

# Political System In Islam And The Concept Of Governance In The State; An Analysis Of Caliphate As Islamic Model Of Political Affairs

**Dr. Muhammad Umar Riaz Abbasi<sup>1</sup>, Dr. Sohail Akhtar<sup>2</sup>, Dr. Aurangzeb<sup>3</sup>, Abdullah Saghir Aasi<sup>4</sup>, Ayesha Iqbal<sup>5</sup>, Dr. Naseem Mahmood<sup>6</sup>**

<sup>1</sup>PhD Islamic Political Thought, Department of Islamic Thought & Culture, National University of Modern Languages Islamabad Pakistan, Visiting Faculty Member, Department of Peace & Conflict Studies, Air University Islamabad

Best Paper Presenter Award Globet International Conference Turkey November 2021

Author of five Books and Thirty Three Peer reviewed Research Articles publications

Email: [drumarabbasi101@gmail.com](mailto:drumarabbasi101@gmail.com)

ORCID: <http://orcid.org/0000-0001-6977-9516>

Corresponding Email: [umerriazabbasi@numl.edu.pk](mailto:umerriazabbasi@numl.edu.pk)

<sup>2</sup>Department of History, Ghazi University, Dera Ghazi Khan

<sup>3</sup>Senior Assistant Professor, Department of Islamic Studies, Bahria University, Karachi, Pakistan M.Phil. Islamic Thought & Civilization University of Management and Technology, Sialkot.

<sup>4</sup>M.Phil. Islamic Thought & Civilization University of Management and Technology, Sialkot.

<sup>5</sup>M.Phil. Islamic Thought & Civilization University of Management and Technology, Sialkot.

<sup>6</sup>Department of Islamic Thought and Civilization, University of Management and Technology, Sialkot.

## Abstract

Basically, the caliphate as a political system is an analytical study of a form of government. The main point of which is the mutual comparison of the political and democratic style of governance in Islam with the contemporary style of government. how the caliphate as a government is a complete system of public welfare and improvement and problem solving. The Holy Quran indicates the establishment of the Caliphate, according to which the Caliph is the vicegerent of God on earth and his main responsibility is to establish the sovereignty of God. This research article provides an explanation of the basic nature, objectives and duties of the caliphate and an analysis of the caliphate as a political system and highlights the basic concept of the caliphate.

**Keywords.** Islam, Khilafat, Government, political System, Duties, etc.

## Introduction

This paper is a study in the context of Islamic political system as government and administrative structure in the state. Like the other states of the world where Democracy, Monarchy or any type of government system existed in the contemporary era of the Islam there was also a solid paradigm of I government in Islam and this was basically Khilafat which beautifully explained by the master of this universe Allah Almighty and said the man as Caliph a representative of Allah on the earth to implement His laws among the people to secure them from anarchy and guide them towards the

right path. The paper explored the system of Caliphate and the position, duties and authorities of the Caliph as a ruler of Islam in the world how he was early elected and led the Muslims at Madina after the Holy Prophet Hazrat Muhammad Peace Be Upon Him.

## Research Methodology

This is an analytical study of political system of Islam as a case of Khilafat which started from the first Caliph of Islam Hazrat Abu Bakar Siddique R.A. Due to a historical study, historical method with qualitative approach has been applied to

compile this article with the help of documentary sources based on primary and secondary sources consist on Quran, Hadeeth, History of Islam, Political and Religious Philosophers, articles and essays.

### Review of Literature

Although review of literature is considered the most important and integral part of research especially in historical study when documents are the real evidence of the analytical perspective of research. These historical documents contain different primary and secondary modes of research and in qualitative approach without the help of documentary sources it is not possible to complete the task of authentic research. Therefore, review of literature provides opportunity to find out the facts and also identify the gaps in the previous work. In this topic the most relevant and historical sources have been consulted to complete the task of research on this historical nature of the topic i.e. The Holy Quran, Hadith, Seerah, History of Islam, Tareekh-ul-Khulfa, Al-Farooq, Khilafat-o-Malookiat, Muslims Political Thoughts and many others relevant to the study. With these sources some articles and essays related to the topic have also been touched in this context of research.

