

## Political Thought in the Holy Qur'ān

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### ABSTRACT:

There has been profuse literature written on the Islamic Political Thought which provides the legacy of Islamic principles of state and government and provides the scope and modes of application of these principles in the contemporary times. On the contrary, there are many assertions that the basic sources of Islam do not provide any principles for governing and the principles adopted by the first four Caliphs can't be applicable in this world of science and technology. Consequently, a modern man is free to decide his political matters according to his own will.

Keeping these two diametrical distant viewpoints into consideration, this paper attempts to discuss what the Holy Qur'ān - the basic source of Islamic Law - says about organizing and controlling political needs of a modern man and how it guides to achieve the common good in every age.

**Key words:** Political thought; Sovereignty; State; Liberty; Fraternity; Democracy; Accountability.

### Introduction:

In the contemporary times-when everything in the world is analyzed and interpreted politically and economically - government and politics exercise a profound influence on the life of a people. It could, therefore, not be that Allah excluded a subject of this magnitude from the range of His guidance and gave men a free hand to conduct themselves as they pleased in the organization and control of their political and administrative needs against Allah. In fact, Allah has provided comprehensive details and guidelines for the entire life of a man including political theory in the form of the Holy Qur'ān, explained by Prophet Muhammad (SAW) and practiced by his companions, especially by the Rightly-Guided Caliphs (*Khulafā' Rāshidūn*). However, the terms used in contemporary political thought - in organizing state and government - are not present in the Holy Qur'ān as such, neither we find them in *Sunnah* and practice of Rightly-Guided Caliphs. But one should admire the fact that the subject matter provided by these terms is described by the sources of Islamic Law in the most excellent and preferable manner and for this more particular and comprehensive terms are used in the Islamic law.

The Holy Qur'ān, the first and the foremost source of Islamic Law, is a collection of divine revelations delivered to the Holy Prophet (SAW) of Islam, directing him to communicate these revelations to mankind as guidance to those who cared to live aright. It has been the charter for humanity upwards of more than

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fourteen hundred centuries and provides the complete, perfect and universal code of life that takes into consideration every aspect and sphere of human life - social, political, economic, ethical, religious, public, private and many more. In fact, it deals with man's life in totality and as such provides guidance in all fields of life. The various aspects of human life cannot be compartmentalized as Qur'ān considers it necessary to unite religion and state, ethics and morality in a single revelation and considers man and his problems as a whole, and each of the various aspects of his life, as an integral part of his whole being. It provides brief but comprehensive details and guidelines for the political theory along with the other spiritual as well as temporal aspects of mankind. Before discussing the political thought of Islam as depicted in the final revelation, the Holy Qur'ān, it is necessary to understand the meaning of the term political thought in contemporary times.

### **Political Thought: An Introduction**

Political thought, in the present scenario, is understood as the analytical and systematic study of how to maintain law and order in the world and its related concepts like State, sovereignty, liberty, justice, law and the enforcement of the legal code by the authority etc. In addition, it also discusses the nature and characteristics of a legitimate government, rights and duties of citizens which they owe to legitimate the government. Precisely, "Political Thought", as defined by Bentham<sup>1</sup> (1748-1832) is "the philosophic reflection and retrospective meditation of the mighty masters and practical sages from time to time with the fundamental aim of analyzing and interpreting the concept, the ideal, the origin, the development and end of the earthly order, known as state with its essential constituent, the government."<sup>2</sup> This concept - given by Bentham and adopted almost by all political thinkers from Plato to present - has been most profoundly and eloquently provided, long before Bentham, in the ordinances of the Holy Qur'an. The Holy Qur'ān provides in a fascinating manner the description about the origin, development and end of the earthly order and provides the solutions for every problems of man's day to day life. This fact has been rightly summed up by Prophet Muhammad (SAW) in a tradition (Ḥadīth) which is transmitted by *Tirmidhī* and *Dārimī* and is quoted by various Islamic scholars to prove the magnificence and greatness of the Holy Qur'ān. It has been narrated on the authority of Ḥaḍrat 'Alī (RA) that he said:

I heard Allah's Messenger (SAW) saying, "Dissension will certainly come." I asked him what is the way out of it, to which he replied, "Allah's Book is the way (out), for it contains information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you. It is the distinguisher and is not jesting. If any overweening person abandons it Allah will break him, and if anyone seeks guidance elsewhere Allah will lead him astray. It is Allah's strong cord, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve nor the tongues become confused, and the learned cannot grasp it completely. It does not become worn out by repetition and its wonders do not come to an end. It is that of which the jinn did not hesitate to say when they heard it, 'We have heard a wonderful recital which guides to what is

right, and we believe in it.' He who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgment according to it is just, and he who invites people to it guides to a straight path."<sup>3</sup>

