

# Khilafat from Khilafat-e-Rashida: The Only Form of Governance to Unite Muslim Countries

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**Abstract**—Half of the Muslim countries in the world have declared Islam the state religion in their constitutions. Yet, none of these countries have implemented authentic Islamic laws in line with the Quran (Holy Book), practices of Prophet Mohammad (P.B.U.H) called the Sunnah, and his four successors known as the Rightly Guided - Khalifa. Since their independence, these countries have adopted different government systems like Democracy, Dictatorship, Republic, Communism, and Monarchy. Instead of benefiting the people, these government systems have put these countries into political, social, and economic crises. These Islamic countries do not have equal representation and membership in worldwide political forums. Western countries lead these forums. Therefore, it is now imperative for the Muslim leaders of all these countries to collaborate, reset, and implement the original Islamic form of government, which led to the prosperity and success of people, including non-Muslims, 1400 years ago. They should unite as one nation under Khalifat, which means establishing the authority of Allah (SWT) and following the divine commandments related to the social, political, and economic systems. As they have declared Islam in their constitution, they should work together to apply the divine framework of the governance revealed by Allah (SWT) and implemented by Prophet Mohammad (P.B.U.H) and his four successors called Khalifas. This paper provides an overview of the downfall and the end of the Khalifat system by 1924, the ways in which the West caused political, social, and economic crises in the Muslim countries, and finally, a summary of the social, political, and economic systems implemented by the Prophet Mohammad (P.B.U.H) and his successors, Khalifas, called the Rightly Guided – Hazrat Abu Bakr (RA), Hazrat Omar (RA), Hazrat Usman (RA), and Hazrat Ali (RA).

**Keywords**—Khalifat, Khilafat-e-Rashida, The Rightly Guided, colonization, capitalism, neocolonization, government systems.

## I. INTRODUCTION

THE population of Muslims is expected to increase. Reference [1] projects that there will be 2.2 billion Muslims by 2030. According to [2], out of 46 countries with majority Muslim populations, 23 countries have declared Islam the state religion in their constitutions. Those countries are Afghanistan, Algeria, Bahrain, Bangladesh, Brunei, Egypt, Iran, Iraq, Jordan, Kuwait, Libya, Malaysia, Maldives, Mauritania, Morocco, Oman, Pakistan, Qatar, Saudi Arabia, Somalia, Tunisia, the United Arab Emirates, and Yemen. Reference [3] states that most Islamic countries are ranked low on the Corruption Perception Index. These countries have tried all the different types of governments, but have not been successful.

Reference [4] states there are 10 types of governments: Democracy, Communism, Socialism, Oligarchy, Aristocracy, Monarchy, Theocracy, Colonialism, Totalitarianism, and

Military Dictatorship. The most common systems defined by [5] are Democracy, Dictatorship, Monarchy, Republic, and Communism. Democracy is a system in which power is placed in the hands of the people. In a Dictatorship, a single person has absolute control over the state. In the Republic, people are in charge of electing or choosing the country's leader. Communism is an ideology taught by Karl Marx and Vladimir Lenin. In Monarchy, state power is held by a single family that inherits rule from one generation to the next [5]. Due to the primary motives of these systems to benefit the agenda of a few people and the overall negative impact on people's well-being, these forms of governance have not been able to create a successful model for the world to develop universal political, social, and economic stability.

