

## Political Nepotism its Causes Impacts and Solutions: A Research Study in the Context of Seerat al Nabi ﷺ

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### Abstract

Nepotism is a viral disease that causes political instability socio- cultural backlash as well as organizational decline and overall development in a society. Nepotism means the practice of giving benefits to relatives instead of merit and qualification. Nepotism is a pervasive challenge in global political system that undermines democratic principles, meritocracy, and institutional integrity. This paper investigates the horrible effects of nepotism in global political system such as injustice, misuse of power and public mistrust and their solutions in the context of Seerat al Nabi ﷺ. This investigates that if politics in the world today truly backed by the Seerah of Prophet Muhammad (ﷺ) then many of the current violations of human rights, corruption, nepotism, and exploitation could be effectively eradicated.

As the Quran says:

لقد كان لكم في رسول الله أسوة حسنة<sup>1</sup>

Indeed the life of Prophet Muhammad is a superb examples for us.

As we know that Seerah of Prophet ﷺ is the only solution of all problems. If the world today practically implemented the prophetic principles to root out Political nepotism then the day is not far off that everywhere there will be peace prosperity and overall development and there will be no violations of human rights. This study adhere the prophetic model serve as a transformative ethical framework to combat nepotism and promote justice and meritocracy in political systems. This study explore and identify the gaps and challenges in the existing global politics and proposed a comprehensive model that integrates best practices with Islamic teachings to combat political nepotism.

**Keywords:** Quran, Hadith, Islamic History, Nepotism, Prophet Muhammad, meritocracy, justice, fairness, governance, corruption, social inequality, Islamic governance.

## Introduction to Politics

In Arabic politics (سياسة) is derived from the words "سوس" and "ساس". The literal meaning of the terms "ساس" and "سوس" is welfare and well-being of humans. Lexically both the terms are used in the meaning to govern and manage of a state and government.

According to Arabic Dictionary Lisan al Arab Li-Ibn e Manzoor:

2

ساس الامر سياسة: قام عليه بما يصلحه

To govern or manage in such a way that brought welfare and well-being.

The main purpose of government and state is to ensure the fundamental rights and basic needs of people. Every state and government have the responsibility to work for the welfare of people, and to provide a safe place for the protection of human Rights, freedom of expression, justice and overall development.

According to Taj-ul Aroos (Al-Zabidi):

3

السياسة: القيام على البيئ بما يصلحه

Politics is the name of such activity that ensure justice and welfare of the state.

Al- Qamoos al Muheet Firoz- Abadi:

4

ساسة سياسة: ملكه ودره

Politics means to govern and administration of a state.

Definition of Politics according to Muslim Jurists, and Writers

The Holy Quran does not use the word politics "سياسة" implicitly but explicitly provide the basic principles of governance, leadership, justice, transparency, meritocracy and fairness. And explain what is right and what is wrong which the backbone of good governance. According to Islamic perspective the Holy Quran describes the Prophets عليهم السلام politics that how they established a welfare state for their nations.

The Holy Quran describes:

5

يؤي ملكه من يشاءو الله واسع علم ..... و قال لهم نبهم ان الله قد بعث

Their Prophet said to them that Allah appointed Talut (طالوت) as your ruler. They said that how can he rule because he has no wealth and we are more deserve than him. The prophet replied that Allah has chosen him instead of you, because Almighty Allah bestowed him knowledge and strong physique. Allah give His kingdom to whom He will, and He is the possessor of vast knowledge.

Maintaining justice, transparency and overall development effective governance is utmost necessary. In this context Muslim scholars give proper attention towards politics. Following are the well-known definitions of politics by Muslims scholars, jurists and writers.

### Ibn e Khaldun (732 AH - 808 AH)

Among the galaxy of Muslim jurists, thinkers and writers Abdul Rahman ibn Muhammad ibn e Khaldun (732 AH - 808 AH) was also one of them.

Allama Ibn e Khaldun wrote:

6

الخلافة نيابة عن صاحب البيرع في حراسة الدين وسياسة الدنيا به

Caliphate means the protection of religion and worldly affairs according to Sharia such as Prophetic way of life.

