

POLITICAL MANAGEMENT OF THE PROPHET: A BRIEF STUDY IN THE LIGHT OF AL-QURAN^(*)

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ABSTRACT

Many assume that humans are free to pursue political affairs for achieving their own goals. Islam however views political affairs as part of religious teachings to meet human needs that must be practiced based on moral rules and values. This paper uses a content analysis study method to uncover the concepts and techniques related to the political affairs of Prophet Muhammad as recorded by the Quran and other sources. Three main political bases according to the Prophet namely *tauhid*, *risalah* and *khilafah*. *Sirah* of the Prophet recorded various styles of leadership approaches that he used in politics to lead the Muslim community. Among these approaches was management by change, management by skill, management by organising as well as laying some of the policies related to relationships with foreign countries. In conclusion, his political and leadership affairs are an integrated concept that reflects the process of political affairs as the head of Muslim state and at the same time spreading Islam as a God's Messenger running simultaneously.

Keywords: *The Prophet, al-Quran, Islamic Mission and Political Management.*

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1.0 INTRODUCTION

One of the There is no direct word for politics in the Quran. However, there are a number of elements which refer to its concept. Terms such as power, state, diplomacy, consultation, war and many others are widely used in the Quran in what is so called politics in modern usage. Politic regarded as human wise showing the ability to make the right decisions. Meanwhile politics refer to the activities of the government, members of law-making organisations, or people who try to influence the way a country is governed (*Cambridge Dictionary*). Hence, politics is a wise process of government activities in making a right decision by influencing others.

In the context of political terminology, the Quran application to such terms began since the Makkah era. For instance, Allah justifies that He is the only one who has real power, particularly many found in the Makkah chapters of the Quran. In this respect reference is to the power of Allah as a means of proof and source of creation, and therefore an invitation to people of the truth of Islam (for instance the Quran, 114: 96: 1-5). The Quran uses such terms as He is “The King (or Ruler) (the Quran, 114: 2; 1: 4),” which “in whose hand is the Dominion, and He over all things hath Power (the Quran, 67: 1).” Therefore, the Prophet was asked to refuse any political tolerance or negotiations which introduced rejection of faith in Him and in worship of anyone else by declaring: “To you be your way, and to me mine (The Quran, 109: 6).” Yet, in order to clarify the concept of party or group in politics, the Quran uses modern political terms like, members of the right group (*ashab al-yamin*) and members of the left group (*ashab as-shimal*) (the Quran, 56: 38-41; 90: 17-20). The Quran also records story of Saba’ with its clever Queen and wise kingdom of Salamon in the chapters 34 and 38 respectively.

Why do we say political management from perspective of history of Prophet Muhammad SAW? It is important to look out at the real impact of colonisation was that the authorities from the different Muslim worlds were subjected to a political structure, education and social system based on secularism (S.M.N. al-Attas, 1985: 13-46). Many Muslim countries unable to free themselves from secularism and have to comply with this system of life imported from their colonial masters. The result of secularism was the separation of spiritual values from the material aspect of one's worldview and action in which the aim of a human life is only in this temporal world. This means that all daily activities such as political activities are created by only intellectuals without any reference to the spiritual values or religious teachings. As a result, humans tend to exercise Michevelli's philosophy who justifies anything worse with the goal of getting something good through simple slogan, ‘the end justifies the means.’ (*McGraw-Hill Dictionary*, 2002). In fact, this particular secularism still dominated all aspects of human life.

Without referring to the spiritual values or religious norms, the secularism which has emerged is threatening the planet earth with even more degradation and devastation. Large numbers of human evil deeds such as white collar crime, corruption, forgery or imitation, breach of trust, child abuse, obscuring of sharing financial and other illegal deeds are being practised in fulfilment of worldly temporal material goals. In the contact of politics, through his detailed analysis of secularism, S. M. N. al-Attas (1985: 100) declares that the dilemma of the Muslim community today stemmed from major problems of the confusion in the concept of knowledge, creating the loss of *adab* (ethics) within the community. These two issues created the third situation; the emergence of false leaders who are not qualified for valid leadership of the Muslim community, for failing to possess the high morality, intellectual and spiritual standards required of Islamic leaders. In the country, there were 1614 cases of misconduct among public official within five years (from 2013-) particularly regarding corruption (P.L.S. Kuan, 2017). However, the hottest issue at the time was the issue of government easy debt manipulation scandal in the National Feedlot Cooperation (NFC) (MACC, 2012: 4). In addition, the Malaysian Anti-Corruption Commission also has detained four individuals in Sabah relating to mismanagement with a seizure of more than RM100 million on alleged abuse of power to provide infrastructure tender to family-linked companies involving 3.3 billion government budgets since 2010 (Azam Baki, 2016). These scenarios of misconducts would tally to the opinion of Stephan R. Covey (1992: 93) who indicates the phenomena as practicing political activities without principle.

There is sufficient evidence that major problems in this wide world, particularly Muslims, need 'medicine' to prevent and 'cure their infectious diseases'. According to Khurshid Ahmad (1990: 9), Muslim community is having struggled to re-establish its true identity in a world steeped in secularism and worship of wealth, technology and power and regarded them as a goal in life. In fact, they are useful only as long as they remain means and instruments in the service objectives of life - the pursuit of Godliness and establishment of a social order based on justice and brotherhood. When these means begin to be looked upon as ends, that paves the way for disaster. Therefore, it is important to rebuild human society on values of *Tawhid*, *Taqwa*, and *'Adl* that come from the life of the Prophet, peace be upon him. In this case, the Prophet should be regarded as a specialist doctor as he prescribes 'inspirational medicine' and heals through his Divine Message, Islam. He demonstrates to mankind through his teachings how to achieve a healthy life in this world. He practises all the things he preaches. His teachings and his life were really of high quality and the best models for humans to follow (the Quran, 33: 21), especially in the case of those who have lost their *akhlaq* (good conducts). It is comforting to hear that the Prophet says: "I am sent only to accomplish good conducts (I. al-Malik, *Bab Husn al-Khulq*: 8)."

The present study tries to uncover the concept of political management as taught by the Prophet as well as its approach or techniques that he practised through qualitative methodology of content analysis towards Quranic texts and other *sirah* references (A.S.Long, 2006: 26). By using this method, themes regarding politics in the resources are inductively or deductively analysed in order to compose a conclusion.

