the Masjid-e Nabvi secretariat in Madina and the Islamic State grew larger and larger with the passage of time. Malik Dahlan argues;

“Thus, the Islamic State was first established in The Hijaz in 622 CE. It was unique in that this Hijaz state had no precursors or neighbours in Arabia relevant to how it later interacted with other states outside Arabia, or to how its relationship with other political communities was theorised. It is a distinguishing marker and unprecedented model of statehood in Arabia and, arguably, the oldest in its history”.⁷

The argument of Malik Dahlan is based on three important claims; first that the Muslims led by the Holy Prophet (SAW) continued with the conquest spree and expanded the proposed Islamic State beyond the borders of Hijaz. The second that there was no precedent in the known history about any such state in the Arabian Peninsula and the third that it was the first such state which was to be canonised in the political thought that later evolved in the Muslim World.

He further stipulates that as the borders of this state grew, the Holy Prophet (SAW) was holding “political and religious authority” which expanded and “reinforced a higher standard of statecraft.”⁸ The administration of the state expanded over the territories, he says, which included “Yathrib” and areas around it in “The Hijaz.” The arguments of Malik Dahlan lead towards the geographical administration in which the first requisite is the geographical region that the Islamic State first included into its territorial boundaries to govern. Although Malik Dahlan has also referred to al-Mawardi and al-Juwayni to define *dawla* or the Islamic State as it was called in Arabic,⁹ it was Mawardi who laid the foundation of defining territorial boundaries concerning the foundation of the Islamic State.

To comprehend the diverse traditions prevalent in different regions, it is necessary to have a review of Mawardian logic of the geographical divisions based on the concept of smooth administration in those regions. Mawardi has stated three distinct regions that exist during the time of the Holy Prophet (SAW)¹⁰ when he was the sole ruler of Madina including Makkah and the adjoining areas that the Muslims had conquered. These regions included Al-Haram, Al-Hijaz, and areas falling under the jurisdiction of the Islamic State when it was in its infancy.

Geographical Regions during the Holy Prophet's (SAW) Era

Al-Mawardi divides Haram into two regions: Makkah and Madina, based on features like the non-existence of nonbelievers, bans on burial, tree cutting, and slaughter. He highlights the Holy Prophet's conquest without much fighting against nonbelievers, dividing Haram into three distinct types.¹¹

Controversies surround the Holy Prophet's entry to Makkah, but consensus is that it did not result in war booty or prisoners. Taxation during the Prophetic period was based on tithe, land, and governance, with differing views on Makkah's regional administration.¹²

Haram, Mawardi, and Hijaz were established during the time of the Holy Prophet (SAW) and extended over time. Five basic rules were in place for the sanctity of the region, including war booty, khums, and charity for lands. The Arabian Peninsula was divided into four categories based on land type: Muslim subjects, cultivating land, conquered areas, and peaceful truces. Abandoned property was taxed with lifetime rental income, while rental land was assessed taxed.¹³

Al-Mawardi's vision of regional divisions in the Islamic Republic was influenced by military and economic aspects, but did not fully represent the diverse geographical entities. Despite not providing tangible solutions, his administrative machinery lasted for a long time. After freeing himself from Makkan conquest, he settled provincial organizations and resisted hesitance. The Quraish's treatment was an example of the Holy Prophet's munificence, forcing other Arab clans to embrace Islam.¹⁴ Soon the entire Arabia was licking the dust before the Holy Prophet (SAW) whose foresight witnessed the establishment of a Muslim Empire, having a horde of governors for far-flung areas for administration.

The Holy Prophet (SAW) chose Madina as the capital city of his Islamic Republic, citing its proximity to the first Arab delegations to embrace Islam, as it laid the foundation for the Pious Caliphate.¹⁵ Also, it was the first major step towards a centralised organisational pattern that the Holy Prophet (SAW) envisaged enforcing in the Islamic polity. Therefore, he was bound to issue administrative *diktats* for appointing governors from Madina.¹⁶ It was the 9th year of Hijra and 631AD that the delegations started arriving and accepting the Islamic rule.¹⁷ This year marked the beginning of the *en masse* submission of the tribal delegations to the new religion with the administrative initiative of the appointment of the governors.

