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OFFICIATING THE PERVASIVE UNIFORMITY THROUGH PERSPICACITY AND INTELLECT: AN ESTIMATE OF THE ERA OF RIGHTLY GUIDED CALIPHS

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ABSTRACT

Office of the executive is always for the ease and comfort of common man and this is the hypothesis which can be built for the very office of the “Caliphate”. Even a cursory study of the era of the pious caliphs of Islam pin-points the fact that early caliphs of Islam adopted an “open-door” policy in order to ease the accessibility of the public to the executive office. They dedicated their mind and soul for the ease and comfort of the public and left no stone unturned in this connection. They used their God-gifted capacities and capabilities in this connection. It is evident from the pages of history that they remained successful in establishing the honor of the office through the rule of law. The study in hand is an estimate of the era of the rightly guided caliphs as a benchmark in the history of Islam. They set a golden example for their followers and other rulers.

KEYWORDS

Rightly Guided Caliphs, Companions of the Holy Prophet, Regulations, History of Islam, Zakat, Pervasive Uniformity.

INTRODUCTION

The most remarkable epoch in human history with regard to humanity, morality, altruism and wisdom was the epoch of the golden age of Islam. It is called the golden age because the Holy Prophet (PBUH) for whom the whole universe is designed¹ has lived his mortal life in it. The Holy Prophet (PBUH) shaped the epoch in which he lived through his spiritual power and it was then possible for countless common masses to encounter him so often and to get to know him well. These common masses emerged out of darkness of ignorance and made their way to the luster of

knowledge. Then they climbed the peaks of a civilized society. Members of this civilized society are therefore called the Venerable Companions² of the Holy Prophet (PBUH). They witnessed the acts and sayings of the Holy Prophet (PBUH) and passed indications onwards to entire generations that followed. In between these companions there are four successive leaders who performed their duties as first four caliphs of Islam after demise of Holy Prophet (PBUH) and known as the Rightly Guided Caliphs. They were pioneers of an Islamic state based of characteristic virtues of the Holy Prophet (PBUH). They were deeply associated with the beloved Holy Prophet (PBUH), and therefore they internalized his moral uprightness to bend their characters towards true Islam. Their acts and words are considered excellent examples for the whole Muslim community. The Holy Prophet (PBUH) said about the worth of epoch of Rightly Guided Caliphs, “The period of true caliphate after me is thirty years.”³ They administered the whole Islamic state with colossal wisdom and their outstanding decision-making to govern state’s affairs is ample evidence of their rational capabilities. A short but comprehensive detail of their wise decision making is given below:

After demise of the Holy Prophet (PBUH), Hazrat Abu Bakar Siddique (RA) took the charge as very first caliph of Islam. He was most beloved companion of the Holy Prophet (PBUH) because he was the first to embrace Islam. The Holy Prophet (PBUH) said, “When I called the people towards Islam, everyone thought over it for quite a sometime but Abu Bakar (RA) was so genius that he embraced Islam at the moment, he received invitation.”⁴ When he took over the charge of caliphate, he delivered a history making speech that is historically known as ‘the caliphate sermon’. In this speech, he set outstanding and incredible principles. The first sentence, he delivered was: “O people! I am nominated as your caliph but I am not prior than you.” He always took himself as a follower of Holy Prophet (PBUH) and did not discriminate between his public. He did not show arrogance after holding the charge because he thought that caliphate is very tough job. He behaved like this as he had listened to the quote of his greatest leader Muhammad (PBUH) who said, “Allah organized and accomplished my behavior.” It was Abu Bakar Siddique (R.A) who demonstrated how authority is exercised for the betterment of public instead of personal goals. He was so wise that he never forced his opinion on his subordinates but convinced them through rational arguments. He learned the art of reasoning from the Holy Prophet (PBUH) as He said, “Whatever Allah inducted in me, I inducted in Abu Bakar (RA).”⁵