It means that politics is not only the name of power and well-being in this world but hereafter. To ensure the fundamental rights and basic needs of peoples is the most important responsibility of politicians<sup>7</sup>.

According to Inb e Tammiyah:

السياسة هي حمل الكافة على مقتضى النظر البيرع في مصالحهم الدنيوية والاخروية<sup>8</sup>

Politics is to persuade and abide all the people to act in accordance with Islamic Sharia to achieve success in this world and hereafter.

It means that politics is not just the name of gaining power but ensure discipline, maintains justice, fairness and social reforms. With that politics is the name to organize human society in accordance with Sharia to lead a happy life in this world as well as hereafter salvation is also achieved.

### Politics according to Imam Al Mawardi (رحمة الله عليه)

Imam Abu al-Hasan Ali ibn Muhammad ibn e Habib al-Basri Al-Mawardi (364 AH- 450 AH) considered a milestone in Islamic political thoughts, because he was the first to present the principles of Islamic state, caliphate, and governance in a systematic way.

Imam Al- Mawardi wrote in his book "Al-Ahkam al-Sultaniyyah"

9

الإمامة موضوعة لخلافة النبوة في حراسة الدين وسياسة الدنيا

Imamate is the establishment of such a state to protect the religion and manage worldly affairs by succeeding Prophet Hood.

According to Al- Mawardi the main purpose of the Imamate have two aspects such as guardian of the religion and worldly politics in accordance with the Islamic principles. It means to enforce the injunctions of Islam and to manage the worldly affairs, such as to maintain justice, transparency, and equality according to Islamic principles.

### Politics according to Imam Ghazali (رحمة الله عليه)

Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali (450 AH- 505 AH) was one of the great thinkers of Islamic civilization who left a profound and lasting impacts on Islamic politics and state theory, along with jurisprudence, theology, Sufism, and ethics.

According to Imam al-Ghazali, politics means:

الدين أساس والسلطان حارس، فما لا أساس له فمهدوم وما لا حارس له فضائع<sup>10</sup>

Religion is the foundation and Sultan is the protector, if there is no foundation then there is no building to stand, similarly if there is no care taker then there is no peace nor any development.

It means that foundation (Religion) and politics is indispensable for one another. If foundation is strong then the building will be safe. He does not consider politics separate from Sharia, but connected to religion.<sup>11</sup>

### Politics according to Shah Wali- Ullah (رحمة الله عليه)

Shah Wali Ullah Muhaddith Dehlve (رحمة الله عليه) (1703 – 1762) wrote in his book:

وَأَعْلَمُ أَنَّ السِّيَاسَةَ إِنَّمَا سُرِعَتْ لِتَنْظِمِ أَجْوَالِ النَّاسِ، وَحِفْظِ مَصَالِحِهِمْ، وَدَفْعِ التَّظْلُمِ وَالْفِسَادِ عَلَيْهِمْ، حَتَّى يَسْتَوُوا

عَلَى سَبِيلِ الْعَدْلِ، وَيَقْوَمُوا بِمَا كَلَّمَهُمُ اللَّهُ تَعَالَى فِي مَجْتَمِعِهِمْ

Know that politics is actually a system that manage and stabilize the overall conditions of people, such as to protect their interests, against oppression, abuse of power, corruption, and to ensure justice and to fulfill their responsibilities entrusted by Allah.

He further explained that:

إِنَّ الْإِمَامَةَ وَالْبِلْطَانَ إِنَّمَا وَضِعَا لِجَرَسَةِ الدِّينِ، وَسِيَاسَةِ الدُّنْيَا بِهِ، وَمَنْ لَمْ يَكُنْ سُلْطَانَهُ عَلَى هَذَا الْوَجْهِ كَانَ

فَسَادًا وَظَلْمًا

Indeed, Imamate is the establishment of such a state to protect the religion and to manage the worldly affairs in accordance with the teaching of Islam. If a state or government is unable to established these principle cause corruption and oppression.

