

Revisiting the Sunnah: A Socio-Ethical Framework for Contemporary Social Sciences

إعادة النظر في السُّنة: إطار أخلاقي-اجتماعي للعلوم الاجتماعية المعاصرة

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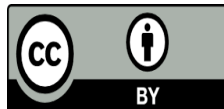
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إعادة النظر في السُّنَّة: إطار أخلاقي-اجتماعي للعلوم الاجتماعية المعاصرة

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Abstract

There is no aspect of human life that remains untouched by the teachings of the Prophet Muhammad ﷺ As he himself declared, "وَإِنَّمَا بُعِثْتُ مُعَلِّمًا" Indeed, I have been sent as a teacher¹ The Prophet (ﷺ) not only imparted religious knowledge but also illuminated areas of knowledge that modern science and research have only recently begun to uncover. He urged humanity to seek knowledge and made people aware of its significance and value. The Prophet (ﷺ) gave such importance to knowledge that, during the aftermath of the Battle of Badr, he declared that any prisoner of war who could read and write but could not afford ransom should teach ten residents of Madinah how to read and write in exchange for their freedom. This act showcases an early form of educational policy, mirroring aspects of modern education systems. Today, various countries across the globe continue to explore the teachings of the Prophet (ﷺ) through academic research. In the light of modern scientific and social science perspectives, his teachings are being re-evaluated and highlighted. This article examines key areas within modern social sciences particularly political science, economics, environmental education, values education, defense education, and public administration through the lens of the Prophet's (ﷺ) teachings. The intellectual and worldly wisdom of the Prophet Muhammad (ﷺ) has not only been acknowledged by Muslims but also by scholars of other faiths. The renowned American astronomer, writer, and historian Michael Hart acknowledged in his book *The 100* that the Prophet (ﷺ) was the only man in history to achieve supreme success on both the religious and secular fronts². The Uswah Ḥasanah (noble example) of the Prophet (ﷺ) contains profound guidance for the political, social, economic, and cultural dimensions of human life. Throughout his life, the Prophet (ﷺ) dedicated himself not only to the propagation of Islam but also to eradicating ignorance, superstition, domestic oppression, economic corruption, social deviance, and the violation of human rights. His teachings brought dignity and recognition to women, the weak, the oppressed, and slaves in the global society.

Keywords: Sunnah, Social Sciences, Ethical Framework, Prophet Muhammad (ﷺ), Contemporary Relevance

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¹ Ibn Mājah, Muḥammad ibn Yazīd, *Sunan Ibn Mājah* (Cairo: Dār al-Ḥadīth, 1372 AH), 2:784, ḥadīth 2437.

² Michael H. Hart, *The 100: A Ranking of the Most Influential Persons in History* (New York: Hart Publishing, 1978).

Introduction

The Holy Quran and the *Sirah* of Prophet Muhammad (PBUH) together form the foundation of Islamic belief, practice, and identity. The Quran conveys the divine message, while the Prophet's life offers its practical application. For beginners, especially children, new Muslims, and general students, understanding this link is crucial for developing a grounded perspective in Islamic studies.

This study focuses on the final ten Surahs of the Quran—short, powerful chapters that are often the first to be memorized and recited. These chapters not only emphasize central Islamic principles but also resonate deeply with significant events from the Prophet's life and the early Muslim community's struggles and triumphs in Makkah and Madinah.

With growing institutional support across Pakistan's educational systems for including Quranic and *Sirah*-based learning in curricula, there is a pressing need for accessible resources. This article meets that need by providing a thematic mapping of each Surah to corresponding episodes or teachings from the *Sirah*. In doing so, it creates a simple yet profound method for understanding Islam's early message. Through this approach, the Quran becomes more relatable and the *Sirah* more vivid, empowering learners to connect with Islamic history and values on a personal level.