2.0 THE PROPHET'S POLITICAL FRAMEWORK

Many writers tend to highlight the Prophet's political career as beginning soon after he migrated to Madinah (W.M.Watt, 1980: 4). Very early on in his life in Madinah he founded and led Muslims community, both emigrants and helpers to live together with non-Muslims by formulating them as one people under the Islamic Constitution of the Islamic state (A.A. Kurdi, 1984: 15). From this time, the Prophet became known in various capacities as a politician, a military leader, a ruler and statesman, a peace-maker, a negotiator (A. Iqbal, 1984; W. M. Watt, 1978; F. Karim, 1955).

Based on the above perceptions of the Prophet, there seemed to be no separation his role as a spiritual leader and political head of state. Even, polity is regarded as a part of systems of life in Islamic teaching, and integrated with other systems such as law and economics. The claim of Islam as a complete way of life, will not be accurately accomplished without the political practice by its followers (the Quran, 5: 1; 23: 1-11; 103: 3). In this context however, to perform and fulfil the command of Allah as taught by the Prophet in Islam peacefully and purely, with perfection and totality will need more than political power. This is because Islam does not only rely on performing prayer and giving alms. Islam needs something else more than what is called performing *'ibadah khususiyyah*, like prayer and fasting. To establish a new way of life, Islam needs its followers to implement its own economic, legal, or social system and which must come from its own state and government led by Muslim. It is definitely impossible for instance, to promote and implement Islam in a communist country. Likewise, there is no room to establish Islamic law for example, in the capitalist state. Hence, to establish Islamic state can only be achieved through Muslims developing their own systems on their own terms. By this point of view, we do not deny that there are some exceptional given to Muslims to perform some Islamic teachings like prayer and fasting in the non-Muslim states. However, as long as Muslim practices their own belief in non-Muslim states, it does not promote the image and quality of charming of Islam as a whole at the sight of the world.

Therefore, it is clear that the Muslim community needs political power or Islamic state to develop a community as well as the Islamic laws in order to implement its beliefs and values. By this function, the Islamic state acts as protector and controller

of the *shari`ah* or Islamic teachings. On the other hand, the Islamic state or the leader of the community itself may act as the executor of the *shari`ah* through establishing Islamic constitutional and legal institutions. From this consequently, Islam on many occasions encourages its followers to be involved actively in shaping and leading the political management of their community. This is similar to gathering together and obeying the leader in the daily congregational prayers, and requiring them to attend the Friday gathering. This concept of leadership and working in teams in the daily spiritual rituals is certainly not a separate activity from other aspects of life. For example, when more than three people want to go out, the Prophet asks the travellers to appoint one of them as a leader (Ibn Taymia, 1982: 11; A.I.Abu Sin, 1991: 176).

There are principles of political circumstances from the Islamic perspective particularly practising by the Prophet. Here are briefly highlighted:

Firstly; adhering the concept of *Tawhid*. *Tawhid* or the unity and sovereignty of Allah is the main and first theme of Islamic teaching. It is the very starting-point of every aspect of Islam including the political philosophy. By this view, all human beings must surrender all rights of overlordship, legislation and exercise of authority over others, because this is reserved for Almighty God alone. None is entitled to claim power of right or wrong, then “say wrongly with your tongues that this is lawful and that is unlawful (the Quran, 16: 116),” only God as He alone is the real sovereign. He is the law-giver, has no partner where “the authority rests with none but Allah. He commands you not to surrender to anyone save Him. This is the right way (of life) (the Quran, 12: 40).” Therefore, orders, commands or laws should be made and passed to exercise in the context of obeying God’s command and for His sake only (A.A. al-Mawdudi, 1988: 158).

Secondly; establishing the concept of *Risalah*. By this principle the process of political activities as a means to establishing the Divine Mission of Allah on the earth should propounded within the framework set by the Prophet. The Prophet conveys his mission to the people as recorded in the Quran around two main agendas; “to serve Allah, and to eschew evil (the Quran, 16: 36).” This *Risalah* or message inherited from the Prophet is precisely emphasised by the Qur’an as saying:

“Those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong. With Allah rests the end (and decision) of (all) affairs.” (The Quran, 22: 41)

The above evidence from the Quran indicated that Muslims have to possess political power in this world. However, politics is not the aim but remains a means in order to establish the message of Islam. It is important to note that this message asks people to do good deeds and live in peace and harmony because this makes for a united

state, what is called it *ma`ruf*. For this reason, a person with this message according to the Prophet, is known as a *mubassira*, bearer glad tidings (the Quran, 2: 119). On the contrary, the message forbids all humans from being involved in any kind of evil as people hate and call it *munkar*, that is why the Prophet is called a *nazir*, the one who gives warning (the Quran, 17: 105). In order to realise and convey this message, there were many methods as well as techniques used by the Prophet such as organising covenants, sending ambassadors, asking people to make peace and good relation with others, defending themselves if they were attacked.

Thirdly, practising the concept of vicegerency. This principle is a continuity of the two above concepts. Sovereignty as discussed before belongs to God alone, whereas humans are His vicegerents and not that of a sovereign. In this context, vicegerency means anyone who recognises the sovereignty of God and the authority and power given to them as ordained by Allah through His Messenger (A. Rahman, 1985, 1: 709). In this sense, the post of vicegerency belongs to every Muslim and is not limited to certain persons only (the Quran, 2: 30; 6: 165).

In order to fulfil the role of vicegerency, a politician is regarded as a representative or vicegerent of Allah in this world and only acts to exercise the Divine Authority through the power delegated to him within the limits prescribed by his God (A. Rahman, 1985, 1: 734). In fact, this vicegerency implies four conditions to complete the function of Allah's representative. First, understand that real authority belongs to Allah. Second, Man just as administer or exercise of His Law. Third, the management of power is strictly within the scope prescribed by Him. And fourth, in the administration of His Law, human executes His Will and fulfil His Purpose (A. Rahman, 1985, 1: 734). In another meaning, political power is considered a trust, gifted by Allah to be responsible and not as a chance to be enjoyed in making orders or decisions freely.

From these principles, Islamic politics assumes that all individuals in the community are equal and every single person has entitlement to contribute ideas or tasks whether he is a leader or follower for the development and welfare of state and its community. Having the features of equality, justice, freedom and mutual consultation directly or indirectly (A.A. Kurdi, 1984: 42), reflects the Islamic state in what Allah clarifies as "*baldatun tayyibatun wa rabbun ghafur*," means 'a territory fair and happy, and Lord Oft-Forgiving' (the Quran, 34: 15).