It was his wise leadership that he safeguarded Islam from deterioration after the demise of Holy Prophet (PBUH) in the time of huge crises of apostasy. Once the Arabs observed the demise of Holy Prophet (PBUH), they could not stay committed on Islam apart from Quresh and Thaqif. They refused to submit against Islamic injunctions. They were divided into two groups. There were a number of apostates who had forsaken Islam comprehensively but there were also some people who had forsaken it partially by refusing to pay Zakat.⁶ Abu Bakar Siddique (RA) decided to fight war against both type of groups despite of Hazrat Umar’s disagreement. When Hazrat Umar (R.A) showed his reservations, he said to him, “By Allah, I will fight against those who will not pay Zakat. It is an obligation in Islam. If they do not give a single goat which they used to give to Holy Prophet (PBUH), I will initiate a war.” When Hazrat Umar (RA) saw his determination, he acknowledged his decision. Abu Bakar Siddique (RA) gathered the forces and recited the verse of Holy Quran, “O believers! Allah’s help will come if you help Him and stay steady.”⁷

Abu Bakar Siddique (RA) sent a clear message to apostates that they would never be pardoned until they come back to Islam. But this message could not be helpful in bringing them back to the right path. Subsequently, many great wars were fought to reduce them in right order. The leader of apostates, Musailma was killed. Abu Bakar Siddique (RA) eliminated the disease of apostasy and thrashed deniers of Zakat with the help of eleven different troops of army.⁸ These troops fought against fifty thousand rebels of Sajah, Bani Tamim and al-Fujat and defeated them. Ibne Kathir says on this occasion, “Abu Bakar (RA) brought the deserters of Islam back to it and the reality of Islam was re-approved. A pervasive uniformity brought in the Arabian Peninsula and no conflict stayed between its residents.”

Another wise decision made by Abu Bakar Siddique (RA) was the collection of the Holy Quran. During the life time of the Holy Prophet (PBUH), there were hundreds of Huffaz but the Holy Quran had not been compiled in the form of a book. When Abu Bakar Siddique (RA) took his charge as caliph of Islam, he had to face the rebellion of apostasy and he fought several battles against them along with other companions. In these battles, a very huge number of companions who were Huffaz martyred. In a single battle of Yamama which were fought against Musailimah Kazzab, almost seventy Huffaz martyred. At this particular juncture, Hazrat Umar (RA) thought that if Huffaz would have been martyred like that it would be a serious threat to the Holy Quran. He felt that if the Muslims want to keep Holy Quran intact, they should preserve it in a form of Book.⁹ Hence, he recommended Abu Bakar Siddique (RA) to compile the Holy Quran in the form of a book. A number of companions also stood along with Hazrat Umar’s proposal but Abu Bakar Siddique (RA) was indecisive to initiate compilation of Holy Quran. He said, “How can I do a thing which was not done by the Holy Prophet (PBUH)?” But after some debate, he was convinced and hired Zaid Bin Sabit (RA) to compile the Holy Quran. Hazrat Zaid Bin Sabit (RA) was a best choice for this work because he was very competent and worked as a copyist to the Holy Prophet (PBUH). Besides, he was along with Holy Prophet (PBUH) when he recited the entire Quran in front of angel Jibrail (AS). He retained the same order of number of units of the Holy Quran as was revealed on the Holy Prophet (PBUH). A number of companions helped him in the process of compilation. Hazrat Hafsa (RA) had the honor of keeping the very first copy of the Holy Quran in her custody. She was dearest wife of Holy Prophet (PBUH) and beloved daughter of Hazrat Umar (RA). It was announced that someone, who wants to have a copy or compare his copy with it can do that. It was his wisdom that he acknowledged the point of Hazrat Umar (RA) and compiled the Holy Quran in the form of a book.¹⁰ If he did not do it, some of its portions may have been missed today.

Another excellent decision for which Abu Bakar Siddique (RA) is being appreciated is the nomination of Hazrat Umar (RA) as the next caliph of Muslims. During his illness period, Abu Bakar Siddique (RA) felt that he should announce the next caliph to avoid the Muslims from a cause of dissention. He consulted with Hazrat Abdur Rehman Bin Auf (RA) along with some other companions about the recommendation of Hazrat Umar (RA) as the caliph of Islam and most of them agreed with him. He called the Usman (RA) and said him to write the will. He opened his tongue to verbalize but after speaking some initial words, he got unconscious. Hazrat Usman (RA) inserted some words after resembling from Abu Bakar’s verbalizing. He wrote, “Umar will be my successor after me.”¹¹ When he returned to the conscious state, he asked Hazrat Usman (RA) to read the will. Hazrat Usman (RA) read, what had been written. Abu Bakar (RA) said that Usman

had written out the name of Umar on his personal accord but he acknowledged his action. He said to Hazrat Usman (RA), “O Usman! Perhaps you had a fear that severe controversies might stand up if I die and Umar would not be caliph?” It was his wisdom that he protected Muslim community from another division on the issue of caliphate.¹² History proved that his decision to nominate Hazrat Umar (RA) was excellent.

