

Discuss Political System of Prophet (PBUH) and Pious Caliphs.

Introduction

Islam is a Deen, and is a complete code of life. As Allah almighty said:

“ان الدين عند الله الاسلام فمن يتبع

غير اسلام ديناً فلن يقبل منه”

“The only Deen in the sight of Allah almighty is Islam. The one who followed other than Islam could not be accepted by Allah”

In this question I will discuss the nature of Islamic state and form of government, Functions of Islamic state, Appointment of Caliphs of Islam and how Shura works under their supervision. Islamic Political system is revealed system by Allah almighty, implementation on system is an immediate need of society.

Nature of Islamic State and form of Government

Basic principles of Islamic states are given below.

Supremacy of the Quran and Sunnah

The Holy Quran enjoins upon the believers to obey God and His messengers. It says:

“اطيعوا الله واطيعوا الرسول”

“Obey Allah almighty and his messengers”
In another place Quran says:

“اطيعوا الله واطيعوا الرسول ولا تنقلبوا على اعقابكم”

“O you who believe, obey Allah and obey the messengers, and do not nullify your deeds.”

The above mentioned verses of Quran establish beyond any doubt that in Islamic state

the Supremacy of Allah almighty and of the prophet (SAWW) is ensured. Where a matter has been decided by the Holy Quran or Sunnah of the prophet (SAWW), that decision must be complied with. The Muslims have no authority to differ with the judgment of prophet (PBUH). The Quran is the written constitution of the Islamic state. It is the Word of God and is the fundamental law for all the believers. It is a source of law in all fields of human's life and provides the essential guidance about religion, morality and mundane affairs. The executive, legislature and judiciary of an Islamic state are obliged to enforce the provisions of Quranic law and thus establish the rule of law on earth.

Power for the Righteous

According to Islamic conception, power or authority is a great trust or responsibility. It is a great trial

for those who are entrusted with it. It is the pious and righteous people, and not the wicked and arrogant, who can be entrusted with power. Thus, power and authority in an Islamic dispensation belong to the righteous, God-fearing and competent people.

Concept of Nation

Nationality in Islam is based on religion. As Quran says:

And thus we have made you a just community that you will be witnesses over the people and the messengers will be witness over you."

At another verse of Holy Quran determines the loftiness of Muslims in a way as:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَعْمُرُونَ"

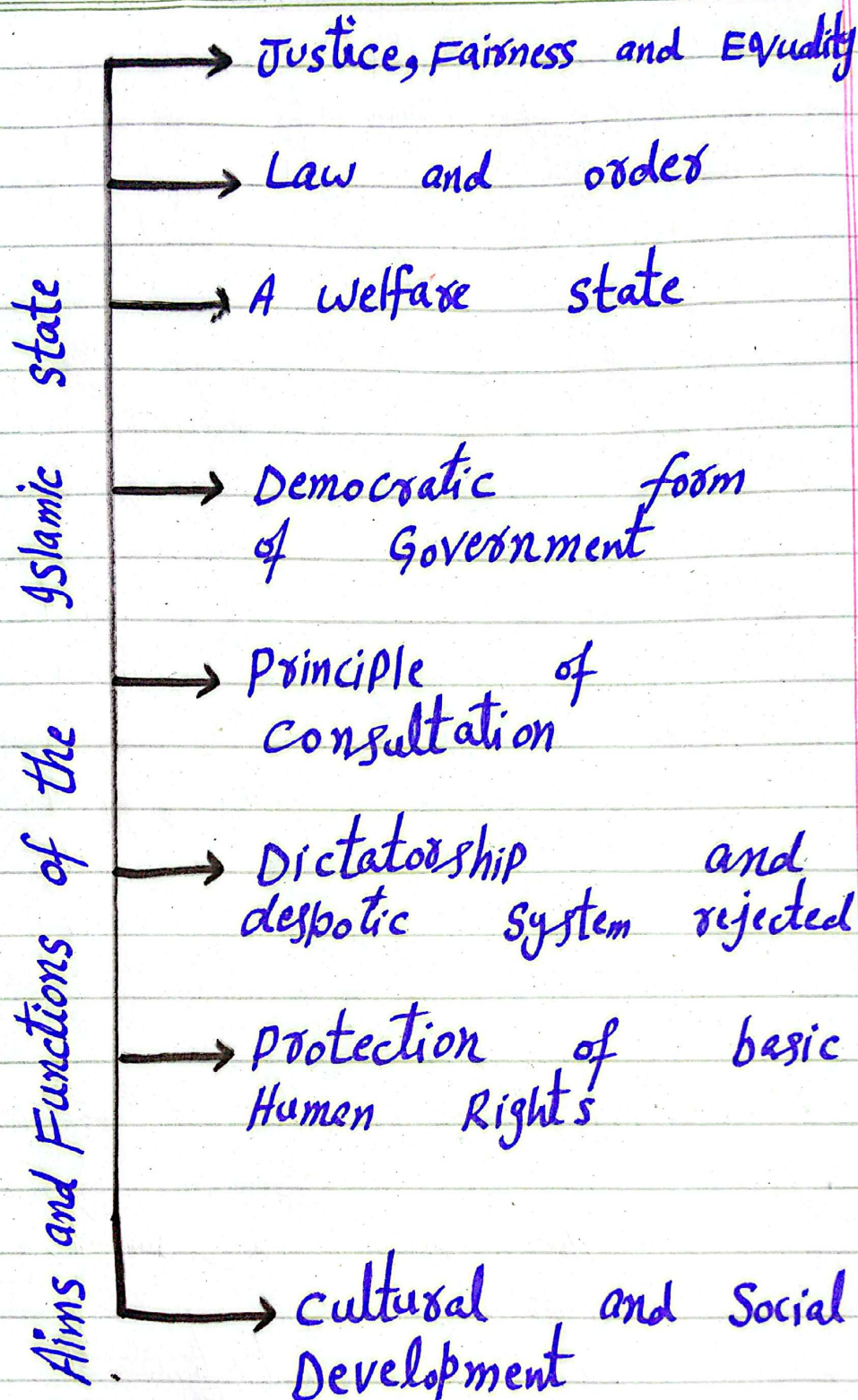
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