3.0 APPROACH IN POLITICAL MANAGEMENT

3.1 Management by Change

In the field of modern's management, the term management by change is widely used. This terminology however, was used by Islam much earlier in time particularly when Allah used the word *taghayyur* – change, many times in the Quran (for instance see the Quran, 13: 11; 4: 119; 8: 53; 47: 15; 100: 3). By this idea of change, it refers to the management process of changing from something bad to something good or better. Its effect from the change will provide good profit for the life of humans as individuals and collectively; spiritually and materially, and also for the prosperity of life in this world as well as Hereafter. Meanwhile the criterion of good are things or conditions justified by Allah in His Divine Revelation or things that come from human ability which were not against Islamic teachings. For instance, things that come from reason and life experience of human being like impregnating dates for more fruits in the time of the Prophet.

The Prophet has laid down a new worldview in all aspects of human life, including politics, by placing everything in the faith of One God. This basic of belief, a source of power and energy for the believers, was fundamental to his mission and was implanted in the hearts of every Muslim soon after appointment the Prophetic office. This belief in the true and one God certainly gives drastic change to the culture of Ignorant people who were too loyal and fanatical towards the religious beliefs of their fore fathers, such as idols and natural phenomena. This change, according to Akram Diya' al-'Umari (1991, 1: 49) is a great leap from the primitive mind to the civilised mind, which is able to grasp the concept of *Tawhid*, the oneness of Allah and its implication to human life. This implication, he continues, gives such a radical change in daily life of the Islamist. Meanwhile with respect to politics, the sort of change he displayed is as follows:

“The Arab would not submit himself to the control of any state. The political and social unit was tribe. The small states which had emerged in different parts of the Arabian peninsula long before Islam, had become defunct. Tribalism and the nomadic way of life, characterised by tribal solidarity, conflict and division, had become dominant in the entire peninsula. When Islam came, it established the concept of the state and bound all tribes and individuals to it. The state of Madinah was founded upon a totally ideological base, and it expanded to unite the Arabian peninsula for the first time in its history under the banner of Islam. This

was an advancement in the political history of the Arabian peninsula” (A.D. al-`Umari, 1991, 1: 51).

According to Fazlul Karim (1955: 76), the Prophet changed the political affairs that were based on the tribe into the commonwealth state based on tranquillity and unity under the Islamic banner, which he called it great reformation.

The concept of *Tawhid* is regarded as the change mechanism in all *da`wah* activities of the Prophet. It is also considered to be the starting point, the cornerstone, and the ultimate goal of every Muslim. Only from this point of Allah’s sake, the Prophet has organised his political plan through meeting at Aqabah (Z. Bashier, 1987: 99). This process particularly in the second Aqabah Pledge, which was called as the Pledge of War by Ibn Ishaq (1967: 208) whereas the Prophet educated and ‘coached’ twelve *nuqaba*, leaders to teach people about Islam and then ordered his followers to make a *hijrah*, emigration to Madinah. Infact, the *hijrah* of the Prophet from Makkah to Madinah which took time for eight days starting from 4th to 12th Rabi al-Awwal itself would be regarded as a part of change theory (Z. Bashier, 1987: 41). Needless to say that after *Tawhid* the sacrifice was another important concept in management change, after all how could the Prophet and the emigrants face suffering during their emigration, with only Allah as their hope and pleasure (the Quran, 2: 218; 16: 41; 22: 58). There is none who can live without family or leave their wealth like business caravans, are few who forget his historic hometown. But, in order to seek a better place and formulate an Islamic community and the state based on love and faith in Allah, all of those material attractions remained secondary. This holy intention, propounded by the Prophet as:

“Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and his Messenger. And he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated (al-Bukhari and Muslim in *an-Nawawi’s Forty Hadith:1*).”

There were three basic elements of change established by the Prophet after emigration to Madinah (M.S.R al-Buti, 1991: 142 – 154). What is important in all these actions was commitment to, the oneness of God.

3.1.1 Building the Mosque.

As the emigration to Madinah becomes the main focus, the Prophet built up a mosque soon after reaching Quba, about two miles south of Madinah. It was the first Mosque in Islam, and its building is considered as a peak of piety to God as the Qur’an merits

it as: "A mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah Loveth those who make themselves pure (the Quran, 9: 108)." This building was perhaps a ladder to another building to be named as the Prophet's Mosque.

The Mosque of the Prophet was built on a plot of land originally sized 35 by 30 yards after al-Qaswa, the Prophet's camel stopped there during their journey into Madinah from Quba (Z. Bashier, 1990: 50). The construction of the building contains the main building of the mosque and two apartments for the Prophet's wives. The original structure was very simple edifice as the Prophet himself shared in the manual labour together with the Muslims. He carried bricks and earth to build the wall and raise the roof made from branches of date trees. The floor was of ordinary earth, a feeble roof that leaked when it rained (Z. Bashier, 1990: 51-52). In the process of constructing the building, he sings a praise to Allah together with the rest of his Companions. When they wanted to stop him from carrying bricks but he said: "You are not in greater need of God's mercy than I am, but you can take another load, if you like (Z. Bashier, 1990: 53)." This characteristic indicates a different style of leadership based on humility and teamwork where the people enjoy and the leader has influence.

By constructing the Prophet's mosque, it provides a useful centre or *markaz* for every Muslim. The centre stands as an important point to every person coming far and near to meet the Prophet and each other. At least, they will meet each other five times a day for congregational prayer. From this, they could always renew their support and obedience to the Prophet's teachings or listen to the new revelation. Political ideas cited from the spirit of *salat* in the mosque gave a valuable resource to the new Muslim image. The function of the mosque was not only restricted to worshipping Allah in the narrow context. It plays a wider function as a permanent base. On this point, Zakaria Bashier (1990: 54) states: "Muslims assembled there, discussed their plans for peace and war, and shared their experiences. They spoke of past experiences in Makkah, and of what was to come in the years ahead. Tales of distant lands went round, and the possibility of spreading God's final word to humanity held the greatest attraction for them. Often, their eyes filled with tears of love and affection as their hearts mellowed with tenderness." Likewise, it was considered a place to purify all things that soiled Muslim souls and after it, link them with a new lifestyle, of mutual help and co-operation (M. al-Sibai, 1996: 67).