Thus, the above mentioned *Hādīth*, also illustrates that *Qur'ān* is the only book which provides guidance in all affairs of a human life - from the cradle to the grave - and provides solutions to all his dissensions and problems he faces at every movement of his life. No peace and order will persist there in the world, if we follow the guidance and principles other than the revealed book of Allah which is pure from all sorts of corruption and there is no doubt in it<sup>4</sup>. It can be also said without any exaggeration that one, who decides matters - from individual level to the State level, small or big - according to it, will certainly do justice and will enjoy the everlasting happiness in both the worlds.

It is high-time to discuss briefly the aforementioned concepts in perspective of the *Qur'ān* which will help in understanding its programme of maintaining peace and order in the world:

### **A. Concept of State:**

A state is an organized community living under a unified political system, the government<sup>5</sup>. According to Aristotle<sup>6</sup>, "The state is a culmination of widening circles of human association based on human wants"<sup>7</sup>. Human wants, according to him are not the ill traits of a human being, but human wants are those intentions of people of an association which lead them all to work for the same goal, work for over all welfare of the society and simultaneously, make some rules and regulations to maintain peace and order so that greatest happiness should be achieved in the society. These human wants are satisfied in the Holy *Qur'ān* which provides the concept of a welfare state in which disorder is regarded as worse than murder(2:217) and those who provoke it deserve the curse of Allah (47:22-23). If the state finds disorder in the land, it is asked to try end it by peaceable means if possible, but if necessary, to strike at its root by force of arms (8:39). The Holy *Qur'ān* also proclaims that "those who cause political turmoil should not be obeyed (26:51-52) but should be killed or banished, as their action is likely to war against Allah and His Messenger (5:33). Moreover, the secret of the success of Islamic polity is said to lie in complete unity of those who were once inimical to one another (48:24). It focuses on the establishment of an organized community (*Ummah*) which it tries to unify by the doctrine of *Tawfīd* (Belief in one God, Allah) and by accepting the sovereignty of Allah so that this *Ummah* cannot be disintegrated and separated; it also wants to widen this association - the circle of Islam - by issuing a call to equity, enjoin what is right and forbid what is wrong and thus fulfilling human wants and attain everlasting happiness. The subject matter of this type of state has been summarized by Justice *Hamood al-Rahman* as follows:

An Islamic State is an ideological state set up by the will of the people in a constitutional manner following the democratic principles of decision making in which every citizen has an equal right to participate and governance is

a trust which has to be regulated on the principles of equality, liberty and fraternity enunciated in the Holy Qurʾān with absolute fairness and impartiality without giving preference to any one, for the welfare of the entire community and in such a manner that the basic needs of all are satisfied and everyone enjoys equality of opportunity without distinction of race, caste, colour, creed, birth or rank.<sup>8</sup>

In the words of *Shah Waliullah*, it is the general authority exercised on behalf of the Holy Prophet (*SAW*) for the “establishment of *Dīn* through the revival of religious sciences, establishment of the pillars of Islam, carrying out the jihad and what pertains to it of organizing the armies and paying the salaries to the soldiers and allocating the funds to them, administration of the justice, implementation of the *Hudūd* (or Islamic Capital Punishments), elimination of injustices, enjoining the good and forbidding the wrong.”<sup>9</sup> Thus we can say the concept of State in the Holy Qurʾān, is based on a just social order which would enable the greatest possible number of human beings to live in harmony, freedom and dignity.

### **B. Concept of Sovereignty:**

The concept of human sovereignty is completely absent in the political philosophy of Islam. The Qurʾān proclaims that not only Sovereignty belongs to Allah (12:40;67) but also the dominion of the heavens and the earth belong to Him alone (2:107). In addition, He has no partner in his Kingdom (17:111; 25:02). Therefore, Allah alone is the real Supreme master in Islamic concept of state and his rule extends from heaven to the earth, from this world to Hereafter. There are many verses of the Qurʾān which support this idea. Few of them are: “Is it not His to Create and to govern” (7:54); “And to Him goes back every affair (*amr*) for decision”(11:123); “Indeed this affair (*amr*) rests wholly with Allah” (3:154); “But, truly, the command (*amr*) is with Allah in all Things (and all affairs).” (13:31); “the spirit comes by the command of my Lord” (17:85).

