Islam and Politics: Reflections on the Model of Government in the History of Classical Islamic Politics

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ABSTRACT

This article shows that classical Islamic political history and governance reflect a dynamic model of Muslim government in accordance with the socio-political reality of each Muslim and in line with the changing times. This article is a literature study with data sources obtained from literature sources and online scientific journals. The analysis uses qualitative descriptive methods with approaches to Islamic history, Islamic political thought, historical sociology, and hermeneutics. The results of this article show that there are various governments in the history of Islamic politics. The pattern of the system of government also varies and changes along with changes in social and political dynamics in Islamic political history. On the basis of these findings, this article asserts that any model of government system chosen by Muslims can be in line with Islam as long as it does not conflict with the basic principles, values, and norms of universal Islamic teachings.

Keyword: Islamic Society, Islamic Politics, Islamic Government, Muslim History

ABSTRAK

Artikel ini menunjukkan bahwa sejarah politik dan pemerintahan Islam klasik merefleksikan model pemerintahan muslim yang dinamis sesuai dengan realitas sosial politik masing-masing umat Islam dan seiring pula dengan perubahan zaman. Artikel ini merupakan studi literatur dengan sumber data diperoleh dari sumber kepustakaan dan jurnal ilmiah online. Analisis menggunakan metode deskriptif kualitatif dengan pendekatan ilmu sejarah Islam, pemikiran politik Islam, sosiologi sejarah, dan hermeneutic. Hasil kajian artikel ini menunjukkan terdapat ragam pemerintahan dalam sejarah politik Islam. Pola sistem pemerintahan juga berbeda-beda dan berubah seiring dengan perubahan dinamika sosial dan politik dalam sejarah politik Islam. Atas dasar temuan-temuan ini, artikel ini menegaskan bahwa model apapun sistem pemerintahan yang dipilih oleh muslim, dapat sejalan dengan Islam selama tidak bertentangan dengan prinsip dasar, nilai, dan norma ajaran Islam yang universal.

Kata Kunci: Masyarakat Islam, Politik Islam, Pemerintahan Islam, sejarah muslim

INTRODUCTION

The question of Islamic and political relations is not a new issue that has attracted the attention of researchers. Although not new, the theme is still actual to be discussed. Linda Firdawaty (2015) writes about the (Abdurrahman Usman & Hasbi, 2022) Islamic state in the classical period. In his discussion, he elaborated on how Islam was during the leadership of the Prophet Muhammad, the time of the khulafaurrasyidin, to the time of the Umayyads and Abbasid tribes. This is done based on the periodization proposed by Harun Nasution. The results of his study show the factors of Islamic progress and at the same time show the changes in Islamic progress. Another conclusion emphasized by Linda Firdawaty is the disintegration factor that led to the collapse of the Umayyads and the Abbasid Bones. Although this study emphasizes the Islamic state, what is seen in the discussion is more inclined to Islamic history. It is as if the perspective used is not political history, but rather religious history.

The next study related to politics was carried out by Bambang Supriadi (2021). Bambang Supriadi (2021), discusses the concept of the Islamic caliphate in Classical and Contemporary Interpretation. Some of the tafsir used include Ibn Jarir, al-Qurtubi, Ibn Katsir, Rashid Ridha, Hamka, Sayyid Tantawi, Wahbah al-Zuhayli, and Quraish Shihab. Among the results of his study, it is emphasized that there is not a single verse in the Quran that explicitly mentions the Islamic Caliphate. However, according to him, there are only signals of Islamic government based on tracing the derivation of the term *khalafa* in the Quran. However, this study does not reveal clearly and in detail the signals of Islamic rule in question. Whether the gesture is just a general interpretation of the mufassir, or whether the gesture in question is indeed stated in the Qur'an when talking about politics and government. Another weakness of Bambang Supriadi's study is that it is not able to prove his own claim that the Islamic Caliphate is a system of government agreed upon by Muslims.