It is no doubt that The Prophet's Mosque was an important building for all aspects of life, particularly for political affairs. It was a place to unite all Muslim hearts in peace and happiness as they worship Allah freely without fear of attacks from unbelievers. This situation gave them the meaning of peace and real independence in the Muslim dictionary. It is in the mosque, the Prophet managed to receive and

dispatch emissaries, welcome foreign dignitaries and noble deputations. From the mosque he sends ambassadors to the Emperors of the world as he receives many delegations who to offer submission to God and paying homage to the leadership of His Messenger (M. al-Sibai, 1996: 67); as it was like an open house (Z. Bashier, 1987: 54). In other words, the mosque was a symbol of the beginning of the Islamic era as an independent *ummah*, authority in which God and His messenger was the authority.

3.1.2. Establishing Mutual Brotherhood

There was no doubt that moving or migrating to a new place caused many difficulties. The new formed state created a new social problem to the newcomer, such as finding a means to earn a living and a house to dwell in. The feeling of loneliness and homesick, in addition to the different climates between Makkah and Madinah caused some of *Muhajirun* to suffer. To solve this uninvited problem and at the same time to strengthen the fundamentals of the new community, the Prophet established a system called *mu`akhah*, brotherhood between the *Ansar* and *Muhajirun* (A.D. al-'Umari, 1991, 1: 65). It was a system which was supported wholeheartedly by both parties, particularly among the *Ansar*. As the host to those who had migrated, the helpers displayed a high quality of sacrifice and unselfishness. The Quran tributes them as: "They (the *Ansar*) give them preference over themselves, despite poverty was their (own lot) (the Quran, 59: 9)."

The announcement of this institution took place in the house of Anas ibn Malik in the first year of *Hijrah*. The Prophet established the system by assigning pairs containing a *Muhajir* and an *Ansar*, which involved 90 men with 45 representatives from each groups without none of *Muhajir* being left out (A. D. al-'Umari, 1991, 1: 66). The result of the institution was that a brother had special rights for a new brother. This institution was regarded higher in level than brotherhood based on kinship because it was based on love and faith and resulted in the entitlement of inheritance from each other (Z. Bashier, 1990: 68). The inheritance however has abrogated by revelation of *surah al-Anfal*, (8: 75) after battle of Uhud, and this inheritance remain to be based on brotherhood by blood kinship only.

The implementation of the system was a success in order to unite the community and develop a spirit of mutual support and co-operation among Muslims. Every Muslim looks forward to realising the Quranic ideal that: "The believers are but single brotherhood; so make peace and reconciliation between your two brothers and fear Allah, that ye may receive Mercy (the Quran, 49 : 10)." Meanwhile the Prophet shared his free time, and his private apartment, and his own food with his Companions. He demonstrated the spirit of brotherhood by associating with them like normal

people, mixing and having joke together. He disliked anyone who stood up to honour him like the Persians, and praised him as the Christians praised the son of Mary (M.H. Haykal, 1983: 186). He preferred to be considered the servant of God and His Prophet. In this context, the best deeds in Islam is to establish the spirit of brotherhood as he pointed out when a man asked him about which Islam is better? He says: "That you give food to the needy and that you greet those whom you know as well as those whom you do not (M. H. Haykal, 1983: 185)."

The immediate effect of this brotherhood system was the generosity of the *Ansar* towards the *Muhajirun*. Anas ibn Malik once narrated that the Emigrants said: "O Messenger of God! We have never come to a people like the *Ansar*. If they have a little, they are the best people we have ever seen when it comes to giving support; and if they have much, they are the best in sacrificing it. They have given us everything we need, allowing us a share in their happiness to such an extent that we were afraid that they would take all the reward from God (A. D. al-'Umari, 1991, 1: 65)." One of the examples of the generous treatment of the *Ansar* was the story between Sa`ad ibn Rabi' of Helpers and `Abd al-Rahman ibn `Awf of Emigrants. Sa`ad was a rich man and had two wives. As a brother to `Abd Rahman, he offered to divide his wealth equally with him and want to divorce one of his wives who might marry his new brother `Abd Rahman. By praying to God to bless him, his family and his wealth, `Abd Rahman refused the offer. He asked Sa`ad to show him the main marketplace so that he may trade. In short time he managed to support himself and got married to an *Ansar* girl. Furthermore, he broke the monopoly of trade and crafts of the Jews when he became one of the leading traders in Madinah (Z. Bashier, 1990: 67; 1987: 59).

By establishing the institution of brotherhood, M.H. Haykal (1983: 177) regards the Prophet as a politician with great wisdom, insight and statesmanship as he reorganised Muslims and consolidated their unity in to one fraternity. It was a new concept of community that base on a bond of the same faith and mutual love and assistance. It is the community where a Muslim loves and sacrifices for his brother merely for the sake of Allah, not for any other material hope, inspire they being brothers by blood but different in faith (A. D. al-'Umari, 1991, 1: 73-81). This institution reflects a new type of community where its people exist and live without and class but with equality. The difference among them was just their quality of faith and true piety towards God (M. Sibai, 1996: 70). Through institutionalised concept of *mu`akhah*, the Prophet made a real change to the wider context, meaning and application to the existence of the concept of *`assabiyah*, tribal loyalty; *al-hilf*, an oath of alliance between the clans; *al-jiwar*, trade security and *al-wala*, patronage system that was widely used in the pre-Islamic community.

3.1.3. *Announcement of the Constitution of Madinah*

The Prophet established an organised rules and relationship between various clans and inhabitants of Madinah, Muslims and non-Muslims, and recorded it in a document. The document aimed to define the rights and duties of Madinah's people and to explain their commitment. According to al-'Umari (1991, 1: 99), sources tend to call this document as *al-Kitab*, the book; *al-Sahifah*, sheet of paper; *al-Dustur*, the constitution and *al-Wathiqah*, the document, argues that the original the document contains two parts joined together. Part one deals with the Messenger's peace treaties with the Jews, and was written before the battle of Badr, and part two deals with the alliance between the *Muhajirun* and the *Ansar* written after Badr (A.D. al-'Umari, 1991, 1: 106). From the perspective of political change, this document justifies the wisdom and intelligence of the Prophet in leadership and he was regarded as the first man to introduce the concept of a written constitution in the world (A. Rahman, 1985, 1: 707), as Muhammad Hamidullah (1979) considers it as the first written constitution in the world.

