

The Political Model of the Prophet Muhammad and His Rightly Guided Caliphs: An Overview

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Abstract: Never before was exemplary leadership demonstrated as was the period of the prophet Muhammad. In him was seen a social leader, a noble character with an outstanding sense of morality and extraordinary self-sacrifice. He was an exemplary spiritual and state leader who was adjudged the best role model in ethical leadership. The Medinan State was described as the best, just, and civilized society. The legacies of the Medinan state, would ever remain a role model for generations yet unborn. These paper using mainly secondary sources of data, and content analysis in its assessment. Examines the Islamic model of the prophet Muhammad (SAW), which was widely known as the “Medinan State” his life and leadership was exemplary worthy of emulation, likewise the event that took place during and after his departure are full of lessons that has become a reference point that guides our lives today and will continue to do so till the end.

Key Words: Caliphate, Model, Medieval, Spiritual, Ummah

I. INTRODUCTION

The Arab world before the coming of Islam is known as ‘Ayyam-aljahiliyyah’ which means “the days of ignorance” it was a time that is devoid of order, characterized by total disintegration and anarchy in religious, social and political life. Arab world at that Period had no dispensation no inspired prophet and no revealed book; the Arabs were divided into numerous tribal principles. Because of the absence of any political union and organized government in the region there had been perpetual conflict and warfare among the Arabs. Tribal feuds, raiding and plundering of one tribe by the other were the common phenomenon of the Arab life at that time. It is a record of blood feud, raids, and irregular warfare among them. Banu Bakr and Banu Taqhid tribes fought for forty years on a small matter arising from a beating of she-Camel. The Quraish and Hawazin fought the battle of Harb al Fizr for many years. The Aws and Khazraj tribes of Medina carried on warfare for some generations. They exist under a law that “Might is right”. The pure monotheism once preached to them by the prophets Ibrahim and Ismail had long been forgotten, or covered by centuries of idol-worship and superstition while the Arab recognised that there was a supreme God, they at the same time offered their prayers and devotion to many other objects, such as their Idols, the heavenly bodies, and various sacred stones. They also believed in omens, potent, consulted soothsayers and Oracles and drew lots as means of divining the future. Greatest anarchy prevailed in the social life of the Arabs. There was no idea morally or discipline in the society, corruption, vices, superstition, unrestrained freedom and unrestricted enjoyment ruled supreme in the Arab society. It

was a society in which the strong exploit the weak, in such a society the women, children, orphans and slaves had no rights and have little protection. Plurality of wives and husbands was the order of the day. Adultery was common among the pre-Islamic Arabs; it even becomes something of pride. Step-sons could marry their step mothers and even the brothers sometimes married their own sisters, men and women could have full liberty with their opposite. Human beings were sacrificed to appease gods. Fathers sometimes killed their female children for fear of poverty. Women position in that society was so degrading; to give birth to a female child was something of disgrace and shame, they were mostly buried alive to escape that shame women have no any share of inheritance rather they are part of the inheritance. This was the life and the society of Arabian before the light of Islam came to them (Rahim, 1981; Lemu, 1989; Abdul, 1998; Moten, 1996).

The thrust of this paper therefore is to examine Islamic political system, its beauties as was established by the prophet Muhammad (SAW) more especially the Medinan state, the exemplary life he led and the subsequent, caliphates Abubakar, Umar bn Al-Kattab, Othman bn Affan and Ali bn Abi Talib (R.A). Indeed, the life they lived is rich in measure and a source of reference, guide and a model that Muslims as well as non-Muslims look up to till the end.

II. THE POLITICAL MODEL OF THE PROPHET (S.A.W)

Muhammad the son of Abdullah, the son of Abdulmutalib was born in about 570 AD; He appeared with a message of Islam in the year 610 as a religious teacher; calling his people of Mecca to Islam the complete submission of man before God (Moteri 1996) He called upon them to denounced the worship and to submit to one able divine authority Allah.

Islam is the one and only religion that was consistently revealed by God to mankind from the very beginning. Nuh, Ibrahim, Moses and Christ-prophets who appeared at different times places, all propagated the same faith. They were not founders of faith to be named after them: each reiterated the faith of processor. However, unlike the preceding prophet, Muhammad was the last prophet of God. Allah revived through him the same genuine faith which had been conveyed by all the former prophets. This original message had been corrupted, and split into various religions by people of different ages, who indulge in interpolations and admixture. These alien elements were eliminated by Allah, and Islam in

its pure and original form was transmitted to mankind through prophet Muhammad (S.A.W) since there was to be no messenger after Muhammad Qur'an 33:40- 41. The book revealed to him was preserved word for word so that it should be a source of guidance for all times. Qur'an 33:22.

The life of prophet Muhammad (S.A.W), and the manner in which he conducted himself, was also recorded in a unique manner by his companions. A more complete and authentic account of the life, sayings and actions of any prophet or historical personage has never been compile. In this way, the Qur'an and the authentic Sunnah of the prophet become a reliable source for precise knowledge of what Islam is, what it stands for what guidance it provides, and what obligations it places upon us.