"You are best Nations
Produced for mankind. You
enjoin what is right and
forbid what is wrong and
believe in Allah."

According to people of other
religion, the basis of nationality is
blood. race, language, colour, or
place of birth. For example if
society is were to group itself
solely on the basis of blood
relationship, naturalization would be
out of question for ever. Language
is a factor of social unity
requires long years for a veritable
assimilation.

Functions of The Islamic State

The Quran and Sunnah,
the two primary sources of
Islamic law and constitution do
not define state. The state
of Madinah was the welfare
state of that time, we explain
the Islamic concept of state in detail.



The Muslims of the Islamic state lead their lives in accordance with the teachings of Islam, while the non Muslims of the country

are allowed to all the human rights and civil liberties.

Sovereignty of God

This is the first feature of Islamic political system which distinguishes it from others. The word Sovereignty is derived from the Latin word 'Supremus' which means Supreme. According to some Roman Jurists of old, the emperor was Sovereign; according to British Jurists, Parliament is Sovereign being representative of people; according to Socialist, Sovereignty lies in the proletarian state or class; but many modern political scientist place Sovereignty in the whole people. Islam has solved this controversial issue of Sovereignty very amicably. The total power and authority in all aspects is God's right and none is His partner in this right. In other words, the Divine law or the Quranic law is Supreme.

Some verses of Quran says about
about The sovereignty of God in
a way as:

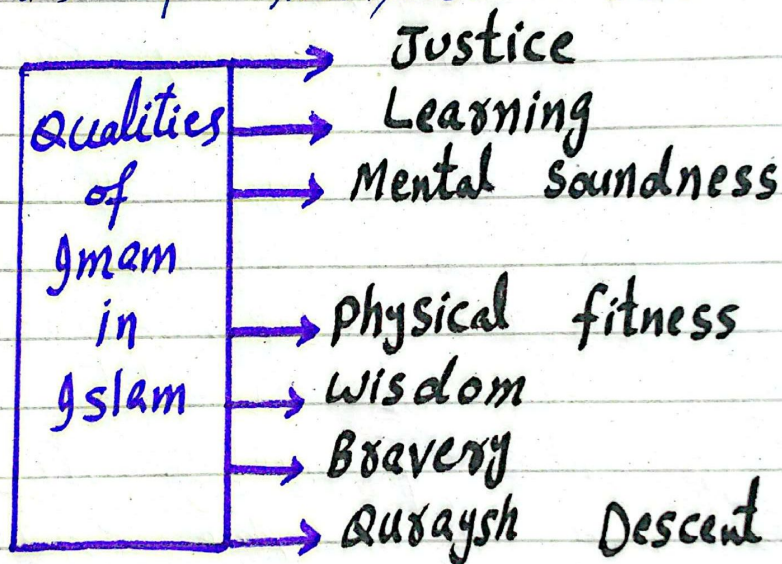
قل اللهم مالك الملك تؤتي الملك
من تشاء وتعز من تشاء وتذل من
تشاء ط بيدر الخيرة انك على كل
شي قدير

O Allah master of the Kingdom
to whom you please; and seize
the Kingdom where you please. And
you exalt whom you please and
you abase whom you please; in
your hand is all good.
No doubt you can do all
the things.