The latest study related to politics and government is the writing Fikhriyah (2025). He discusses the state according to al-Mawardi, where his conclusion confirms that this figure has a view that tends to integrate religion and politics. The state and government led by the head of state are useful for protecting religion, maintaining the purity of Islamic teachings, and at the same time serving as a guideline in running the government on the basis of values such as justice and leadership. However, this study is not a study of political history, but rather a study of political thought, especially al-Mawardi's thought.

In contrast to the studies mentioned above, this article focuses on the theme of Islam and politics with the topic of reflection on the model of government. This topic is interesting to examine how facts in classical Islamic

political history are historically reflected in the contemporary context. This is because the system of Muslim government is one of the important aspects in the history of Islamic civilization. This political system has a big role in the formation of a just and prosperous society. This system of government grew and developed from the Prophet Muhammad and thereafter in various political systems and dynasties of government. History records that the Muslim system of government created political, economic, and social stability, which became the foundation for the progress of Islamic civilization. In the midst of the pattern of the government system that developed at that time, the Muslim system of government offered a unique approach, which is to integrate religious values with socio-political principles.(Usman & Nurjanah, 2023) (Daud & Usman, 2022)

A study of the history of the Muslim system of government is important to understand how the reflection of the principles of Islamic teachings is implemented in governance and how it is relevant to the challenges of the modern political system (Rizal, et al., 2025). The Muslim system of government has evolved from the time of the Prophet Muhammad in Medina to the present. In this context, this article focuses on showing the changes in the Muslim system of government in its history in order to find historical reflections that are relevant to contemporary reality. Understanding the history of the Muslim system of government not only provides insight into the past, but can also be a reference that can be considered in the context of the socio-political dynamics of contemporary Muslims in various countries (Ahmad, et al., 2025).

METHOD

The research method employed in this article is qualitative with a library research approach. This study emphasizes the exploration and examination of literature related to the history of Islamic civilization, particularly those discussing classical models of Islamic governance. The literature used includes Islamic historical texts, political thought sources, and relevant academic journals. According to Movitaria et al. (2024), the qualitative method is an approach used to understand phenomena within their natural context and from the participants' perspectives. In this context, the researcher seeks to understand the historical trajectory of Islamic governance systems through the interpretation of texts and historical facts.

Data collection techniques were carried out by gathering relevant written sources, both in print and digital formats. Primary data sources include classical works of Islamic political thought such as those of al-Mawardi and al-Farabi, along with secondary sources such as scholarly journal articles that discuss the integration of Islam and politics. library research plays a significant role in qualitative studies, as it enables researchers to explore pre-existing concepts and

compare them with the current research context. This allows the researcher to construct a comprehensive and in-depth understanding of the dynamics of Islamic politics from classical times to its relevance in contemporary discourse.

In analyzing the data, a descriptive-qualitative method is used, enriched with interdisciplinary approaches such as Islamic history, historical sociology, Islamic political thought, and hermeneutics. This approach enables the researcher to interpret the meanings of texts and political events within their historical framework and the surrounding socio-cultural context. According to Movitaria et al. (2024), the hermeneutic approach is particularly valuable in text-based research, especially in uncovering the deeper meanings embedded in historical narratives. Therefore, this method is considered the most appropriate for reflecting on the transformations in governance models throughout Islamic political history and their implications for modern political discourse.

RESULTS AND DISCUSSION
The Historical Framework of the Islamic Political System and Governance History

The word "History" comes from the Arabic word "syajaratun", which means tree. When described systematically, history is almost the same as a tree, having branches and branches, starting from a seedling, then growing and developing, then withering and falling. In tune with the word history is genealogy, story, and saga that comes from Arabic (Amin, 2024). History in the Western world is called histoire (French), historie (Dutch), and history (English), derived from the Greek word, saria which means science (Amin, 2024).

According to a common definition, the word history means "the past of mankind". In German it is called *geschichte*, derived from the word *geschehen* which means to happen. While in Arabic it is *called tarikh*, it comes from the root of the word *ta'rikh* and *taurikh* vang means notice of time and sometimes the word Tarik shows the meaning of the purpose and end of an event (Amen, 2024). History includes the journey of human life in filling the development of the world from time to time. Every history has meaning and value, so that humans can make history as a finite and history also shapes humans. Using history as a living material will give rise to various kinds of analysis in the historical culture (Amin, 2024).