### Discussion

Islam is a complete religion and human code. In human affairs, government formation is a key issue in state and political affairs, on which Islam provides complete guidance. If you look at the different forms of government in the modern world, you can see the types of government like monarchy, democracy and emirate. the political system of Islam is looked at carefully; the caliphate has a central place in it. The basic concept of caliphate is found in the Quran. Allah Almighty decided to create mankind along with the creation of the universe. Allah told the angels that He is going to make His vicegerent on earth, that is, man will be His successor. As Allah said in the Quran. *واذ قال ربك للملكة انى جاعل فى الارض خليفة*<sup>1</sup>

Allah first made Hazrat Adam his caliph and made it clear to the angels that the prophets and messengers are the caliphs of Allah. In the same way, some prophets were given the title of Caliph, who continued to perform their duties as rulers during their time, just as Allah also gave the title of Caliph to Hazrat Dawood. It is said in the Holy Quran

*يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ*<sup>2</sup>

After describing the incident of Dharat Dawood, peace and blessings be upon him, his earthly caliphate was mentioned in this verse, so he said: O Dawood! Verily, We have appointed you as our vicegerent in the earth, and appointed you to manage the affairs of the creatures, and enforced your order among them, so judge among the people according to the truth.

The Islamic government has the status of a public state in terms of its organizational jurisdiction. And this Caliphate is known as the Supreme Caliphate, it belongs to the servants of God, and it is the main duty of this government to take care of the interests and betterment of the people.<sup>3</sup> In the same way, the Islamic government established on the earth in terms of standards, with its powers, authority and power, with its religious and spiritual organization and formation, and due to the permanent principle of unity and unity of the Nation of Islam, is basically the Great Throne and Creator of the Universe. There is a government. Which in the form of caliphate is the highest and supreme government in the name of Allah's sovereignty. Human creation and social system is a divine system and the government is the divine right. Human beings work together to create and build a civilized society and use the powers as a vicegerent. He is the real owner and the government belongs to him. As the Quran said; *الهمم مالك الملك توتى*<sup>4</sup> *الملك من تشاء وتعز من تشاء وتذل من تشاء* .

Say like this, O Allah! Owner of the country! You bestow kingdom upon whom You will, and take away from whom You will, and give honor to whom You will, and humiliate whom You will, all good is in Your hand, indeed, You have power over everything.<sup>5</sup>

Rasulullah Sallallahu Alaihi Wasallam is the last Caliph of the Prophets. Along with spreading the message of Islam, he did an effective job of managing the internal and external affairs of the Islamic state in addition to the formation and management of the Islamic state. Along with propaganda and jihad, he accomplished the feat of implementing the Islamic style of government by writing letters to foreign affairs and kings.<sup>6</sup> In the Islamic state, the term caliphate is used instead of government, that is, the caliphate is basically a representation. The real power will be the gift of God, which will be the caliphate. do and act on the advice of the Muslims and as long as the people are great, he should remain the ruler. Rather, the Muslims have chosen me as the caliph of their own free will and agreement, so I am Amen and will make decisions according to them. Therefore, it is said that their work is done by consulting each other *وامرهم شورى بينهم*.<sup>7</sup> As far as the Rashidah Caliphate is concerned, the way the Rashidun Caliphs burned down the empire after the Messenger of Allah, may God bless him and grant him peace, is certainly unprecedented. They are the guiding light and they have the status of a legal document and they are the best guide for understanding the spirit and principles of political affairs and constitution-making within the Islamic state. Status is achieved. Allama Imam Raghīb Isfahani writes in his book *Mufardat*,

والخلافت و نيابت عن الغير اما غيبة المنوب عنه وامالموته  
واما العجزة واما التشريف المستخلف<sup>8</sup>

