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CHARACTERISTICS OF AN ISLAMIC STATE

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Abstract

An Islamic state is fundamentally based on the sovereignty of Allah (SWT), where ultimate authority belongs to divine guidance as revealed in the Qur'an and Sunnah. The primary objective of such a state is to establish justice, ensure equality, and promote moral and social welfare in accordance with Islamic principles. One of its defining characteristics is the implementation of Shariah law, which governs all aspects of life, including political, economic, and social systems for the wellbeing of humanity in this world and after here.

An Islamic state emphasizes accountability, where rulers are considered trustees (Ameen) and are responsible to both the people and Allah. The system encourages consultation (Shura), ensuring that governance is conducted through mutual discussion and participation. Protection of fundamental rights, including life, property, religion, and dignity, is a core feature, extending to both Muslims and non-Muslims living within the state.

Economic justice is another essential characteristic, achieved through mechanisms such as Zakat, prohibition of interest (Riba), and fair distribution of wealth. The state also upholds ethical values, promotes education, and ensures the establishment of a just and balanced society. Overall, an Islamic state seeks to create a harmonious system where spiritual and worldly affairs are integrated under divine guidance for the well-being of humanity.

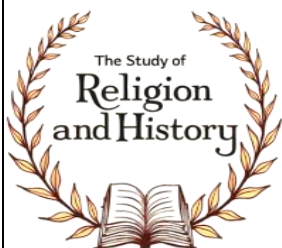
Key words: Islamic state, Khalifa, Welfare, Shariah, Shoo rah, Taqwa, accountability.

The lesson of truthfulness.

To understand the Islamic state, it is necessary to study the characteristics of the Caliphate of Rashidah and the behavior of the Rightly Guided Caliphs. They received the teachings of the Book of Allah directly from the Prophet Muhammad (peace be upon him), the Prophet Muhammad (peace be upon him) purified their soul and taught them the Book and wisdom. He taught them everything that they did not know before. So who else can be more knowledgeable than them about the true nature of Islamic political thought and philosophy? The Prophet Muhammad (peace be upon him) said that the era of prophethood will last as long as Allah Almighty wills. Then He will uplift it. After that, the era of Caliphate on the Method of Prophethood will begin, and that too will last as long as Allah Almighty wills. Then He will remove it, and after that, the era of monarchy will begin, and that too will last as long as Allah Almighty wills. Then he will take it away, after that there will be a period of slavery, which will last as long as Allah Almighty wills. Then he will take it away. After that there will be a period of Caliphate on the path of the Prophet Muhammad (peace be upon him) until he said, "Then he became silent." 1

The following lines list the characteristics of the Rightly Guided Caliphate, from which an attempt has been made to understand Islamic political thought and philosophy.

The period of the Rightly Guided Caliphate was essentially a reflection of the period of prophethood. The characteristics of this period were essentially the same as those of the blessed period of the Prophet Muhammad (peace and blessings of Allah be upon him). The difference was that the blessed personality of the Prophet Muhammad (peace and blessings of Allah be upon him) had left this mortal world and the chain of divine revelation had been interrupted.



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Now, all the affairs of the Islamic state came to the Rightly Guided Caliphs, who continued to run them well and well under the guidance of the Quran and Sunnah. Wherever necessary, they consulted with the people of Muslim thought, and accomplished this task through mutual consultation. 2. The Method of Choosing a Caliph. The Prophet Muhammad (peace be upon him) did not formally appoint his caliph before his death, but his direct education and upbringing had the effect that the Muslim Ummah knew how to appoint a caliph. They had understood that neither the family monarchy system belongs to the temperament of the Islamic monarchy nor does dictatorship have any role in it, but Islam demands consultation in the affairs of the state. In this way, the election of the Rightly Guided Caliphs took place in the Muslim society one after the other. This chapter contains the details of the election of the five Rightly Guided Caliphs, Hazrat Abu Bakr Siddiq, Hazrat Umar Farooq, Hazrat Uthman Ghani, Hazrat Ali and Hazrat Imam Hassan (may Allah be pleased with them all), as caliphs.

