



Origin and Structure of Political Parties in a Communist State and in a Capitalist Country and their Evolution VIZ-A-VIZ., Islamic Political Parties

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Abstract

The annals of political theory are silent with reference to creation of the concept of the political party; though the writers have tried to link this phenomenon with the Middle Ages of the Europe and then in the composition and constitution of USA. But there has always been a need to philosophically try and find its genesis. The very idea of a political party and its evolution have always been a topic of interest with the political thinkers. The present paper is an attempt in this regard not only to trace the origin of the idea of political parties but the Paper throws light on an idea that Plato in his The Republic has been the first one who floated the idea of a Political Party. Though, it might be unintentional, unwitting and perhaps unconscious but his idea of a city-state is the same as it is of a modern-day political party structure with a bit modification and up-dation. This paper analyses the concept of a political party, its evolution and the approved mechanism of its operation. Then through diagrammatic illustration, it lays bare the structure of an American political party, mode of recruitment and its inherent structure. Then this Paper elaborates the Chines Communist party structure and draws parallel of political party of a capitalist country with that of a communist state. Then, there has been an attempt to put a comparative chart which is combined and named as TK-Comparative Chart, where it is tried to put across that Platonic idea of a city-state is actually a prototype of a modern-day political party structure and there are amazingly similarities on every account of a political party whether it is communist or capitalist. Then this paper also dwells upon Islamic concept of political party as there is no such defined concept as it is a divinely ordained religion where there is no concept or room for eternal disagreement or a separate political manifesto other than the one revealed and preached through the Holy Quran.

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INTRODUCTION

Since the Fortune Fall from blissful seat of heaven, there has been a hot bed of controversy regarding evolution of Adam, procreation of Eve and then furtherance of humanity by them. The annals of history also largely dilate upon the evolutionary process of the humanity at far flung off places and then they grew into tribes, sects, societies, nation states and then finally comes the modern countries. All these stages are shrouded in mystery. However, this skein of riddle further moves and arises certain queries that what are the factors that necessitated the genesis of political parties, the origin of state and the state-craft. The statecraft then gave birth to origin of political parties. There have been varieties of political parties since ages. Each nation, each generation, each political thinker stipulated and laid foundation of a new set of political parties. The ideologies changed, the structure of political parties changed, objectives veered around and the mechanism and aspirations of political parties also differed from area to area, civilization to civilization and from sect to sect. Nevertheless, one thing remained common in all spheres, all facets and that has been the wish and struggle for power. Political cultures emerged hither and thither, everywhere. Concept of Political Elite scintillated rather diversified in accordance with political environment of a particular country. Similarly, rationale for pressure groups and Interest groups also cropped up as necessary corollary to any political culture. All types of theories and formations floated on the surface from symmetrical to asymmetrical, vertical to horizontal, independent to hybrid system succinctly. It may be representative, may be either popularly elected or even monarchies led by one political party as in the case of the Communist countries like China, USSR etc. As the population expanded, so did the structure of political parties. Now, it becomes all the more imperative to look into the birth of the concept of political party, origin, structure and variations in its hierarchy. In addition, Islam also provides certain concepts of Islamic polity where there is concept of political party is concealed under water as prima facie, it does not allow any such institution to exist or flourish. This significant difference in need of political party requires an exhaustive look into the political parties which are laying bare its features, needs and role in any statecraft. Since inception, Pakistan has been engulfed in a political quagmire with reference to its political system, its processes, sub-nationalism, idea of federation and assimilation of identities and ethnicity that constantly have been marring the very foundation of this fledgling political system which has become a hot-plate of hybrid-ism of Federal concept of state as of today.

STATEMENT OF PROBLEM

“Can Political parties be described as the creation of needs and have they played a constructive and formidable role in bringing about democracy in some countries and suppression in some countries? Can there be any comparison with the Islamic Political system?

LITERATURE REVIEW

The main source of recourse was prof Sabine's book *A History of Political Theory* which focuses upon Western Political Thought and has masterly summarized and explicated the Greek city state, the education system as propounded by Plato and then the supremacy of Rule of Law. In addition, different web addresses were explored to know the background and structure of political parties both in a capitalist state and in erstwhile communist state. A book of Maulana Abu ala Madudi *Islamic Law and Constitution* was also perused to trace the system of political parties in an Islamic polity.

METHODOLOGY

The paper shall be in descriptive form, having reliance on secondary data largely. However, the original data like the Constitutions of Pakistan and the studies on Communist Party of China

and the Political Parties of UK and USA have also been studied and taken recourse during writing of this Paper.

HISTORY OF POLITICAL PARTIES

It is quite difficult to find any reference or any exhaustive writing with reference to creation, origin and evolution of political parties in the annals of history. Like many other institutions, it is imperative to skim the political history of Greek City state which is documented and gave birth to the political parties. The first concept of political parties is enshrined in the writings of Plato in his magnum opus (The Republic). However, over period of time, the concept of political party changed and underwent tremendous changes from area to area and from political state to state and even from religion to religion in that case. The modern concept of political parties is perhaps can be traced back to the development of modern democratic system of government where the people felt a need to have an organized state structure for venting out of their grievances, aspirations and ambitions. There is no denying the fact that small factions and unorganized groups both political and social were afloat but the actual recognizable modern day political party came into being in the late 18th and 19th Century. It was in Europe and America that the seeds of democracy and popular representation had been sown whereas, the rest of the world especially the Asia was in gulphed with monarchies and dynastic politics where there was no concept of election or political parties. It was until 1885 when all India Congress came into being and became the first organized political party of the sub-continent. The earlier political party structure was harmonized with the socio- political needs of the people. Initially, the electoral system was limited with reference to franchise and suffrage as it was in the enactment of All India Act,1909 and All India Act,1919 (Minto-Morley Reforms 1919) respectively.