The Prophet's agreement between the Muslims of the *Ansar* and the *Muhajirun* and the Jews was said to contain 47 clauses (A. D. al-'Umari, 1991, 1: 107). The kernel of them were related to the sovereignty or obedience to Allah's Sovereignty, the authority of Muhammad as His Messenger, the nature or right and duty of human beings as Allah's vicegerency in the state, objective of the Madinan state, the Quran and the Sunnah as the authoritative law, system of social security and the rights of Non-Muslim under the state (A. Rahman, 1985, 1: 707-716). The document heralds the concept of central power with the Prophet recognised as the ruler according to his position as the Messenger of Allah among the believers and the people of the Book. The community of the state mainly from two dominant tribe Aws and Khazraj and other clans, joined by the *Muhajirun* and the Jews were regarded as followers and supporters and were constituted as a single *ummah*, community. This indicates that this state was inhabited by a multi-racial and a multi-cultural society comprising, Muslim and non-Muslim peoples (Z. Bashier, 1990: 109). However, they all lived in the state that had a clear vision, clear rules which established justice and equality (M.S.R.al-Buti, 1991:153).

The important issues of the document were summarised by Zakaria Bashier (1990: 109-110) as follows:

- I. Freedom to practice their religious rites as they saw fit.
- II. Exercise law and order, prevent crime and punish criminals and wrong doers.
- III. Take out commercial and economic activities and earn a living as they liked as well as responsible to provide money for the defence of the city if fighting blast.

- IV. Management of communal affairs and solidarity and mutual support for all members. Prisoners to be ransomed and blood-wit collected and paid. None could be let suffered in destitution.
- V. A disputes might be referred to the Prophet to solve out only if it proved too difficult and prolonged, otherwise it can be resolved locally by the involved community. Two matters must be dealt with at the central level by the Prophet himself. First; matters pertaining war and peace in general, and second; matters regarding to the relationship between Madinans and Quraysh.

In assessing and commenting on this change theory, Prof. W. M. Watt (1953: 4-9) claims that the Prophet did not attain his political success by establishing a new concept of change or a different political view but merely organised political ideas based on *Jahiliyyah* practices. To support his argument, he cites examples from articles of the Constitution of Madinah regarding the members of the community who were to show complete solidarity against crime and must punish criminal even when he is a near kinsman, or members of the community were to show complete solidarity against the unbelievers in peace and war. These articles according to Watt, were exactly the same or referred to in the concept of *jiwar*, protection and *hulf*, alliance in pre-Islamic days. In this sense of opinion, we have to realise that the key fact of the change theory established by the Prophet is no more than the concept of *Tawhid*. This concept indicates a new worldview in the mind of Muslims regarding activities of their life whether it is in the form of doing something like eating or drinking as, although Muslims would eat and drink in pre-Islamic days. Further the Prophet changed the concept of loyalty which was based on *'assabiyyah* in *Jahiliyyah* to the brotherhood solidarity which was based on faith and love, also he organised and united the clan based on a system the universal nation which introduced a central power and clear order.

3.1.4 Management by Skill

In the method of political skill, to the political leadership must have a clear vision or objective in its planing. The leader also should have a clear view about background of those involved such as their strengths or weaknesses in order to attain the objective (A.I. Abu Sin, 1991: 185). Hence, a correct decision based on the background mentioned will easily be made. From the sira of the Prophet, there are many techniques established by him particularly in relation to political skill management.

The present study tends to highlight a few of them for the purpose of example. First, the Prophet had shown his political skill by planning to convey his Divine mission to those of his clan at the first secretly (A. I. Abu Sin, 1991: 185). The 'mission' was later openly declared following the order from Allah to: "Therefore expound openly what thou art commanded and turn away from those who join false gods with Allah

(the Quran, 15: 94).” At the first stage he structures and plans to convey his message only to his nearest family (M.A. Rauf, 1987: 11). In its implementation, techniques like wisdom in approach, beautiful preaching, and showing the best manners in arguing with people were widely used (the Quran, 16: 125). In order to solve problem and conflict created by the Quraysh towards him and his new followers, he managed to persuade them to make a migration to Abbyssinia seeking protection. This step taken by the Prophet in order to promote his teaching reflects his sharp mind in making plans and using his skills on future management to attain his target (A.I. Abu Sin, 1991: 114).

Second; the case demonstrates that the Prophet regards difficulties and problems in promoting his Divine message as natural and such situations were not unique to him, Messengers before him faced similar reactions. Understanding this, he believes in the help of Allah and sees difficulties and problems as a test of patience and perseverance. He then managed to apply his skills in negotiations with delegation from Aws and Khazraj during the pilgrimage which led them to the two agreements of Aqabah (A. I. Abu Sin, 1991: 115). The result of the pledge was that the delegation agreed to embrace Islam and help the Prophet and Muslims. In return, they invited the Prophet to make peace between them and the Madinans who were involved in the unfinished battle of Bu`ath (A. D. al-`Umari, 1991, 1: 45). Using his political skill, the Prophet and the Muslims migrated to Madinah and he managed to unite the multi-tribal clans of Madinah and established the first ever Islamic state in peace without using any military attack or bloodshed (A. I. Abu Sin, 1991:186; W.M.Watt, 1953: 21).