The authentic Khilafat, an Islamic government system, is based on the nullification of human sovereignty. The Holy Quran repeatedly proclaims that absolute sovereignty belongs to Allah (SWT) alone. Reference [6] explained that since human beings cannot claim to be sovereigns, all they are left with is vicegerency. Man is not sovereign in his own right, but he is the Khalifah of Allah — the vicegerent of God. In Khilafat, the relationship between human vicegerency (Khalifa) and Divine Sovereignty (Allah (SWT)) can be explained by reflecting on how the British Colonial Raj was executed in India. The sovereignty belonged to the British King or Queen. Still, there was always a viceroy present in India whose duty was to implement the orders he would receive from His Majesty's or Her Majesty's government. For matters in which there was no direct order from the sovereign, the viceroy was free to evaluate the situation himself and, keeping the fundamental aims of his government in mind, to take a decision using his best judgment. Using this analogy, Allah, through Quran and Prophet Mohammad (P.B.U.H), who implemented what was revealed to him by Allah, provided the foundation for all the social, political, and economic norms to run the government. The successors Hazrat Abu Bakr (RA), Hazrat Omar (RA), Hazrat Usman (RA), and Hazrat Ali (RA) learned about Islam directly from Prophet Mohammad (P.B.U.H). Therefore, they only followed the Sharia law, defined by the Quran, the Holy book, and the Sunnah, which is the practice of Prophet Mohammad (P.B.U.H). The era after the passing of Prophet Mohammad (P.B.U.H) lasted for 30 years, from 632 CE to 661 CE. After the demise of Hazrat Ali (RA), the political framework of the Khilafat slowly started to change. It deviated from the authentic Islamic system, leading to the Caliphate downfall after three dynasties.

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## II. OVERVIEW OF CALIPH AND ITS DOWNFALL

### A. Umayyad Khalifat (661-750 CE)

References [7] and [8] explained that Umayyad Khalifat (661-750 CE) ruled the Middle East, parts of India, much of North Africa, and Spain. The Byzantine (Eastern Roman Empire) government had previously governed most of the land overthrown by the Umayyads. As the empire expanded, the people and opposition to the Umayyads became agitated. Many Muslims perceived that the Umayyads had become too non-religious and were not following the teaching of Islam. Groups of people, including the followers of Hazrat Ali (RA), non-Arab Muslims, and the Kharjites, began to become insurgents, leading to instability in the empire. Overall, due to incapable rulers, their indulgence in luxuries, maladministration, tribal jealousy, discrimination against non-Arabs, the capture of the public treasury, and internal feuds continued to lead to the decline of the Khalifa. In 750, the Abbasids, a competitor group to the Umayyads, gained power and defeated the Umayyad Caliphate. They took control and formed the Abbasid Caliphate, which ruled much of the Islamic region for the next several hundred years.

### B. Abbasid Khalifat (750-1258 CE and 1261-1517 CE)

References [8] and [9] described the Abbasid Khalifat (750-1258 CE and 1261-1517 CE) who ruled the Middle East, western Asia, and northeast Africa (including Egypt). It is considered the Golden Age of Islam, with symbolic work in science, mathematics, and medicine. Schools of higher education and libraries were constructed throughout the empire. The culture flourished as Arabic art and architecture reached new heights. In the first period, 750-1258 CE, the Khalifa was defeated by Mongols, followed by the death of the Khalifa. In 1261 the Abbasid reclaimed the Khalifat and ruled till 1571, when the Ottoman Empire conquered them. Reference [10] shared that the critical factors for the government's downfall are their betrayal, the ineptitude of some of the Abbasid kaliphs, and uninterrupted interference in governmental affairs by foreign agents, their indulgence in drinking and sensuality, orgy, increase in unemployment, and the weakness of the kaliphs and other rulers of the country. The greed of growing wealth, comfort, and popularity of the handmaids' affairs in the ruling class harmed other classes of people and destroyed their military values. Many protests emerged due to ethnic and geographical disputes. Arab and Persian, Shami, Berber, Christian, Jewish, and Turkish were demeaning each other. Negligence in irrigation works greatly affected the weakness and corruption of the government; it led to problems in agricultural production. Schism in Islam made political issues more difficult with the emergence of various denominations. The governor disregarded farmers, merchants, and artisans' efforts; did not show any interest in labor and initiation, so the government's revenue was less than its expenditure, and the heads of government failed to afford the army to dominate it. Mu'tasim, also known as al-Mu'tasim Billah, was the eighth Abbasid Caliph created elite Turkish army which led to a militarization of the Caliphate, with the Turkish commanders

gaining significant influence and sometimes overshadowing the Caliph's authority. This shift in power dynamics raised concerns about the influence of the military over the civilian government. The Caliph palaces were centers for conspiracy, bloodshed, and murder, while the governors demanded freedom. They tried to keep their position for all their lives.