It was in the year 1776, when the first democratic known congregations of different State held in the USA which was hailed as Confederation meeting where 13 states agreed to form a confederation which later on, in the year 1789 became a Federation called United State of America having a new rigid written constitution. Two parties came into being under the banner of federalism (Republican and Democratic party). Each has its own election symbol and political manifesto. Since 1790, they have been vying against each other and the system is going on despite stark difference in their politics and manifesto. These parties emerged due to fundamental differences over socio-economic and legal differences. The one party went for conservatism and other was vying for legal concept of state. There political structure was also different from each other which this paper will discuss in the later part. Each party has a pyramidal structure starting from the primary rung of political participation and then moves up to the provincial and the national level. Each rung of the ladder has its own criteria and requirements which assist and qualifies the political worker or activist to move up to another ladder. Each political party has different segment and section of society a sits political base and support and wings to accommodate all types of members (political workers) depending on their qualification, initiative and contribution which may be financially and politically. Each political party inheres and possesses various sections and compartments in its structure that make allowance for every type of political worker. The affluent has their elite club whereas the demagogues will cherish their outbursts and similarly, the workers will do the chore work at the primary level. In the political party, there is no permanent post. Periodic elections to the primary and different other cadres of political parties held which are used to take place after every two years where they elect thereon party office bearers. The source of funding is collection from the party affiliated businessman through massive fund-raising campaign. The

party system is depending upon personal patronages, bureaucratic Caucus and different pressure groups associated with the ideology of political parties.

Likewise, in UK, the origin and development of political parties can be traced back to the 15th and 16th Century, when Conservative party and Labor party came into being. Both were traditionalist in approach but had different political outlook. As there was no written constitution and the administration was required to follow different Conventions and traditions of the British political system and society at large, similarly the political parties also followed these time-tested traditions. The Conservative party followed the Ruly Tradition whereas, the Labor party was an outcome of trading and labour union movements. It was creation of an accommodation in the late 19 and 20 Century in Europe. The party structure was quite centralized unlike i.e. USA. There has been a class discrimination and class consciousness while granting party portfolios to their party workers and leaders. The only yardstick for elevation in political party is the performance during local elections and public support which come about due to various resource mobilization projects and adventures of the political party. As British is a semi-industrialist state therefore, the labor party finds favour with the labor class. It has a formal membership which collects periodic fund from its members by arranging party conferences and seminars and it has its various primary branches and various industrialist units and trade bodies. Similarly, the French political system is an admixture of industrialism and egalitarianism due to successive revolutions and change of political structures. No political party can claim its origin 300 years ago as it was during the reign of Third Republic in France when the Radical Party emerged and evolved into an organized Political party with the help of local agrarian community. Due to diversity of its culture, the French political system remained weaker in nature then that of UK and USA. The political party structure was more or less like a congress party structure with several shared political party layers and segments.

Similarly in countries of continental Europe like German, Italy and Spain, the political party structure remained scanty, lop-sided, myopic, limited and remained by bifurcated into two parties. The continental Europe remained under the influence of socialism of the late 19th and 20th Century and it was this background that political party structure always featured conservatism, centralization of power, formal memberships, local branches at primary level and dissemination of party literatures to all rank and file in order to win over their sympathy much before the election. It was a centralized, monitored and controlled system. These mass-party model was depending on ideological cohesion, local level localization and Cadre-ism of their ranks. They believed in elitism at the top position but at the lowest level of the political party they favor the proportion representation in order to accommodate all types of political workers in the administration.

As the population expanded and new countries gained independence from their colonial masters by floating new thoughts of political parties, the various countries starting having thereon brand of political party structure which was mixture of protype political party structure and the modern party structure. At present, the political parties are mixtures of all sorts of party patterns: having a centralized control and command system, hybrid model where most of the party worker participate at primary level, the loose structure of political party and gradually by means of various types of contributions, it lures the workers to rise up the ladder and the super most slot is always reserved for the hereditary nominee a sin the case of developing countries like India, Pakistan, Bangladesh etc. There the party loyalist struggle, sacrifice and then rise up to the ladder and achieve top brass of political parties. In some country, there are family politics where the upper most strata remain with the family members

as mentioned supra whereas rest of the secondary and tertiary level positions are sold out to the other party members who remain subservient and loyal to their political party bosses. In contrast to the modern day centralized controlled party structure, the initial party structures were largely elite based, loosely organized and less concentrated but now the role and importance of political party have increased manifold which is a direct result of participating organization form by aligning their personal and political associations and going to the masses at the ground level and seek the help and support of the people at large.