It means that politics is not just the name of worldly government or power, but to treat people according to Islamic Sharia.

### Definitions of politics according to Non-Muslim Scholars

According to non-Muslim scholars politics is the name of human welfare, social order, acquisition of power, and the implementation of law and order. According to them politics is not limited to the establishment of a government and a state, but also the acquisition of power, its uses, and effective measures to erode conflicts of interests. Following are the well-known definitions of politics by non-Muslim scholars.

### Politics according to Aristotle

Aristotle was a great philosopher, scientist, and political thinker of ancient Greece. He was born in 384 BC in Stagira, Macedonia.

According to Aristotle:

Humans are social creatures by nature and the establishment of the state (polis) is necessary for the collective well-being of humans<sup>14</sup>.

He wrote that politics is a science and practice to ensure the welfare of human beings. He added that politics is not only the name of power, but to achieve moral perfection of virtue, and happiness of a common man.

Aristotle further added that:

The purpose of a state is to live a good life, therefore the study of the state is the highest knowledge<sup>15</sup>.

Aristotle wrote that:

Man is a social and political animal by nature<sup>16</sup>.

Man lives in groups by nature and political organization is utmost necessary to achieve justice and virtue.

Aristotle said that the moral purpose of politics is:

The city-state is born to live, but it exists to live well<sup>17</sup>.

The most important purpose of politics is to achieve moral perfection and collective well-being.

### **Politics according to G. H. James**

G. H. James was a well-known non-Muslim political thinker and political scientist, who was among the scholars that presented politics as a formal, social and administrative science. According to G. H. James, politics is a science that investigates the acquisition of power, its validity, and the establishment of social order. He considered politics is the indispensable activity of human life because man is naturally social and leadership are necessary to run the society.

### **Politics according to Professor Sealy**

Professor Sealy define politics as:

Politics seeks the facts of government and state<sup>18</sup>.

It means that politics is wholly solely related to state affairs as the economic related to wealth, biology to life, algebra to digits, and geometry to space.

### **Introduction to political nepotism**

Political Nepotism in the world today is a viral disease and deep-rooted phenomenon that affects the democratic values, merit and transparency. This trend is profound in various political parties, government institutions and every electoral process in the world today. Nepotism contributes corruption, mismanagement and incompetence that undermines public trust. Nepotism means when a person is awarded by a position or responsibility on the basis of kinship, relationship or personal connections, instead of ability, competence and eligibility. It means to prefer kinship, friendship or personal relationship over ability and competence in the distribution of positions, responsibilities and benefits. Nepotism is a serious problem in the world today, where decisions are made on the basis of kinship and personal interests, ignoring merit and ability. This result the decline of social, cultural as well as the political system of any nation. Islam strongly condemned and considered it undesirable and illegitimate because it is contrary to justice.

Allah Almighty says in the Holy Quran:

And when you speak, speak fairly, even if it is against your relatives.

### **Causes and Impacts of Political Nepotism**

Political nepotism is a social and political problem that undermining democratic values around the world. Political nepotism refers to the practice in which a political leader appoints his family members, relatives or close people on government or political positions, even if their qualifications are not suitable for the position. The main purpose of politics is to serve the people, provide justice and fairness, and develop the country. But when politics victim by nepotism, the system of government deteriorates. Politics is the backbone for the development, stability, and survival of any society. A fair and transparent political system not only ensures the welfare of the people but also move the society toward peace and prosperity. By fair and transparent legislation politicians make and implement laws that protect the society from crime, oppression, and injustice. Following are the main causes and impacts of political nepotism.

#### **Institutional weaknesses**

Institutional weaknesses refer to the shortcomings that exists in the system of law-making, enforcement, accountability, and transparency. A strong institution is the one that independently, impartially and transparently work, while weak institutions are subject to political pressure that unable to perform their duties properly. This weakness provides a favorable environment for political nepotism. The most important institutional weakness is the failure of accountability. When institutions are not independent then the ruling class appoints their relatives and close associates on important positions instead of merit.