As was mentioned before, in the introduction, the Arab world was at the peak of their dark age when the prophet approached them with the called to Islam most of them were Idol worshippers. Also Arabs by virtue of being people with pride in spite of confidence and trust they have in him; via his honesty, faithfulness, simplicity uprightness, purity, yet they vehemently opposed him right from his child hood to the very day he came with the message of Islam they know him as a person who never told a lie, he was even name "Al-Amin" which means the trusted. The opposition could be attributed to three major reasons which will be listed below:-

1. Arabs who were deeply rooted in idol worship see the new religion which also advocated the believe in the oneness of Allah as threat to the status of Mecca which was the centre of idol worship.
2. Also Mecca being the place all Arabs world performed pilgrimage to which merchant make a lot of profit annually, this new religion was rejected on that basis.
3. Again to accept Islam to be subordinate to Prophet Muhammad (S.A.W) who claimed divine appointment, it was on these bases they declared open hostility with the prophet Muhammad (S.A.W) (Abdul 1998) He suffered a lot of opposition and persecution from his people if not because of the protection he got from his uncle, Abu Talib, and family Banu Hashim, with the death of his wife in 619 AD Khadijat, a wealthy women who gave him all the necessary support needed financially and otherwise, followed by the death of his uncle Abu Talib. A month later in the words of (Abdul 1998) and two month later according to (Akbar 2000) open him to an untold hardship, attack and persecution by the Meccans compelling him to look for support outside. Hence the expansion of the horizon of his mission (Abdul 1998, Lemu 1989).

In spite of the opposition sustained in Mecca, gradually, success was recorded because a number of important personalities embraced Islam who happened to be identified as his closed companions, besides his immediate family, Umar bin Al-Kattab, Abubakar Al-Siddiq, Othman, bin Affan, Hamza among others as at that time prior to his migration to

Medina, there were substantial amount of me-women numbering hundreds.

III. REQUEST AND INVITATION TO MEDINAH

Muhammad (S.A.W) then look up to Yathrib (Medina) the oasis of Yathrib, a fertile crescent of about 55 square kilometres, surrounded by stepped and desert which divided into village like settlements, two Arab tribes Aws and the Kazraj had been in a continuous state of guerrilla warfare against each other for generations. The rest of the inhabitants, including three large Jewish tribes, were drawn into the conflict. This came to bloody climate in the year 617 in the battle of Bu-ath after which the protagonists were so exhausted that it gradually dwindled into an armistice interrupted only by occasional act of violence. The crisis was however damaging to husbandry, it deprived the citizens of personal security and understand the internal status of the oasis. The moderate element among them had becomes tired of the prolonged quarrel and they would readily each on any neutral arbitrator (Abdul 1998). To this end, a golden opportunity came to them, with Muhammad in place; it was resolved in cold water. In March 620, the pilgrims from Yathrib came. Prophet Muhammad (S.A.W) visited them and talked to them about his mission. Seven of them listened to his discourse and expressed themselves convinced of the truth of his mission. Later he asked if it would be possible for him to come and live in Yathrib (Medina) under their protection, that passed and the pilgrims came again, the following season and twelve of the men met Prophet Muhammad (S.A.W), each swearing to worship only one God, to obey his messenger and to abstain from theft, adultery, infanticide and slander. If they fulfilled these simple conditions they were promised paradise. This undertaking was referred to as the first pledge of Aqabah, the name of the valley in which the oaths had been exchanged. These Muslims from Yathrib returned home full of proselytizing zeal and the faith began to gain adherents among both the Aws and the Khazraj. In the following year, a delegation of about seventy people came to prophet Muhammad (S.A.W) from both Aws and Khazraj inviting him to Yathrib and at the same time requesting him to arbitrate between Aws and the Khazraj who were in guerrilla warfare for generations. With this Prophet Muhammad (S.A.W) migrated to Medina following the command to do so by Allah alongside the believers.

IV. THE MEDINAN STATE

Prophet Muhammad (S.A.W) had a difficult task in Medina, he needed a political and military support to propagate his faith and he found that in Yathrib. By skilful diplomacy, he acquired all the needed. He regarded the small community in Medina as a beginning, he gained the confidence of the Medinese; gave them law, order, organization and lastly religion. The community in Medina was known as the Ummah. A few months after arriving at Medina, the prophet (S.A.W) draw up the first written constitution of the world which provide the basis for the incipient Muslims polity? It

structured political life in Medina according to the Islamic conception of the Ummah, recognized the prophet (S.A.W) as the head of the new common wealth, and defined his role as that of maintaining peace and order, arbitrating among groups in conflict and of providing security from external attack. The document confirmed the principle of the law even to the humblest of believers. The Jews were integrated into the body polity without depriving them of their religious freedom. As the religious and temporal had, the Prophet Muhammad (S.A.W) regulated social relations, enacted laws in the light of the Qur'an and enforced them; radical armies and commanded them and when the territory expanded, he administered these in consultation with his companions. In fact, all important matters, not covered by divine revelation, were settled by the Prophet (S.A.W) through the process of consultation occasionally, he would convene a public gathering, had the matter fully discussed and would follow the course suggested by the consultative body even if it against his opinion (Abdul 1998; Moten 1996).