1. Integration of Prophetic Teachings into Contemporary Disciplines

The teachings of the Prophet Muhammad (ﷺ) offer a comprehensive framework that transcends time, addressing principles that align seamlessly with modern disciplines such as political science, economics, environmental education, value education, military strategy, and public administration. These teachings, rooted in divine wisdom, provide practical and ethical guidance that remains relevant in addressing contemporary challenges. Below, each discipline is explored in greater detail, highlighting specific examples from the Prophet's life, their application in modern contexts, and their alignment with current practices.

1.1. The Teachings of the Prophet (ﷺ) and Political Science

The *Mīthāq al-Madīnah* (Constitution of Madinah), drafted in 622 CE under the Prophet's supervision, is a landmark document in political science, often regarded as the world's first written constitution and international charter. This document established a multi-religious, pluralistic society in Madinah, uniting Muslims, Jews, and other tribes under a single governance framework. Its key features included:

- i. **Social Contract and Pluralism:** The *Mīthāq* recognized the rights and responsibilities of all communities, granting religious and cultural autonomy to non-Muslims, particularly the Jewish tribes. For example, Article 25 of the *Mīthāq* states that Jews were to be considered an *ummah* alongside Muslims, with their own religion and customs protected, provided they adhered to mutual defense obligations. This reflects modern constitutional principles of inclusivity and minority rights, as seen in documents like the Universal Declaration of Human Rights (1948).³
- ii. **Collective Defense and Justice:** The *Mīthāq* mandated collective defense against external threats, stating that all parties would defend Madinah together. It also established mechanisms for resolving disputes through consultation (*shūrā*), a precursor to modern judicial systems. This aligns with contemporary political theories of social contract, as

³ Al-Qādrī, Muhammad Ṭāhir, *Mīthāq-e-Madīnah* (Lahore: Idārah Minhāj al-Qur'ān, 2007).

articulated by thinkers like John Locke and Jean-Jacques Rousseau, who emphasized mutual obligations for societal stability.⁴

- iii. **Relevance to Pakistan's Constitution:** The *Mithāq*'s emphasis on equality and justice is mirrored in Pakistan's Constitution. Article 25, which guarantees equality before the law, resonates with the Prophet's Farewell Sermon (*Khuṭbah al-Widā'*), where he declared:

(لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَبِيٍّ وَلَا لِأَعْجَبِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا
بِالتَّقْوَى⁵)

"No Arab is superior to a non-Arab, nor a non-Arab to an Arab, nor a white to a black, nor a black to a white, except by righteousness."

This principle of *musāwāt* (equality) underpins modern democratic ideals, ensuring that governance is inclusive and just.

- iv. **Contemporary Application:** The *Mithāq* serves as a model for pluralistic governance in diverse societies. For instance, Pakistan's efforts to balance Islamic identity with minority rights (e.g., Christians, Hindus, and Sikhs) draw inspiration from this document. Globally, the *Mithāq*'s principles are relevant in addressing challenges like interfaith harmony and multicultural governance, as seen in nations like Canada and Switzerland, which prioritize federalism and cultural diversity.

The *Mithāq al-Madīnah* demonstrates the Prophet's foresight in creating a political system that balanced unity with diversity, a model that remains a beacon for modern political science.

1.2. The Prophet's Teachings and Human and Social Values

The Prophet's teachings emphasize universal human and social values—equality, justice, compassion, and mutual respect—that form the bedrock of modern constitutional frameworks and social ethics. These values are not only spiritual but also practical, shaping societal harmony and individual character.

- i. **Equality in the Farewell Sermon:** The Prophet's *Khuṭbah al-Widā'* is a seminal address that encapsulates these values. His statement,

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ)⁶

"Indeed, the most honorable among you in the sight of Allah is the most righteous"

establishes righteousness (*taqwā*) as the sole criterion for superiority, rejecting racial, ethnic, or social hierarchies. This aligns with Article 7 of the Universal Declaration of Human Rights, which states, "All are equal before the law and are entitled without any discrimination to equal protection of the law."