#### **Weak Enforcement Mechanism**

Weak enforcement mechanism is also one of the biggest cause that contribute political nepotism. If laws are not implemented they become mere paper that unable to combat nepotism. Furthermore, the political affiliation of institutions is also a serious problem. When governments and institutions work under the influence and pressure of ruling party then decisions are made on the basis of personal relationships rather than merit.

#### **Lack of Transparency and Accountability**

When government or political decisions are made in secret not publically and lack of effective oversight bodies undermines transparency and accountability. In this situation influential people appoint their relatives and close people on important positions, because they know that there is no accountability nor someone ask him about his actions. Secondly when the recruitment and appointment process is not fair then qualified and capable people are ignored. Incompetent but influential people get opportunities only on the basis of his personal connections instead of merit that severely affects

the performance of institutions. It is concluded that lack of transparency, proper check and audit public do not know how decisions are made this contribute nepotism and favoritism.

### **Family politics, Legacy and protection of vote banks**

Family politics and legacy is the well-known factor that contribute political nepotism, where leadership, decision-making, and power are limited to family members. Nepotism in politics adversely affect the whole political system as well as the overall development of a country. For example the major political parties transfer the power to their family members. They gave Senate tickets to people with close ties to the party leadership all the reserved seats are often given to one who belong to political families, while other competent individual are ignored. In some societies, preferring kinship, community and tribalism are considered a social value that justify nepotism. Personality is the most integral part of political nepotism. Public often considers political figures as heroes or saviors and considered them that these are the right person to rule. And cast vote for their family, whether they are eligible or not. Family politics protect personal interests, wealth, power and influence that remain in the family that encourage political nepotism. They assign key positions to family members or loyal ones. Certain families have a strong influence on the region or community on the basis of which they continue to get votes from generations to generation.

### **Lack of Morality and Spirituality**

Lack of moral education is also one of the biggest factor that contribute nepotism. Morality teaches a person to distinguish between right and wrong. When a political leaders or rulers have no moral principles they prefer personal interests instead of justice. In such situations merit is ignored incompetent but close peoples are given positions, government resources are misused and unlawful benefits are given to relatives that strengthen nepotism.

### **Distrust and Disappointment among peoples**

Disappointment among youth is also one of the biggest cause that contribute nepotism distrust and disappointment among youth. Young talented peoples who don't get jobs or opportunities despite their education and ability become disappointed. When they believe that positions and privileges are being given only to certain families, they become suspicious of the political system, which give rise to political unrest. Political parties revolve around certain families that flourish political instability, social and cultural backlash as well as the organizational decline. The essence of democracy is equality, merit and transparency and nepotism is against these principles that leads to dictatorship or monarchy that pave a way for nepotistic approaches<sup>20</sup>.

### **Seerah- Based Solutions for the eradication Political nepotism**

Islam is the ideal way of life and Prophet Muhammad (ﷺ) is our role model. So being as a Muslim it is our foremost duty to follow Hazrat Muhammad (ﷺ) way of life and to learn how Prophet Muhammad (ﷺ) lived his life. Being as a superb and outstanding psychologist Prophet Muhammad (ﷺ) in spite of millions of opponents in a very short span of time established such a state which was completely different from the customs, traditions and the religions of the peoples as well as their ancestors and forefathers. By wisdom, will power, strong determination and motivation He (ﷺ) changed the life style of the peoples. And with the passage of time this brought a sea change in their lives so they sacrificed their lives, families, properties for the will of Allah and His Rasool (ﷺ).

Following are the key principles from the life of Prophet Muhammad (ﷺ) if integrates into global politics then there will be no discrimination nor oppression, inequality, corruption and nepotism.

### **Merit- Based Hiring system over Loyalty and Kinship**

A position in Islam is a trust, it can only be given to a qualified, competent and capable person, not on the basis of kinship, personal interests and relationships. Prophet (ﷺ) appointed competent individuals, regardless of tribal or personal relations. He appointed Zaid ibn Harith as a military commander over noble Quraysh leaders based on his competence.