The Medina political set-up was unusual in several respects, its membership was based upon the belief system in which all believers were brothers to one another and as such they formed a unity in the service of Allah (S.W.A) under this unity, all men were equal with no distinguish recognized save that of Taqwa (piety and deserved goodness) within that relationship, there can be no power struggle because man is nothing but the creature of Allah (S.W.A) who alone possess all powers. Man's position on earth is that of Khalifah of Allah whose mission in life is to administer the Shari'a As a Khalifah, the individual has responsibilities to meet commitments of fulfil and to strive had for worthy goals consequently the members of the Medina political order took active part in the public domain decisions were taken in accordance with the dictates of the Qur'an which was best interpreted by the prophet, and in consultation with the members of the Ummah. In Medina therefore, Prophet Muhammad (S.W.A) successfully established strong United focus Ummah, with strong brotherhood that goes beyond the tribe. He established peace between contending Medinan tribes of Aws and Khazraj he had united the emigrants from Mecca with the answer (helpers) the Medinan.

He reached an understanding with the Jewish tribe residing in Medina. He entered into a covenant with the Jews, Muslims and Jews were to have equal status and right and agreed that in case of war with the idolaters, the Jews would stand by the Muslims. He establish a system of tolerance and peaceful co-existence towards people of other monotheistic religions, he set the pattern for Muslim treatment of religious minorities within and Islamic states through his exemplary leadership, there was a continuous expansion of Islam. He continued to avoid violence and bloodshed unless there were forced upon him when war becomes necessary he displayed exemplary courage and followed magnanimity towards defeating enemies. Captives were released as soon as possible whenever peace was offered, he accepted. He was always available to

teach and answer people's questions. In spite of his position as head of state, he accessible to even the humblest questioner. He practice of counselling and guiding people into the path of Islam continued until the end of his life. (Moten 1996; Abdul 1998).

V. VICTORY OF MECCA

Mecca was deep in its idol worships one time in Shawwal 6 years after hijra (A. H) at the prophet had a dream that he was entering the Ka'ba along with his companions. Muslims has a great desire to visit Ka'ba and the dream deepened this urge, the prophet decided to visit the Ka'abah to perform Umrah (the lesser Hajj) to which he left Medina for Makkah in Dhu-Qadah, 6 A.H with one thousand, four hundred companions and seventy sacrificial camels. They were all in Ihram coming as pilgrims symbolized their peaceful intentions and the Mecca also had no right to prevent the Muslims from visiting the Ka'abah (Akbar 2000) through they came with a peaceful mission however, they were denied entrance to Mecca, the deliberating of which gave birth to a Treaty of Hudaibiyya which looked in the face sight unfavourable to Muslim but when deeply looked at it favoured the Muslims. The treaty goes this.

1. The Muslims will perform Umrah next year instead of this year while entering Mecca they will carry no arms except their swords, and that too being sheathed moreover, they will not stay in Mecca for more than three days.
2. The treat will remain valid for a period of ten years. And nobody from any side would lift their hand against the other for the duration.
3. Every tribe or clan of Arabian will enjoy the right to enter into agreement with any party of its choice; but the allies will have to observe the terms and conditions of the treat and spirit.
4. If anyone from the Quraish comes over to the Prophet (S.W.A) without obtaining the permission of his guardian, he will be returned to his guardian, but if anyone of those with the Prophet escaped to the Quraish they are not bound to be returned to him (Akbar 2000: p, 204).

The treaty looked very unfavourable especially the fourth of them of it however prophet Muhammad (S.A.W) patiently accept it, he identify measure of opportunities and advantage which the Sahabas have not noticed until after he explained to them. the terms of treaty was later broken by the Meccans, two tribes allowed to sight Banu Kazraj to which blood was shed in the sacred Ka'abah to this end, the prophet declared war on Mecca, an army of ten thousand (10,000) was equipped on the 11th of Ramadan 8 years A.H The Meccans were taken unaware, it was a victory to the Muslims with idol worshipers at the mercy of the prophet (S.A.W) Ka'abah was cleared of the stock of idols, however, in spite the treatment matted to the prophet while he was in Mecca prior to Hijra, he forgive them. He posed a question to them "what do you think

I am about to do with you? We hope for the best, you are a noble brother, son of a noble brother” the prophet of Allah (S.A.W) said in reply, “I say to you what Yusuf (prophet Joseph) said to his brother: “have no fear this day, go your way for you are all free” (Akbar 2000). A large of Quraish were converted to Islam after the conquest of Mecca and the Conquest of Mecca implied the whole Arabia coming to the fold of Islam, Islam afterward spread like a wildfire to far and wide source through deputation send by prophet with letters to kings in far areas while some are even sending their delegations to the prophet of Allah (S.A.W) to announce their declaration of Islam. Many battles were fought before and after the conquest of Mecca, prominent among them were the Battle of Bandar, Battle of Uhud, Battle of Kandaq (ditch) and Battle of Hunain.

