



The Islamic Khilafah (Caliphate) System Is an Outstandingly Successful Political System

(Translated)

The Khilafah (Caliphate), the system of rule in Islam, is a system distinct from all forms of government known in the world today, whether in terms of the foundation upon which it is built, the ideas, concepts, criteria, and rulings by which affairs are managed, the constitution and laws it puts into application, or the form in which the Islamic state is represented and by which it is distinguished from all other systems of rule in the world. It is not a monarchical system, nor does it approve of monarchy, nor does it resemble it. Likewise, it is not an imperial system that grants privilege to the center of the empire over the provinces. It is not a federal system whose regions separate with self-rule and unite in general governance. It is not a presidential or parliamentary republican system. It is not a democratic system in the true meaning of democracy, in the sense that legislation belongs to the people who permit and forbid as they wish and enact laws. Rather, the system of rule in Islam is the Caliphate, and its institutions differ from the institutions of the systems known today, even if they resemble them.

The Caliphate system is a unique and distinguished system characterized by effectiveness and success. It is fundamentally based on the concept of caring for the affairs of the people. The Khalifah (Caliph) exerts all that is within his capacity to ensure good care, firmly believing that he will be questioned before Allah regarding those placed under his care. This view of politics and its concept is unique to the Islamic state and distinguishes it, for the world today considers politics the art of reality, deception, trickery, falsehood, and Machiavellianism. Therefore, we see that the actions of many rulers do not primarily consider the interests of the people and what rectifies their living conditions; rather, we see them enacting decisions and laws characterized by recklessness.

Among the characteristics of a successful political system is that it works diligently to manage the affairs of the people with integrity, being aware of the priorities at the top of the scale of care, giving every matter its due, managing and administering well, and not neglecting any important aspect of life.

In major countries today such as America, one is astonished when observing the increasing numbers of the poor and homeless day after day, and the problems of the health sector and other issues affecting vital sectors, while enormous sums are spent on secondary matters.

In contrast, the philosophy of Islam defines basic needs and complementary needs, and guides the state on how to care for people's affairs by beginning with essentials; once these are secured for all, it moves to achieving welfare and luxuries. Under the system of Islam, enormous sums would never be spent on building football stadiums while people lack paved roads, for example, nor would the state spend on massive festivals while people are starving.

Likewise, the matter relates to the soundness of solutions and their effectiveness in resolving problems and managing people's affairs. The laws and solutions of Islam come from the All-Wise, the All-Aware. They are legal rulings adopted by the Khalifah, who ensures their implementation as the correct solutions to human problems, revealed by the Lord of mankind so that they may live under them a good life: ﴿فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى * وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ **“And if there should come to you guidance from Me—then whoever follows My guidance will neither go astray nor suffer. But whoever turns away from My remembrance—indeed, he will have a depressed life.”** [Surat Taha 20:123–124].

Each one of us can sense in many aspects of our lives the severity of man-made laws and their failure to solve problems. A simple example from the laws of a country they call advanced today, “France,” shows this clearly: the majority of people are dissatisfied with many laws and measures and do not consider them solutions to their problems. By way of example and not limitation, a homeowner in France may find himself in the street if someone occupies his home in winter, for the law prevents the eviction of occupiers during cold weather. Indeed, the homeowner may be prosecuted if he forcibly enters his own property while it is being forcibly occupied, even if he has nowhere to rest his head, imagine that. Also, regarding inheritance, the state in France inherits alongside individuals. If parents leave, for example, property worth 200,000 euros, the state takes nearly one-third, forcing many heirs to sell their inheritance and give up the family home to pay the state's share.

The solutions emanating from the constitution of Islam are the only correct solutions that consider the human being in his humanity, characterized by effectiveness and aligned with what is settled in people's hearts. Therefore, in the Khilafah system there is something distinguished not found in other systems: the Ummah submits to the rulings of Allah with faith and reassurance in their justice and effectiveness. It supports the system when it applies those rulings and holds it accountable if it neglects even a single legal ruling. Because of that, the Islamic political system is among the most stable systems and most aligned with the will of the people: sovereignty belongs to the Shariah, and authority belongs to the Ummah, which selects from among itself one who represents it to implement Islam in its entirety, and even removes him from office if he violates the agreement.

Whoever sheds light on the Khilafah system reaches the reality that this form of system is the practical application of the will and choice of the majority of people. There are no laws that circumvent their will and bring to power one who does not enjoy the approval of most of the Ummah, as happens in democratic systems and their manipulative electoral laws.

The distribution of powers and tasks within it is harmonious; each of the thirteen state institutions has its clear role to perform, and there are mechanisms ensuring proper performance. The Khalifah oversees correct implementation and has the authority to intervene to rectify any deviation or misuse. He is not like the puppet presidents we see ruling over us with no power or strength.

Whoever does not look at the Khilafah system with insight and see its uniqueness and effectiveness may think we are exaggerating and may not grasp the reality. He should strive to answer for himself a set of questions to see where the truth lies: Is a system from Allah better, or a system devised by humans? Did not people live under the Khilafah for long centuries secure, reassured, satisfied, ruling by what pleases their Lord? Was the weakness of the Islamic state in certain eras and the misapplications that occurred due to a problem in the system, or due to poor implementation?

Many questions and doubts deserve serious and deep research so that the picture becomes clear. What makes the Islamic political system unique, as we said, is that it is the system chosen by the Lord of mankind for people to live under. The Khilafah state is not an angelic state nor rule by divine right as the Church ruled; rather, it is a human state whose sacred element is the concepts and laws brought by the deen of Islam, which both the state and the Ummah must ensure are applied to address all aspects of life.

Shedding light on the state established by the Messenger (saw) and the Khilafah Rashidah (Rightly Guided Caliphate) reveals the practical application of the meaning of caring for people's affairs, how political will was embodied on the ground, and the effectiveness of the rulings of governance and administration in Islam. The state continued to rise from good to better until it flourished, strengthened, and expanded. Muslims loved their ruler and their ruler loved them. The most pious, most religious, and best in character were chosen. This continued throughout the eras of the state: whenever implementation was good, development was found at all levels; whenever it was poor, shortcomings and deficiencies appeared in certain areas. In its time of flourishing, the state eradicated poverty and scattered wheat on mountain tops so that birds would not go hungry. Knowledge advanced and Muslim scholars excelled. To this day, many medical instruments invented by Muslim physicians are still used in surgery, and the foundations of many sciences trace back to that era and to the superiority of the Islamic system over the systems contemporary to it. There were advanced universities, hospitals, advanced industry, and self-sufficiency. The Khilafah, in general, was a luminous model that other peoples were influenced by and drew inspiration from, a model that was light-years ahead of the West that boasts today.

Is it reasonable to ignore the reality of that system and the success it achieved in its time of flourishing, to cast arrows at it and not judge it objectively and with insight, when history for a long period proved that it was a system that elevated humanity when it prevailed and led?

Is it better in the scale, or a system that has plunged humanity into deviation, debauchery, wars, and calamities upon the world?

What is the matter with you? How do you judge?

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