Therefore, this *en masse* submission and administrative appointments of the governors paved the way for the envisaged organisational pattern of the provincial administrations of the Islamic polity¹⁸, yet it embraced various administrative changes

requiring from time to time during the administrative setups of the Caliphatic period and the Umayyad period.

S. A. Q. Hussaini says that a *wali* was appointed over each regional entity divided during the prophetic administration to “establish law and order and make arrangements for the administration of justice.”¹⁹ He has listed five regions as stated by al-Mawardi.²⁰ Among them, the region of Hadhramaut and Yemen comprised of different parts. The Arabs used to call it with different names at that time.

The Yemeni administration initially had a single governor, but when Badham accepted Islam, the Holy Prophet appointed him as governor, without appointing anyone else.²¹

However, after the final pilgrimage, he appointed various prominent fellows such as Shahr bin Badham and others.²² Watt states that “There are no serious objections, however, to holding that Muhammad entered into an agreement with Badham” but the point is that without recognising his religious affinities, the Holy Prophet (SAW) brought him within “the Medinan security system.”²³ The Hadramawt region was governed by Ziyad bin Labid, Uqasha bin Thawr, and Mu'adh bin Jabal, while at-Ta'if was governed by Utaba bin Asad after Makkah conquest.²⁴ The Holy Prophet (SAW) later separated Makkah from Ta'if, appointing Usman bin Abi Al'As to govern Ta'if and Utba to govern Makkah.

Omani and Bahraini tribes, despite being under Persian Empire rule, quickly joined the Islamic polity. The Holy Prophet invited Abiden and Jaifarn tribes to Islam, who accepted it upon receiving messengers from Abu Zaid and Amr bin al-As.²⁵

Bahrain's messengers al-Al'a bin Abdullah, too, succeeded after he placed two options before them; either embrace Islam or pay *Jizya* or polltax. When the Persian governor Al-Mundhar bin Sawi heard the words of the messenger, he immediately accepted Islam including other Arab tribesmen.²⁶

Whereas the northern region was concerned, it included Tabuk, Adhruh, Aila, Dumat al-Jandal, Makan, and al-Jarab.²⁷ The Holy Prophet (SAW) dispatched the governors of the Islamic polity to these provinces, deeming them the provinces of this polity.²⁸ The Holy Prophet (SAW) had no precedent for organizing political, social, or economic aspects of provinces before him, only recognizing them as regional areas under the first Islamic State.²⁹

The Holy Prophet (SAW) established a polity where faith replaced brotherhood, fostering unity and harmony. However, pre-Islamic conventions remained, referring to irreligious tendencies as apostatic and anti-ummah. The Islamic nation, a duality of political and factional organization, was guided by the Holy Prophet (SAW) and Muslims, with the Holy Prophet as the clan's head.

The Holy Prophet's administration marked a significant shift in Arabic political behaviour, ending private feuds and clan infightings, promoting peaceful coexistence, stability, and a focus on trade and mercantilism.³⁰

The Holy Prophet (SAW) emphasized political vision and acumen through commands, speeches, and messages. He proposed taxation systems for non-Muslims, including alms collection and *jizya*, and established religious-linked fraternity.³¹

For example, the Holy Prophet (SAW) left Madina with the congregation of the Muslims for Makkah on the 25th Zul-Qa'da and reached on the 8th Dhul-Hijja where he delivered his final address which stipulates his different policies adopted for the Makkans and which proved a guiding principle for the regional administration.³² The last point succinctly puts the entire policy that the administration and people, in general, should be careful that they should not be "committing injustice."³³

The address outlines taxation, defense, and security policies for inner stability and frontier consolidation. It emphasizes people's rights and duties, and their obligations towards themselves, families, and brethren. The Holy Prophet (SAW) wisely divided the region into five parts, including Hijaz and Haram, to ensure a stable Islamic polity. The Holy Prophet's administration was well-organized, with a secretariat in Madina, where followers were sent to conquered regions. This was an unprecedented feat in geographical conquest and administration. Hazarat Umar's smooth sailing set examples for empires to follow, and the five basic units expanded further during the second caliph.