History repeats itself with old and similar events. History has meaning and gives meaning where human beings are like a world that revolves around themselves. History is written as an illustration or as a teacher who provides guidance. The Qur'an, among other things, explains stories as examples (uswutun hasanah) to be used as a basis for consideration for mankind in every action or attitude There are times when history is a report, a rebuke, which is soft

and harsh for mankind who reads it, becoming something disappointing or detrimental so that it will not be repeated again (Amin, 2024).

Therefore, the history should be interpreted into the present day whether it is appropriate or not as a consideration for holding on to history. The history of Islam is very close to Islam as a guiding religion, as well as a guide for Muslims so that Islam in history provides a more important meaning and even determines the life of mankind. The role of religion in human life has a meaning as a rule in life, both in this world and in the hereafter (Amin, 2024).

History of Islamic Rule

The history of the classical Islamic political and governmental system is a very dynamic and transformative period, starting from the foundations laid by the Prophet Muhammad in Medina to the development of the vast caliphate. The following is a framework of historical analysis regarding the characteristics and evolution of this system:

1. Early Period (Time of the Prophet Muhammad PBUH and Khulafa' al-Rasyidin): Idealistic Foundations
   - The State of Medina as an Initial Model: The Prophet Muhammad PBUH established the first Islamic state in Medina. Here, he not only functioned as a religious leader, but also as a head of state, judge, and warlord. This system reflects a strong integration of religion and the state, where Islamic law is the basis of law and social order.
   - Deliberation and Bai'at: After the death of the Prophet, the question of succession became crucial. The system of the Rashid Caliphate (Rightly Guided Caliphs: Abu Bakr, Umar, Uthman, Ali) is characterized by the process of electing the caliph through deliberation (shura) among the leading companions, followed by bai'at (oath of allegiance) by the ummah. This indicates the existence of an element of participation and consensus in the election of leaders, although the scope was limited to the elite community of the time.
   - Justice and Social Welfare: The Khulafa' al-Rashidin sought to uphold justice, ensure the welfare of the people, and develop the administration of the state. They established a diwan (administrative institution), regulated finances (baitul mal), and expanded the territory of Islamic rule.
   - Expansion and Consolidation: This period saw the rapid expansion of Islam, conquering vast territories from the Arabian Peninsula to the Levant, North Africa, and Persia. This military success was supported by an effective governance structure and the internal cohesion of the Muslims.

2. The Period of the Monarchical Caliphate (Umayyads and Abbasids): Transition and Institutionalization

- From Deliberation to Hereditary Monarchy: Significant changes occurred during the time of the Umayyads (661-750 AD) with the hereditary transfer of power. This marked a shift from a consensus-based electoral system to a hereditary monarchy. Nevertheless, the concept of the caliph as the leader of the ummah is still maintained. The capital of the caliphate was moved from Medina to Damascus.

- More Complex Administrative Structure: The Umayyads developed a more centralized and complex administrative structure, adapting Byzantine and Persian practices. They established departments (diwans) for finance, military, post, and judiciary. The governors (guardians) are appointed to manage the regions.

- Peak of Glory and Fragmentation of Science: The Abbasid Caliphate (750-1258 AD) moved the capital to Baghdad, which became the center of Islamic civilization and science. This period is known as the "Islamic Golden Age" with rapid developments in science, philosophy, medicine, and the arts. However, politically, the Abbasid caliphate also experienced fragmentation. Some areas far from Baghdad began to form autonomous states, although they still nominally recognized the Abbasid caliphate. An example is the Umayyad Caliphate in Andalusia.

- The Role of Clerics and Law: Although political power shifted towards the monarchy, the role of Islamic clerics and sharia remained central. The fuqaha (Islamic jurists) play an important role in interpreting and applying the law. Classical Islamic political thought at this time often focused on the legitimacy of the ruler, the obligation to obey the leader, and the conditions that a caliph must have. Figures such as Al-Mawardi with his work *Al-Ahkam al-Sulthaniyah* provide a framework of political theory that tries to harmonize the reality of power with sharia principles.