### C. Ottoman Khalifat (1299 - 1923)

References [7] and [11] expounded on the Ottoman Khalifat (1299-1923). They governed the majority of the Middle East and Eastern Europe for over 600 years. This empire was first established in 1299 and was ultimately dissolved in 1923, leading to the creation of the modern country of Turkey. The Ottoman Khalifat began to decline in the late 1600s after several military defeats. In the mid-1600s, the empire revived for a short duration after military victories in Persia and Venice. However, in 1699, the empire was again defeated, losing territory and power. It ceased to grow and confronted the economic rivalry from India and Europe. Political and social insecurity in the 1890s created global antagonism toward the Khalifa. Uprisings by Turkish nationalists aimed to reform and modernize the Ottoman people by adapting and using Western values, methods, and technology, further reducing the empire's territory and increasing instability. Following the end of World War I, inside fraud and poor leadership led to a steady downfall until the empire was ended, the Treaty of Sevres was signed in 1920, and the country of Turkey was declared a republic in 1924.

## III. WESTERN POWERS LED TO CURRENT POLITICAL, SOCIAL, AND ECONOMIC CRISES IN THE MUSLIM COUNTRIES

### A. Colonialism

After the end of the Ottoman Khalifat in 1924, a new form of government, Colonialism, and Imperialism, were implemented by Europeans and Russians. According to [12], for the most part, Colonization was motivated by economics as European powers, mainly Britain, France, Portugal, and Spain, sought to expand their markets and acquire raw materials from overseas developing countries. After World War II, colonial systems were dismantled in a process referred to as 'decolonization' whereby European powers determined that the benefit of maintaining colonies was not worth the cost. As an effort, all Muslim countries gained independence from 1924 to 1970 from Europeans. This shift might be seen as a positive political movement to empower countries. However, [13] explains that the colonialists' independence of Muslim countries is a hoax. He claims that no capitalist power will establish democracy. Although Muslims in the Middle East, Iraq, Syria, Iran, Turkey, etc., have received independence, they are victims of capitalism, neocolonialism, nationalism, and interest-based banking instead of direct colonialism. Despite claiming Islam to be in the constitutions, they have been forced to adopt western government systems controlled by their puppet leaders.

### B. Neocolonialism

Reference [12] claims that colonialism slowly gave way to a newer form of control called neocolonialism in which, in

addition to Europe, America played a key role in implementing it. With neocolonialism, the major difference is in the ownership of the conquered territory. Unlike colonialism, where the expansion of territory was a primary concern, hence the territorial takeover, neocolonialism is about subtle control. Control of the political structure is gained through puppet governments, economic control, and social integration into the cultural norms of the neocolonialists. The easiest and most susceptible countries to the neocolonial takeover are Muslim countries that have struggled to become separated from their previous colonial rulers. Additionally, the beneficiaries of neocolonialism have expanded to include not only developed countries but also numerous wealthy and influential individuals and artificial legal entities such as multinational corporations.

Some of the neocolonial institutions that have been created by them are the Bank of International Settlement (BIS), International Monetary Fund (IMF), World Bank, Security Council, and other institutions of global governance led by America and Europe. They will lend money to developing nations with interest. However, to receive the funds, the sovereign nations must accept a list of terms and conditions that generally advance these organizations' ideals and economic norms. Reference [14] elaborates that the G8 countries account for less than 15% of the world population yet has over 60% of its gross domestic product. Meanwhile, 80% of the long-lasting members of the UN Security Council represent white Western states, and 60% are from Europe. The West has veto power in the World Bank, IMF, and WTO and determines global monetary policies through the BIS and IMF. Culturally, the head of the World Bank is a US citizen nominated by the US President, and the IMF is a European. Although the remaining countries of the world now have a majority in many international institutions, it does not have the political power to dismiss decisions by the Western minority.