Election of Hazrat Abu Bakr Siddiq (may Allah be pleased with him) as caliph.

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) was made his deputy during his lifetime. When he was dying, Siddiq Akbar (may Allah be pleased with him) was appointed as Imam in his place. Many verses and hadiths point to the caliphate of Hazrat Siddiq Akbar (RA). Tirmidhi and Hakim narrated from Hazrat Hudhayfah (RA) that the Messenger of Allah (ﷺ) said: "Follow those who are after me, Abu Bakr and Umar (RA)." (Al-Mustadrak al-Hakim, Kitab Ma'rifat al-Sahaba (RA), Hadith al-Fada'il al-Shaykhin, Hadith: 4511, Vol. 4, p. 23)

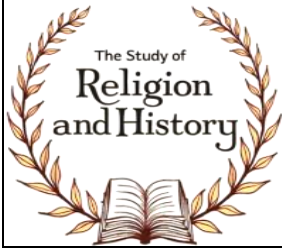
Ibn 'Assa narrated from Ibn 'Abbas (RA) that a woman came to the Holy Prophet (ﷺ) and asked him something. The Holy Prophet (ﷺ) replied to her. The woman said: What if I come again and I do not find you? (i.e., he passes away at that time). The Messenger of Allah (ﷺ) said: If you come and do not find me, then go to Abu Bakr, for he is my caliph after me.

(History of the Caliphs, Abu Bakr as-Siddiq (may Allah be pleased with him), Fasl fi al-Ahadith wal-Ayat

Al-Mushirat al-Ilaa Khilafatah...al-Khu, p. 47)

Bukhari and Muslim narrated from Hazrat Abu Musa al-Ash'ari (may Allah be pleased with him), that the Holy Prophet (peace and blessings of Allah be upon him) fell ill and the illness became severe, so he said, "Order Abu Bakr (may Allah be pleased with him) to lead the prayer." Hazrat Aisha (may Allah be pleased with him) said, "O Messenger of Allah! The Holy Prophet (peace and blessings of Allah be upon him) is a soft-hearted man and will not be able to stand and lead the prayer in your place." He said, "Order Abu Bakr (may Allah be pleased with him) to lead the prayer." Hazrat Siddiqah (may Allah be pleased with him) again presented the same excuse. The Holy Prophet (peace and blessings of Allah be upon him) again reiterated the same order, and Hazrat Abu Bakr (may Allah be pleased with him) led the prayer during the lifetime of the Holy Prophet (peace and blessings of Allah be upon him). This hadith is mutawatir. It has been narrated from Hazrat Aisha, Ibn Masood, Ibn Abbas, Ibn Umar, Abdullah bin Zam'ah, Abu Saeed, Ali bin Abi Talib, Hafsa, etc. Scholars say that this hadith clearly indicates that Hazrat Siddiq (may Allah be pleased with him) is absolutely superior to all the companions and is the most deserving and first to be the caliph and the leader.

(Sahih Bukhari, Kitab al-Adhaan, Bab Ahl al-Ilm wal-Fadl...etc, Hadith: 678, Vol. 1, p. 242 and Tarikh al-Khalifa, Abu Bakr as-Siddiq (may Allah be pleased with him), Fasl fi al-Ahadith wal-Aayat al-Mushirah ilaa Khilafatah...etc, p. 47, 48, quoted)



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Ash'ari says that the Holy Prophet (peace and blessings of Allah be upon him) ordered Siddiq (may Allah be pleased with him) to lead the people when the Ansar and the Muhajirin were present. And the hadith states that the one who is most learned among them should lead the people. This shows that Hazrat Siddiq (may Allah be pleased with him) was the most knowledgeable of all the companions and the greatest scholar of the Holy Quran. That is why the companions argued for Hazrat Abu Bakr (may Allah be pleased with him) to be the rightful successor. Among those who argued this were Hazrat Umar and Hazrat Ali (may Allah be pleased with them all).