According to Islam, Khalifatul Rasool is the vicegerent, Amir of the state. Allah says in Surah Noor that God has promised the believers and the righteous that He will grant them the Caliphate. After the Messenger of Allah, the duty of the caliphate was entrusted to the caliphs of the Rashidun. The important aspect of this caliphate is that the Islamic government does not depend on the laws adopted by the human mind, rather it has an inspired set of rules and regulations. In fact, in the Islamic government, the caliph only enforces the order of Allah Almighty, he does not enjoy this order, therefore the law of supreme authority is the real owner of it, Allah Almighty and as the Quran says. *ان الحكم الا لله*.<sup>9</sup> Siddique Akbar became the first leader of the Islamic

government and Hazrat Ali says that the Messenger of Allah did not give us any open document according to which the government was entrusted to anyone. But we already knew what we had to do, so after the Messenger of Allah, Abu Bakr succeeded to the caliphate.

عن علي اذ قال يوم الجمل ان رسول الله صلى الله عليه وسلم لم يهد الينا عهد<sup>10</sup>

There is no moral teaching behind the system of democracy or any Sharia to keep it within limits and set rules. This is the reason why democracy has crossed its limits and reached the brink of monarchy and dictatorship. So, Mr. Israr Alam analyzes the practical map of democracy in these words:<sup>11</sup> These are two different things, in the matter of sovereignty, it is necessary to apply one's orders to others; but the caliphate refers to succession and succession, the orders that the caliph imposes on others, he himself is bound by them and for that. It is necessary to implement them on himself, in this sense, the Caliph performs the duties of God's representative, his status is only that of an Amin, his first duty is to present the forms of justice and public equality in front of the world. And let it be clear that in terms of humanity, all human beings are equal, so it has been said in the hadith, "Kalkam Banu Adam", and "Adam Min Tarab".

After the passing away of the Messenger of Allah (PBUH), the Rashidah Caliphate begins, and the Rashidah Caliphate started with Hazrat Abu Bakr Siddique (RA) and continued until Hazrat Imam Hasan (RA). This thirty-year period of Khilafah Rashidah is actually the first phase of the Khilafah which covers the period of the Companions. This is the period from 11 Hijri to 41 Hijri and after that the Caliphate of Banu Umayyah was established which was founded by Hazrat Amir Muawiya and it lasted until 132 Hijri. The caliphate lasted for about 90 years and was ended by the Abbasids who founded the Banu Abbas caliphate and the defeat of the Banu Umayyah by the Abbasid forces in the plain of Jab ended their rule. These are two different things, in the matter of sovereignty, it is necessary to apply one's orders to others; but the caliphate refers to succession and succession, the orders that the caliph imposes on others, he himself is bound by them and for that. It is necessary to

implement them on himself, in this sense, the Caliph performs the duties of God's representative, his status is only that of an Amin, his first duty is to present the forms of justice and public equality in front of the world. And let it be clear that in terms of humanity, all human beings are equal, so it has been said in the hadith, "Kalkam Banu Adam", and "Adam Min Tarab. That is why Allah, the Exalted and Exalted, instructed the people: O people who have believed, obey Allah and His Messenger and those who are in charge of these people. Follow those who have been given authority. يا ايها الذين امنوا اطيعوا الله و اطيعوا الرسول و اولى الامر منكم.<sup>12</sup>

Hilary in his book Islam has rightly quoted the statement of Pastor Broccoli that Abu Bakr and Umar took the guarantee of the empire in their hands and put four moons on it and presented such a pattern of politics and strategy that the whole world is shown. It would be correct to say that both of them were at war with the rulers and high commanders during the days of the Byzantine Empire of Eastern Greece.<sup>13</sup>

The basic principles of the Islamic system, which are actually derived from the Quran and Hadith and the method of the Rashidah Caliphate, have been described by Hazrat Allama Syed Sulaiman Nadwi, may God bless him and grant him peace, with the following words:

- (1) Selection of the Caliph should be done with full discretion; In other words, as much effort as possible should be made, then after the election, the rulings of those who are not against the Book, Sunnah and Masaleh Muslims should be accepted.
- (2) The affairs of the campaign which are not stipulated should be consulted with the people of settlement and contract.
- (3) Bait al-Mal is not the personal property of Khalifa, it is only for the benefit of Muslims.
- (4) A degree of simplicity and frugality should be adopted in the management of the empire.
- (5) Officials and officials should be honest in their duties.
- (6) Any kind of gift from the subjects other than the fixed stipend for the officials of the Sultanate is absolutely impermissible.
- (7) Non-Sharia taxes other than Sharia taxes cannot be levied from the subjects.