Plato's Concept of Political Party:

As mentioned supra, Plato gave an idea of political party in his political discourse "The Republic" which was directly influenced by the Greek city state of that time especially Athens and Sparta. His thought was an outcome of a reconciliatory approach between these two extreme life patterns based upon factionalism, political discord and mismanagement of the state affairs. He actually castigated the concept of political party rather he floated the idea of a Utopian state (Ideally city state) which was based upon specialization of education amongst the people of the city state and was not based upon any political party affiliation. His idea of ideal ruler which he envisages in his book can better be understood in his age only. The concept of Philosopher-Ruler though non-existent in its primordial form yet, it has its shape in modern day party chief especially in the Communist state where the Secretary General is conditioned to combine in himself all these personality traits as was enunciated by Plato in his concept of Philosopher -Ruler.

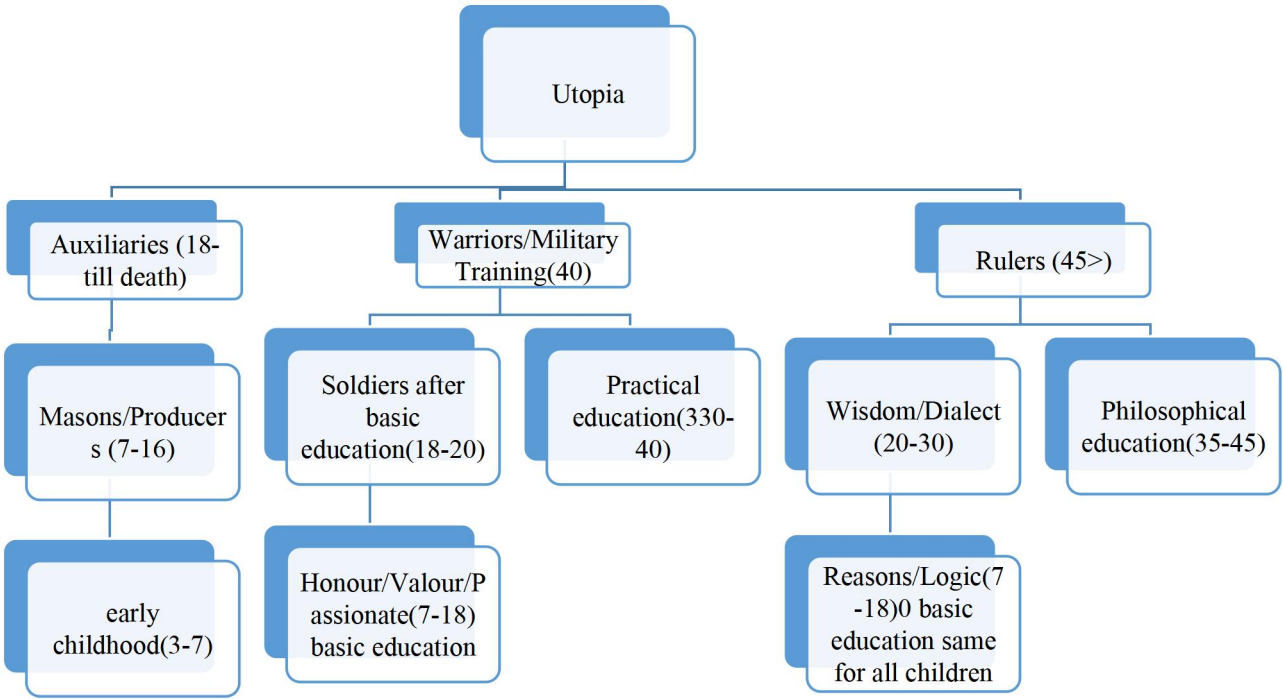
Following are the stages propounded by Plato:

1. Education begins at home with a focus on moral upbringing, storytelling, and physical care and it remains continues till the age of 07 years.
2. The second phase i.e., tertiary stage begins from the age of 7 till the age of 18 when a child under state control learns elementary knowledges and arts like music, gymnastics and a process of reasoning. Emotional balance and recognition of virtues and vices are inculcated in him. During this phase, the child keeps his focus on his character development, and emotional balance.
3. Third phase of education revolves around rigorous physical training to develop sustenance, courage, stamina and the reasoning processes. It goes till the age of 30 years. Those who are stuck up in this phase, they are shifted to the Auxiliary (Soldier) class) and those students who reflect aptitude for learning are promoted to the next phase where they learn astronomy, geometry, mathematics and abstract thinking.
4. The fourth phase involves students from 30 -35 years of age. The students with eclair and flavour are sent to study dialectic reasoning, logic and other facets of philosophy whereas those who fail to qualify are sent to become producers/ military men.
5. The fifth phase begins from the age of 35 and goes till the age of 50. During this span only the mature, reasoned and dialectical survive the rest fall away gradually. They start understanding the Justice, the virtue and the implications of Vice in life. They develop better reasonings.
6. Finally, in sixth phase, the exulted one becomes the ruler-the Philosopher-ruler- who possesses all the qualities and virtues of head and heart, from valour to reasoning and sense of justice and specialization of reasoning.
7. It has a stark similarity with the modern-day political party structure of a communist party. His entire concept was marred by the political instability of Athens, chaos in this city state and execution of his teacher all motivated him to indite and opine against existence of political parties, interest groups and demagogues who used to incite the passion and raw

thought of the youth resultantly, the people of Athens forced to rise against the government he was supporting. His idea was like as given below; -