"Thus the Arabs, who had lagged behind their neighbours in social evolution, by one sudden effect, overtook them. Naturally, some of the glaring evils of feudalism were done away with by the early conquerors who were imbued with the spirit of equality and fraternity, and immense relief was afforded to them the oppressed serfs, slaves and landless peasants who had so far been forced to work on land for practically nothing".³⁴

Major Administrative Policy

The Holy Prophet (SAW) emphasized the government's duty to provide security to Hades' converted Muslims, including prayers, zakat, and not sharing divine power. He also stated that a reconversion could exempt the government from this responsibility.³⁵

The Holy Prophet (SAW) emphasized the responsibility of the Islamic Government to protect tax-paying Jews, including bin Janbah, a Jewish chief of Aylan. He extended pardon and property rights to the Jewish people, except for non-Islamic items. They were required to levied a one-fourth tax on their produce for full protection, and the Islamic polity would pardon their past wrongs.³⁶ This message has directions about how to deal with the people of other religions and how to establish peace and sign treaty terms with other tribes, people, or countries.

The Islamic State was liable to propagate values and stop evil deeds from spreading. The same was the order to the provincial governors when appointed. At one time the Holy Prophet (SAW) said that the best *jihad* is to stand up against the bad rulers.³⁷ It shows that the policy of the public towards the regional rulers that they could stop that ruler whoever crosses his limits.³⁸

The Holy Prophet's sagacity, administrative acumen, and political astuteness contributed to the formation of the first Islamic Republic's administrative structure, despite years of dysfunctional administration dismantling by the first and second Caliphs.

Establishment of Prophetic Authority and its Characteristics

Despite the Holy Prophet's struggle, he initially called for public acceptance of humanistic Islam, despite his lack of authority and power. His ethical framework was centered on the belief in a Judgement Day solely dedicated to Allah.³⁹ His self-conversion and his assertion about his being the Messenger took place simultaneously⁴⁰ as he demonstrated certainty in his convictions about his being the representative of the All-Powerful and the Judgement Day which came out in the shape of sermons as Guillaume translates Ibn Ishaq's words saying "The Apostle carried out God's orders in spite of the opposition and ill treatment which he met with."⁴¹

Mass conversion seeming a distant dream, he went for individual persuasion, winning over his close relatives, friends, and family members first with the resolution to increase numbers prior to reaping the fruits of the first efforts⁴² before going all-out against the opponents and laying the foundation of an organised social state.

However, he seemed to have turned the tables upon the Makkans during his last two years in Makkah, when the Holy Prophet (SAW) was certain about winning over some Madianites. He immediately swung into action to win their allegiance during Aqaba obedience in 621 AD,⁴³ which was also called *bay'at al-nisa* or Feminine Pledge having no politico-military purposes. Next year, 12 followers attended a fair at Aqaba and presented the Feminine Pledge to the Holy Prophet (SAW). It happened prior to shifting responsibilities to them for taking part in collective actions.⁴⁴ The allegiance or pledge mainly incorporated some socio-theological principles comprising main points of the theological underpinnings of the Islamic belief system. They comprised accepting the oneness of Allah, abstaining from unethical practices such as stealing, fornication, and killing, slandering, and disobeying the Holy Prophet (SAW).⁴⁵ The gradual meeting of second Aqaba stated as *bay'at al-harb*, or a pledge to wage a war or battle was the cornerstone of the Islamic beginning. It was purely military allegiance as Ibn Ishaq, a prominent historian, notes.⁴⁶ The pledge was entirely a new beginning, for the followers promised the Holy Prophet (SAW) that they were bound to defend him, and his faith, come what may.