VI. LESSON FROM HIS ERA

Prophet Muhammad (S.A.W) came with a mission, a mission of Islam, he established it against all odds, Aisha (A.S) reported to have said “the entire life of the prophet is a reflection of Qur’an” therefore his manner and mannerism simply interpret the Qur’an most of the Ummah that were converted to Islam during his time do so out of his characters, manners and way of his dealings which melted the heart of even stone-hearted among them. Therefore looking back we can be able to sum up his administrative structure that is the Islamic state in Medina.

The prophet (S.A.W) was both the Spiritual and political leader, his manners have unconditionally compelled even the Jews to accept his leaderships the state which comprised of believers, Jews and others accepted the protection of the Islamic State and have recognized the Prophet (S.A.W) as the leader of the state. Also the ideological nature of the state, as it was based on the Qur’an model. The prophet established, justice in the state also promote the welfare of all. Defence was ensured against external aggression Propagation of Islam was on constant expansion to far and wide areas also mutual consultation was the basis of government in the state during the time of the prophet certain issues that are not revealed and are thus open for discussion and decision of the people are placed before the Shura. Appointments of positions are strictly base on merit.

This was how the Prophet (S.A.W) runs his State up to the time he breathe his last. There was absolute unity and obedience during his time due to the fact that he is a Prophet; the best of all the Ummah, his patience, tolerance, kindness, forgiveness win the heart of all beyond measure, including the non-believers. He was the Head of State yet very accessible and available to a most common man. They accept him as Judge on all matters in fact he is everything to them, on every issue that arose he would either wait for revelation or the matter would be simply thrown to the Ummah base on consultations Allahumma Salli ala Rasul-Allah.

VII. THE KHALIFAT OF THE RIGHTEOUS CALIPS

The evolution of the Islamic State continued to the time of the four rightly guided Caliphs (Khula fa Urrashidun). They are Abubakar Al-Sadeeq, Umar bn Al-Kattab, Uthman bn Affan, Ali Abi Talib, (may Allah be pleased with them). History has it that all four of them came from the same genealogy with prophet (S.A.W) and they are all ‘Ashara Mubashara’ that is they were among ten people that was promise paradise right from this world, also they very close to prophet Muhammad (S.A.W) Prophet hood ended with the prophet Muhammad (S.A.W), therefore, a caliphate had to be established after the death of the Prophet (S.A.W) Caliphate here means successor, viceroy, this Khalifat-ul-Rasul-Allah (Successor of the Prophet). The term was gotten from the original concept of Khilafa i.e. vicegerent According to Majid Ali-Khan, “in the Islamic law a Khalifah or Caliph is the person who holds the delegated authority to enforce the Islamic law and religion in an Islamic state” (theories of state 2001). The Khulafaur-rashidun as successors to Prophet try to live in accordance with the Qur’an and Sunnah, Islam having established by the Prophet (S.A.W) they took over as custodian consolidating Islam and leading the Islamic Ummah as a whole. They therefore, followed the footsteps of the Prophet (S.A.W) in conduct leading the Ummah in line with the teachings of Qur’an and the exemplary leadership of prophet (traditions) and in an event that circumstance warrant consultation should be made with the Shura (Consult).

It is a historically established fact that the Prophet (S.A.W) did not appoint anyone to succeed him after his death to conduct the affairs of the Islamic State nor did he prescribed any course to be followed for the choice of his successor, however, the Prophet (S.A.W) by manner of his living among the Muslims did clarify the general principles a ruler must abide by. By virtue of his conduct and sayings, he further established the high ideals to be upheld and maintained by both the ruler and the ruled. Based on the Qur’an and the Sunnah of the Holy Prophet (S.A.W) (Moh’d 1980). This mode confirms to the nature of all Islamic legislations which is characterized by complete flexibility making it possible to continually build it up through the interpretation and application of its rules. In the respect, there is no difference between Islamic legislation in the political field or in any other field of human activity. The succession issue was therefore resolved by the Ummah in accordance with their tradition and experience which confirmed to the spirit of Islam. They resulted to two stages process of instituting a successor:

1. Through consultation, nomination and selection by the representatives of the Ummah (al-bay’ah al Khassah) and
2. Subsequent confirmation by the public through general acclamation or Albay-ah-al Ummah, the first Caliph, Abubakar was selected by notable (Shura) and confirmed by the general bay’ah in the year 11 Ah/632 CE (Moten 1996).