- Classical Political Theory: Classical Islamic political thinkers such as Al-Farabi, Ibn Sina, Al-Mawardi, and Al-Ghazali formulated various political theories. Some are influenced by Greek thought (Plato), while others tend to give legitimacy to existing power systems while offering suggestions for improvement. In essence, classical political thought does not question the integration of religion and the state, but rather the obligation to establish the state, how to elect the head of state, and the conditions that leaders must have.

3. The Next Period of the Caliphate (e.g. the Ottomans): Adaptations and Challenges

- Ottoman Empire: The Ottoman Caliphate (1281-1924 AD) was the longest and most powerful Islamic caliphate, with a territory stretching from the Middle East to Europe. They continued the tradition of the caliphate, albeit with a more typical government and administrative structure of the Ottoman Empire.
- Shifts in Power and Local Dynasties: Over time, the power of the caliph often weakens and real power moves into the hands of powerful viziers (ministers), sultans, or local dynasties. This shows a challenge to the centralization of the power of the caliphate.

Overall, the history of classical Islamic political and governance systems is a complex narrative of how Muslims sought to establish and maintain a social order that was just and in accordance with the teachings of their religion, while adapting to changing political, social, and cultural realities.

Discussion

The history of Muslim rule is a long journey that reflects how Islamic teachings are applied in society, state, and political life. Muslim rule evolved through several phases characterized by different leadership roles and models of government. Here's the explanation:

The Time of the Prophet Muhammad PBUH

The first model of Muslim government found in the history of classical Islamic political praxis was the leadership of the Prophet Muhammad. The current model of government is based on religion. This is based on Muhammad's social status as a prophet, where religious leadership as his main task, has implications for his position as a leader in socio-politics. Therefore, some researchers have concluded that in this first model of Muslim rule, religious affairs and political affairs could not be separated. Throughout the life of the prophet Muhammad at the same time became a model of Islamic civilization in the socio-political field, namely the model of government of Muslim and non-Muslim communities (Husna, 2023).

The Prophet Muhammad (571 AD) was born in the city of Mecca which is famous as a strategic city with its cultural and religious culture (Saufi, 2015). The teachings of Islam that were handed down to the Prophet Muhammad have transformed the originally primitive and backward Arab nation into a developed nation. Islamic treatises transformed Arabia and developed the world into a very important culture and civilization (Yamin, 2017). Meanwhile, Medina is a strategic place to spread religion. These two cities were the first steps of the

Prophet Muhammad to organize the religious, cultural, social and political life of the Arab Society.

The Prophet Muhammad functioned not only as a religious leader, but also as the chief social, military, and political leader. This is because the roles and duties of the two are balanced and difficult to separate in the leadership of the Prophet Muhammad. In this regard, the political and governmental history of this period is marked by the charter of Medina, as a model for the construction of the first Islamic political society (Yamin, 2017). The Charter of Medina designed by the Prophet Muhammad was the first constitution that regulated relations between various social and religious communities within the framework of a political society (citizens).

The model of government during the time of the Prophet Muhammad is closely related to the struggle of the Prophet Muhammad and his companions. They fought for idealism and ideals to give birth to a religious society that played the role of a caliph on earth. This Muslim government accommodates all systems and models of government such as caliphate, dynasties, monarchies, and sultanates (Tabrani, 2014).

The leadership of the Prophet Muhammad made tremendous contributions and benefits to world civilization. Humans and their civilization have changed positively where their morals and intellect are getting more advanced. The presence of the Prophet Muhammad's leadership drove the transformation of the religious, social, political, and economic fields. Muhammad's leadership directed awakening and awareness to strengthen the rights and dignity of humanity (Tabrani, 2014).

The Charter of Medina as a Social Contract

The Charter of Medina is also called *shâhifah* is a written sheet or book written during the reign of the Prophet Muhammad. It is called a charter because it shows the manuscript, while the term Medina indicates the place where the manuscript was made. The Charter of Medina contains a statement of granting rights or contains a statement and confirmation of something. The Charter of Medina also means an official document of agreements, approvals, awards, constitutions, and the like that contain agreements with the people of Medina (Zayyadi, 2015).