### C. Capitalism

Reference [15] refers to Capitalism as an economic system based on providing ownership, as one of the fundamental ideologies that led to the removal of the Islamic state and its civilization. It explains that capitalism ruled and thrived under the notion that God has to stay out of the domain of money, politics, and the people's social lives. The track record of capitalism has been widely criticized for its negative impact on poverty, child mortality, education, health, and security. Values of greed, selfishness, egoism, arrogance, and derision have become the norms of both political and economic domains under capitalism. The advocates of capitalism in this capacity include Adam Smith, Francis Bacon, David Hume, David Ricardo, Max Weber, John Maynard Keynes, Milton Friedman, and many more. This ideology emerged when the emperors and kings of Europe and Russia used religion as a means to exploit the people and transgress against them. The primary doctrine underlined the ideal of capitalism and democracy is a separation of religion from life. As explained by [15] in a letter to the Danbury Baptists in 1802, Thomas Jefferson wrote that the American constitutions should build a wall of separation between church and state. The freedom of

speech manifest defines the political system and forms of democracies; ownership outlines the economic systems supporting capitalism, while freedom of workshop and personal freedom shape the individual characters defining the social system.

Capitalism has been criticized by Marx, Engels, Lenin, and prominent Islamic thinkers. Reference [15] explains that the flaws and defects within capitalism are embedded within its principles which are relative scarcity when the quantity of resources is present but shortage or scarcity exist due to the problem of supply or distribution, the value of a product where the value can be objectively measured and paid in money, and price mechanism where the forces of demand and supply determine the prices of commodities and the changes therein.

With these principles, capitalism dominated the globe and entered the era of the global economy, called globalization, which extended the impact and influence of capitalism to almost every corner of the world. Although the West continues to be impacted, Muslims are among the poorest of the poor in the world. Around 40% of the Muslim population languishes in abject poverty, with nearly 350 million living under US\$1.25 a day. More than half of the world's 57 Muslim countries are listed as low-income food deficit countries by the Food and Agriculture Organization of the United Nations, and almost half of them rank in the low category in the United Nations Development Program's Human Development Index. Nearly 30% of Muslims cannot read or write; in tribal rural areas, the female illiteracy rate can go up to 75%. Overall, Muslims constitute around 24% of the world population yet produce only 10% of the global GDP and exhibit poor performance on most key development indicators [16].

## IV. THE RIGHTLY GUIDED - AUTHENTIC SOCIAL, POLITICAL AND ECONOMIC SYSTEMS IMPLEMENTED BY PROPHET MOHAMMAD (P.B.U.H) AND FOUR SUCCESSORS

### A. Political System

Reference [17] and [18] define that sovereignty belongs to Allah (SWT). Therefore, the political system of Islam is based on the Quran, the Holy Book, and the Sunnah, which are the applications, authoritative interpretation, and exemplification of Prophet Mohammad (P.B.U.H). The combination of these two elements makes the law known as Shariah. Therefore, after Prophet Mohammad (P.B.U.H), the successor, also known as Khalifa, is only charged with implementing the laws. Under divine principles, issues can be resolved based on the ruling of the judicial system, and rules can be made by the governing body, like the senate or parliament. In current times, the principles will be derived by verifying the rules by tracing their origin from the correct Islamic sources links their practice and implementation. Four components make up the definite principle. These are the Quran, Sunnah, Ijma, the consensus of the Companions (RA) that includes the first four successors after Prophet Mohammad (P.B.U.H), and Qiyas, the divine analog. Each of these sources can give rise to the different rules and laws of Islam, including those for both belief and action, and any rules or laws that derive from anything other than these

sources are considered weak or false. Therefore, in current times in an Islamic state, the Khalifa can make any decisions as long as it does not go against the sovereignty of Allah (SWT). For example, as per divine law, interest-based banking, known as Riba, is prohibited. Therefore, no bank can give interest-based loans. However, the Khalifa can decide on the types and limits of interest-free loans issued to the citizens.