Third, the Prophet attracted people who had just embraced Islam by providing them help and gifts in order to meet their needs with justice. For instance, he once gave gifts to 31 Arabian chiefs who just embraced Islam in order to reconcile them and attract their followers into Islam so as to avoid them from becoming unbelievers and establish relationship with the Quraysh to against the Muslims (A. I. Abu Sin, 1991:186). Safwan ibn Umayyah says that he hated the Prophet but Allah’s Messenger managed to give him a gift on the day of the battle of Hunayn. After that, his heart became tame and began to love the Prophet (A. I. Abu Sin, 1991:187). One way the Prophet used to spread Islam among the people was through matrimonial relationships. For the purpose of calling people to Islam and for political alliances, he established marriage ties with several women. For instance, the Prophet got married to Juwairiyah ibn al-Harith, a daughter to Banu al-Mustaliq’s chief. Effect to Islam after marrying her, commented by `A’isyah as saying: `I do not know any woman who was greater blessing to her people than Juwairiyah.’ (A. Rahman, 1986, 2: 194). To establish a relationship with the Jews, he married Safiyah of the Banu al-Nadir during the battle of Khaybar. Likewise his marriage to Umm Habibah, a daughter of the influential Makkan leader, Abu Sufyan. In order to convey the Message to women effectively, he managed to marry number of widows such as Sawdah, widow of Sakran

ibn `Amr, and Zaynab bint Khuzaimah, whose husband was killed in the battle of Uhud as a way to elevate their suffering with the Mothers of Believers (M.H. Haykal, 1983: 290). As a consequence of these matrimonial relationships, many tribes like Bani Asad, Bani Amir, Bani Tiam, Bani Adi, Bani Makhzum, Bani Umayyah, Bani Asad Khuzaimah, Bani Mustaliq, Bani Kalab and Salim, Bani Kindah and Arab Jews were linked to the Prophet in politics (A. Rahman, 1986, 2: 213).

Fourth, using the wisdom of negotiation and tolerance. There was a very relevant case that relates to the political skill of the Prophet in the incident during the Hdaybiyah campaign. He came to an agreement with the Quraysh to allow the Muslims to enter for three days. Once the Muslims could enter Makkah they would promote Islam and lay aside war for ten years. His political tolerance was brought to the fore when he wrote an agreement between Him and Suhayl ibn `Amr. The Prophet asked `Ali to begin the treaty with *` bismika Allahuma`* instead of *Bismillah al-Rahman al-Rahim*. Suhayl objected to this, he also refused to accept the agreement stated: "This is what Muhammad, the Messenger of Allah had agreed," because it meant they had to recognise Muhammad as God's apostle then they could not fight Muslims. He wanted the treaty written in the name of Muhammad ibn `Abd Allah, and the Prophet agreed (A.D. al-`Umari, 1991, 2: 113-114). By securing this agreement, despite the disagreement among some Companions, it gave an opportunity to the Muslims to interact with their relatives and enter Makkah free from attack. It also highlighted to the rest of the people towards the reasonable behaviour of the Prophet and the beauty of Islam (A.I. Abu Sin, 1991:189). Therefore, this agreement was recorded by the Quran (48: 1) as 'a manifest Victory' and a message to the Liberation of Makkah a couple years later (A. D. al-`Umari, 1991, 2: 121).

Fifth, establishing *shura* or mutual consultation. There is an abundance of evidence indicating that the Prophet was a leader who consulted his people in making decisions. The practice of *shura* was normally exercised in matters which required implementation, rather than matters of principle, or matters where there was no revelation from God to guide (the Quran, 2: 36). By practising *shura* is considered as among one of the signs of a good Muslim, where Allah attributes: "Those who harken to their Lord, and establish regular prayers; who conduct their affairs by mutual consultation (the Quran, 42: 38)." In this context, the Prophet advises `Ali to consult on matters before making a decision and such consultation should never be on the basis of any single person (A. Rahman, 1985, 1: 739). Therefore, it is compulsory to be involved in decision making through "consult them in affairs (of the moment) (the Quran, 3: 159)."

The Prophet normally used to consult his companions particularly Abu Bakr and `Umar, but never ignoring those who knew better regarding the background of

the issue. For instance, in the battle of Badr, he used to consult with the *Ansar* because of they were majority and more familiar with the place. In order to determine the strategic place for the battle, advice from Habbab al-Mundhir to leave the wells of Badr behind so the enemy would not able to use them, was accepted (the Quran, 2: 36; M.S.R al-Buti, 1991:157; M. al-Sibai, 1996: 78). After the battle, there was another consultation regarding the prisoners where the Prophet agreed to collect redemption from them as suggested by Abu Bakr (M. al-Sibai, 1996: 80). The same practice of consultation was used in the strategic planning of facing the battle of Uhud, which the consultation decided to confront the Quraysh outside Madinah (A. D. al-'Umari, 1991, 2: 55) and in the battle of the Ditch, where the Prophet accepted Salman al-Farisi's suggestion to dig a ditch in the northern area between Harrah Waqim and Harrah al-Wabrah in order to defend Madinah (the Quran, 2: 93; M.H. Haykal, 1983: 303). The implementation of *shura* was widely applied during the Hudaibiyah campaign when the Prophet consulted the Muslim as to whether he should attack the territory of the Quraysh and capture their children. The practice also involved women as he consulted Umm Salamah as what he should do were the people likely not to respond his order to make sacrifices and shave their heads. By taking her advice he became the first one to make a sacrifice and shave his head (A. D. al-'Umari, 1991, 2: 118). In another case, the Prophet consulted the leaders of their confederate clan to pronounce sentence to punish the Jewish clan Qurayzah which intrigued with the enemy during the siege of Madinah in the battle Ditch year 627 (W. M. Watt, 1953: 22). Sa'ad ibn Mu'adh was asked to be an arbiter by sentencing the Jews to be killed, their wealth be confiscated and their families be captive (See M.H. Haykal, 1983: 313). It is absolutely true that the Prophet was: "Thou art not one to manage (men's) affairs (the Quran, 88: 22)."

Sixth, practising forgiving style. In this sense, the Prophet had shown the style of open mindedness and forgiveness when he left unpunished Makkans who had harmed and shown enmity towards him and the Muslims during the conquest of Makkah. However, they received a general amnesty from the Prophet in the announcement made near the Ka'abah. He said: "What do you think that I am about to do with you?" They replied: "Good, you are a noble brother, son of a noble brother." He added: "This day let no reproach be cast on you. May God forgive you (the Quran, 12: 92; 16: 126)." The result of this generous treatment was that lives were saved, people were rescued from possible captivity, and their properties remained with them (A. D. al-'Umari, 1991, 2: 160).

Another good example in this context is the gentle treatment by the Prophet to a group of the *munafiqun*, hypocrites in Madinah led by 'Abdullah ibn Ubayy ibn Salul. Munafiq is one who admits a Muslim but commits to unbelief and another type is just performing deeds improperly or insincerely (the Quran, chapter 63; Z. Bashier,

1987: 74). Despite their involvement in supporting the Jews who tried to discredit the image to Islam by spreading the fabrications of *hadith al-ifk*, lying and slander concerning `A'isyah, the Prophet managed to visit `Abd Allah ibn Ubayy particularly and advised him with good words and encouraged him in associating with the Muslims (A. D. al-`Umari, 1991, 2 : 81). But due to their pretence and lies, the Prophet dealt with them by evicting them from the mosque and boycotted them from social activities. Their *Masjid al-Dirar*, the mosque of dissension also was burnt down by the order of the Prophet as act of caution and to stop their influence. By taking this balanced step, the Prophet was not accused of killing his followers, and because their endeavours were quite ineffective, where many of them repented and became good Muslims (Z. Bashier, 1987: 74).