The Charter of Medina contains 14 Principles that are built and summarized in the articles of the Charter consisting of 47 articles. These principles are equality, ummah and unity, freedom, religious tolerance, please help and defend the persecuted, deliberation, justice, equality of rights and obligations, living with neighbors, defense and peace, amar makruf and nahi mungkar, piety, and leadership which are summarized in the articles of the Medina Charter (Zayyadi, 2015).

These principles became the values and norms of common life in the reign of the Prophet Muhammad in Medina. In addition, the characteristics of the Prophet Muhammad's reign were characterized by revelation and sunnah as the basic norms of individual and social life, upholding justice, unity, and tolerance, as well as deliberation in the life of a heterogeneous society.

Reign of Khulafaur Rashid (632–661 AD)

The second model of Muslim rule in Islamic political history was the rule by the four main companions after the death of the Prophet Muhammad. These four main companions are known as khulafaurrasyidin (632-661 AD), where they are Abu Bakr, Umar bin Khaththab, Uthman bin Affan, and Ali bin Abi Talib (Sulistyo, et al. 2022). These four figures are intelligent people who always accompany the Prophet Muhammad when he is a leader and carries out his duties (Muharrom, 2024).

In simple terms, the term Khulafaurrasyidin can be understood as the successors of the Prophet Muhammad. The Khulafaurrasyidin were the leaders of the Prophet Muhammad's successor in regulating Muslim social life. They have qualifications such as fairness, wisdom, ingenuity, responsibility, carrying out duties correctly, and ruling based on Islamic teachings (Iramadhania, 2024). Some view that the task *of the khulafaurrasyidin* is to regulate the lives of Muslims. Thus, it is clear that *the khulafaurrasyidin* did not replace the Prophet in terms of receiving revelation, but rather they contributed in terms of upholding the teachings of Islam and in matters of social, political, and economic leadership (Iramadhania, 2024).

The social life of the people during the time of Khulafaurrasyidin showed a difference from the life of the Prophet (peace be upon him). Social life tends to evolve over time according to the dynamics of the challenges experienced. Thus, the pattern of government has also undergone adjustments according to the times (Akbar, 2024).

The first *rule of the khulafaurrashidin* was Abu Bakr who ruled for only two years (632-634 AD). Abu Bakr was appointed as the leader on the basis of consensus and deliberation of Muslim leaders. He was chosen by the people of Medina, not appointed as a leader by the Prophet Muhammad, even though the lineage of both was descended from Murrah (Akbar, 2024). After Abu Bakr was officially inaugurated as the leader (caliph), his policies included securing the territory and maintaining the socio-political stability of Medina (Akbar, 2024).

The second leader of the khulafaurrasyidin was Umar bin Khattab. He ruled for 10 years, from 13-23 AH or 634-644 AD. The leadership of Umar bin Khaththab achieved the widest expansion achievement. Umar bin Khaththab also adopted the administrative system of Sasanian, Constantinople, and

Byzantine. This can indeed happen because of the relationship it has with the three great empires, and also due to the expansion of the territory of power that requires a neater arrangement (Akbar, 2024).

Broadly speaking, there are three policy areas of Umar in his government, namely military, economic and demographic. In the military field, Umar bin Khaththab was able to create a professional team. Umar created a military system that had never been known before, that all military personnel had to be registered in the state register and receive allowances according to their rank. The formal establishment of the military demanded to carry out a new mechanism in accordance with military rules.

The economic sector, due to the widening of government power, has an impact on state revenue. Economic resources flow into the state treasury, ranging from land taxes, security taxes, spoils of war, *fai* and zakat as well as undivided inheritance. The increasingly accumulated state revenues prompted Umar to revise Abu Bakar's policies. Umar set different and tiered allowances according to their social status and contribution to people's lives. In addition, demographics also influenced policies in the government of Umar bin Khaththab, such as the number of non-Arab Muslims increased after the conquest so that social groups in the Islamic community became more diverse and complex, resulting in assimilation between groups (Akbar, 2024).

