

Islamic Governance Model And Political Authority In Muslim State

Dr Hafiz Muhammad Sarwar¹, Dr Abdul Rauf², Dr Syed Hamid Farooq Bukhari³, Talib Ali Awan⁴, Prof. Dr. Muhammad Shahbaz Manj⁵, Dr Saima Munir⁶

¹Lecturer Islamic Studies, University of Narowal Pakistan

²Lecturer Islamic Studies, NUML Islamabad Pakistan

³Lecturer Islamic Studies UOG Gujrat Pakistan

⁴PhD scholar Islamic Studies UOG Gujrat Pakistan

⁵Chairman Department of Islamic studies, University of Education Lahore Pakistan

⁶Assistant Professor Islamic Studies, Lahore Leeds University Pakistan

Corresponding email: globalwill2021@gmail.com

Abstract

Even though an Islamic state may be established anywhere on the planet, Islam does not intend to confine human rights or privileges to the boundaries of its state. Islam has established certain universal fundamental human rights for all of humanity, which must be upheld and honoured in all situations, regardless of whether he resides on Islamic state territory or outside of it, in a peaceful or hostile relationship with the state. In any event, human blood is holy and cannot be shed without cause. It is unacceptable to oppress women, children, the elderly, the sick, or those injured. In all cases, one should respect women's virginity and honor. Whether someone is a member of the Islamic community or not, or even if they are one of its opponents, they must be fed, clothed, and given medical attention if they are injured. Islam has established these and a few more principles as basic rights that every man is entitled to under the laws of an Islamic state by his status as a human being. Even citizenship rights are given to all Muslims, regardless of where they were born, and are not just reserved for those born within the Islamic state's borders.

Keywords: Islam, Politics, State, Order, Governance

Introduction

The religion of Islam plays a significant political role in all Muslim societies. There have been inferences made that democracy and Islam are incompatible. Since the arrival of Islam, which dates back to the first afflux about 1436 years ago, both the religion and Muslims have immediately crossed bloody borders from Makka. The difficulties lasted a long time and resulted in severe Muslim persecution. Because of this, the Muslims were forced to go, first in small groups, to Abyssinia and then in large

groups, such as the Prophet Muhammad (SAW), to Medina to create a political base (power) in the year 622 AD.¹ There can be no higher authority; hence, Islam, the religion of Allah, cannot serve as the royal opposition. Religion and politics should be unified under Islamic rule. Islam has emerged as a focal point for many political debates, actions, and opposition movements over the past few decades. Where religion infuses the cultural identity, Islamic tradition neither stays nor can afford to be impartial when confronting

questions of state politics and social justice," the study of the Muslim world concluded.² However, Muslim populations have never fully understood or accepted the restrictions that religious beliefs impose on formulating government policy in a contemporary Muslim nation-state. To the exclusion of all other religious responsibilities, the Muslims were forced to accept, adopt, and swear the oath of territorial limits in this context³. Without a doubt, this process fractured the Islamic world to make it as weak as possible with as few adherents as possible, which would lessen its global power. As a result, there could not be a single Islamic government with universal authority.⁴ However, the majority of the provinces under the several caliphates were incorporated into the European form of government once the Ottoman Empire collapsed through conquest by Britain, Italy, or Portugal. As a result, by the 19th century, the West had successfully influenced and controlled nearly all of the Muslim world's nations. They were greatly impacted by ethnic consciousness, paying close attention to geographic boundaries, secularization, compromises with their political reforms (Democratic ideas), economic reforms in the name of globalization, and the idea of nationalistic sentiment that is in opposition to tradition, custom, and Islamic values being dominant.