(8) Full justice is obligatory on the authorities, bribery, favoritism and injustice in the way of justice and justice are cruel and great sins.<sup>14</sup>

If we look at the interpretation of the universal form of government of Islam, it is very clear that the real owner of the supreme power as the supreme power is Allah Almighty, whose laws and rules are Muslim and not formulated by any human being. The light of Islamic teachings is that Allah is the supreme ruler. The decision of Allah Al-Ali Al-Kabir. Imam Raghīb Rahmani called the Naib or representative position as Caliph in al-Mufardat. Caliphate has an important place in the political system of Islam. And this is a system that is basically subject to Sharia Muhammadiyah. The Caliph has been the ruler and the ruler of the Ummah. The Caliph is impartial and uses thought and action as well as solving the problems of the society.<sup>15</sup>

Shah Wali Allah. Gives the Caliph a higher rank than the Sultan

If seen, the rule in Islam formally started with Rasul Ullah. Then after the departure of the Messenger of Allah, may Allah bless him and grant him peace, Hazrat Abu Bakr was appointed as the first caliph. Because when the Ansar tried to make their caliph within Saqifa Banu Sa'idah, they were told that the caliph would be from Quraysh. Then the Ansar pledged allegiance to Hazrat Abu Bakr because they found him to be the most reliable among the Muslims. If you look at the principles of governance in the Islamic state, then the principles laid down by the Messenger of Allah, may Allah bless him and grant him peace, were opened and followed by the Rashiduns, and the Khilafah was established on the principles that the Messenger of Allah had set up. The successors of the Rashidun Caliphs who had come to him continued outside. In the same way, if you see, the establishment of the Caliphate was organized according to the Sharia system, and there was no person from outside the family or personality to establish the government or try to get the government. Rather, the Rashidun caliphs were made caliphs one after the other independently, and it was named. It was a caliphate established from a Sharia perspective.<sup>16</sup> As after the departure of the Messenger of Allah, peace be upon him, Hazrat Umar Farooq

suggested the caliphate of Hazrat Abu Bakr and Hazrat Abu Ubaidah bin Jarrah supported him.<sup>17</sup> Before his death, Hazrat Abu Bakr Siddique (RA) appointed Hazrat Umar as his successor and after calling people to consult him, they agreed to appoint him.<sup>18</sup> After that, Hazrat Abu Bakr was pledged by the common people in the Prophet's Mosque and he was chosen as the caliph by a large number of the people. The people are directly involved in the development of the society and even the ruler. For the longest time, the style of governance in Islam was in accordance with democratic requirements. Therefore, there is no problem in saying that the caliphate was a democratic form of government, but the method of election was different from the current election method. During the Caliphate, government and administrative matters were better communicated and everyone was involved. After the martyrdom of Hazrat Usman, when Hazrat Ali wanted to be made the caliph, he said that the allegiance of my caliphate will not be done by Sufism, but by the will of the Muslims, and it will be decided by the people of Shura and the people of Badar, he will be the caliph of Islam.<sup>19</sup>