(Tarikh al-Khalifa, Abu Bakr al-Siddiq (may Allah be pleased with him), Fasl fi al-Ahadith wa al-Aayat al-Mushirah ilaa Khilafatah...al-Khayyah, pp. 48-49) and (Sheikh Jalal al-Din al-Suyuti (may Allah have mercy on him) has mentioned it in his history.)

The formal election of Hazrat Abu Bakr Siddiq (may Allah have mercy on him) took place in the Saqifa of Bani Sa'idah on the recommendation of Hazrat Umar Farooq (may Allah have mercy on him). All the great companions of Madinah (may Allah be pleased with them all) accepted him without any greed or pressure and pledged allegiance to the Caliphate at his hands. After that, the line of those who pledged allegiance was tied and all the Muhajirin and Ansar pledged allegiance at the hands of Hazrat Abu Bakr Siddiq.³

The Election of Hazrat Umar Farooq (may Allah have mercy on him).

Hazrat Umar Farooq (RA) was chosen by Hazrat Abu Bakr Siddique (RA) in his will. When he made his will, he said to the gathering of people in the Prophet's Mosque: "Are you satisfied with the person whom I am making my successor? By Allah, I have not failed to exert my mind in forming an opinion. And I have not appointed any of my relatives as my successor, but Umar bin Al-Khattab, so listen to him and obey him." ⁴

On this, the companions said, "We will listen and obey." ⁵

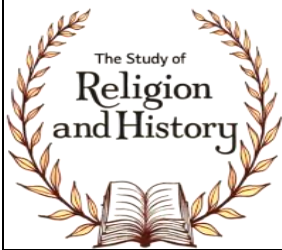
The election of Hazrat Uthman bin Affan (RA).

The second Caliph, Rashid, formed an election committee at the time of his death to elect the third Caliph, and said, "Whoever tries to become the ruler by force without consulting the Muslims, kill him." ⁶

At the same time, he deprived his son of the privilege of the Caliphate and said that he had consulted them in appointing the Caliph. But he was prevented from becoming the Caliph, so that the Caliphate would not become a hereditary position.⁷

Hazrat Umar (may Allah be pleased with him) while forming an election committee said, "These are six people about whom the Messenger of Allah (peace and blessings of Allah be upon him) has informed us that they will be in Paradise. Ali (may Allah be pleased with him), Uthman (may Allah be pleased with him), Abdur-Rahman bin Awf (may Allah be pleased with him), Sa'd bin Abi Waqqas (may Allah be pleased with him), Zubair bin Awwam (may Allah be pleased with him), and Talha bin Abdullah. I give them the authority to gather and choose one of their people as the Ameer."⁸

After consultation, the members of this committee finally gave the authority to one of their members, Abdur-Rahman bin Awf (may Allah be pleased with him), to appoint the Caliph. They tried to find out from the public and private parties which person the people were more inclined towards. In the same regard, the caravans that were returning after the Hajj were also consulted, and in this consultation, the public and private parties were consulted, and in order



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to obtain the opinion of the public and private parties, From this he came to the conclusion that most of the people were in favor of Uthman. 9

On this basis, **Uthman was elected for the caliphate**, and he pledged allegiance to the caliphate in the general assembly. This incident occurred on 29th Dhul-Hijjah, 23 AH. 10

The election of Ali as the caliph.

After the martyrdom of Uthman, some people wanted to make Ali the caliph, but he flatly refused and said, "You have no authority to do so. This is the work of the people of Shura and the people of Badr. Whoever they want to make the caliph, he will be the caliph. So we will gather and consider this matter." 11 Similarly, on the occasion of his death, when the people asked whether we should make his son the caliph after his death, he said: "I neither order you nor forbid you, you yourselves do it." You can see a good plan." 12. Hazrat Imam Hassan (RA) was appointed as the Caliph. After the martyrdom of Hazrat Ali (RA), the people of Kufa gathered in the Grand Mosque and pledged allegiance to him. 13. It is clear from the above lines that in the Rightly Guided Caliphate, there was no family inheritance rights to obtain the position of Caliph. There was definitely a restriction of Quraysh, which was imposed by the Prophet (PBUH). 14. But the four Rightly Guided Caliphs belonged to different families. Hazrat Abu Bakr Siddique was from Banu Taym, Hazrat Umar Farooq from Banu Adi, Hazrat Uthman bin Affan from Banu Umayya and Hazrat Ali from Banu Hashim. The character of the Holy Prophet (PBUH) was considered essential for the right to the Caliphate.