Khalifat was not the prophet, nor did he enjoy any metaphysical or theoretic privilege. He was responsible for upholding the religion against heretics and was entrusted with the function of the spiritual and material well-being of the Ummah through the application of the Shari'a obedience to the Khalifah was conditional upon his obedience to Allah (S.W.T) and His Prophet (S.A.W) should he deviate from the Shari as announced by Abubakar in his inaugural speech he forfeits the right to obedience. It means that the Ummah was to guide the Khalifat in all his actions, to watch out for any deviations from Islamic norms, to correct him if he goes astray and to help him administer through good counsel.

VIII. ABUBAKAR AL-SIDDQ

Abubakar Al-Siddiq was the closest friend of the Prophet (S.A.W) he was the first to testify to the prophethood without any hesitation, that was why he was even being called Al-Siddiq. He testified without any hesitation and fear and looks it upon himself to follow the truth when the eve of Mirage (Ascension) occurred; he showed his unshakable firmness and conviction to lend support to it and did it in the face of all opposition. He was younger than the Prophet (S.A.W) by two years and two months. He was born and brought up in Mecca. He would go on journeys with trade Caravans... he migrated to al-Medinah along with the Prophet (S.A.W) and embrace death in the same city.

Abubakar was the first to deliver in the prophet and was the first to perform prayers led by the prophet. Religious scholars are unanimously saying that Abubakar never left the company of the Prophet (S.A.W) without his permission. He was known to be the most valiant and the most generous among the companions of the prophet (S.A.W). Also he was the most learned and wise among the companion, the issue was put before Abubakar Siddiq (A.S). His ruling was considered as final. He had knowledge of the Qur'an more than all others. He also had perfect knowledge of the Sunnah and the companions turned to him for his opinion. He has a strong memory and also he is very sagacious. In fact he was believed to be the most excellent among the companions of the Prophet (S.A.W).

As a caliph following his death, this is what Ali (A.S) said on the received of the news of his death:

“O Abu Bakr! May Allah show mercy to you? By Allah you believed first of all in the entire Ummah and made your belief the base to your behaviour and manners. You were the man excellent in trust and conviction the most generous and the greatest caretaker of the prophet (SAW) you were the greatest supporter of Islam and well-wisher of all creatures. In manners, virtues and guidance you were close to the prophet most of all. May Allah confer on you the best reward on behalf of Islam and the Muslims? You affirmed the prophet when others denied him; you showed sympathy when others were ungenerous to him; you rose to help the messenger of Allah when others held themselves back from help and

support. Allah entitles you ad Siddiq (the truthful) in His Book.

‘and he who brought the truth and believed therein (39:33) you stood like a rock in support of Islam and above away the disbelievers Neither your argument was ever misdirected nor your insight weakened; your soul never showed timidity. You were firm like a mountain; strong winds failed to uproot or stir you. About you the Prophet had said: “weak in body, strong in faith, humble, exalted by Allah, venerable on earth and worthy among the believers’. ‘Nobody could show greed in your presence nor could give free expression to his desire; the weak happened to be strong to you and the strong weak till the right of the weak was given to him and the strong was forced to give what was due” (Akbar 2000:316).

As a Caliph, the view which then prevailed among the Muslim Ummah was that the Islamic State needed a political system which will secure the continuity of the course of Islamic unity began by the Prophet (S.A.W) and which will use the state and its power in support of the Islamic message and its propagation urged by this need and the feelings consequently thereon, the person closest to the prophet (S.A.W) in behaviour and style of doing things was chosen to head the State after him. excellent in religion, therefore, was the fundamental criterion determining their choice-this being the basis of their Mundane concerns as well and at the same time, it was to point the way which this State was to follow in its course after the departure of its founder (Muhammad 1980). Following the death of the Prophet (S.A.W), the Ummah was faced with major threats false prophets began to resurface, majority of tribes refuse to pay tax resorting to their Jahiliyyah way of life, the period was known as the period of ‘apostasy’; however, according to the narration of Akbar (2000) the issue of Zakkat was the one that suffer great threat especially by the new convert, they refuse to pay Zakkat thereafter, Abubakar (A.S) therefore took it upon himself as a duty to stabilize this anomaly. After his investiture as the first Khalif succeeding the prophet (S.A.W) throughout his rule, he continued to stabilize the foundations of the Islamic rule in the Arabian Peninsula. His greatest achievements were the wars against apostasy which quelled the strife in the Arabian Peninsula after the prophet's death. The outcome of Abu-Bakr's victories in these was the establishment of complete political unity in the Peninsula which was now under the authority of the Caliphate in Medinah. A new leaf had been turned in the political history of Islam. His administration have among others as was pointed by Akbar (2000), the trustee of the believers, Abu Ubaidah bin Aljarrah was in charge as public exchequer, Umar (A.S) looked after the Department of justice and Uthman and Ali were entrusted with the administrative work and correspondences. In the absence of one, the next would take over the responsibility. Khalid bin Walid was the commander in Chief of the Muslim Army during his Caliphate.

The Prophetic era in both Mecca and Medinah periods were no doubt a step in the establishment of the Islamic State.