Politics and Islam

In the past, Prophet Mohammed's (SAW) efforts to establish a political community in Medina following the migration have been unequivocally singled out as the most obvious example of the link between Islam and politics (Hijra). The political establishment built a power system that placed the man under Allah's Divine Will and embodied Islam's fundamental principles. Thus, with a set constitution

governing the behavior of the ruler and the ruled, the Prophet Muhammad (SAW) acquired the dual roles of leadership and head of state as well as head of the religious community. After the Prophet's death, efforts worldwide to create a comparable political society were successful.⁵

Such a community was conquered at this time, and secular norms were imposed. Since then, the Muslim communities have made several unsuccessful attempts to reconstruct or recreate this experience. The unfavorable secular milieu in which Islam found⁶ And the Muslim leaders' blatant dishonesty in using Islam as a tool for some underlying temporal goals helps to explain this in part.⁷ In this regard, similar to the secularists who came before them, this type of elite has consistently built or helped build a political wall that divided the physical from the spiritual domains and consistently distanced Islam from politics, despite their efforts to do so⁸. The majority of the Muslim community has consistently fought for a return to the road of salvation, and this endeavor has been rewarded with success. The Middle East, Pakistan, & Somalia are just a few places where this is locally manifested. However, it should be remembered that attempts at secularism, especially in the West, have failed beyond their external manifestations, particularly when one considers how deeply politics and religion are entwined⁹. For instance, in England, the Queen serves as the head of the church in terms of politics. She also has members in the British parliaments, although they are mostly appointed due to their status as nobles in the country's social structure rather than elected. Furthermore, the protestant side of the community, which claimed to be secular but engaged in a blend of politics and religion, has consistently dominated the power struggle in

the USA. The idea of secularism in the West is a false one.

The Political System in Islam

Islam's governmental structure is built on three tenets: Tawheed (the oneness of God), Etisalat (prophet hood), and Khilafat (the caliphate). Without a firm grasp of these three tenets, it is challenging to understand the various facets of Islamic policy. I'll start by giving a quick overview of them. Tawheed (oneness) is the belief that there is only one God, the Creator, Sustainer, and Ruler of this universe and everything in it, organically and inorganically. He alone possesses the authority over this realm.¹⁰ Only he has the authority to order or ban. Nobody else is entitled to worship or obedience in whatever shape or degree; it is only due to Him. We haven't made or gotten anything in this universe on our own. This includes life in all its different forms, our bodies and abilities, the influence we seem to have over everything that happens, and the things themselves. They are the abundant gifts of God, and in giving them to us, He surpasses all others. Therefore, neither we nor anyone else has the right to determine the purpose and meaning of our lives or the bounds of our sphere of worldly power. Only God has this right because He created us, gave us mental and bodily faculties, and provided everything material for our use. The idea of individual or collective human sovereignty in law and politics is completely refuted by this idea of the oneness of God. Nothing, not a person, a family, a class, or another group of people, not even the entire human species worldwide, can assert sovereignty. Islam is governed by God's commandments, the only authorized source.¹¹

"Risalat" is the method through which we receive the Law of God (prophethood). From this source, we have gotten two things: the book in which God explains His law, as well as the

Prophet's authorized interpretation and exemplar of the book of God in his role as God's final messenger through both word and deed. The Book of God contains the general guidelines on which the structure of human life must be based. In addition, the Prophet of God has established a model of the Islamic way of life by putting the law into practice and supplying relevant specifics where necessary, in line with the idea of the Divine Book. Islamic terminology refers to this union of the two concepts as the "Shari'ah."¹² The existence of man has a certain purpose. This goal is fulfilled when a man performs his function, and it is overlooked when a guy fails to live up to his assigned responsibilities. If that happens, his life will be empty and devoid of its intended purpose. Nobody will escape total ruin and damnation if they ignore Allah's call.

Subservience to Allah and worship of Him fulfill this unique function, connecting man to his Creator. This idea underpins every element of a man's existence. Since Allah commands us to do more than only perform rituals and His commands govern every part of life, the definition of worshiping must include all actions. This topic is further developed in the Qur'an. "See, thy Lord said to the angels: "I will create a based on DFT on earth." (Qur'an 2:30)

This Khilafat on earth covers the scope of this human being's activities. It entails settling on earth, exploring its energies and resources, and achieving Allah's goal of fully utilizing its resources and fostering life there. To do this work, one must follow Allah's path because it is by the Divine Law that governs the entire universe.