Therefore, due to these principles, Khalifa is not a king, dictator, or Pope but an elected leader whose authority to rule must be given willingly by the Muslims. He is not sovereign and cannot legislate laws on his own that suit his personal interests. Any legislation he wishes to pass must be derived from Islamic legal sources. An unfit Khalifa can be impeached and removed by the court of Injust Acts.

The Khalifat, an Islamic state, is not based on an empire, theocracy, republicanism, nationalism, democracy, or totalitarianism. Its legislation is not restricted to religious and moral codes that neglect society's problems. Shariah, the law, is a comprehensive system that legislates on political, social, economic, foreign policy, and judicial matters. To implement this legislation, [19] has defined a detailed governance organizational chart based on the Khalifat of Hazrat Abu Bakr (RA), Hazrat Omar (RA), Hazrat Usman (RA), and Hazrat Ali (RA).

Reference [20] provides an example that shows the standard of leadership by Hazrat Omar (RA), the second Khalifa. One afternoon a Roman emissary arrived in Medina. When he asked where Umar (RA), the Khalifa of the Islamic State, was, he was directed to a man sleeping peacefully under a tree with no bodyguards, weapons, fortifications, or security. He then stated: "Ya Umar! You ruled. You were just. Thus you were safe. And thus you slept." This exemplifies that the most powerful man on earth, due to his accountability, lived with no fear.

### B. Social System

References [20] and [18] describe that there is no distinction between a Muslim and a non-Muslim (Dhimmi) citizen when it comes to applying the laws of Islam. A person is a citizen of the Caliphate if they were born in the land and chose that land as their permanent residence or if they migrated there and chose that land as their permanent residence by applying for citizenship and following the process of naturalization, regardless of race, religion, color, or any such differentiating factor. The State is forbidden to discriminate between individuals regarding the ruling, judiciary, and management of affairs or their like. Instead, everyone should be treated equally regardless of race, color, or anything else. The non-Muslims will be allowed to follow their beliefs and worships within the scope of the general system. The non-Muslims will be treated in matters related to foodstuffs and clothing according to their faith and within the scope of what the Shariah rules permit. Matters of marriage and divorce will be settled among the non-Muslims according to their faith and between them and Muslims according to the rules of Islam. The State will implement the rest of the Shariah rules and all the Islamic Shariah matters, such as transactions, penal codes, testimonies,

ruling systems, and economics, among others, equally upon the Muslims and non-Muslims.

Women and men are both citizens of the Khilafah State. However, there are certain rights that women enjoy since they are women, and Allah (SWT) has not given these rights to men, as an example if a woman chooses to have a job or a business, every dollar that she earns, she has the right to spend it the way she wants (as long as it is in a halal manner). Her husband or her children have no right over that wealth at all. However, a man who is a husband and a father is obligated to earn income to provide for his family, including his wife. In this regard, if the husband is negligent, the wife has the right to take him to court. Similarly, Allah (SWT) has given some special rules related to non-Muslim citizens of the Islamic state that do not apply to Muslim citizens of the Caliphate State. For example, non-Muslim citizens can follow the rules of their religion when it comes to issues of marriage and divorce as long as it is marriage between non-Muslims and they do not take the issue to the Islamic courts. Thus, in the Caliphate State, the non-Muslim citizens enjoy religious freedoms guaranteed by the rules of Allah (SWT).

### C. Economic System

According to [21] and [18], capitalist and socialist economies have failed, and the economic welfare of the people is in the Islamic economy, which guarantees the establishment of social justice, elimination of poverty, tangible reduction in economic disparities, and a society free of corruption. The Islamic economic system does not support a debt-based economy. It defines the norms for dealing with private property, how the consumption, production and distribution of wealth are conducted, the distribution of zakat - an obligatory charity, an interest-free economy, and the role of the government.