Abubakar built on by extending its political authority and uniting under its leadership the scattered Arab-tribes. Each of which had its own head. Thus the full credit for bringing the Islamic State into the form in which it embraced the entire Arabian Peninsula goes to Abubakar. Further credit goes to him for subsequent capability of this State to propagate and defend Islam and to develop it into a global State extending over the large part of the then known world (Muhammad 1980).

IX. UMAR BIN AL-KHATTAB

Umar was among the nobles of the Quraish. He was born some 40 years before the migration of the Prophet (SAW); he adopted trade as his profession before and after converting to Islam. He embraced Islam six years after the commencement of prophet called to Islam. He was known to be a here in wrestling prior to this conversion to Islam, he numbered 64th to accept Islam. He was one of the earliest believers and among the blessed ten. He was also the father-in-law of the Prophet (S.A.W). He counted among the scholars and pious companions narrated 539 hadith in all which have been reproduced by Uthman and others.

Bin Abbas (A.S) related that the day Umar Faruk accepted Islam; the polytheist said *“Today the Muslims have settled their score with us”* the same day the following verse was revealed. *“O Prophet! Allah is sufficient for you and the believers who follow you”* (Q88:64).

Bin Masud (A.S) is reported to have said: The day Umar accepted Islam, it contributed to grow in hour. It was, in fact a conquest for Islam, and his Hijra (migration) was a real victory, and his leadership was a blessing. We did not have courage enough to perform our Salat (Prayer) at the Holy Ka’abah until after Umar accepted Islam.

On one Occasion, the prophet (SAW) said to Umar: *“By Allah, Satan will never try the way you pass through”*. The Prophet (SAW) once said: had there been a prophet after me he would have been Umar”. He once said: Umar is the lamp of the heavenly people” on one occasion, the prophet remarked “the door to things useless and futile will remain close while Umar lives among you. He once said: “Even angel of the heaven pays respects to Umar had a Muhaddith, if there could be a Muhaddith in my Ummah, he is Umar” on being asked about the Muhaddith, he said “one from whose tongue angles speak” (Akbar 2000: 18-20).

Umar was nominated by the incumbent in consultation with the leaders of the Ummah and was then referred to the general public for confirmation in 13th A.H/634 CE. During Umar’s Caliphate, the Islamic expansion gained momentum. Syria, Palestine, Egypt and other countries were conquered, many of their peoples embraced Islam and the remainder retained their old religions. Umar then concentrated on devising administrative systems for the Islamic State and developed its resources in a manner which suited the size of the State expanded borders and these changes were made despite the

limitations imposed by the requirements and conveniences of this time. During his rule, the features of the political system were amply clarified both the rules and the ruled being well-aware of their rights and duties. Upton this day, when studying the governmental system of the Islamic State during his era, scholars still and learn new lessons from it and considers the era the golden period of the Islamic political system and administration (Moten 1996) as was rightly captured in the writings of Akbar (2000) he sum it thus:

Umar faruk invented and enforced many things in the sphere of financial, political, administrative and social sphere, which as known as accomplishments first instituted by him. Some of them are mentioned below. He set up a formal baitul-Mal or public treasury and introduced the Hijra calendar, he adopted the appellation of Amirul-muminin (Chief of the believers), and he established a regular department for the Military and a separate department for financial affairs and fixed the salaries for men in voluntary services. He also introduced the practice of measuring the land and keeping cities its record, adopted a census system, he had canals dug and populated cities like Kufah, Basrah, Jizah, Fustat, (Cairo) and delineated provinces out of the occupant territories.

He was first to allow rival country’s traders to come to Muslims territories for the purpose of business. He was also the first to make use of the whip for corporal punishment and set up a prison and a police department. He introduced a system of collecting direct information concerning states and conditions of the masses, he established secret intelligent services, and he had wells bored, builds houses and fixed a daily allowance for the destitute among the Christians and the Jews. Moreover, it was from his original planning to make arrangements for congregational Tarwahih prayers, he levied Zakkat on houses for trading purposes and started four Takbir for the funeral prayer. Umar Faruk (A.S) lived on simple and coarse food until his death he lived a very simple life.

However, as we can see in the upcoming analysis of the remaining two rightly guided caliphs, there were no significant changes in the political system of the Islamic State during the eras of Umar bn Ak-khattab and Abubakar Al-Siddiq whatever changes that took place were related to the system of administration and its application to the state which, as much compared to the prophet era, expanded to a much greater extend from the political angle, within its restricted meaning the challenge was limited to consolidating the actions by referring them to the Qur’an and the Sunnah.