Hazrat Umar (RA) was the most distinguished personality of Islam. Before his arrival in Islam, Muslims could not offer their prayers openly. They were oppressed and vulnerable in many ways. Disbelievers of Mecca were planning to martyr Holy Prophet (PBUH). Islam was too weak and in great danger. In this situation, the Holy Prophet (PBUH) prayed, “O Almighty Allah! Honor us strength with Umar Bin Khattab or Umar Bin Hasham.”¹³ The next day, Hazrat Umar (RA) came to the Holy Prophet (PBUH) and said, “I want to embrace Islam.” All the Muslims present there, started to shout with joy and congratulate Holy Prophet (PBUH) at acknowledgement of his prayer. It was a turning point for Islam. The Holy Prophet (PBUH) had found a companion for which He desired. He used him as his advisor due to his enormous wisdom. In every major event, he guided the Muslims with his wise consent. When he held the office, he did a sermonically speech to his public. This speech was an exclusive evidence of his rational mind. In this speech he said,

“O people! I come to know that you are feared from me. You think that Umar was strict while the Holy Prophet (PBUH) was amongst us; Umar was stern while Abu Bakar (RA) was caliph; now when he has held the office of caliphate himself, he would be harder than he was. This may not be a wrong assessment. The reality is that I was a servant of the Holy Prophet (PBUH) and I was just like an uncovered sword. It was upon the Holy Prophet (PBUH) to use me according to his desire. I had pointed out whatever I understood. At times he acknowledged my opinion and at times he ignored me; but I am glade that yet he appropriated my comportment. Same is the case in Abu Bakar’s caliphate. Now, the whole responsibility has come on my shoulders. Dear people! You will see a change in me. I will be strict for those, who exercise coercion on others and take away their rights but I will be soft for those who obey the law and devoted with Islam.¹⁴ O people! If I follow the way of Almighty Allah and His Prophet (PBUH), follow me otherwise guide me. Pray for grandeur of Islam.”

When Hazrat Umar (RA) took the charge, slavery was a prominent feature of the society. He was well aware with the fact that he could not unite his nation until they were divided into social groups. It was his rational mind that he abandoned slavery for the unity of his people. It was very challenging to do so as it had been a part of society for thousands and thousands years; but Hazrat Umar (RA) was very firm and uncompromising that he did for whatever he struggled. So, he released all the Arabs from slavery. He also released the slave women who had borne children to her masters. He also made it possible for slaves to get a salary equal to their masters. He abandoned to isolate slaves from their families. If a master wanted to buy one only brother while they are two, he could not be allowed to buy it until he bought both of them. He facilitated slaves of his country and enhanced their status amongst people.¹⁵ He invited so many slaves to have dinner with him. He said, “The persons that feel embarrassment to eat with their slaves deserve curse of Almighty Allah.” Ikramah who is considered as an Imam of Hadith was a slave. The teacher of Imam Malik was also a slave. Besides, there were so many slaves who became renowned during his reign.

Another eminent feature of Hazrat Umar (RA) was his patrolling at night. Perhaps, the world might not see a single ruler patrolled at night, checked the position of his people and fulfilled their needs.

However, Hazrat Umar (RA) did all these things. He could keep a staff to perform all the duties but he never thought about it. He believed that it was his own duty to protect his people and fulfill their needs. One night, he used to rest with a wall during patrolling. Suddenly, he heard the voice of a woman who was constantly insisted her daughter to mix water into the milk. Her daughter were denying saying that her caliph abandoned to do so. The woman tried her level best to convince her through arguments that Umar could not watch them in such dark midnight but she refused to foist. The next day, he inquired about the marital status of the girl; and sent a proposal of marriage for his son.¹⁶ She showed willingness and after marriage she gave birth to Umar Bin Abdul Aziz (RA). It was his wisdom that his decisions never earned embarrassment but a gratification.