The Holy Prophet (SAW) made two pledges of allegiance in secret, aiming to establish his power and authority in theological teachings. His migration to Madina marked a significant moment in Islamic political history, as he gained loyalty, freedom of speech, and independence. He became the chief of a community, mediator in tribal feuds, and had enough power strongholds in Madina to defend against Quraish and other clans.⁴⁷

It was his timely realisation that his theological undertaking needs a power base for the consolidation of its roots for which a political entity is a prerequisite. His dexterous diplomacy and political acumen came into play at this juncture, when he subtly converted his religious persona into a political guide, having the force to be reckoned with. The general public acceptance at Madina regarding his theological status and political leadership accelerated his popularity in both arenas.⁴⁸ His theological underpinnings took practical roots in Madina in the shape of a religion-based community,⁴⁹ while this event unfolded his temporal role as the chief from merely a Prophetic initiation.⁵⁰ The establishment of the political entity, thus, led him to wield both powers; theological as well as temporal.⁵¹ Though, there was not a written constitution for this political dispensation as such,⁵² for neither was it a kingship, nor a republic, yet it was a strange

amalgamation of a theo-political entity, making him the head of everything. Despite several neologisms and political terms coined by the western writers to symbolise that administration, it was purely based on the persona of the Holy Prophet (SAW).

The Holy Prophet (SAW) himself was with the *ummah* having a duality in its character; a political creature as well as a new faction with the Holy Prophet (SAW) as the leader. Wellhausen says, "Medina was the kernel of the Islamic community and the Arabian kingdom. The importance of the town for the general historical development which started it" gave two distinct traits; the capital city and political unity.⁵³ He, however, likens it to a theocratic state of the olden times, calling the Holy Prophet (SAW) a monarchic,⁵⁴ a title that hardly suits the noble persona of the Prophet (SAW). Other descriptions of this early Islamic dispensation, too, have the same prejudicial views in political terms. Perhaps, they could not invent any words, or their diction inventory was too short of painting such a welfare state never established in the history of mankind before or after that.

As far as the source of authority of that state was concerned, Wellhausen says that it was Islam,⁵⁵ while Montgomery calls it his "personal influence"⁵⁶ and Lewis praises saying that his skilful diplomacy "converted his political power into a religious authority."⁵⁷ Montgomery, however, has divided the authoritative underpinnings of the Prophetic chieftain role comprises of limited as well as unlimited powers, for prior to the Hudaibiyah Treaty signed in 6AH/628AD, he had restricted powers over his faction in Madina due to being the representative of his faction.⁵⁸ However, following this pledge, it seems the historians have termed the powers, autocratic, as it is an example of his powers⁵⁹ in the post-Hudaibiyah period.⁶⁰ However, despite these sarcastic comments, it must be distinguished that the Muslims had reverent obedience for the Holy Prophet (SAW) and not due to the autocratic fear which will be discussed in this research later.

The major factor distinguishing the Islamic polity established by the Holy Prophet Muhammad (SAW) from empires and kingdoms was that the consensual consultation at the heart of the administration. This democratic norm, probably having Grecian roots, was fully established during the Holy Prophet's (SAW) rule. When the Muslims swore allegiance and made a pledge of Hudaibiyah, he drew authority from their consensual gathering, about which Watt has argued that ambiguity lies around the issue that might have demonstrated the Holy Prophet's (SAW) power following the Treaty of Hudaibiyah.⁶¹ However, despite such a huge authority, surprisingly, the Holy Prophet (SAW) did not spell out the constitutional format of the government established in Madina, the reason that it is convenient to give the nomenclature of theocratic community to this form of government.