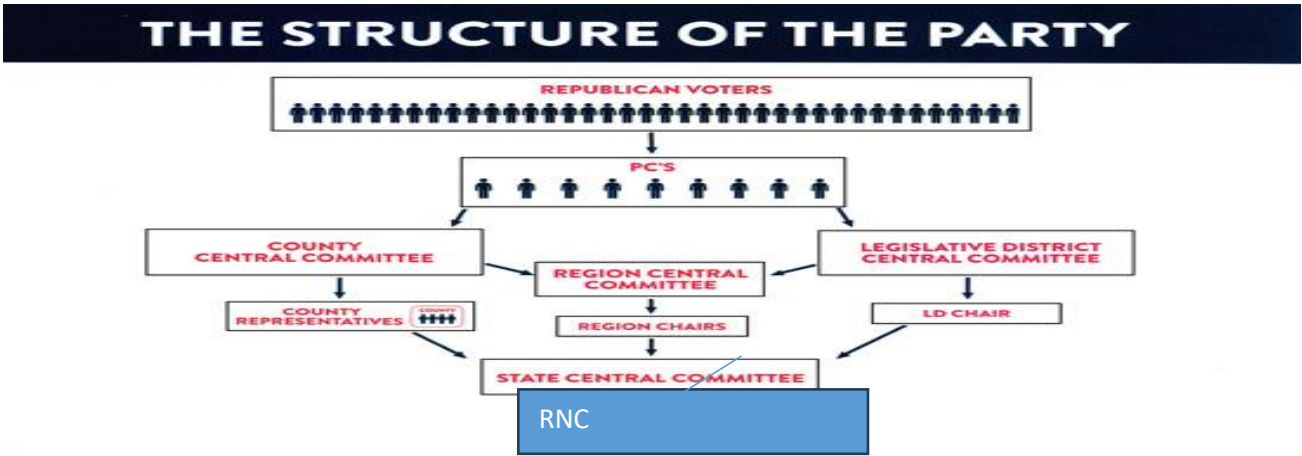
(Figure:01)

POLITICAL PARY STRUCTURE-The Republican



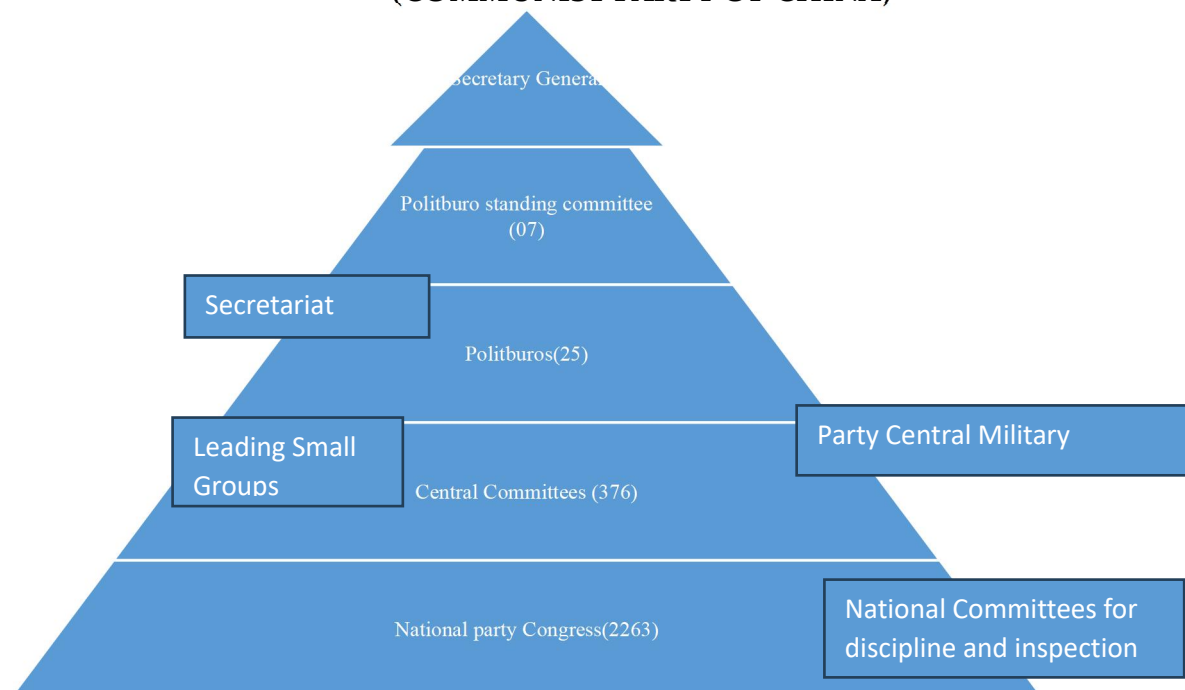
(Figure:2)

(UNITED STATES POLITICAL SYSTEM)



1. The Republic National Committee
2. The Republic National Convention
3. State Committees
4. Local Units/County Precincts,
5. Executive Committees,