3.1.5 Management by Organising

The political activity of the Prophet was essentially a method for organising the people of Madinah. Based on the constitution of Madinah, the state was the Islamic state in which Muhammad as the Messenger of Allah, exercised *shar`iah* law to its community of Muslim *Muhajirun*, *Ansar* and the Jews and their allies. They were considered as one nation. It stated that "In the name of the Most Merciful and Compassionate God, this Charter is given by the Prophet Muhammad, the Messenger of God, to all believers whether of Quraysh or Madinah, and to all individuals of whatever origin who have made common cause with them, who shall all constitute one nation (W.M. Gazder, 1967: 35)." Its characteristics are first; the sovereignty of God and His Messenger as His vicegerent; second, fraternity for all believers; third, liberty in true perspective; fourth, establish justice; and fifth, every person is responsible to God for every act (W.M. Gazder, 1967: 35). The objective of the state is to perform Islam, and "to establish, maintain and develop those virtues among its members which Allah likes and to prevent and eradicate from their lives the evils which He utterly dislikes (A.Rahman, 1985, 1: 725)."

The Prophet organised his administration by appointing his Companions as the staff based on their ability and qualification. The quality of piety and sincerity to Allah and those with best manners and behaviour and were the first to embrace Islam were among the criteria to be elected by the Prophet as his officer (A.I.Abu Sin, 1991: 44). In order to ensure that his officers work in good commitment and high quality in their duties, he observed and paid them daily salary based on their ability and duties (A.I.Abu Sin, 1991: 46). He also introduces the concept of controlling through system of *muraqabah*, observation by Allah and *muhasabah*, criticism and self-criticism in daily life as well as the concept of a post as a trust (the Quran, 4: 58-59; M.Z. Muhammad, 1971). In addition, he himself observed his officers and once dismissed `Abd al-Qais

from the post in Bahrain governor because of complaints against him reported by people (A.I.Abu Sin, 1991: 226).

In the administration of the Prophet's management, he was the leader. He was then helped by 14 members of a consultative council called *al-nuqaba'*, seven of them were from *Ansar*, and seven were *Muhajirun*. Among them were Abu Bakr, `Umar, Hamzah, Ja`far, `Ali, Ibn Mas`ud, Salman, Ammar, Khuzaifah, Abu Zar, Miqdad and Bilal (A.I.Abu Sin, 1991: 45). They were righteous Muslims and were expert in various fields and played an important role in helping the Prophet make decisions and spread Islam (A.I.Abu Sin, 1991: 135). In his absence, the Prophet would select an appropriate companion to be his deputy, he once ordered `Abd Allah ibn Makhtum to lead the congregational prayers, and appointed Abu Lubabah as *amir*, leader to control Madinah during his campaign for Badr (A.D. al-`Umari, 1991, 2: 32).

In addition to the consultative council, there were some secretariats and its officers acted as an executive under the Prophet's management. Huzaifah al-Yaman acted as secretary to the Prophet (A.D. al-`Umari, 1991, 2: 135). He also prepared estimates of revenue from the date-palms earned by people of Madinah (S.M. Imamuddin, 1976: 20). Meanwhile the Prophet's seal was kept by al-Harith bin Awf and Hanzalah bin Rabi'. The department of recording Divine revelation was entrusted to `Ali and `Uthman, and in their absence Ubayy Ibn Ka`ab and Zayd ibn Thabit took over (W.M. Gazder, 1967: 36). `Ali also wrote agreements between The Prophet and others, such as the Hudaibiyah treaty (A.D. al-`Umari, 1991, 2: 113). Likewise, Zayd was a translator of Parsi, Rome, Qibti, Habsyah and Jews languages, so he was given the responsibility for drafting and writing the Prophet's letters addressed to various kings and chieftains. To record the income of the state, it was the responsibility of Mu`ayqib ibn Abu Fatimah. The post of registrar of loans and transactions was held by Mughirah Ibn Syu`bah and Hussein bin Numair. Records about property affairs from charities and tax like *zakat* and *sadaqah* were kept by Zubayr Ibn Awwam and Juhaym ibn al-Salt. The educational department which was responsible to teach the Qur'an particularly towards women was led by Syifa' Umm Sulayman and `Ubadah al-Samit (A.I.Abu Sin, 1991: 45; W.M.Gazder, 1967: 36).

For those duties pertaining to affairs outside Madinah or to manage administrative divisions of the country, the Prophet appointed officers like *wali*, governor, *qadhi*, judge and *`amil*, revenue collector. Among his governors were Abu Sufyan in Najran, `Itab bin Usa'id in Makkah and Aban bin Sa`ad for district of Bahrain. Meanwhile Mu`adh bin Jabal was appointed as a *qadhi* to administer Yemen (A.I.Abu Sin, 1991: 44). For the property or the estate department, *`amil* had the right to collect *zakah* or *sadaqah* like al-Walid bin `Uqbah was entrusted to collect the alms

from Bani al-Mustaliq (Ibn Ishaq, 1996: 648; W. M. Watt, 1972: 366). At that time, revenue to manage the state came from the various sources of *zakah*, compulsory and *sadaqah*, voluntary alms; *al-ushr*, tithe; *al-jizyah*, protection tax; *al-kharaj*, land tax; *al-fay*, state lands and from *al-ghanimah*, war booty (W.M.Gazder, 1967: 36-37; M.Hamidullah, 1955). In the defence department, the Prophet himself acted as the commander-in-chief of the army. He marshalled the forces in all important expeditions, called *ghazwah*, like the battle of Badr, Uhud, Hunayn and the liberation or conquest of Makkah (W.M.Gazder, 1967: 37). However, for smaller *sarayah*, army expedition was commanded by his military commanders like `Umar al-Khattab, in the expedition against a branch of Hawazin at Turabah, Abu Bakr against Banu Kilab in Najd and many others (A.Rahman, 1985, 1: 579-583).