Appointment of Caliph in a Islamic state

For the head of the
Islamic state or government, who
has been traditionally called

The Caliph, Ameer-ul-Mumineen (Commander of the faithful) or Sultan, the jurists of Islam have prescribed some qualifications in the light of Quran and Sunnah of prophet (PBUH). According to Al-Mawardi, a great Muslim philosopher of Middle Ages, lays down the qualities of Imam, based on:



Appointment

Holy prophet Muhammad (PBUH) was the Commander of Allah, after migration from Makkah to Medina he laid down the foundation of Islamic State. Despite strong and perpetual opposition from the non-believers and Jews

The state might grow into a mighty one before the death of the Holy prophet. After the death of prophet (PBUH), the Caliph was chosen by the mutual consultations of people. As soon as the news of the demise of the prophet (PBUH) became known, the helpers (ansars), particularly the chiefs of Banu Khazraj, proceeded to hold a conference at a place called Saqifa Bano Saadah, to choose his successor. Hearing this Hazrat Abu Bakr, Hazrat Umar and Abu Ubaidah hurried to the place of meeting. After discussion at that place Hazrat Abu Bakr became the Caliph. Hazrat Umar (R.A) proposed his name about this duty. On the following morning Hazrat Abu Bakr (R.A) took his oath in masjid-e-Nabvi. Similar patterns have been followed by the remaining Caliphs of Islam i.e Hazrat Umar, Usman and Ali (R.A).

Bai'at of Imam / Caliph

As soon as the ameer or Caliph of the Islamic state is elected, all the citizens offer bai'at to him. prophet (PBUH) himself used to do this, Treaty of Hudaibya is one of the examples, he took bai'at from the Companion at in 6 Hijri.

Functions and Duties of Caliph

Al-mawardi has beautifully summarized the functions of Imam and the Caliph.

- 1- To safeguard and defend the faith of Islam against heresies and innovations.
- 2- The dispensation of justice according to the principles of Islamic Shariah.
- 3- The maintenance of law and order in the country.

- 3- The enforcement of Hudood i.e. the criminal code of the Qasas.
- 4- The defence frontiers against foreign invasion.
- 5- The organization and execution of Jihad against non-believers in order to establish the supremacy of Islam over the other religions.
- 6- The imposition of Zakat and Kharaj.
- 7- The appointment of efficient and honest persons to the public offices. The Caliph should personally look into the government affairs and should have his strong hold on the government, and carefully look into the foreign policy issues.

Shura the consultative body and its role.

Functions of Islamic political system is governance by consultation. The institution of politics is so important in the body politics.

of Islam, following verse of Holy Quran emphasis on the consultation as:

وَأَقِمُوا الصَّلَاةَ وَامْرُءَهُمْ شُورَى
بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And those who established prayers and whose affairs are determined by consultation among themselves, and from what We have provided them, they spend.

Similarly, the Second Caliph of prophet (PBUH) Hazrat Umar (R.A) used to say:

لا خلافة الا عن المشورة

There is no government without consultation.

Practice of the prophet (PBUH) and
The caliphs Acting upon the command

of Allah almighty The prophet (PBUH) always consulted his companions. For example on the occasion of the Battle of Badr, prophet selected a place for his army which was not suitable. When prophet was asked about whether it was according to revelation or by your own experience. Prophet replied that it was his own opinion. Then he was advised by some experienced persons like Al-Hubab Ibn Mundi'r to change his decision immediately.

Similarly at the Battle of Uhud, prophet wanted to defend Quraysh at Meelna and his companions opposed it. Prophet (PBUH) accepted their advice and settled in Uhud.

Prophet (PBUH) did not nominate his successor. Similar method used by Abu Bakr, Umar, Usman and Ali (R.A). But, unfortunately after the death of Ali the republic transformed into monarchy and also lost its importance.