(Figure:3)
(COMMUNIST PARTY OF CHINA)



Plato, in his book *The Republic* envisaged an ideal state (Utopia) which is required to be governed and ruled by a philosopher-king, who is intellectually and physically above all the citizens of the city state. There is a complete education system which helps the philosopher-king to thrive. The philosopher-king from that education system attains the supremacy of his ruler-ship and his own political system which looks like a modern-day monarchy. Plato divides society into three segments:

1. Ruler philosopher-king
2. Warriors (Auxiliaries)
3. Manual (professional class consisting of farmers, merchants and producers)

The third class belong to the lowest rung of the society. In order to drag on all the three classes, he suggests and propounds a justice system based upon specialization of above-mentioned function and it is the training out of his proposed education system that the best out of the rest comes out as a ruler of the city state at the age of 45. He believes that only in this way, all the 3 segments of society can work together, in a harmony which each other without any jealousy as the best out of the rest passing through the ordeals of his rigorous education reaches the pinnacle of decision-making and power echelon. There ought to be political unity in the central of all the 3 classes. There is no concept of inter-tribal or inter-city warfare as the entire society works and compliments each other. It was in this background that he always dislikes political party but he simultaneously, favors the monarchic form of government and listening to the voices of the people as well. Plato though apparently supports democracy but his classification of government is very different as he believes in aristocracy of the ruling elite and the state capture by the elite. He always hates the popular sovereignty where the ordinary people irrespective of their education and their practical skill vie for the selection to the covetous post of philosopher-king. His ideal state is this one. He instead equates democracy with timocracy and disdains disorderliness which leads to instability and political decline.

It was his second book “*The Laws*”, where he supports unity and rule of law. He does not allow unnecessary constitutionalism and always support political party participation by the people.

Being fed up with Athenian factionalism, he does care for the poor people however the army of modern political thinker likes John Stuart Mill and Robert Dahl, etc., criticize Plato on his dilemma. Plato's specialization appears as a prototype of later theories, though modern party systems differ significantly from his concept yet the Communist Political part design still an embodiment of his design of the philosopher-ruler. It appears as his proposed system of education was not necessarily meant to procreate the rulers but it helps the modern parties to frame their political party structure. The political party structure of Russia and China are very much identical with that of theory of Education proposed by Plato and the similarities in structure are as under: -

Similarities in Structure proposed by Plato and the Communist Parties:

A. Primary level indoctrination: Plato lays emphasis upon elementary level of education where basic lessons in gymnastics, art, and gesticulations are imparted to the early age kids of the age between (5-10) whereas, one can draw this analogy in political party structures: the primary level workers at councils/street or precinct level participate in politics at rudimentary level and they express their acceptance of the manifesto of the Communist party or any other party for that matter and vows to follow its ideology.

B. Tertiary level of training viz-a-viz political participation; During the second phase of education, the student is catered with more advanced lessons in sports, gymnastics, music, arts and in the art of sword-handling and fighting duels. Wrestling bouts were used to be normal features of that time. It was basically aimed to inculcating the fighting spirit amongst the children of Athen a sit was present in plenty amongst the Spartan Children. By this analogy, the political activities of any party go on increasing. From party workers, the aspirants go up and became local representatives and escalate in the ladder of political party. They contest local elections on the party platform both inside the political party and outside in public domain. This electioneering develops the fighting faculties among the political workers and those who do not contest they simply reconcile themselves as voters, supporters and sympathizers of the political party.

C. Third phase of specialization into classes; During the third phase which ranges till the age of 30-35 years, the students who pass the test in practical administrations are elevated to the philosophy class (next level) and those who are failed and do not show their aptitude, they become warriors. They gain only the practical experience of general administration and start serving in army to show the spirit of valour. Similarly, in Political parties, after winning the local level elections, the workers shift their political gears. Some of them become the financier, some demagogues, orators, some writers and some keep on contesting the elections at various cadre/ vacancies/constituencies. It implies that this is time of specialization as in Plato's' City State, (Utopia), some become producers some become warriors similarly in political arena, the workers are divided and absorbed according to their aptitude and contribution in the political party or more precisely in the political system. Those who combine these skills they are promoted to the next superior echelon of the party.