Shoorah style of government.

The style of government of the Rightly Guided Caliphs was Shoorah. It was necessary to consult with trustworthy and well-informed people of the nation regarding government matters and legislation. They understood. And they did not take any important decision without their advice. In this chapter, examples of the government affairs of all the Rightly Guided Caliphs have been presented. The practice of Hazrat Abu Bakr Siddiq (may Allah be pleased with him) was that whenever a matter came before him, he would first search for a solution to the problem in the Holy Quran, and if he did not find it, he would refer to the hadiths of the Messenger of Allah (peace and blessings of Allah be upon him) to see what the Prophet (peace and blessings of Allah be upon him) had decided on this or that matter. If he could not find any in the orders of the Messenger of Allah (peace and blessings of Allah be upon him), he would gather the people of opinion and the righteous people of the nation and consult them, and then he would decide according to whatever opinion was reached after consultation with everyone. 15

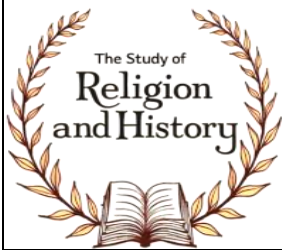
Hazrat Umar Farooq also had the same practice. 16

The opening words he uttered in a consultation meeting are as follows:

"The purpose for which I have caused you trouble is nothing other than that you share with me in carrying the burden of your affairs that has been entrusted to me. "I am one of you, and today you are the ones who will acknowledge the truth. Whoever among you wishes, let him disagree with me, and whoever wishes, let him agree with me. I do not want you to follow my desires."17

The treasury is a trust.

The rightly guided caliphs were entrusted with the treasury. Whatever money came into it and whatever money went out of it was strictly according to Islamic law. Like kings, it was considered forbidden to spend money from it. The only difference between a monarchy and a caliphate is that the king can spend whatever he wants, whenever he wants, for his personal



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affairs. On the contrary, the caliph considers the treasury as a trust and he is accountable to the nation for every penny in this world and before Allah in the Hereafter.¹⁸ In this context, examples of the behavior of the Rightly Guided Caliphs are presented. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) used to trade before assuming the position of Caliph. When he became the Caliph, Hazrat Umar Farooq (may Allah be pleased with him) and Hazrat Abu Ubaidah (may Allah be pleased with him), the administrator of the treasury, set for him a salary equal to the average income of a common man among the Muhajirin. Thus, the salary fixed for him was four thousand dirhams per year. However, when he died, eight thousand dirhams were returned to the treasury according to his will. When this money was brought before the second Caliph, he said, "May Allah have mercy on Hazrat Abu Bakr Siddiq (may Allah be pleased with him), he put those who came in trouble."¹⁹ The second Caliph, Hazrat Umar Farooq (may Allah be pleased with him), also followed a similar path. See his view on the treasury in his own words: "Nothing is permissible for me from the wealth of Allah except a pair of I will take a cloth for the summer and a cloth for the winter, and a livelihood equal to that of an average man of Quraysh for my family. Then I am just a man among the Muslims."²⁰

Philosophy of Government.

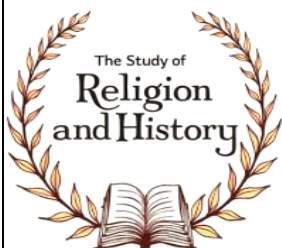
What was the concept of government of the Rightly Guided Caliphs during the period of the Rashidun Caliphate? What did they think about their position and duties as Caliphs? And what was the policy of their government? Consider these concepts from their own words. Hazrat Abu Bakr Siddiq (may Allah be pleased with him)'s first speech, which he delivered after the general pledge of allegiance in the Prophet's Mosque, in which he says:

"O people! I have been made your leader, although I am not the best of you. If I do good, it is your duty to obey me, and if I stray from the right path, it is your duty to put me on the right path. Truthfulness and honesty are trusts, and lying is betrayal. The weak among you is strong in my eyes until I give him his due. And the strong among you is weak in my eyes until I take from him the due of the weak and give him his due. O people, do not abandon Jihad, for a people who abandon Jihad are humiliated. As long as I obey Allah and His Messenger, you obey me, and when I disobey Allah and His Messenger, you leave me, for then my obedience is not obligatory upon you."²¹ Similarly, Hazrat Umar (RA) says in one of his sermons: "O people, no one with a right in his right reaches such a level that he is obeyed in disobedience to Allah Almighty..."

O people, I will explain to you your rights over me. And you can hold me accountable for that. Your right over me is that I do not collect anything from your tribute, or the bounty that Allah Almighty has given you, except according to the law, and your right over me is that whatever wealth comes to me, I do not spend anything except according to the right."²²

The first sermon that Hazrat Uthman (may Allah be pleased with him) delivered after taking the oath of allegiance was as follows:

"Listen, I am a follower, not a pioneer. Know that after following the Book of Allah and the Sunnah of the Messenger of Allah, there are three things that I promise you to adhere to. One is that you will follow the rules and methods that you had mutually agreed upon before my caliphate. The second is that in matters for which no rules were previously established, I will establish the method of the righteous with the most complete consultation. The third is that I will withhold my hands from you until it becomes legally obligatory to take action against you."²³



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The order that Hazrat Ali (may Allah be pleased with him) gave to the people of Egypt to Hazrat Qais bin Saad (may Allah be pleased with him) was in these words: “Beware, you have a right over us that we act according to the Sunnah of Allah and His Messenger, and that we conduct your affairs according to the right that Allah has ordained. And that we implement the Sunnah of the Prophet (peace and blessings of Allah be upon him). And that we wish you well even in your absence.” After this order was announced to the general assembly, Hazrat Qais bin Saad (may Allah be pleased with him) declared that if we do not treat you in this way, we will not have any allegiance to you. 24

Rule of Law.

The Caliphate of the Rightly Guided Caliphs was characterized by the supremacy of law and the rule of law. These Caliphs did not consider themselves and their relatives to be above the law, but considered themselves and a common citizen of the state to be equal before the law. Although the appointment of judges was made by the Caliph of the time, after a person became a judge, the Caliph of the time was just as free to give a decision against the case of a common citizen. In this chapter, examples of the behavior of the Rightly Guided Caliphs have been presented. Hazrat Umar Farooq (may Allah be pleased with him) once scolded Zaid (may Allah be pleased with him) that until you differentiate between an age and a common citizen, rather, you cannot be a proper judge. 25

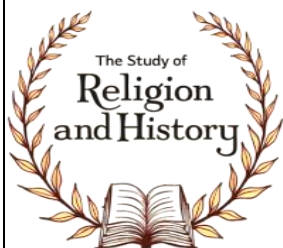
Similar case Present with Hazrat Ali (may Allah be pleased with him) When you claimed against a Christian dhimmi for your lost armor in the court of the judge. The judge ruled against you because you could not produce witnesses for it. 26.

A government free from all kinds of racism.

One of the virtues of the Rightly Guided Caliphate from the time of the Prophet to the time of the Rashidun Caliphate was that during these periods, in accordance with the principles and spirit of Islam, all people were treated equally, regardless of color, race, or language. The Rightly Guided Caliphs treated all Arabs and non-Arabs equally and did not discriminate against their own family or tribe. In this way, all racial and regional racism was suppressed. The atmosphere of brotherhood that Islam demanded was established among Muslims. In this regard, the behavior of the Rightly Guided Caliphs was exemplary. 27.

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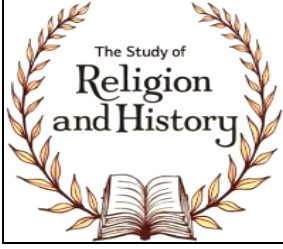
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