### **Appointment of Attab ibn Usayd (R.A) as governor of Mecca**

After the conquest of Mecca Muhammad ﷺ appointed Attab ibn Usayd as the governor of Mecca, even though he was young and a converted Muslim. But Prophet Muhammad ﷺ appoint him just because of his honesty, trustworthy and leadership qualities instead of social prejudice<sup>21</sup>.

### **Refusal of Abu Dharr Ghaffari (R.A) appointment**

When Hazrat Abu Dharr Ghaffari (R.A) requested to appoint him on a position the Holy Prophet (ﷺ) forbade him and said:

اخذها بحقها، وادي الذي عليه فيها ..... عن ابي ذر قال: قلت: يا رسول الله، الا تستعملني<sup>22</sup>

Hazrat Abu Dharr (R.A)' narrated that once I said to Messenger of Allah! Will you not hire me on any position?" He (ﷺ) said "O Abu Dhār you are weak and this position is a trust, and it will be a cause of regret and disgrace on the Day of Resurrection.

This incident reflects a fusion of moral- spiritual as well as administrative foundation against nepotism. Although Abu Dharr (RA) was a companion, he was not given a position due to lack of qualifications. Seerah of Prophet ﷺ purely based on justice, meritocracy and against political nepotism. For hiring, promotions and distribution of resources qualification and competency is the only criteria. Sons, nephews and relatives should not be hired on the basis of loyalty and personal connection but competence.

## Strick Accountability and Rule of Law

The principle of accountability is the integral part of Seerah al Nabi ﷺ. According to Islamic perspective no one an exception from accountability. During the reign of Hazrat Umar (RA), when his son made a mistake he was given the same punishment that a common man would receive which proves the Prophet's training. This shows that avoid the family members from accountability is corruption and nepotism. The establishment of an independent judiciary and for impartial accountability is utmost necessary for the overall development.

The Messenger of Allah ﷺ said:

فقد خان الله ورسوله وخان المؤمني<sup>23</sup> ..... من استعمل رجلا من عصابة وفي

Whoever appoints someone on a position where there is someone better than him, he betrayed Allah, His Messenger and all Muslims. Prophet ﷺ ensure by His practical measures that strict accountability and rule of law is the key to eliminate political nepotism. Justice play an important role and a key principle human life, if injustice overrule, corruption is the result that vanish everything. The system that He ﷺ established was purely based on strict accountability.

The appointment of Muad Bin Jabal (R.A) is the glaring example for governors and government officials' accountability for the politician in the world today. Prophet Muhammad ﷺ always distributed positions and responsibilities on the basis of competence and piety. This shows that Prophet ﷺ did not give any concession on the basis of kinship but ensure justice in all walk of life<sup>24</sup>.

## Rejection of Tribalism and Familial Bias in Hiring and Promotion

Tribalism means to blindly support his tribe, family or group, whether they right or wrong. Before Islam, Arab society was entangled in this tribalism, where tribalism was preferred over justice, morality and truth. Prophet Muhammad ﷺ tried to eradicate tribalism through his teachings and practical actions. He ﷺ did not appoint his close relatives on positions but entrusted the responsibilities to qualified and capable individuals, nor prefer kinship. His beloved uncle Abu Talib supported and helped him ﷺ in thick and thin, but when he did not accept Islam, so Prophet ﷺ did not make any special concessions in his favor.

## Appointing Abu Bakr (R.A) as Imam

Prophet (ﷺ) appointed Abu Bakr (R.A) as Imam for prayer during his illness just because of his piety and trustworthy instead of any connection.

بكر فليصل بالناس<sup>25</sup> ..... عن عائشه رضى الله عنها قالت: قال رسول الله صلى الله عليه وسلم في

Hazrat Ayesha (RA) narrated that Prophet ﷺ ordered Abu Bakar to come forward for imamate during his illness. A main said that "Abu Bakr is a soft-hearted person, if he stood in your place, he would start crying and

would not be able to pray the prayer."