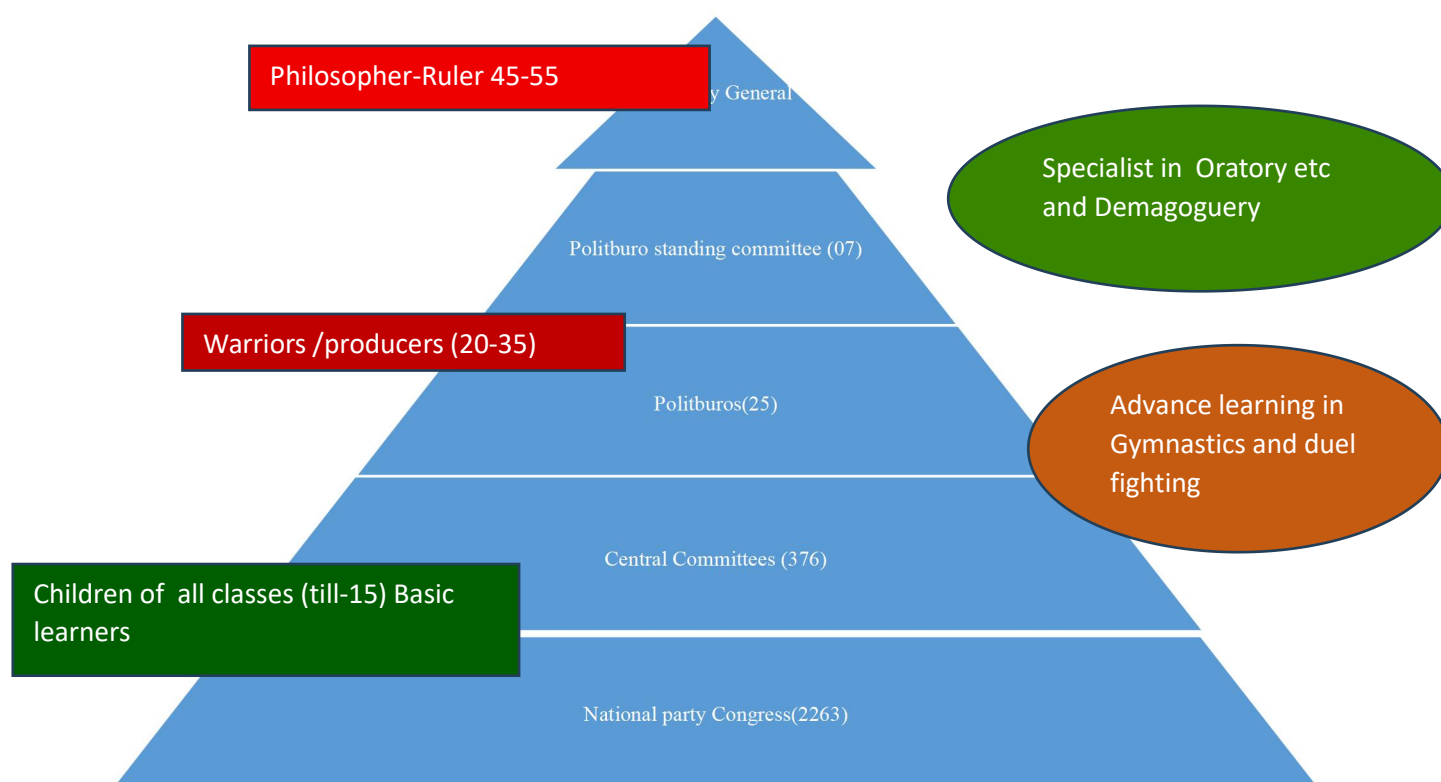
D. The stage of leadership or Philosopher-Ruler: This is exalted stage in education where the disciples become mature enough to show their predilection for any class of profession they like. Those who pass through all types of physical and mental ordeal including demagoguery, dialectic and art of argumentative, they become Philosopher-ruler who can discriminate between the vice and the Virtue -the Justice system-and those who fail they remain contented with secondary positions. Likewise, the political workers, after gaining momentous practical and mental experience in the art of oratory, administration both inside the part as office bearer and outside as public administrator, he is finally chosen as the leader

of the party; may be called Secretary General as in the case of Communist Party of China and Russia or the President as in the case of Political Party of USA (the Republic).

SUMMARY

- Largest chunk at the Bottom of the pyramidal structure of education and political parties at the Primary level,
- Gradually, it dwindles in size and they the children grow up, their number decrease. Similarly, the Party ladder also shrinks upwards,
- Next tier is reserved for specialist i.e., producers and warriors go poles apart similarly the party ranks also got specialized into functional categorization,
- At the top is the Philosopher-ruler who combined in himself all the qualities of body and heart and similarly, the party leaders also possess all the qualities to exhibit during electioneering and power-game.

(Fig:4)
(TK COMPARATIVE CHART



In conclusion, Plato did not develop a theory of political parties in the modern sense, but his critique of factionalism and advocacy of unified, philosopher-led governance provide a philosophical foundation for understanding early scepticism toward party politics. His ideal state sought harmony, specialization, and rule by wisdom—principles which fundamentally are at odds with competitive party systems of the modern-day. Nevertheless, his concerns about division and demagoguery continue to have informed debates about the strengths and weaknesses of partisan politics of today.

Structural Differences Between Communist and Capitalist States Political Parties;

There is no second thought that the party structure in any communist state is remarkably different from that of a capitalist state, mainly due to their political needs which are linked with economic ideologies. Both the ideologies are fundamentally different from each other

with reference to the objectives of any state. The composition and structure of political parties, institutions and relationships between the state, its functionaries, and the people at large, differ significantly. Marx was the first one to invoke the philosophies of a communist party and tried to accommodate every citizen according to his needs. Prominent factors of political parties in any communist state are as under:

1. Centralization of the three pillars of the state and all institutions are subservient to the CCP/CPSU; the political party has supremacy over the communist state and the party always presents itself as the state, not as any ancillary pillar of the state.
2. The executive authority comes from the ranks and files of the communist party and the leader is to have outstanding experience and tenure within the communist party; there is no concept of personality, aura, or political inheritance in any communist party.
3. The centralized party also acts as a pressure group, a recruitment hub, an alternative workforce to the government, and a training ground for all political workers of that member political party.