- ii. **Constitutional Parallels in Pakistan:** Pakistan's Constitution reflects these values in Article 25, which ensures equality and prohibits gender-based discrimination. Similarly, Article 20 guarantees freedom of religion, echoing the *Mithāq al-Madīnah*'s provision for religious autonomy. For example, the Prophet ensured that Jews in Madinah could

⁴ Government of Pakistan, *The Constitution of the Islamic Republic of Pakistan*, Article 25, <https://pakistanconstitutionlaw.com/article-25-equality-of-citizens/>.

⁵ Abū Nu'aym al-Iṣfahānī, *Hilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*, vol. 3 (Cairo: Dār al-Kutub al-'Ilmiyyah, n.d.), 100.

⁶ Al-Ḥujurāt, 49:13.

practice their faith and resolve disputes according to their laws, a principle that informs Pakistan's protection of minority religious practices, such as Hindu marriage laws enacted in 2017.

- iii. **Social Cohesion and Compassion:** Beyond legal frameworks, the Prophet's teachings fostered social cohesion through compassion and mutual care. His emphasis on caring for the poor, orphans, and widows—evident in his statement, *"The one who looks after a widow or a poor person is like a warrior in the cause of Allah"* (مَنْ عَالَ يَتِيمًا كَانَ لَهُ جِهَادٌ فِي سَبِيلِ اللَّهِ)—is reflected in modern welfare states. Pakistan's Ehsaas Program, launched in 2019, which provides financial aid to vulnerable groups, embodies this ethos of social justice.
- iv. **Global Relevance:** The Prophet's teachings on equality and compassion resonate with global movements for social justice, such as the fight against racial discrimination (e.g., Black Lives Matter) and gender equality (e.g., UN Sustainable Development Goal 5). His model of inclusive governance offers lessons for addressing polarization in diverse societies, promoting dialogue and mutual respect.

By emphasizing equality and compassion, the Prophet's teachings provide a moral and practical foundation for building just and cohesive societies, relevant to both Islamic and secular contexts.

1.3. Teachings of the Prophet Muhammad (ﷺ) in Light of Economics

The Prophet's economic teachings address core concepts of modern economics—trade, labor, credit, and resource management—while embedding ethical principles to ensure fairness and sustainability. His guidance offers a blueprint for economic systems that prioritize human welfare over exploitation.

- i. **Labor Rights:** The Prophet's emphasis on prompt payment of wages, as in the *ḥadīth*: *"Pay the laborer his wages before his sweat dries"* (أَعْطُوا الْأَجْرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَ عَرَقُهُ)⁷, reflects modern labor laws, such as the International Labour Organization's conventions on timely wage payment. In Pakistan, the Minimum Wages Ordinance (1961) ensures workers' rights, aligning with this prophetic principle. The Prophet's concern for laborers underscores the dignity of work, a value central to ethical capitalism.
- ii. **Credit and Collateral:** The *ḥadīth* about the Prophet purchasing grain on credit and pledging his armor as collateral:

(اشْتَرَى رَسُولُ اللَّهِ ﷺ طَعَامًا مِنْ يَهُودِيٍّ بِنَسِيئَةٍ، وَرَهْنَهُ دِرْعًا لَهُ مِنْ حَدِيدٍ)⁸

demonstrates the legitimacy of credit-based transactions, provided they are transparent and secured. This practice prefigures modern financial systems, such as secured loans and mortgages, while emphasizing trust and accountability. Islamic finance, which prohibits interest (*ribā*) and promotes asset-backed transactions, draws directly from such teachings.

- iii. **Ethical Trade:** The Prophet's saying,

(رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى)⁹

⁷ Al-Ṭabrizī, Walī al-Dīn. *Mishkāṭ al-Maṣābīḥ* (Delhi: Dār al-Iḥyā' al-Kutub al-‘Arabīya, n.d.), 2: 5748.

⁸ Al-Ṭabrizī, *Mishkāṭ al-Maṣābīḥ*, Book 11, ḥadīth 221 (ḥadīth no. 2987).

⁹ Al-Bukhārī, Muḥammad ibn Ismā‘īl, *Ṣaḥīḥ al-Bukhārī*, Book 35, ḥadīth 453 (Riyadh: Darussalam, n.d.), vol. 3, book 35, ḥadīth 2251.