With this appointment, the Prophet ﷺ made it clear that competence and piety are important in leadership, not kinship or personal relationships.

### Appointment of Hazrat Zaid bin Haritha (R.A)

Prophet ﷺ appointed Hazrat Zaid bin Haritha as the commander-in-chief in the battle of Mu'tah. Although there were so many distinguished peoples of Quraysh tribe but He appoint Hazrat Zaid (R.A) on the basis of his competency instead of social prejudice. When Prophet ﷺ migrated to Medina He ﷺ appointed Hazrat Abdullah bin Arqam (R.A) as a writer instead of Quraysh chiefs because he is literate<sup>26</sup>.

### Appointment of Usamah bin Zaid (R.A)

Prophet ﷺ appointed Usamah bin Zaid the commander of a large army in the age of 18 years old. Some people claimed an objection on his young age, but Prophet ﷺ made this decision based on his ability and skills instead of social status and tribal influence.

He ﷺ said:

عن عبد الله بن عمر رضي الله عنهما: ان رسول الله صلى الله عليه وسلم بعث بعثا، وامر عليهم اسامة بن زيد، هذا لمن احب الناس الى بعده<sup>27</sup>.....قطع الناس

Abdullah bin Umar (R.A) narrated that the Messenger of Allah (ﷺ) appointed Usamah bin Zaid as a commander. Some people claimed his young age, so the Messenger of Allah (ﷺ) said you people object to Usama's leadership, while you also claim objection to his father's leadership. Indeed, they both competent and worthy for leadership.

Prophet (ﷺ) always considered ability, trustworthiness and honesty in the distribution of positions, and did not appoint anyone on the basis of relationship.

### State Interests above personal Interests

Prophet ﷺ never used state resources for personal interests. He ﷺ and his family led a very tough life, but did not take any illegal advantage from the treasury. This shows that national treasury is not for family members, it is the trust of Allah asked in the day of Jurisdiction.

Hadith of Prophet Muhammad ﷺ:

عن عبد المطلب بن ربيعة بن الحارث قال: قال رسول الله ﷺ ان الصدقة لا تتبعي لآل محمد ابما هي اوساخ الناس<sup>28</sup>

Hazrat Abdul Muttalib bin Rabi'ah narrated that He (ﷺ) said that (zakat) from Bait al maal is not allowed for Muhammad ﷺ family.

This urge that power and authority is the service not personal interests so, government resources should not be used for family interests. Seerah of Prophet ﷺ warned the world politicians that preferring government contracts and resources to relatives based on relationship is the worst betrayal to

Almighty Allah, the Prophet ﷺ and peoples.

### Equality before Law

Prophet ﷺ made it clear that law is equal for everyone, even if he/ she is a close relative of the ruler. Equality before Law is the most important tool for the world rulers to ensure justice, peace, stability and overall development. In the days of Prophet ﷺ practically implemented and ensure equality before law. Once a noble lady from Quraysh tribe caught stealing. People antecedent to hush off the case but He ﷺ decided the case with justice and said:

إن بيتي إسرائيل كان إذا سرق فمهم اليريف يركوه، وإذا سرق الضعيف قطعوه، لو كانت فاطمة لقطعتم يدها<sup>29</sup>

In pre Islamic history if a rich or noble man amongst Bani Israel committed a fault or theft, they used to forgive him, but if a poor man committed a theft they would cut his hand. Prophet Muhammad says that I would cut even the hand of Fatima the daughter of the Prophet ﷺ if she committed a theft.

This shows that it is against the Divine Law (Islam) to prefer and give concessions to powerful families illegally. When Usama ibn Zaid tried to intercede for a noble woman caught stealing, Prophet (ﷺ) said, "If Fatimah were to steal, I would cut off her hand." This is the clear example for the politicians in the world today to promote the culture of Justice over loyalty.

Prophet Muhammad ﷺ said on the occasion of (حجة الوداع) that:

لا فضل لعربي على عجمي ولا لإسود على أجمري<sup>30</sup>

There is no superiority of an Arab over a non-Arab, nor of a black over a red except piety.