The consensus of political scientists and historians, nonetheless, focuses on the fact that Hazrat Muhammad (SAW) successfully created a unified and harmonious community, *ummah*, led by him⁶² as the law and rule giver attributed to divinely transferred powers to the public through his means. His agency was responsible to communicate or transfer divine laws to the community through the revelation of the Quranic Chapters and his own ways called, *Sunnah*, including the actions and axioms.⁶³ In fact, the Holy Prophet (SAW), though, owed his authority to the public will and that will was to be the submission to the Divine Law as stipulated by the divine mission of the Holy Prophet (SAW)⁶⁴ for which the public made a pledge or *bay'at*.⁶⁵ This means the recognition of the Holy Prophet's (SAW) authority over the transfer as well as the implementation of the Divine Law. The Quranic teachings demonstrate that the believers are to place every matter and issue concerning

the polity and the individualism before the Holy Prophet (SAW) and Allah as stated in the Holy Quran.⁶⁶

The Holy Prophet (SAW) selected “Islam” as the title of the religion that he preached to his community. The word simply means submission to Allah.⁶⁷ The Quranic argument rests in the favour of the Holy Prophet (SAW) declaring him the last one perfecting Islam. “Whoever seeks other than Islam as a religion, it will not be accepted from him and in the Hereafter, he will be among the losers” (3:85)⁶⁸ says the Holy Quran with faith its principal foundation. The significance of faith has been stressed upon in the Holy Quran at various places. Syed Ameer Ali has called the first Islamic State as “the Commonwealth of Islam.”⁶⁹

The second feature of this *ummah* based community is the relationship of brotherhood. The relationship considered significant in the pre-Islam Arab was only the blood relation, or else there were tribal feelings of pride. However, Islam replaced all those symbols of false feelings of pride, tying the entire *ummah* into a single relationship that every Muslim is the brother of the other Muslim. This declaration of the uniqueness of brotherhood in Islam immediately put an end to the clannish feuds. The Quranic messages clearly declared them null and void, saying in metaphorical language to hold Allah’s Covenant with force without going astray.⁷⁰ The Holy Quran says it adding “You are the best community that ever emerged for humanity: you advocate what is moral, and forbid what is immoral, and believe in Allah. Had the People of the Scripture believed it would have been better for them? Among them are the believers, but most of them are sinners” (3-110).⁷¹ The first such system became popular with the title of brotherhood (*al-Muwakhat*) established by the Holy Prophet (SAW) in Madina when he asked the migrants and the locals to tie a knot of relationships between them in the name of Allah.⁷²

The third significant feature is that the *ummah*⁷³ or community bears the concept of a divine community or “community of Islam”⁷⁴ which is tantamount to the community of the Holy Prophet (SAW).⁷⁵ The Holy Prophet (SAW) declared the entire Muslim population as an *ummah*, which infused the spirit of nationhood among the Arabs. The Holy Quran also advised the Muslims; “This community of yours is one community, and I am your Lord, so worship Me.” (21-92).⁷⁶ This community’s conceptual underpinnings crossed the boundaries of just theological sense and entered the universal sense “a closely-knit community, thought of on the lines of a tribe, and much of the old mystique attaching to the kinship group has become attached to it.”⁷⁷

The fourth essential feature was obedience or *al-ta’a* which means this obedience also incorporates two significant questions about whom it is attributed and its major limits. The Holy Quran has detailed the concept of obedience saying that obedience is always related to Allah and the Holy Prophet (SAW) with the specific words that ‘obey God and obey his Holy Prophet (SAW) such as “O you who believe! Obey God, and obey the Messenger, and do not let your deeds go to waste.” (47-33).⁷⁸ Both of these types of obedience have been stipulated in the Holy Quran at several other places such as 49-14, 58-13, and 64-12 where it has been also added that the message from the Divine is only due to the Holy Prophet (SAW).⁷⁹ At another place, the Holy Quran has stipulated three people to whom the obedience is due;

- i. Obedience is towards Allah.
- ii. Obedience is towards the Holy Prophet (SAW).