"May Allah have mercy on a person who is kind and generous when he sells, buys, and demands his due"

advocates for ethical conduct in commerce. This aligns with modern concepts of fair trade and corporate social responsibility, where businesses are expected to prioritize consumer welfare. For example, Pakistan's Competition Commission promotes fair market practices, reflecting this prophetic ethos.

iv. **Moderation in Expenditure:** The Prophet's advice,

¹⁰(الْإِقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ)

"Moderation in spending is half of livelihood"

¹¹(مَا عَالَ مَنْ اقْتَصَدَ)

and *"Whoever adopts moderation in expenditure will never become poor"*

emphasizes financial prudence, a principle central to personal finance and macroeconomic stability. In Pakistan, initiatives like the State Bank's financial literacy programs echo this focus on sustainable spending.

v. **Contemporary Economic Systems:** The Prophet's economic model aligns with Islamic economics, which emphasizes risk-sharing, ethical investments, and wealth circulation (*zakāt*). Globally, his teachings resonate with sustainable development goals, particularly SDG 8 (Decent Work and Economic Growth) and SDG 10 (Reduced Inequalities). For instance, microfinance initiatives in Muslim-majority countries, such as Bangladesh's Grameen Bank, reflect the Prophet's emphasis on equitable wealth distribution.

The Prophet's economic teachings provide a holistic framework that balances material prosperity with ethical integrity, offering solutions to modern challenges like income inequality and unsustainable consumption.

1.4. The Prophet's Teachings and Environmental Education

The Prophet's teachings on environmental stewardship emphasize the sanctity of the earth and the responsibility to preserve it, aligning with modern environmental education and sustainability efforts.

i. **Earth as a Sacred Space:** The *ḥadīth*,

¹²(جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا)

"The earth has been made a place of prostration and purification for me (and my ummah)"

establishes the earth as a sacred trust (*amānah*). This discourages environmental degradation (*fasād*), such as pollution or deforestation, which the Qur'ān condemns (e.g., *Sūrah al-Rūm* 30:41). Modern environmental laws, like Pakistan's Environmental Protection Act (1997), reflect this by regulating industrial waste and promoting conservation.

ii. **Cleanliness and Public Health:** The Prophet forbade urinating under shady trees, along pathways, or in public spaces, emphasizing physical and environmental cleanliness

¹⁰ Al-Bukhārī, Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, Book 34, ḥadīth 290, vol. 3, book 34, ḥadīth 2076.

¹¹ Al-Bayhaqī, Aḥmad ibn Ḥusayn. *Shu'ab al-Īmān* (Beirut: Dār al-Kutub al-'Ilmiyyah, n.d.), 5: 6568 (verified ed. no. 6148).

¹² Aḥmad ibn Ḥanbal, *Musnad Aḥmad*, Musnad of al-Mukthirīn from the Companions, Musnad of 'Abdullāh ibn Mas'ūd (RA), ḥadīth 4269.

(*tahārah*). This aligns with modern public health campaigns, such as Pakistan's Clean Green Pakistan initiative, which promotes waste management and urban cleanliness.

iii. **Afforestation and Sustainability:** The Prophet's saying,

(إِنْ قَامَتِ السَّاعَةُ وَفِي يَدٍ أَحَدِكُمْ فَسِيلَةٌ، فَلْيَغْرِسْهَا)¹³

"If the Hour (Doomsday) comes while one of you has a palm seedling in his hand, let him plant it"

highlights the enduring value of environmental preservation. This resonates with global reforestation efforts, such as Pakistan's Billion Tree Tsunami project, which planted over a billion trees to combat climate change.

iv. **Global Relevance:** The Prophet's environmental teachings prefigure modern sustainability frameworks, such as the UN's 2030 Agenda for Sustainable Development (SDG 13: Climate Action). His emphasis on moderation and resource conservation offers solutions to overconsumption, a key driver of environmental crises. Islamic environmentalism, inspired by these teachings, is gaining traction globally, with organizations like the Islamic Declaration on Climate Change (2015) advocating for eco-friendly policies.

