Abstract
ABSTRACT

In the present work an attempt has been made to assess the history, political philosophy and socio-political conditions and civilization trends right from the prophet period till now. The object of this work focuses on bringing into light major political systems of Muslims that emerged and operated at various periods of time and special emphasis has been given to modern Muslim experimentations and various methods techniques ad ways necessitated by the requirements of time and place. Many books and articles have been written on political systems of Islam and Muslims but no substantial and cohesive effort had been made to bring out the relevance and application of the that discussions 'political system of Islam to modern times' which has been done in this work.

This work is divided into seen chapters followed by a bibliography and glossary. The first chapter is devoted to the discussion of the political system of the Prophet's period and the evolution of the Islamic state through a number of the Prophetic measures like the system of the 'mu'akhat (brotherhood) and the Kitab (document) and the making of the 'ummah' (Muslim community) etc: It also discusses the politico-juridical systems during the Caliphs's period and explains the concepts of Khalifa and the Caliphate and Ideal Khalifat, encompassing the experimentations of the umavid and Abbasid dynasties with special reference to their state-building measure and thought making provisions and resolutions such the
rise of three tier system of governance which is generally classified as the central, provincial and local governments.

The second chapter deals with the discussion of the tradition philosophy and politics in Islam. This chapter is divided into three parts:

1. Early Islamic philosophers of the East, like Farabi, Avicena and Al-Ghazzal;

2. Islamic philosophers in the Western lands of Islam like Ibn Bajja, Ibn Tufayl, and Ibn Khaldun.

3. Later Islamic Philosophers like Khwaja Nasir al-Din al-Tusi and Nizamul-Mulk. This chapter explained the political thought of these philosophers and their salient features; for example: The principles of political philosophy of Farabi in Madina-e-Fadilah and Madinah-e-Jahilah that is partly followed from plato and Aristotle, while political philosophy of Ibn Sina (Avicenna) is also described against his historical backdrop because he was a great scholar who earned some experiences in the period of his administration working as a Wazir in Hamedan (Iran). Al- Ghazzali’s concepts of political philosophy is also discussed within the prescribed framework although he is generally considers a mystic and theologian.
The part two of this chapter is concerned with the governance of the solitary propounded by Ibn Bajjah as well as the ideas of Ibn Tufayl and his common points which he shares with Ibn Bajjah. Finally it gives a perspective of Ibn Khaldun’s political philosophy and his concepts of al-asabiya (group feeling) ands the transformation of the caliphate into Royal authority which are corner stones of his political philosophy. At last in the part three theory of philosopher/Wazir and political philosophy of Khwajah Nasir al-Din al-Tusi and Nizamul-Mulk with referenceeto his book (Siasat Namah) is discussed, as Nizamul-Mulk was longtime a powerful Wazir in the Seljugi period.

The third chapter deals with medieval experiment of political systems of Muslim dynasties in the three dynasties: the Ottoman, the Safavid and the Mughal main points of the discussion in this chapter are: The Ottoman Sultanate, empire, and Ottoman kings and their ranks. The ‘ulama’ and Ottoman ruling elite and administration. It also deals with the Safavid. Iran and political development their period specially their relationship with ‘ulama’ and elite group. Last parties devoted to Mughal Empire and their experiments that led to the creation of medieval state with special emphasis on the powers Mughal kings and their status as well as the Mughal rulers' relations with the ‘ulama’.

The fourth chapter gives a detailed account of the modern experiments in Muslim world. In this chapter are have chosen four countries of four parts of Islamic world. These are Egypt as a country that has experienced more than five thousand years political experiment. About
Egypt we specially discussed the period of Nassir and Sadat and concentrated on the Mubark’s period and the political development in his period and his legitimacy. Then we have chosen Turkey as base of Ottoman power in medieval times and it's changing from the Caliphate to nation-State in modern times under the leadership of Kemal Ataturk, his reforms, innovation and abolitions. The second Turkish republic and its political development have also been discussed the part three of this chapter is about Malaysia whose main titles discussed are:

Constitutional monarchy, political development, relation with the west and Muslim countries and the future of Malaysia in the post Muhatir Mohammad period.

The last part of the chapter four is about Tajikistan as a new emerging country after Cold War and abolition of Soviet Union. The main features that we discussed about it are: political system of Tajikistan, a series changes to the election code by the Tajik Parliament, and development of the political system.

The fifth chapter throws sufficient light on the Iranian political system in modern times especially theory of Wilayat-i-Faqih of Imam Khomeini. Moreover, the role of the ‘ulama’ in the political arena in Iran from the 1880 – 1979 (year of revolution) is shown.

The sixth chapter gives a vivid account of the development of modern political system in Muslim countries, like, Pakistan, Indonesia and Arab world. The main things discussed about Pakistan are as follows:
political background, role of Mohammad Ali Jinah (Father of Pakistan) in the creation of Pakistan and its emergence as a Muslim State, Pakistan’s nuclear, political parties and leaders of Pakistan, Islamic power groups future political system of Pakistan and the public opinion and status of press in Pakistan. About Indonesia which is the most popular Muslim country, we have discussed several special features such as political history of Indonesia and political views of Sukarno and his successor suharto, political transition in post-suharto period, structural changes of the political development, the press and its role in modern Indonesia, the role of television and recent political situation development problems and reforms needs.

The last part of chapter sixth gives as account about the Arab World and its definition, Syria and Arab World, Iraq and Arab World, Saddam’s Aggressive Arab Nationalism, the Israeli-Arab Wars, Saudi Arabia and its political system and its relations with USA. Finally in this chapter a discussion is devoted to the United Arab Emirates (UAE) and its absolute monarchy and political development and ruling families of UAE. Moreover we have also thrown a glance on the efforts of Yasser Arafat as a Arab-Palestinian politician as well as two organizations in Arab World; League of Arab States and Gulf co-operation (GCC) and their political role in the Arab World.

The last i.e. the Seventh Chapter deals with Conclusion and Suggestions to show some pattern of political systems and experiments that were made in the Muslim World.
In the end it can be said with some degree of satisfaction that varied political experimentations and statecraft developments have been analyzed in this work. Through them more suitable future political system could be discovered by the contemporary or future Muslim generation, or at least a glance in these experiments might give an idea to analytical researcher and greater scholar to find out a political system that might meet the requirements of the Muslim World.