Whereas, the structure of political parties in any capitalist state is hinged upon liberalism, partisanship, and periodic elections. In the United States, though power is divided into three pillars with checks and balances, yet the rise of a multi-party system not only diversified the party structure but also the democratic process of that country. There is a presence of opposition parties and diversity of opinion in any capitalist state which awards stability to the political system

The Capitalist states rely on market mechanisms and provide ownership to the private sector; the political authority imposes less control over the economic structure, and the government's agenda includes increment to sources of production, wealth, and distribution of resources. It gives a feeling of economic independence and corporatization. There is always a sense of autonomy with some political compromises, whereas any such compromises are absent in any Socialist government and in any Communist party. Another difference between both party systems is the guarantee of fundamental rights of the citizen; in any communist party, rights are limited and the state has complete control over fundamental rights, whereas in any capitalist state, individuals and civil society have a complete set of granted political rights which are exercised in favor of the continuity of the political structure. Lastly, there is always some sort of constitutional protection safeguarding freedoms like speech and profession, free of any external control. On the other hand, in any communist society, there is complete centralized planning and state ownership of the means of production. Big projects are always linked with the smaller development projects; this makes the society different from the capitalist state where there is liberty in decision-making authority and a public complaint redressal forum. The rule of ideology is more pivotal in any communist state; the doctrine of socialism gives rise, however, to class inequality, and people find themselves governed by one law whereas they deserve to be treated in accordance with their experience, policy, and standing. There is no charm for the people in any communist country to participate in modes of production as everything is state-controlled. The state, instead of becoming a facilitator in business activities, actually becomes a compulsion with the aim to check all adventurous activities. In addition to these primary differences between communist and capitalist parties, there is an element of autocracy or dictatorship, whereas in any capitalist country there is a favor of democracy.

However, some may judge the structure of a political party from Plato's point of view in a capitalist society. There are no yardstick or criteria for selection except through voting; there is no inherent weakness or strength. There is no specialization of education and training

required to rise in a political party except continuous service or the status of any member. Experience and rank of education in any political party make more difference and upgrade the structure of political parties, which is otherwise envisaged in communist parties as a choice of a small group or caucus of the political party and not through any vote or election. The sense of objective or ideology for a political party actually upgrades its standing in any political party.

Islamic Concept of Political Parties and Political Structure;

To begin with, it is affirmed that the concept of a Political Party and their structure is a bygone and an alien concept in any Islamic polity as it takes its guideline not from the thought or writing of any political thinker but directly from the fountain of wisdom i.e., the Qur'an and the Sunnah. As the Islam grew in four continents soon after the sad demise of Prophet Muhammad (PBUH), a need was felt to have exegesis, translations of the Holy Quran and the sayings of the Prophet (PBUH) translated in various languages and scripts. Accordingly, it was done by the Ulama and writers of Aadiths. But in order to clarify these Traditions, the theologians and Jurists thronged the thought process and laid bare different shades relying upon the area they belonged and the culture they inherited. It is established that Islamic political system in largely outcome of the system laid down by the Prophet Muhammad (PBUH) and as envisaged in the Holy Quran. In Islam there is no history of state-craft as it is in the west which has been imbued in the literary history of Greek City state and in the writings of Socrates, Plato and Aristotle. Unlike modern party systems prevalent in the West, Islamic political thought emphasizes upon Oneness/unity (Ummah), justice ('Adl), consultation (Shura), and accountability (Jawab-Talbi) by and before God in the Day of Reckoning. It is admitted fact that there is no concept of political parties in Islam as the democratic process is one that of restricted and not like that of the West where the entire state is involved en-masse. Now-a-days the modern theologians are trying to put forward an idea of political party into its body-politics.

To begin with, in the Holy Qur'an there are two words that connotes or segregate the good from the bad as Hizb (party or group), such as in Surah Al-Mujadilah (58:22), where the "Party of Allah" (Hizb Allah) is mentioned in contrast to the "Party of Satan" (Hizb al-Shaytan). It is a generic segregation that is not binding upon the political system rather it bifurcates the Islamic polity into two segments; one that complies with the commands of the Allah and the other that who disdains and disobeys the Holy Commands. These words hint at moral and spiritual division rather than political institutional. Historically, during the time of Prophet Muhammad (PBUH) the first state i.e. in Medina, there was neither any concept of difference of opinion nor any political party existed. Either you were believer of the Prophet Muhammad (PBUH) or you were the disbelievers. All the source of guidance was the Holy Quran and all commands and orders were the exclusive privilege and prerogative of the Prophet Muhammad (PBUH). However, there were companions of the prophet Muhammad (PBUH) for consultation and he had the final say in any issue. It was a pluralistic society which included Muslims, Jews, and other tribes, governed under principles of justice and mutual defense. They had mutual agreements and understandings. However, they did not have any right to government and election processes. They were bound to follow the commands of the Shura and the companions afterwards.