The Prophet's environmental teachings provide a moral and practical framework for addressing pressing global challenges like climate change and biodiversity loss.

1.5. The Prophet's Teachings and Value Education (Ta'lim al-Aqdār)

Value education focuses on cultivating ethical behavior and social responsibility. The Prophet's teachings provide a comprehensive guide for interpersonal relations, emphasizing kindness, neighborliness, and community welfare.

i. **Neighborly Duties:** The Prophet's statement,

(مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ)،¹⁴

"Jibrīl kept advising me about the neighbor until I thought he would make him an heir"

underscores the importance of neighborly care, regardless of faith or kinship. This is reinforced by his saying,

(خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ)¹⁵

"The best companion in the sight of Allah is the one who is best to his companions, and the best neighbor is the one who is best to his neighbors"

These teachings align with modern civic education, which promotes community engagement and social harmony.

ii. **Application in Pakistan:** In Pakistan, community-based initiatives, such as local *jirgas* (tribal councils) and neighborhood welfare organizations, reflect this emphasis on mutual care. The Prophet's model inspires programs like the National Volunteer Movement, which encourages citizens to support their communities.

¹³ Abū Dāwūd Sulaymān ibn al-Ash'ath, *Sunan Abī Dāwūd*; Riyadh: Darussalam, n.d, Book 27, ḥadīth 479

¹⁴ Abū Dāwūd, *Sunan Abī Dāwūd*, Book 25, ḥadīth 3592

¹⁵ Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim* (Nishāpūr: Dār al-Khilāfā al-‘Ilmīya, 1330 AH), Book 45, ḥadīth 2625a; Book 32, ḥadīth 6356.

iii. **Global Context:** The Prophet's teachings on neighborliness resonate with global efforts to foster social cohesion, such as UNESCO's Education for Sustainable Development, which emphasizes empathy and cooperation. In diverse societies, these principles help bridge cultural and religious divides, promoting tolerance and mutual respect.

The Prophet's focus on ethical interpersonal relations provides a timeless framework for value education, fostering harmonious and inclusive communities.

1.6. Teachings of the Prophet Muhammad (ﷺ) and Military Education

The Prophet's military teachings emphasize discipline, strategic planning, and ethical conduct in warfare, offering lessons that remain relevant in modern military education and national defense strategies.

i. **Unity and Discipline:** The Qur'ān's command,

(إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ).¹⁶

"Indeed, Allah loves those who fight in His cause in rows as though they are a single structure joined firmly"

highlights the importance of unity and discipline. The Prophet operationalized this by organizing armies into strategic formations—*maymanah* (right wing), *maysarah* (left wing), *qalb* (center), and *sāqah* (rear guard)—a structure mirrored in modern military tactics.

ii. **Battle of Uḥud:** The Prophet's strategic foresight is evident in the Battle of Uḥud (625 CE), where he positioned thirty archers on a hill to protect the rear, instructing them: *"Do not leave your position, whether we win or lose."*

Their disobedience led to a setback, underscoring the critical role of discipline. This lesson is taught in military academies worldwide, including Pakistan's Military Academy, where adherence to orders is paramount.

iii. **Pakistan's Defense Strategy:** Pakistan's military doctrine integrates Islamic principles of unity (*ittihād*), consultation (*shūrā*), and discipline (*intizām*) with modern strategies. The emphasis on ideological cohesion, rooted in the Prophet's teachings, complements tactical readiness. For example, Pakistan's collaboration with Muslim-majority nations (e.g., through the Islamic Military Counter Terrorism Coalition) reflects the Prophet's model of collective defense, as seen in the *Mithāq al-Madīnah*.

iv. **Global Military Parallels:** The Prophet's emphasis on ethical warfare—such as prohibiting harm to civilians, women, children, and religious sites—aligns with international humanitarian law, including the Geneva Conventions. His strategic acumen, evident in battles like Badr and Khandaq, informs modern military theories on asymmetric warfare and defensive fortifications.¹⁷

The Prophet's military teachings provide a balanced approach, combining strategic brilliance with ethical constraints, relevant to both national defense and global peacekeeping.