Once upon a time Hazrat Khalid Bin Waleed (RA) took a bath with a particular material in which some ingredients of alcohol were mixed. When Hazrat Umar (RA) came to know he inquired from him and said, "I come to know that you have taken a bath with alcohol despite of knowing that it is a prohibited substance. Allah has prohibited us from touching it and you have taken a bath with it which is not less than drinking it." Hazrat Khalid (RA) replied that he had boiled the drug, so alcohol had evaporated. Hazrat Umar (RA) accepted the explanation and did no action. But after the battle of Marash, a poet Athath wrote a poem in praise of Khalid (RA) and he rewarded him ten thousand dirhams. At this he was called by Hazrat Umar (RA) through Hazrat Abu Ubaida (RA). At the place of Emessa, Abu Ubaida (RA) read the charge sheet against him and asked whether he confesses his guilt or not? Hazrat Khalid (RA) refused to confess the allegations and said he was not guilty. After that, a meeting of some Muslims held in the mosque of Emessa where Hazrat Bilal (RA) met Hazrat Khalid (RA) and said, "O Khalid! Athath got ten thousand dirhams from your pocket or treasury of the state?"¹⁷ Hazrat Khalid (RA) was stunned and lost his voice. After a while, he got his voice and said he had given him the dirhams from his own pocket.

Hazrat Abu Ubaida (RA) called him in caliph's office. When Hazrat Khalid (RA) came to meet the caliph, Hazrat Umar (RA) paid homage to him and said, "Khalid! You have done which any other person could not do; but people do not do; only Allah does." Hazrat Khalid (RA) complained against the reception. At this Hazrat Umar (RA) asked, "Tell me, what is source of your wealth?" He replied that he had a share of sixty thousand dirhams in spoils and he had not a right to take beyond it. Hazrat Umar (RA) checked and calculated his assets which exceeded to eighty thousand dirhams. He seized his assets of twenty thousand dirhams and said to him, "The case is now settled. There are no more allegations against you. I certify that you are dignified in front of me. Now, you will not have any reason of complaint against me."¹⁸ There is none other than Umar (RA) who could do this. Only he had the willpower and commitment to encounter every hurdle in his way. Eleven years of his caliphate, he served Islam and humanity. His reforms were a favor on humanity. He was the first man: not only to expand Islamic empire but to form a political system which could unite them under Islam; to enforce administrative reforms in newly subjugated areas with new departments and civil services; to hold census in all Muslim areas; to prolong and refurbish mosque of Kaaba and mosque of Nawbi; to discover Islamic jurisprudence and initiate the procedure of categorizing Islamic commandments; to inaugurate Bait-ul-Maal for support of poor; to publicize Hijri calendar; to fix salaries of Imams; to introduce scales of measurement; to construct orphanages and health hospices; to recruit police.¹⁹ All these remarkable services became possible due to wisdom of his rational mind.

Hazrat Usman-e-Ghani (RA) was the third caliph of Islam and most trustworthy companion of the Holy Prophet (PBUH). He was also rewarded with the title of Zun Nurain because the Holy Prophet (PBUH) gave his two daughters in his wedlock. He was very modest person with high moral values. Once upon a time, the Holy Prophet (PBUH) was busy in discussion with the companions and some part of His leg was uncovered. In the time being, a person told him that Hazrat Abu Bakar (RA) and Hazrat Umar (RA) were coming but he did not cover his leg but soon somebody said that Usman-e-Ghani (RA) was coming, he covered His leg instantly. On the occasion, one of his companions asked the reason behind being so caring at the arrival of Usman-e-Ghani (RA). He replied, "Angels regard Usman due to his modesty."²⁰

After taking responsibility of caliph hood, he did his sermon, in which he said,

"My duty is to obey what is already established. I do not want to invent anything. I will follow the teachings of the Holy Quran and obey whatever the Holy Prophet (PBUH) demonstrated. If I could not find a solution from the above two, I will try to find a consensus on the relevant matter. If I could not find a consensus, I will consult with you. I ensure you that the law will be obeyed in every matter."²¹

This sermon indicates his wisdom to solve any issue. He could talk about an executive order to deal with the matter whose solution could never be found Quran and Sunnah but this might be harmful for the unity of the state. He preferred consensus of the people on a disputed matter and tried to solve it through consultation.

The finest example of his wisdom as caliph of Islam came across when he trialed Ubaidullah, the son of Hazrat Umar (RA). When Hazrat Umar (RA) was martyred, Abdur Rehman, who was the son of Abu Bakar Siddique (RA), claimed that Jafina who was a Christian teacher of Muslims and Hurmuzan who was a Persian General but later accepted Islam and had been settled in Medina are involved in martyrdom of Hazrat Umar (RA). When Ubaidullah listen to this report, he decided to take revenge of his father's innocent death. First he went to the Firoz, where he saw that Firoz had already committed suicide. His anger could not be over yet. He killed his wife and daughter. Then he went to Jafina and killed him. Now he planned to kill Hurmuzum and did so.²² When the Muslims came to know that Ubaidullah had assassinated four persons in a quick time, they had to confine him to his home.