In the same way, there was a council called Majlis Shura to settle various issues in the democratic year. Within this council, various elected members of the Ansar and the Muhajirin were included in Madinah who made various decisions. He used to give his opinion and often the decisions were made by majority opinion. Hazrat Umar Farooq era and determination of caliphate was also became after consultation with different major companion of the time held in Hazrat Abu Bakr and the majority was in favor of Hazrat Umar. It would not be wrong to say that the Majlis Shura was a general assembly in which all the tribal chiefs except the Muhajirin and Ansar participated and their opinion was sought and the decision of the Majlis Shura was made. A special group was consulted by two methods of Majlis consultation and the second method was that an announcement was made inside Madinah and people gathered in Masjid an-Nabawi, then a collective opinion was taken from them. After getting the opinion of the majority, the decision was made in the composition Considering this

style of government, it was a democratic style and its purpose was to respect the opinion of each person and the purpose of democratic government is to protect each person's rights and give opinion. The declaration should be given this opportunity. During the time of Hazrat Umar, it was common that every individual had the right to know about government affairs and to have a different opinion on them. This is the reason that the system of government in Farooqi's era was very strict and the perpetrators were reprimanded. That the general public is not being affected by it. Because the main duty of all these agents was the prosperity of the subjects. And it was stated in Islam that the most important duty of the Caliph was the welfare of his subjects. The powers and limitations of the Amir are also certain. It is not that he issues orders on his own behalf and that no one will obey such actions. A number of people from among the ummah choose the caliph in mutual consultation as ordered by the Umrah Shura Benham. Nizam al-Mulk Tusi talks about a non-transferable king and a just king who is bound by Sharia and on the contrary.<sup>20</sup> Imam Ghazali believes that the ruler should be just and in his thoughts, the existence of a political system would protect people from Pashtuns and conflicts. For his protection and safety he is persuaded, and any of them should choose the inferior type of man. According to Imam Ghazali, the caliph is God's vicegerent on earth and his work is very important and the purpose of duty is great, then it has to make both government and politics a means for work.<sup>21</sup> After his arrival, the Holy Prophet (peace and blessings of Allah be upon him) collectively considered the high and natural principles in establishing the system of government of Islam in every field. On the basis of which government a new government was established so that all people can benefit from the effects of the great revolution that has taken place in religion. If you consider the caliphate, then the Islamic government consists of the first era of the Siddiqui era and the Farooqi era in the great eras, so this is the era that can be called a perfect and exalted era. Unity was given maximum priority and it is standard and ideal in every respect. The Messenger of Allah, may God bless him and grant him peace, said: Azrael from the People of the

Quran and Ulema Bakr and Umar are my ministers on earth.<sup>22</sup> In the eyes of the Caliphs, the Caliphate was a test and there was only a place for the people who were tested in it. In their opinion, they will be held accountable through this test, as if the government of the Caliphate was not a thing of greatness and nobility in the eyes of the Rashidin, but it was. There was responsibility and trials. In the same way, the management of issues related to the responsibilities of the caliphate and the resolution of problems so that those who live far away are appointed as Umrah.<sup>23</sup>

If we look at the life and character of the Caliphs, it is clear that pious caliphate was a public representative and the proof of this is not that the people of Madinah pledged allegiance to him, but the Bedouin tribes living in Madinah also participated. Or from their representative, people from outside Madinah would come and support them in the same way all of them would swear allegiance. This concept of allegiance makes clear that all the people of the rest of the areas except the people of Madinah are bound by the decisions made in the city of Madinah. lived and proved them because the Caliph was the Messenger and the representative of the Ummah and he had the status of that, so it is clear that it was of this nature and he did not violate the democratic principles.<sup>24</sup> As if the Caliph was chosen on the basis of consensus of the Ummah. This is the reason why the Caliph of Islam does not have any priority over other people, nor does he have the authority to consider himself superior to others; Rather, in terms of freedom of thought and civil rights, he has the status of an ordinary citizen. This freedom is respected in every department; Therefore, economically and economically, the Caliph of Islam has an equal status, in the distribution of wealth, he does not have the right to take more than others for himself or for a relative, and it is also not allowed that national permission or general advice. Without being able to spend from the financial fund. Hazrat Umar's general advice for a little honey to recover from his illness, his refusal to be in the first rank at the time of salary determination after the Battle of Qadsiyah, and the salary of his son Hazrat Abdullah, may Allah be pleased with him.