The next leadership of *the khulafaurrasyidin* was Usman bin Affan. His reign was 12 years (23-35 AH or 644-656 AD). The most important achievement of Uthman's leadership was to rewrite the Qur'an in an Ottoman dialect called the Imam script. This achievement was able to unite Muslims in a uniform maskah in spelling and writing. In addition, Uthman's achievement was able to unite the reading and orderly arrangement of letters in the Quran. In addition to being instrumental in the bookkeeping of the Quran, Uthman's leadership also made efforts to expand the territory of power to reach Africa (Tunisia, Sudan, West Tripoli) and Armenia. (Akbar, 2024).

The last *rule of the khulafaurrasyidin* was Ali bin Abi Talib who ruled for 6 years (35-40 AH or 656-661 AD). However, during the leadership of Ali bin Abi Talib, there were many upheavals such as the Jamal War and the Siffin War (Akbar, 2024). In addition, Muslims are divided into several groups such as the group of Ali bin Abi Talib and the Khawarij group as well as the group of Muawiyah's supporters. This shows that the situation and conditions during the reign of Ali bin Abi Talib were less conducive.

Nevertheless, the government of Ali bin Abi Talib showed some of its strategic policies. Ali bin Abi Talib dismissed several officials appointed by Uthman, including several governors. Ali bin Abi Talib also took back the land that Uthman had distributed to his family and relatives. In addition, he gave the

Muslims an allowance taken from *the temple al-mal*. One of the important policies of Ali bin Abi Talib was to leave the city of Medina and make the city of Kufa the center of government.

The history of Muslim government during the khulafaurrasyidin period shows that there are different political dynamics between one leadership and another. Each of these leaders faces different situations and challenges, so the political and governance histories are also different. The system of selecting leaders, for example, is different. Abu Bakr was elected directly, while Umar bin Khaththab was elected through appointment, Uthman was elected through representative deliberation (Akbar, 2024).

Monarchical rule: Muawiyah, Abbasid, and Ottoman

After the rule of the khulafaurrasyidin, the pattern of Muslim rule in the history of Islamic politics was also marked by a different political system than before. The next pattern of Muslim rule was the monarchy system. In this case, political power and government are in the figure of the king which is then inherited from generation to generation. Thus, the power of a king's rule is the result of inheritance, not the election of the people. This is not substantially contrary to the doctrine of Islamic teachings, because there is no final rule on the political system and government.

Muslim society can adhere to any political system as long as it is an agreement or does not have a bad impact. After Ali bin Abi Talib died, the phase of Muslim government with the principle of deliberation, changed to an absolute monarchy system (Rachman, 2018). In classical Islamic political history, the monarchical system is evidenced by the caliphate of the Umayyads (661–750 AD), the Abbasid (750–1258 AD), and the Ottomans (1299–1924 AD).

The Umayyad government (661–750 AD) was founded by Muawiyah ibn Abu Sufyan, and the center of government was in Damascus. The system of government during the period of Muawiyah bin Abu Sufyan's leadership was managed in an orderly and structured manner. The pattern of government is increasingly advanced, which is characterized by a bureaucratic system and a security system. Among these advances are the existence of post offices (postal correspondence), department stamps, transportation offices, secretariats, finance offices and trade supervisory offices, while security systems are implemented with guard offices and police stations (Walidain, 2018).

The rule of the Umayyads brought not only political and military influence, but also widespread social and cultural changes. With its seat of government in Damascus, the dynasty managed to establish an extensive network of communications and trade, which in turn supported the spread of Islam to various regions. In addition, the Umayyad Dynasty was known for its

policies of tolerance and accommodation for various different cultures and religions within its territory (Maulidan, et al., 2024).

The Abbasid rule (750–1258 AD) made Baghdad the center of government. This period is often referred to as the "Golden Age of Islam" due to the extraordinary advances in science, art, and culture (Anisa, 2023). The peak of the glory of the Abbasid rule occurred during the leadership of Harun ar-Rashid in 170-193 AH and continued by Al-Makmun in 198-218 AH (Anisa, 2023). In the first period of Abbasid rule (750-847 AD), the policy was more about territorial expansion.