Hazrat Usman-e-Ghani (RA) set up a jury to hear the case including Hazrat Ali (RA) and Amar Bin al-Aas (RA). Hazrat Ali (RA) suggested that Ubaidullah should be detained in prison for taking law in his hand and assassinating four persons without proving anything against them. He said that in Islam, every person should be treated according to law either he is a common person or a son of caliph. Amar Bin al-Aas (RA) had a view that the family of Hazrat Umar (RA) lost him yesterday, if we order to kill his son today, it would be an awful situation for them. Moreover, Ubaidullah was a remembrance of Hazrat Umar (RA) which would remind us his father; therefore, he should be sheltered. Hazrat Usman-e-Ghani (RA) took a serious thought on the matter. He said, "The killed people had left no heir; therefore, I am their heir. I accept blood money for assassinated persons." He advised Ubaidullah to pay one thousand dinar each for every person, he killed. But Ubaidullah had no money to pay.²³ Usman-e-Ghani (RA) paid this money from his own pocket and credited it to public treasury. The decision was welcomed throughout the state and people were contented.

They praised him for declaring so wise verdict. It was first major test for him in which, he succeeded due to his rational mind.

Another classic example of his wisdom came through when he joined together the whole Muslim community under a standard text of Holy Quran. The Holy Quran was revealed on the Holy Prophet (PBUH) through parts in twenty three years. Every time when a revelation came on Holy Prophet (PBUH), he ordered somebody to write it. Abu Bakar Siddique (RA) was the first person, who compiled the Holy Quran in a text and named it Mashaf. During the caliphate of Abu Bakar Siddique (RA), it remained under custody of Hazrat Aysha Saddiqa (RA) and during the caliphate of Hazrat Umar (RA); it remained under custody of Hazrat Hifsa (RA). During the reign of Usman-e-Ghani (RA), people of different territories including Miqdad, Basra and Kufa had been dissected due to their claims of having the accurate Holy Quran.²⁴

Hazrat Usman (RA) noticed the entire situation and called a meeting of his cabinet. It was decided that a standard book of Holy Quran would be issued and any type of deviation from this standard will not be allowed. He comprised a committee to collect different copies of Holy Quran from different constituencies and worked hard to compile a standard text of the Holy Quran. Hazrat Usman (RA) approved it after checking himself. The copies of this version had been supplied to different constituencies of the state. All the copies differed from standard text were collected and burnt. This was the most significant work of Hazrat Usman (RA) for which he should be gratified. The books which were revealed on earlier prophets had been corrupted due to strife amongst its followers. If he did not issue a standard text, the Muslim community all over the world would have been facing strife and struggling for the accurate Quran.²⁵ Due to his astonishing effort, the Muslims of the world have consensus on the Holy Quran. It was his wisdom that he ascertained the decease before it would harm the unity of Muslims and cured it.

Hazrat Ali (RA) was the first teen ager to embrace Islam and fourth caliph of Islam. He was the cousin as well as son in law of the Holy Prophet (PBUH). He was very brave soldier who took part in all the battles during the time of Holy Prophet (PBUH). Not only was he a worrier but a scholar. The Holy Prophet (PBUH) said, "I am city of knowledge and Ali is its door."²⁶ At the time of mission of Tabuk, the Holy Prophet (PBUH) declared him in-charge of Medina and did not take him along his squad. When some pretenders came to know, they spread the rumor that the Holy Prophet (PBUH) did not like him. At this the Holy Prophet (PBUH) answered, "Ali! You have the same relationship with me that Haroon had with Musa."²⁷ He had a rational mind; therefore, the Holy Prophet (PBUH) hired him as a judge in Yemen. He was a prominent member of the cabinet of all the three caliphs. After the martyrdom of Hazrat Usman (RA), the insurgents offered him to take the responsibility of caliphate but he refused to accept it due to the grief of Hazrat Usman (RA). The insurgents threatened that if the people of Medina could not elect the caliph within one day, they would have to face severe consequences. After their intimidation, Muslims called a meeting in Mosque of Nabwi, in which some remarkable companions of the Holy Prophet (PBUH) insisted him to accept the responsibility. When he saw that everyone was hesitant to accept the caliphate due to crises of martyrdom of Hazrat Usman (RA), he agreed to accept it.²⁸