Currently, everyone is concerned about the taxes they have to pay. Reference [20] explains that taxes known as Jizya in the Khilafat are not like what we see today. The types of taxes that we are used to today will not exist. Today, every citizen pays an income tax, then a sales tax on every purchase, road tax, property tax, and so on; basically, about 40-60% of the income he/she earns goes into taxes. Jizya is collected from an adult male non-Muslim who has income more than his and his family's needs, and the amount that they pay is an amount that is based on an agreement with them. 1 dinar per year, about 4.25 grams of gold per year. By today's standards, the total value comes to about \$162.14 per year instead of the \$40,000 to \$60,000 that a person who makes about 100,000 dollars today must pay. When comparing the current scenario where 40-60% of earnings go toward taxes with the historical practice of a person earning \$100,000 paying only 0.162% of their earnings in Jizya, a significant disparity becomes evident. Furthermore, if we assess the amount of wealth a Muslim will pay in zakat, it is way more than the amount of Jizya.

The economic system of Islam is designed with this being the basic policy. It is not designed to amass the wealth of the world in the hands of the few like is the case with the capitalist economy, where in this very country, the U.S., which is the leading nation of the World, there are about 50 million citizens

who do not have access to even the basic necessity like food to survive. The objective of the Islamic economic policy is to enable all citizens to acquire the means to satisfy their needs.

#### V. CONCLUSION

The state of Khalifa, established by Prophet Mohammad (P.B.U.H) in 623, ended in 1924. The period of Prophet Mohammad (P.B.U.H) and the successors, Hazrat Abu Bakr (RA), Hazrat Omar (RA), Hazrat Usman (RA), and Hazrat Ali (RA), was considered the prime era for building the foundation and expansion of the Khalifa. Reference [22] ranked Prophet Mohammad (P.B.U.H) as the most influential person in the world, explaining that he is the only person who has been successful at both religious and secular levels.

From 661 CE until 1924, the Umayyad, Abbasid, and Ottoman Caliphates significantly influenced the global economic, political, and social landscapes. Carly Fiorina, the CEO of Hewlett-Packard Corporation at the time, according to [23], characterized the Caliphate period spanning from 800 to 1600 as a civilization of unparalleled greatness, citing its profound positive impact on the world.

After 1300 years of growth, expansion, and dominance, each Khalifat had a downfall as the rulers diverted away from the authentic teaching of the Quran and Sunnah. They enforced monarchy and despotism and made Islam a ritual for people to follow at homes and mosques. It was not the divine social, political, or economic way of living as prescribed. After 1924, all Muslim countries were given independence by the West. The West created a new social, political and economic world order that separated religion from government. Unfortunately, none of these measures have worked for non-Muslim and Muslim countries. Reference [15] points that most of the Islamic lands fell under the colonial occupation of European powers. Despite the tremendous wealth of oil and natural resources in the lands of Islam, the number of poor within the Muslim world exceeds 50% of the total number of poor in the world. So far, the non-Islamic social, political, and economic systems they have implemented have failed. While for Europe and United States, [24] debunks the myths of these nations as a symbol of social, political, and economic prosperity. Instead of highlighting how these nations, especially the United States, are portrayed as uniquely democratic, free, and multicultural societies, it is essential to recognize that they have historically enforced policies to promote white supremacy, genocide, settler colonialism, economic domination, particularly in the realm of private property, military imperialism, and various other practices.

Therefore, the Caliphate system, with its roots extending to the era of The Rightly Guided Caliphs (Khilafat-e-Rashida), serves as the only form of governance capable of providing the foundation to unite Muslim nations, particularly the 23 countries that have enshrined Islam as the state religion in their constitutions. Hence, the leaders from these countries should work together, remove nationalism, learn from their mistakes, make Arabic the primary language, and become one nation to implement the divine social, political, and economic systems so that in global forums, they have an equally strong

representation when working with the leaders from non-Muslim countries.

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