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Abstract

The research entitled "the Islamic Caliphate from Shah Waliullah Al-Dehlawi's opinions: A Socio-Political Study". The objectives of this research were to study: the biography of Shah Waliullah Al-Dehlawi; the political and scientific conditions of his time; and his ideologies towards Islamic caliphate. The research methodology that suits the research issues were historical and descriptive methods. The analytical method was also adopted with respect to the discussion of different views in order to reach the truth and right conclusions.

The research reached to the following findings: (1) it was clear that the era of Shah Waliullah Al-Dehlawi was an era of the decline of all aspects of Islamic way of life in the Islamic world (2) Shah Waliullah Al-Dehlawi viewed the Islamic caliphate as "a social and legal necessity" because human societies always need a good leadership; in order for the societies and states to be good, the human-being needs the caliphate system which connects between various states through and is based justice, consultation and equality, due to the status of Islam as a global religion which is neither tribal nor national specific, and the Islamic political system is also a global system which does not accept many caliphs in one state and considers the illegality of a state with more than one caliphs; (3) The caliphate of the four earliest Islamic caliphs (Al-Khulafa Al-Rashideen" is considered as the center that corrects and explains Islamic legal texts derived from the Holy Quran and Hadith, and the doubt about the caliphate of these four caliphs is considered demolition of the Islamic religion; the works of the Umayyad's, Abbasit's, and Usmany's caliphs are divided into two main categories -- (a) the complete caliphate, and (b) the incomplete caliphate-- nevertheless the incomplete caliphate is also considered legal, as the Prophet (PBU) stated that there will be injustice after him, but he advised us to be patient and carrying out our duties and rights, and discouraged the disobedience of rulers, except if they become non-Muslims or they disbelief with the Islamic legal system; (4) the disobedience of the caliph without any legal reasons is considered illegal (*haram*), and the political opposition must play roles based on the concept of "giving advices with good intention to the caliphs.

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