After holding the office, he gave his sermon and said,

"I did not want to become your caliph but state of affairs compelled me to accept the charge. I will try my level best to fulfill my responsibilities according to teachings of Islam. The Muslims have

been facing turmoil since the demise of Holy Prophet (PBUH) and martyrdom of Hazrat Usman (RA) is an unforgettable example of it. My first priority is to eliminate all the evils of the society through maintaining law and order. People should help me in doing that.”²⁹

This was his first speech as a caliph in which he established rules and regulations for his public. He strictly warned insurgents to come under the law otherwise law would prove itself supreme. He had observed that the glitches of the society could only be wiped out if every single person of the society started to obey law. Hence, his rational mind decided to enforce law without any discrimination so that the society would become a peaceful place of living. Not only he was a wise and brave administrator but he owned such a rational mind that people from every walk of life liked to come to him for the solution of their problems. Once upon a time, three persons equally shared a camel. One person tied its front legs and went for some necessary work. For the time being, the remaining two persons came and freed one leg of camel. After this, they also went for some necessary work. The camel walked with one leg and fell into a well. When those two persons came, they found the camel into the well. They took it out of the well and slaughtered it with mutual consensus to sell its meat. When the first person came back, he found the skin of the camel and enquired, “Why do you slaughter the camel?” The two persons explained, what was happened with the camel.³⁰ The first person did a complaint that their act of freeing one leg of the camel caused him heavy damage.

The matter went to Hazrat Ali (RA). He listen the whole case and ordered two persons to pay 1/3rd as compensation to the first person. When they calculated the amount which had been collected through sale of meat, it was also 1/3rd of the total price of the camel. They paid the whole money to the first person and took their path empty handed. When they were going, Hazrat Ali (RA) thought that they had not been satisfied. He called them back and told that the first person had taken care of the camel by tying the two front legs of camel but they had failed to safeguard the camel through untying it, hence they were liable to pay the money.³¹ The people were stunned to see such wisdom.

On another occasion, two friends decided to go for a journey. They reserved some amount in custody of a woman and instructed her not to return the amount until both of them demanded together. After some days, one of them came and demanded the amount. On asking, he told that his friend had been died; therefore he was there to receive the amount. The woman got some sureties and returned the amount. After some days, the other person who was considered to be dead, came and demanded the amount. The woman told him that his other colleague had received the amount saying that his partner had been died. The person could not agree and the matter went to Hazrat Ali (RA). He listen the opinions of both the parties confirmed form complainant, “You say that amount was to be returned back until both of partners would be present.” He replied with yes. Hazrat Ali (RA) said, “Then, you would have to bring your partner to receive the amount”³² The two persons wanted to play a trick with poor woman but rationalism of Hazrat Ali (RA) protected her from being deceived.

The whole incident shows the quality of wisdom, he owned. He was an intellectual who demonstrated amazing talents in all walks of the life. Professor Nicholson said about him, “Hazrat Ali (RA) was a fearless combatant, a rational thinker, a precise colleague and a lavish opponent. He shone in dedication and in articulacy; his quotes are well-known in Islam. He was overmatched by his deceitful enemies. From one aspect, he could not be succeeded as a

caliph because his writ had never been accepted by most of his community. From another aspect, he is the most followed personality of the Islam after Holy Prophet (PBUH).”

CONCLUSION

This is how, the first four caliphs of Islam showed tremendous character to assist their public. They are the true pioneers of democracy who used their authority for betterment of society. They introduced the concepts of civil, judicial and military bureaucracy. They established the institution of police to solve common men’s issues. They insured the rule of law in which there was no place for corruption or nepotism. They made the government officials accountable to the state. They established a proper economic system to run the government affairs. This economic system was free from all kinds of malpractices. Their prime objective was to help the poor and the needy for which they established Bait-ul-Maal. It released different kinds of allowances for deprived class of the society. They dug up the canals and constructed roads for development of a welfare Islamic state. They united the people of the state through providing them leadership which secured them from sectorial division. They demonstrated how the parliament is supreme in its true sense. They never used their executive powers for personal sacks. All these steps show the class of wisdom which was owned by rightly guided caliphs.

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