Thus, it becomes evident that worship has a much broader definition than simple rituals. Worship is the reason for man's existence and serves as his principal function. Khilafat's function unquestionably contributes

significantly to the meaning of worship. The truth regarding worship is revealed in two key areas: one should be completely assured and convinced of what it means to worship Allah in their hearts; they should believe that the only relationship that can exist is that of Creator and creation, and nothing else.

It is essential to turn to Allah and dedicate to Him every movement of the body, every flutter of the senses, and every stirring of the soul. This devotion ought to be directed entirely toward Him and no one else. Since it is understood to be a component of the meaning of worshipping Allah, no other emotion should be allowed to exist.¹³ The purpose of worship is therefore fulfilled. Thus, work and rituals become one; rituals and settlement on earth are one; settlement on earth is like striving for Allah; striving in Allah's way is like having the patience to endure calamities contentedly in the understanding that they are a part of Allah's plan; all these are examples of worshipping Allah.

Man gets prepared to put Allah's teaching, as conveyed through the message of Prophet Muhammad, into practice with this sound frame of mind founded on the proper understanding of man's place in the cosmos (peace be upon him). When Islam declares that man is God's Khalifah (servant) on earth, it means exactly what it says. If a country is built on this important idea, it must carry out God's plan and goals by working on His world within His boundaries and following His rules and laws.

Islamic Political Order

At least in some cases, it appears that the accusation that modern Muslim activities are utilizing Islam for political ends is justified. The acceptance of all of these, according to Tarmiyah, is required and mandatory for all human beings, and these functions cannot be

carried out without the power and authority that the Islamic political order aspires to¹⁴. This proves that the goals and objectives of the Islamic political regime are sufficiently all-encompassing. It commands all Muslims to live socially, politically, and spiritually by Shariah. The Hajj, war, justice, Friday congregational prayers, offering hands of friendship to the oppressed, and enforcing the punitive provisions of the Qur'an are only a few examples of religious obligations that cannot be accomplished without the power and authority that the Qur'an and Hadith provide. Allah has revealed the book and created iron to establish this authority. According to what Allah has said, "We have sent you prophets with the clear signs and revealed to them the book and the balance so that with their assistance, the people may establish justice," and "We have sent down created iron which embodies great power and profit for mankind." In addition, the Prophet Muhammad (SAW) built and left behind the Islamic political order¹⁵. As an illustration, he directs the Muslim community to coexist and pray collectively in consideration of their political and economic circumstances. He also encourages the Muslim Ummah to get together and choose a leader from among themselves. According to reports, the Prophet Muhammad (SAW) advised choosing a member of your community to act as administrator, refund trusts to the proper beneficiaries, and render reasonable decisions when judges sit to rule on your business. He added, "you should choose one of you to be your "leader" when there are three travelers. Therefore, the fact that he commanded the appointment of a leader amongst you despite the tiny number of people shows how important governance and leadership are in Islam. However, it is acceptable to ignore, impeach, or remove leaders, particularly when they do not uphold the public obligations Islam places on them. According to Al-Mawardi, however, if the rulers uphold their Islamic obligations to the

populace, then the people must abide by their laws; nevertheless, if they turn out to be unfair or utterly ineffective,¹⁶ Then such a ruler must be removed through the Shura council (consultative assembly). Saudi Arabia, Iran, Kuwait, the United Arab Emirates, and others are examples of nations that are solely following the Islamic political system and are prospering.

Conclusion

The Prophet's life was the key time in early Muslims' memories. His prophetic act profoundly impacted the Muslim world and convinced Muslims that Allah had supported his messengers at every turn. Because of this, his life was the focus of Islamic political organization and historical memory and development. To dispel the alarmist perspectives currently being advanced, Western and Muslim experts need to re-examine the role in the history of Islam in politics. The de facto division between state and church in Islam should also be acknowledged. This short essay, while not in any way thorough, has highlighted that the renewed push to secularize the Muslim world is more of an effort to gain control over the Islamic government and expand one's area of influence.

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