All people are descended from Adam, and Adam was created from mud. According to Islamic perspective superiority over one another is measured by piety instead of color, race or lineage. According to Islam there is no one superior and all humans are equal in the eye of Allah. Everyone have the right to express his view without any discrimination. Prophet ﷺ also instructed the Rightly Guided Caliphs to give importance to ability, not personal relationships. This is the clear indication for the politicians in the world today to not prefer family members in the appointment of ministers, advisors or government positions.

### Humility, Simplicity Trustworthy and Integrity are the hallmarks of leadership

Prophet ﷺ said:

إذا وسد الأمر إلى غير أهله، فانتظر الساعة<sup>31</sup>

When the responsibility is entrusted to unworthy, then wait for the Hour.

When talented and competent people ignored then it brought disappointment and distrust. Due to political nepotism, talented, capable and

hardworking people are ignored, that hampered progress and overall development in society.

The Quran says:

32

إِنْ خَيْرٍ مِنْ اسْتَأْجَرْتَ الْقَوِي الْأَمِينِ

Indeed, the best among you employ are those who are strong and trustworthy.

Injustice and lack of transparency contribute corruption in politics. When appointments are based on relationships, the process of accountability is also affected, which promotes corruption.

Nepotism leads to inequality and injustice in politics. Because politics is a trust and it is utmost necessary to entrust it to trustworthy and qualified people.

Allah Almighty says in the Holy Quran:

إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تُوَدِّعُوا الْإِمَارَاتِ إِلَىٰ أَهْلِهَا<sup>33</sup>

Indeed, Allah commands you to hand over the trusts to their rightful owners.

It is concluded that Prophet ﷺ abolished the tribal distinction, family patronage and hereditary in politics. When Prophet Muhammad ﷺ conquered Mecca victorious, He ﷺ bowed his head bowed and granted general amnesty to the entire population of Mecca, if they relatives or non-relatives, friends or enemies. Before of prophet hood was called "Al-Sadiq and Al-Amin" So that's why the enemies kept their trusts with Him, because they knew that He ﷺ have the highest standard of trustworthy and betrayal was not possible.

### Summary

Political Nepotism is a social and political problem that seriously undermining the principles of democracy, transparency, merit and overall development. Nepotism is a behavior that pave a way for illegal activities. Political figures illegally provide positions, privileges or resources to their family, relatives or close associates, whether they are deserving or not. This trend had deeply rooted in monarchies kingships and dynasties, but prevalent in modern democratic states is seriously affecting the integrity of political institutions, public trust and the quality of a good governance not only in developing countries but also in developed countries. Hereditary or familial politics is one of the biggest factor to flourish political nepotism. Large and influential political families dominated the state resources. Therefore, it is easy for the next generation of these influential political families to establish or maintain their position in politics, not only at the highest level, but also in councilor-level elections. Contrary to the world politics the Holy Prophet ﷺ established a political and administrative system that was based on the principles of justice, honesty, competence and trustworthiness. He ﷺ teaches us to avoid nepotism and ensure justice and meritocracy. His ﷺ practical examples urge that power and authority will be given to those who deserved

for it. Being as a superb politician and a statesman He ﷺ never assigned any position or responsibility to anyone solely on the basis of kinship. These principles are the complete negation of nepotism. To counter nepotism Seerat-un-Nabi ﷺ provides a balanced and a comprehensive political model which is based on merit, accountability, justice, and equality. A comprehensive, and well organized efforts are needed to combat nepotism, which is only possible through reforms at the political, social and institutional levels in the context of Seerat –al- Nabi ﷺ. To combat political nepotism in the world today it is cry of the day to follow the prophetic principles of governance that how Prophet ﷺ governed how He ﷺ made promotions, hiring and distribution of resources among peoples. It is necessary to train the politicians in accordance with the prophetic principles of governance. To erode political nepotism is possible if we integrates the strategies and planning to the biography of Prophet Muhammad ﷺ, because the Holy Quran says that He ﷺ is the superb example for the whole mankind.



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