1.7. The Prophet's Teachings and Public Administration

Public administration (*ʿIlm al-Idārah al-ʿĀmmah*) focuses on governance, justice, and public welfare. The Prophet's administrative model offers timeless principles for selecting competent leaders and ensuring ethical governance.

¹⁶ Muḥammad ibn ʿĪsā al-Tirmidhī, *Jāmiʿ al-Tirmidhī*, Book 27, ḥadīth 1944 (Riyadh: Darussalam, n.d.), vol. 4, Book 1.

¹⁷ Al-Ṣaff, 61:4.

i. **Appointment of Mu‘ādh ibn Jabal:** When appointing Mu‘ādh as governor of Yemen, the Prophet tested his judgment: *"How will you make judgments?"* Mu‘ādh replied:

- * "According to the Book of Allah."
 - * "If not found there, then the Sunnah of the Messenger of Allah."
 - * "If not found there, then I will strive to form my own judgment (*ijtihad*)."
- The Prophet's approval,

¹⁸ (الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرِضِي رَسُولَ اللَّهِ)

"Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah"

highlights his emphasis on merit, knowledge, and ethical decision-making. This mirrors modern civil service exams, such as Pakistan's CSS, which assess candidates' intellectual and ethical capabilities.

ii. **Merit-Based Governance:** The Prophet's statement to Yemen's people, *"I am sending to you the best of my people,"* reflects his practice of appointing capable and trustworthy individuals. This aligns with modern governance principles, where transparency and meritocracy are critical for public trust.

iii. **Justice and Welfare:** The Prophet's administration in Madinah prioritized justice (*‘adl*) and welfare (*maṣlahah*). For example, he established the *Bayt al-Māl* (public treasury) to support the poor, orphans, and travelers, a precursor to modern welfare systems. Pakistan's Benazir Income Support Programme draws inspiration from this model, ensuring equitable resource distribution.

iv. **Global Relevance:** The Prophet's administrative principles—consultation (*shūrā*), accountability, and justice—align with modern governance frameworks, such as the UN's principles of good governance. His model offers lessons for combating corruption and promoting inclusive policies in diverse societies.

The Prophet's administrative teachings provide a robust framework for ethical and effective governance, applicable to contemporary public administration challenges.

This detailed exposition illustrates how the Prophet Muhammad's (ﷺ) teachings offer profound insights across diverse disciplines, blending ethical principles with practical solutions. These teachings not only shaped early Islamic society but continue to inspire modern systems in Pakistan and beyond, addressing universal challenges with timeless wisdom.

2. Teachings of the Prophet Muhammad (ﷺ) in Economics and Public Administration

2.1. Business Ethics

The Prophet Muhammad (ﷺ) emphasized ethical commerce, prioritizing honesty, transparency, fairness, and generosity, aligning with modern ethical trade practices.

i. Honesty and Transparency:

¹⁹ إِنَّ التَّاجِرَ الصَّدُوقَ الْأَمِينَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ يَوْمَ الْقِيَامَةِ

"The truthful and trustworthy merchant will be with the prophets, the truthful, and the martyrs on the Day of Resurrection."

¹⁸ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book 56, ḥadīth 276

¹⁹ Al-Tirmidhī, Muḥammad ibn ‘Īsā, *Jāmi‘ al-Tirmidhī* (Beirut: Dār al-Gharb al-Islāmī, 1419 AH), 4:614, no. 2002.

His reputation as *al-Ṣādiq al-Amīn* ensured trust in his dealings.

ii. **Fairness and Generosity:**

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى²⁰

"May Allah have mercy on a person who is kind and generous when he sells, buys, and demands his due."

He prohibited hoarding to inflate prices.²¹

iii. **Pro Dong:**

مَنْ غَشَّنَا فَلَيْسَ مِنَّا²²

"Whoever deceives us is not one of us."