In conclusion, the Prophet's administration indicates a clear vision and function played by all of his staff and officers in order to promote Islam. It is important to note that despite the hierarchy which was required to meet different functions in the new state, they were integrated by mutual beliefs, values and vision.

3.1.6 Establishing Foreign Policy and International Relations

The main objective of the Islamic state as well as the Prophet as Messenger of Allah was to convey Islam to all human beings. There were some wise steps taken by the Prophet in order to gain the objective. First, soon after migrating and settling in Madinah, he established a peace treaty with all the Jews and their allies (A.D.al-`Umari, 1991, 1: 111-115). In order to strengthen the relationship with the Jews, the Prophet called them *ahli al-kitab*, the people of the Book, and invited them to establish mutual respect under the one belief in one God (the Quran, 3: 64). This reconciliation permits the Muslims to eat the food of the people of the Book and to marry their women (the Quran, 5: 5; W.M.Watt, 1972: 201). This good relationship and seeking the same terms of equality, was also implemented by the Prophet with the Christian delegation from Najran. He consolidated this relationship by organising a congress of the three religions. In spite of they refused to accept Islam, a bilateral relationship between Madinah and the Christians reached an amicable conclusion by sending Abu `Ubaydah al-Jarrah as the Prophet's governor to Najran (M.H.Haykal, 1983: 197). On another occasion it was the Prophet who established an agreement to lay aside war for ten year with the Makkah Quraysh during al-Hudaybiyah campaign (A.D. al-`Umari, 1991, 2: 114). After that, there were many cases of friendship treaties with tribes in the neighbourhood, like Banu Ghifar, Banu Damrah, Banu Khuza`ah and others (A.Rahman, 1985, 1: 835).

Second, conveying peace message to the various rulers and kings beyond the Arabian Peninsula. As the result of the treaty of Hudaibiyah, it gave a new dimension to the prophet to develop good relationships with other tribes and countries in order to introduce Islam to all human beings. In this context, the Quran makes a clear statement that: “We have not sent thee but as a universal (messenger) to men, giving them glad tidings and warning them, but most men understand not (the Quran, 34: 28).” On another occasion Allah urges the Prophet to impart the Message by emphasising: “Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong (the Quran, 3: 104).” This is because: “Ye are the best of People, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah (the Quran, 3: 110).” This policy indicated a practical expression of the universality of the message of Islam (the Quran, 21: 107; A.D. al-`Umari, 1991, 2: 128). Among those who wrote to the Prophet were Dihyah ibn Khalifah al-Kalbi to Caesar Heraclius, the Byzantine emperor; `Abd Allah ibn Hudhafah al-Sahami to the Persian’s emperor Chosroes; `Amr ibn Umayyah al-Damari to the Negus of Abyssinia; Hatib ibn Balta`ah al-Lukhami to the ruler al-Muqawqis of Egypt; Salit ibn `Amr al-`Amiri to Hawdhah ibn `Ali, the ruler of Yamamah, and, Shuja` ibn Wahb al-Asadi to the ruler Harith Shumr al-Ghassani of Syria (S. Nu`mani, 1983, 2: 146).

Third, entertaining foreign delegations honourably as they attending after the liberation of Makkah, particularly in the ninth year, Madinah was host to delegations from various countries over the Arabian Peninsula. The total delegations were about sixty in number, the scholars called that year as *`Am al-Wufud*, the Year of Delegation (A.D. al-`Umari, 1991, 2: 221). Some of the deputation were from Banu Tamim, Banu `Amir, Banu Sa`ad ibn Bakr, Banu Hanifah, Banu Zubayd, the Kings of Himyar, Banu al-Harith ibn Ka`ab, `Adiyy ibn Hatim and others (Ibn Ishaq, 1996: 627-648). They came for information about Islam and some accepted it like delegation from Banu al-Harith, and some of them refuse to embrace Islam but agreed to establish good relationship with Madinah by paying *jizyah* like the rulers of Najran’s delegation (A.D. al-`Umari, 1991, 2: 222). However, most declared their Islam after being satisfied in the discussion the Quran mentions: “When comes the help of Allah, and victory. And thou dost see the people enter Allah’s Religion in crowds (the Quran, 110: 1-2).”

The Prophet and his Companions honoured their visitors as Ibn Ishaq records for instance, entertaining al-`Aqra ibn Habis from Banu Tamim with long poetry which they liked. The Prophet then gave them valuable gifts after embracing Islam (Ibn Ishaq, 1996: 629-631). The Prophet managed to be as a normal human without feeling to be majestic idolised as other kings like Caesar and Chosroes used to be (A.D. al-`Umari, 1991, 2: 113). This humble behaviour he displayed whilst welcoming many delegations. For example, he received the Banu Tamim’s delegation with respect although they called him in an uncivilised way by shouting ‘come out to us

Muhammad!’ from behind his private apartment without any formal procedure (Ibn Ishaq, 1996: 628). This event takes to the revelation of *Surah al-Hujurat* (49) teaching the etiquette of addressing the Prophet (A. D. al-‘Umari, 1991, 2: 222). On close examination these deputation reflect a very valuable concept of recognition of people regardless their status. It indicates Islam’s recognition of human rights, justice, and equality. It reveals the political strength of the Prophet who struggled to unite the whole Peninsula in about a decade of time. It was a miracle because there were people who were strongly committed to the tribal loyalties which gave way to hostility.

4.0 CONCLUSION

The Above discussion indicates that the Prophet was a great political leader. He managed to attract people particularly who hated him to Islam and become good Muslims. His courage and determination made his followers increase from time to time until he gained success not only as a Messenger of God but also as a unique statesman.

He based his mission on the belief in one God, who created all of the universes. From this fundamental, he established a bond of reconciliation between two hostile tribes after migrating to Madinah. Their mutual co-operation resulted in a tight brotherhood. At the same time, he made a peace treaty with the Jews who were given the equal status as a single nation, responsible to keep Madinah in peace, and they were also free to practice their religion. This system was never known among the Arabs, who generally lived in tribal struggle and constant war. His principle was peace. Many have credited him as a social reformer, a reformer in the sphere of morals, a great politician, a unique statesman, a genius military commander and many others. Apparently, from this point of view, it is definitely true if the Qur’an (21: 107) calls him “as a mercy for all creatures.”

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