After the early demise of the Prophet Muhammad (PBUH), the period of Caliphate ensued. The early four caliphs tried to overcome all the nascent, nipping, brewing challenges in one way or the other. Though dissensions, discords and disputes started emerging the early caliphate, yet the Rashidun Caliphate tried to follow a relatively simple political structure. The Caliph was either selected through consultation and consensus among leading members of the

community, or through the Bayat of the people/ companions available at that time or by the Assembly of nominated men to exercise their right to selection. It was limited election-cum-selection process. There was no concept of en-masse democracy unlike that of the West. Institutions were in the burgeoning stage; simple and regional authority was used to be exercised by and through governors. In order to dispense Justice, regional Qazis were there along-side the Governor and any issue could be referred for permanent to the Caliph. The governors became relatively more powerful and started wielding greater influence which ultimately sowed the seed of biggest tragedy and rift between Shia and Sunni.

With the spread of Islam and its expansions, numerous Jurists and theologians also emerged and they tried to write on party structure and statecraft. The jurists like Al-Mawardi in his epoch-making book *Al-Ahkam al-Sultaniyyah* laid emphasis on necessity of leadership (Imammat) not only to strengthen religious overtures but also to and manage political affairs. He made Imam the semblance and pillar of Governance combining qualities of justice, consultation with the assembly of elders and adherence to Shariah. He was made accountable to God and answerable to the community. The political structure revolved around the Imam- a pivotal figure- assisted by volunteers, administrative officials, judicial authorities, and consultative bodies. Whereas, Ibn-e-Khuldun gave another perspective of Politics and civilization in his *Introduction* by dividing the evolution of any nation into five periods and each period lasted for forty years. According to him, any nation required 200 years to turn into a civilization. He used to cite references of various old civilizations.

In the modern period, after the rise of eminent western political thinkers, In Islamic literature, there are thinkers like Allam Muhammad Iqbal and Abul A'la Maududi who tried to review and to reconsider the role of political parties in a Muslim state. They argued that political organization is possible if it serves the objectives of Shariah (Maqasid al-shariah) to bring out justice, equality, and protection of faith. However, over a period of time in 20th Century there has been avalanche of independence of many newly born Muslim states like Pakistan etc., where new concept of political parties got amalgamated with the western concept of political parties and their structures. Now many Muslim countries have political parties and political system in place which is admixture of the West and the Islamic concept. In these countries, the Chief Executive is required to be a Muslim, having unwavering faith on the last prophet Muhammad (PBUH), dignity and supremacy of the Islamic Shariah hold supremacy over all laws of the land. The mode of election or selection varies from state to state depending upon the peculiar nature of the culture and the population inhabiting over there.

Succinctly, in any Islamic Political System:

- a. Sovereignty belongs ultimately to Almighty Allah;
- b. It shall be exercised through chosen representatives by the people,
- c. Legislation must synchronize with Shariah,
- d. Justice and accountability to the people and to the Almighty Allah,
- e. Concept of Ummah (Oneness)

In conclusion, though in Modern world there are multi-party system in many countries yet their roots and genesis or validity is hard to trace in the Holy Quran and amongst the Traditions of the Prophet Muhammad (PBUH). The concepts of shura, justice, accountability, and unity shape the Islamic view of present-day political structure. It is also admitted fact that Islamic scholars differ on the concept of existence of political parties in any Islamic polity. Some contend that political pluralism is a requirement of Shura and encourages accountability and public participation. Others opine that factionalism (Ta'assub) may undermine the unity of the ummah. The Qur'anic emphasis on avoiding division (3:103) is often cited in this debate.

As a result, Islamic perspectives on party structure vary depending on interpretations of unity and public interest (Maslahah)

Conclusion

There is no gainsaying the fact that political parties' vitality has assumed role beyond the envisaged idea. It has become the symbol, the slogan, the solidifying power and the pressure group in itself. The nations are being run by the political parties. They are being known by the political parties as in the case of UK and USA. Indubitably, the origin of political parties is germane to the wish of the people to be gregarious and protective with one set of powers and the political parties thus, grew out of that desire of one command. Every clime, society, age has different concept and need to have a political party. There is also no denial the fact that the political parties have been inured to assumption of extra-democratic role as well. The members of the parties sometimes crossed the limits and they actually became the instrument of the authoritarian regime like that of Ex-USSR, China and even in Iran. There are all types of spices behind the working of any political party. The parties have been branded or labeled as Fascist, Maoist, totalitarian or Nazist, yet the best system of statecraft imbued in the spirit of any democratic polity that could not be deemed divorced from the political party.

Again, each nation has its own structure of any political party. Plato, too used to be different tiers of a state in harmony with the structure of the political part. This division of specialization of function was in align with the structure of any political party. This hierarchical model still exists in all political parties. There is no concept of parachuting of leadership or parasitic leadership in any political set-up. The interested persons are expected or required to join as member of any political party at the local level/primary level and then they rise up the ladder of the political party through constant political canvassing, working and electioneering. The area of interest in any political party then further bifurcated the ranks in any political party. For example, those who avoid electioneering are assigned desk assignment in any political party. Similarly, the position and rank in any political party depends upon the contribution (both physical, ideological and financial). Some like to remain a part of its policy-formulation, some want to play active role in electioneering and some like to remain on the fences. The political party structure is bound to accommodate all the three types into its fold. Perhaps this is the beauty and diversity in unity concept of all parties.

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