This supports consumer protection laws.

iv. **Modern Applications:** Islamic banking in Pakistan and global fair trade movements reflect these principles, addressing issues like supply chain exploitation.

2.2. Labor Rights

The Prophet's teachings emphasize labor dignity, timely wages, and humane treatment, prefiguring modern labor laws.

i. **Prompt Payment:**

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ²³

"Pay the laborer his wages before his sweat dries."

This aligns with Pakistan's labor laws.

ii. **Dignity and Fairness:**

إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ

مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ²⁴

"Your brothers are your servants... feed them from what you eat, clothe them from what you wear..."

This promotes workplace equality.

iii. **Historical Example:** He worked alongside laborers during the Prophet's Mosque construction.²⁵

iv. **Modern Applications:** Pakistan's labor laws and Ehsaas program reflect these teachings, though informal sector challenges persist.

²⁰ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 3:1356, no. 3461.

²¹ Al-Qushīrī, Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim* (Nishāpūr: Dār al-Khilāfā Al-ʿIlmīya, 1330 AH), 1:2722, no. 2266.

²² Al-Nasāʾī, Aḥmad ibn Shuʿayb, *Sunan al-Nasāʾī* (Aleppo: Maktab al-Maṭbūʿāt al-Islāmīya, 1406 AH), 5:75, no. 5106.

²³ Al-Bukhārī, Muḥammad ibn Ismāʿīl, *Ṣaḥīḥ al-Bukhārī*, 1:254, no. 605.

²⁴ Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:1456, no. 1825.

²⁵ Al-Tirmidhī, Muḥammad ibn ʿĪsā, *Jāmiʿ al-Tirmidhī*, 5:123, no. 2676.

2.3. Public Administration

The Prophet's administrative model emphasizes merit, justice, and accountability, offering a blueprint for ethical governance.

i. **Merit-Based Leadership:** He approved Mu'adh's judgment process, saying:

الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ²⁶

"Praise be to Allah Who has helped the messenger..."

This mirrors modern civil service exams.

ii. **Justice and Accountability:** The *Bayt al-Māl* supported welfare²⁷. He said:

خَيْرُ أَمْرٍ أَيْكُمْ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ²⁸

"The best leaders are those whom you love..."

This fosters trust.

iii. **Consultation (Shūrā):** He practiced *shūrā* in Uhud [11], aligning with participatory governance.

iv. **Modern Applications:** Pakistan's administrative system and global governance principles reflect these teachings.

Conclusion

From interpersonal ethics and economic values to public administration and military discipline, the teachings of Prophet Muhammad (ﷺ) provide a timeless foundation that aligns remarkably with the themes found in today's social sciences. His life offers a complete model *uswah ḥasanah* for humanity to follow, guiding both individual behavior and collective governance toward justice, compassion, and harmony.

Final Reflection: The Prophet's Teachings as a Guiding Light for Humanity

Upon deeper study, we come to the realization that the teachings of the Prophet Muhammad (ﷺ) serve as a radiant beacon in the darkness for all of humanity. Through his exemplary conduct (*uswah ḥasanah*), the Prophet (ﷺ) addressed a wide range of themes that modern social sciences explore today yet his guidance came over fourteen centuries ago and remains equally relevant today.

Whether it be constitutional wisdom, justice and fairness, religious tolerance, ethical trade, moderation in spending, fair wages for laborers, debt obligations, preservation of human dignity, social welfare, or principles of administration the Prophet's example presents a holistic intellectual model. It is a model that has withstood the test of time and continues to inspire scholars, reformers, and policy-makers around the world. Inshā'Allāh, it will continue to serve as a timeless source of moral and civic guidance for generations to come.



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²⁶ Al-Bukhārī, Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, 4:1789, no. 4651.

²⁷ Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:1823, no. 1910.

²⁸ Al-Nasā'ī, Aḥmad ibn Shu'ayb, *Sunan al-Nasā'ī*, 6:89, no. 5678.

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