In 775–785, for example, the Abbasids expanded their territories to Malatia, Coppadocia, and Sicily and towards the Bosporus Strait. Even so, the first period was also marked by policy changes. During the time of Harun al-Rashid (786–809 A.D.) and his son al-Ma'mun (813–833 A.D.), policy focused more on the development of Islamic civilization and culture. Therefore, Harun al-Rashid was considered the most meritorious for the success of the Abbasid rule.

The Second Period (232 AH/847 AD-334 AH/945 AD) of the Abbasid rule, the dynamics that occurred were that power was in the Turkish people. Therefore, the Abbasids no longer had power, even though they were recognized as the official rulers. Any attempt to break away from Turkish military rule has always failed. Baghdad became the capital again in 892 A.D. In the Third Period (334 A.H./945 A.D.-447 A.H./1055 A.D.) the Abbasid government was under the rule of the Banu Buwaihi. The Fourth Period (447 AH./1055 A.D.-590 AH/1199 A.D.) began when the Banu Saljuk took control of the Abbasid Rule. The presence of the Banu Saljuk was aimed at hindering the power of the Banu Buwaihi in Baghdad. In the fifth period (590 H./1199 A.D.-656 H./1258 A.D.) of the Abbasid rule, there were many changes. In 656 H/1258 AD, for example, the Mongol and Tartar armies destroyed Baghdad without resistance (Anisa, 2023).

The Abbasid rule made a great contribution to the development of Islam, until it was said to be a golden age, glory, prosperity, and prosperity. As a result of the hard work of the Abbasid rule, the caliphs made it the best kingdom in carving achievements. The Abbasids were part of the third Islamic period after the reign of the Umayyads. The power of the caliphate lasted for about five centuries with a total of 37 caliphs. There are five caliphs who have the spirit of patriotism such as Abu Al-Abbas al-Saffah, Abu Ja'far al-Mansur, al-Mahdi, Harun al-Rashid and al-Ma'mun (Daulay, et al. 2021).

In addition to the monarchical rule of the Umayyads and Abbasids, there were also three great Muslim kingdoms, namely the Ottoman, Shafavid, and Mughal Turks (Putri, et al., 2021). The Ottoman Empire (1299–1924 AD) was one of the longest-lived empires. The golden peak of Ottoman Turkish rule was

during the reign of Sulaiman Al-Qanuni. In the 15th century, the Ottoman Turks became the originators of the establishment of the Ottoman government. They came from the Oghuz tribe who lived in the Mongols.

The structure of government is organized with a strong military and administrative system. The Ottoman Turkish government protected various religious communities through a military system. The Ottoman Empire consisted of Persian, Arab, and Byzantine cultures. Just like the Persian culture, they took religious teachings about ethics and manners in life in the palace. Byzantium they took over military and governmental organizations. The Ottoman Turks adopted economic, social, scientific and literary principles through the Arabs. However, the Ottoman Turks suffered a setback in the 19th century due to colonialism, slow modernization, and internal conflicts, until it finally collapsed in 1924.

CONCLUSION

Studies of classical Muslim government show that there are differences in systems and makanism in the history of Islamic politics. These differences are based on the different social, political, and economic historical contexts of each period of government. This context is essentially an obstacle and at the same time a challenge that affects the nature of the individual mind and society, especially figures who have a strong influence. In addition to the social culture that shapes the system and style of government, the factor of the absence of a final doctrine of the political system and government in Islamic teachings also contributes to the differences, changes, dynamizations, and development of the Muslim system of government. The absence of a government system in Islamic doctrine opens up space for Muslims to create and innovate according to the context they are facing. On the other hand, the emphasis of Islamic doctrine on moral and moral values that are fundamental and universal in all aspects of human life wherever they are, has allowed these good values to be integrated into whatever model of government system is chosen by Muslims. Thus, it can be concluded that based on the study of socio-political history, whatever model of government system chosen by Muslims can be in line with Islam as long as it does not contradict the universal Islamic values and norms. Based on this conclusion, this article does not agree with the view that the Islamic Caliphate is a system of government agreed upon by Muslims. On the contrary, this article supports the view that there is no final and absolute political system in the Qur'an.

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