- iii. Obedience is towards the incumbent authority.
- iv. Reference is made to Allah and His Messengers in case of a dispute.⁸⁰

Among these specifics, the first two are absolute having no way out. Even the secular matters considered as such in these modern times were not excluded from the Holy Prophet's (SAW) ambit as the Holy Quran has stated in the fourth chapter verse 64 that Allah's Messenger must be obeyed which has been explained by the Holy Prophet (SAW) in a *hadith* in that "Whoever obeys me, obeys Allah, and whoever obeys my commander, obeys me and whoever disobeys me, disobeys Allah, and whoever disobeys my commander disobeys me."⁸¹ The *hadith* has been recorded regarding Abu Salih and quoted by popular scripiter, Abu Hurayra (RA).⁸²

However, Al-Mawardi, being from another school of thought, might have misgivings about its authenticity. The Holy Prophet (SAW) also made some futuristic predictions about the rule that there would be innocent, as well as debauchers, ruling the Muslims but they should obey them only when they agree over the righteousness, for the goodness would impact the subjects, while evil would boomerang upon them.⁸³ However, there were certain ethical and religious restrictions on this obedience, for the Holy Prophet (SAW) himself obeyed his companions in various matters.

Concept of consultation is, indeed, a unique concept during those times when factional leadership was based on the power and might of the chief. It was counsel or consultation that was called *al-shura* in Arabic. It became the mainstay of the Prophetic authority, for it was based on the consensus of all the stakeholders. It could be the first democratic dispensation of the unique order that all were asked about an issue.

It limits not only despotism but also outright obedience. Consultation, actually, was central to the Islamic polity even in its initial stages when the Holy Prophet (SAW) himself oversaw the implementation of the Islamic ethical framework under the ambit of the political dispensation. Therefore, this dispensation could be termed democratic in nature as the Holy Quran again stipulated it, "And those who respond to their Lord, and pray regularly, and conduct their affairs by mutual consultation, and give of what We have provided them" (42-38).⁸⁴ There are various examples that the Holy Prophet (SAW) used consultation to empower his authority.

This was the sixth feature of prophetic authority. It was actually derived from the tribal allegiance in which a chief used to win allegiances of all the tribal members. In Arabic, its alternative word is *bayat*, which means to make a pledge of allegiance.⁸⁵ This rule was established in the Islamic polity in Madina.⁸⁶ The pledge means that the public following the Holy Prophet (SAW) swore allegiance to that divine mission and its protection and safety with examples of such pledges such as Al-Shajara and Al-Aqaba where the companions pledged to stand by the Holy Prophet (SAW).⁸⁷ Although different names were given to these pledges, they made the people bound to assist the Holy Prophet (SAW) in his divine mission and setting up a political entity.

Conclusion

The analysis reveals that the Holy Prophet (SAW) initially used terms like wali and amir for regional officials in the Arabian Peninsula. The Islamic polity was theological, with the term wali being the only legitimate term for a state. Theological indoctrination and finances were prioritized in the Islamic polity during the Holy Prophetic Period. The Holy Prophet preferred theological expertise over efficiency and integrity, with pledges of allegiance strictly observed in Madina. Governors were appointed based on public consensus to transfer the same precedent to governors. The central authority of the Holy Prophet (SAW) was located in Madina, with governors posted from his companions. The economic structure of the polity was minuscule, with trade being common. The social structure of the Islamic polity was set by the Prophetic and Pious Caliphatic periods, but the Umayyad's regime saw excesses and arbitrary actions of governors. The Prophetic period set precedents in gubernatorial roles, including jargon and functions for governors. These jargons became synonymous with functions and functions for provincial officials, setting guidelines for future generations.

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