X. USMAN BIN AFFAN

His family lineage is Uthman bin Affan Abu Al-as bin Ummaoyyaith bin Abdu Sims bin Abdu Munaf bin Qusai bin Kilab bin Murray bin Kabbin Luai bin Galib. He was the cousin of the prophet (SAW) he was matchless in modesty. Zaid bin Zabit reported to have said, “when Uthman once passed by me, one angel told me: ‘I feel ashamed in front of him for the people will assassinate him’ ‘the prophet said: “Angels show modesty to Uthman as he shows it to Allah and

His messenger” when someone mentioned Uthman’s modesty to Hassan he remarked “when Uthman wants to take bath, he feels so much ashamed of taking of his clothes even after closing the doors that he is unable to stand erect” He migrated twice, to Abyssinia and Al-Medina .he resemble the Prophet (SAW) in his physical appearance. The Prophet (SAW) engaged the hand of his daughter Rukayyah to Uthman before his attainment of prophethood when she died on the day of battle of Badr; he married his second daughter Ummu Kulthum to him. He is therefore, known as “the man of two lights”. She also died in 9th A.H. No man in the world other than Uthman ever married two daughter of a Prophet. He knew more than anyone else about the rise of Hajj. He was the fourth man to embrace Islam. (Akbar 2000:379-80) Usman, a wealthy man and was known to contribute lavishly to the growth of Islam. From the very day he came to Islam, he would send one slave free every week. He never took pride in his being wealthy and never took wine even in the state of ignorance. He would narrate the Hadith with special care and precision. He gave in the way of Allah six thousand camels and fifty horses for the expedition of Tabuk. He was reckoned among the richest men of Makkah in the age of ignorance.

Umar while on his death bed appointed a council known as the ‘Shura’ consisting of the six most senior companions surviving with the instruction to select one of them as his successor. Among which Uthman was one of them and he was elected to be the 3rd Caliph. He was said to his own person represent the old Meccans Aristocracy. He reigned for twelve years; the first half was peaceful but the second half was full of strife and schism from which Islam never got out. The causes of which were attributed to his weakness and nepotism of his rule.

There were significant developments in the life of the Islamic State during the Caliphate of Uthman, for Uthman ruled a State which had been transmitted from a relatively small state Medinah and its surrounding into a global State whose authority extended over the entire Arabian peninsula and Iraq, Syria, Egypt, Africa, Armenia, Paisa a number of Islam in the Mediterranean. As a result of this change in the structure of the state, in the different races within its domain and in the followers of its religion, a new generation of Muslims appeared on the scene considered to be on the whole, a lesser calibre than the first generation which carried upon its shoulder the burden of strengthening the state. The first generation of Muslim was characterized by its strong faith, sound understanding of the essence of Islamic teaching and complete readiness to submit to the authority of common law represented in Islam by Qur’an and Sunnah. The new generation, which had come into being as a result of the vast conquests, was not so well blessed with these characteristic. Furthermore, there were individuals in this generation who were greedy and characterized by racial, national and even tribal and group prejudices. Not only were those with these tendencies from countries newly converted also the capital of

the caliphate itself and its surroundings under went very limited changes (Moh’d. 1980 p. 39 - 41).

During the period of Usman, four fundamental issues were said to have ensured, first he was accused of appointing his blood brother Abdullah and Al-Walid B. Uqbah, to which request was made for their dismissal as governors of Kufa basra, not only him, but other subsequent ones inclusive, secondly, there is this debate over the rights of the Quraish to the Caliphate and governorship; Abu Dhar’s views on the financial policy and the last one Abdullah bn. Sabah’s views regarding the merits of Ali b. Abi Talib. Especially the last issue was viewed along with the consistence respond of caliph Usman (A.S) to the removal of governors to be responsible for the attacked and assassination of the Caliph Uthman. Therefore as was mentioned above, the tenure of Uthman was confronted with a lot of upheavals due to partly his weakness as a leader being soft, and also given the calibre of people that were converted during his time and the lust of people for luxuries. In spite of his weakness in his administration, Othman was a pious man in fact; he was among ten people who were promised paradise right from this earth.

He had only proved too weak to curb and control the unending greediness of his relatives and most of it all, the turbulent and factions spirit of the Arabs. His reign was the complete conquest of the Iran Harbayjan and parts of Armenia. A standard Qur’an was produced in his time and under his order.

XI. ALIYU BIN ABI-TALIB

His family lineage is Ali bin Abu Talib bin Abdul Muttalib bin Hashim bin Abdul Manaf bin Dusai bin Khilas bin Murrah bin Kab bin Luai bin Ghalib. Ali was a cousin and son-in-law of the prophet He was of medium height inclined to short stature, hair receding from his head but spreading all over the bode, thick-bearded and wheat-complexioned. He was among those who embraced Islam first of all.

During the battle of Tabuk, he accompanied the Prophet to all the battles, for the Prophet had made him the acting administrator of Al-Medina during the battle of Tabuk.

In the battle of Uhud, Ali (A.S) sustained sixteen wounds on his body. On the occasion of the battle of Khaibar, the Prophet had given the standard of Islam to him with the prophecy that the occasion of the battle of Tabuk, the Prophet (SAW) asked Ali to stay in Al-Medina. He said “you are leaving me behind among the women and children”. The Prophet (SAW) said “Are you not happy that I leaving you behind as Musa (Moses) had left haram (Haron) except that there will be no Prophet after me.”