appointing less than the salary of Bin Zayd (may Allah be pleased with him); All these are such eternal and immortal impressions that there is no example - In many democratic countries, the rulers remain the owners of the throne and the crown for a certain period of time, before that, the people do not have the power to depose the emir and show extreme brutality and violation of rights is a daily routine. Where is the justice that before the determination, the original source of the government was considered to be the people and after the determination, they were suddenly turned into suspended members and pushed back, isn't this against democracy? That is why Islam declared the rule of emirate and caliphate to be following the Sharia from day to day. It is obligatory for the Caliph to follow the Sharia step by step; If he transgresses even a step forward or turns back, the people have full power to depose him. The caliphate of Khulfa Rashdeen was chosen in the same way, the Ansar and the Muhajireen were recognized as the major stakeholder and their decision had the status of ruling for the entire Ummah. So the first thing about the Islamic government is that it is the supreme government of God and its source is the obedience of God's orders and its application. That is, the reality is in following God's orders.<sup>25</sup>

### **Conclusion**

Islam is a universal religion and it presents complete code of life even the system of government and politics. According to the concept of Islam the sovereign power is Allah Almighty being the creator and the master of this universe. He created man as His representative on the earth and said it as caliph. Caliph is considered the head of state and government to facilitate the people without any discrimination. It is his responsibility to establish the writ of Shariah. The major purpose of this Islamic government is to establishment of justice, Removal of corruption and establishment of peace, Freedom of thought for the people of the state, providing economic and political equality to the legal assembly; That is, the main objective of the Islamic government is to remove human beings from unnatural tendencies and establish them on natural rule of Allah or the principle of justice. The Islamic government or caliphate is a platform of

guidance for the political systems of the world. It is the honor of politics and it helps in creating the opportunity to attain the position of God's vicegerent by making man perfect. Islam's style of politics and governance is unique. Who established the foundation of a wonderful state on the principles of equality and his government adopted ideal principles and celebrated his greatness in the world. In short, Islam's system of

government is a model of the collective welfare of man and it provided the world with religious teachings as a guide to life and governance, and provided awareness of the practical aspects of a universal freedom and equality, whose example remains to the rest of the world. will remain-

## References

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<sup>2</sup> Al-Quran, 38:26  
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<sup>4</sup> Al-Quran, 3:26  
<sup>5</sup> Tafseer Ibn-e-Kaseer, P.53  
<sup>6</sup> Ibn-e-Jurair Tibri, Tareekh Tibri, Karachi, 1986, P.612  
<sup>7</sup> Al-Quran,42:38  
<sup>8</sup> Allma Raghieb Asfahani, Almufriyat, P.176  
<sup>9</sup> Al-Quran, 12:40.  
<sup>10</sup> Kitab-ul-Khilafat, Beirut, 1964, P.175  
<sup>11</sup> Israr Alam, Aalam Islam ki Akhlaqi Sorat-e-Hal, P.221.  
<sup>12</sup> Alquran, 4:75  
<sup>13</sup> Henry De Castri, Islam, P. 34  
<sup>14</sup> Allma Raghieb Asfahani, Almufriyat,  
<sup>15</sup> Ibid,  
<sup>16</sup> Ibn-e-Saad, Tabqat, P.275.  
<sup>17</sup> Ibid,  
<sup>18</sup> Al-Tabari Tarikh al-Umm, Volume II, page 618  
<sup>19</sup> Tabari ,P. 450  
<sup>20</sup> Raees Ahmad, J., Mashriq Ky Siasi Afkar, Lahore, 1991, P.532.  
<sup>21</sup> Ibid, P.474.  
<sup>22</sup> Ibn Athir, Vol.3, Karachi, P.14  
<sup>23</sup> Hamdi Shaheen, Daolat Islamia, Khulfa Rashideen, Bairut,1994, P.120  
<sup>24</sup> Hasan Ayub, Khulfay Rashdeen, P.123.  
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