On the battle of Khaibar, the Prophet (SAW) said “tomorrow I shall give the standard to one who is to conquer the fort and who has pleased Allah His messenger”. Next morning all the companions eagerly waited to see who that fortunate one was. The prophet (SAW) called Ali (A.S) and handed over the flag to him and the fort was won as prophesized. When the verse concerning Mubalahah was revealed, the prophet called

together Ali, Fatima Hassan and Husain and said: "O Allah! These are member of my family".

The prophet (SAW) once said "Ali is friend of one who is my friend". He then added "Allah one who loves Ali and shows enmity to one who is the enemy of Ali". The Prophet is reported to have said: "I have been ordered to love four persons". When the companions asked their names he revealed "they are Ali, Abu Dhar Al-Ghiffar, Miqdad and Salman Al-Farisi. When the Prophet (SAW) formed bonds of brotherhood among the companions, Ali came tears and said, "You have formed bonds of brotherhood for all but me" thereupon the prophet (SAW) said: "You are my brother in this world and the next."

Umar had once said "Among all of us, Alai is the most prudent" When someone referred to Ali in front of Aisha she remarked, "None more acquainted with Sunnah than Ali is now living. He was known to be man of justice and words wise in manners" (Akbar 2000)

On the assassination of Uthman and the ensuing escalating choes, the representatives of Uthman approached Ali to assume the leadership position Ali however insisted on the approval of the masses and was elected accordingly in the year 35 AH/656 CE. Ali (A.S) owned the opportunity to ascend to the Caliphate on the acting and support of the rebels who murdered Uthman. The houses of Umayyad represented by Muawiyah the Governor of Syria had called for the trial of the murders of Uthman while Ali professed deeply to lament the murder of Uthman, (A.S), he however, did not take steps to avenge the murder of Uthman, pleading apparently at first his inability to do so, the absence of adequate troops and the general disorganization. The issues of trial of Uthman in action of Ali can be viewed to be the event that leads all the subsequent strife and schism that follows and the period of Ali (A.S) was said to be a period in which parties emerge, and other battles such as battle of camel in which Talha and Zubair two of the notable companions of the Prophet met Aisha (R.A) at Mecca team up mobilized people to wage war against Ali demanding justice and Qisas over the murder of Uthman, battle of Camel was fought in basrah in which a lot of lives were lost. Talha and Zubair inclusive, Aisha (R.A) was returned to Medinah with honour. Equally, Muawiyah refused to live Baiyyah (Allegiance) to Ali (A.S) on some ground of not bringing to justice the murderers of Uthman and Ali (A.S) considered him to be rebel and decided to deal with him, this led to the battle of siffin. In the face of defeat Amr the commander of the Army of Muawiyah caused the mounted men to attached copies of the Qur'an to their Lances or with that they demanded for arbitration; this brought disagreement among the party of Ali, some went with the slogan 'la-hukmu, illah Allah' (no Arbitration except that of Allah). They were later known as Kawarijtes (the party of Ali). They were later sought by Ali (A.S) and were disorganized. Ali too was murdered by one of the Kawarijtes Abdul Rahman B. Mjlam. In Avenge for certain Kawarijtes killed in al Nahrawan (Abdul 1996; Muhammad 1980; Akbar

2000). This brought the end of the tenure of the rightly guided caliphs later the leadership was handled by Muawiyah and took yet another dimension of inheritance, hence the emergence of dynasties; after Umayyad dynasty then to Abbasid to the subsequent ones.

XII. CONCLUSION

Islam gave Arabia a central form of government which permitted the people to retain many of their ancient laws, customs and institutions. It altered only those customs and institutions which were considered to be necessary for moral and spiritual well-being of the people. The sovereignty during this period was exercised in the name of Allah by a popular elected Caliph accountable to the community at large.

In spite of the strife and schism that characterized the last half of the Uthman era and the period of Ali, Kulafa Urrashidun were characterized by minimal tension between ideals and reality of circumstance. The Khalifa adhered strictly to the dictates of the Quran and the Sunnah and administered the affairs of the state in consultation with the people without whose advice no decision was ever taken in any important matter. The Shura was as the sharia intended it to be a right of the governed, not a privilege bestowed by the chief executive. The Kulafa did exercise ijihad to apply the sharia to new situations arising from the special expansion of Islam but always in conformity with given principles and in consultation with the members of shurah council. They ensured the rule of law, established separate judicial institutions and delineated rules of judicial procedure applicable to governed alike.

The righteous Calips therefore as stressed Moten (1996), were characterised by an elected republican constitutional government based on the rule of law (Political Democracy and Shari'a Nomocracy), socioeconomic egalitarianism (social and economic democracy) and the altruistic Shari'a binding personality of the ruling elites (ethical Democracy). The period of the prophet (SAW) and his rightly guided successors in Medinah is regarded as the base of Islam edifice in history. The achievements of that period were extra-ordinary on all fronts, in all fields. Muslims in every age looked to them for inspiration and norms. Allahu Aalam wabihittawfiq.

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