Moreover, the sovereignty of Allah is so much stressed and clarified in the Holy Qurʾān that the term *Mālik* (king) has been used several times for Allah. Besides, all other attributes of Allah declare that He is the sole master of all judicial and legislative powers. Even the Prophets were mere deputies authorized to enforce his commands. Thus, this principle of Islamic state provide that the real head of the state and other belongings of man, is Allah and all human beings are equal before law and what kind of power they exercise - either at individual level or collective level - is a kind of trust which they have to exercise in accordance with the commandments of Allah and in His name.

### **C. Head of the State/Concept of Vicegerency:**

As mentioned above, the ultimate sovereignty in the universe belongs to Allah Himself, so a man is only a representative or nominal head of the state who puts into effect not the laws of his own but the laws and regulations provided by his

Creator, the Supreme authority who made a man His vicegerent. But He has, in His wisdom, chosen to send His Prophets as His vicegerents to the earth for maintaining spiritual and temporal order. Their function is to announce and promulgate divine commandments, to teach men how to abide by these laws, and sometimes even to exercise temporal power as well as spiritual authority under divine guidance. The Holy *Qurʾān* proclaims: “O David, We have made you a vicegerent on earth, so judge between people with truth, and do not follow the selfish desire” (38:26). Accordingly, in this verse, *Ḥaḍrat Dāwūd (PBUH)* has been entrusted with a basic guideline for the conduct of governance and politics on behalf of Allah. Same was the case with other prophets also. They were also appointed to put into effect the Allah’s Commands on the Earth. Three things could be discerned from the above mentioned verse:

- That man is the *Khalīfah* (vicegerent of Allah) on the earth.
- That his basic duty is to decide matters in accordance with the truth.
- That he should follow Allah’s commandments and should abstain from following personal desires.

Thus a man should exercise the powers and authorities conferred on him by Allah to keep his fellow men true and faithful servants of the Creator and should never to make himself their master. The *Qurʾān* considers this authority as a sacred trust which should naturally be handled as a trust. According to the spirit of the *Qurʾān* it is a great treachery, dishonesty and misappropriation to violate the laws and transgress the limits prescribed by Allah for the exercise of these powers of vicegerency. Moreover, the Holy *Qurʾān* reminds, all the people in general, of the duties of their vicegerency in these words:

“He is it Who had made you inheritors (*Khalīfah*) in the earth; if then any do reject (Allah and the terms of trust), their rejections works against themselves; their rejection but adds the wrath of Allah to the disbelievers and the disbelievers do not gain anything but an increase in their loss” (35:39).

#### **D. Concept of Obedience**

Obedience in a state is a very important element without which a society or a state can never prosper and attain general happiness. It is actually the obedience of the laws which makes the administration of any state to run smoothly. Any sort of disobedience and violation creates turmoil and disorder in a state and consequently make the human life complicated, violent, and belligerent. Thus to avoid such kind of situation the Holy *Qurʾān* provides the guidelines for obedience and who should be obeyed. It proclaims: “O you who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is good, and the best at the end.”(4:59). This verse is the basis of the whole religious, cultural and political system of Islam. It lays down permanently, according to *Maulāna Maudūdī*, the following four fundamental principles for an Islamic

system<sup>10</sup>:

### 1. Obedience to Allah:

In the Islamic system, Allah is the real Authority who must be obeyed. All human beings are first of all the servants of Allah who is the Creator and Sustainer of them; all their other capacities come after this. Therefore, human beings, particularly a Muslim, as an individual and as a community owe their first loyalty to Allah and they must subordinate all other loyalties to Him. Allegiance and obedience to anyone else shall be acknowledged only if these are not opposed to the allegiance and obedience to Allah but are subordinate to it. All other allegiances that are opposed to this basic allegiance shall be broken asunder. The Holy Prophet (SAW) has explained the same thing in a tradition: "There is no obedience to any of His creatures in what involves disobedience to the Creator"<sup>11</sup>

### 2. Obedience to Messenger:

The second fundamental principle of the Islamic system is allegiance and obedience to the Holy Prophet (SAW). This obedience is not inherent in prophethood but is only practical shape of obedience to Allah. The Holy Qur'ān injunctions make the obedience of the messenger obligatory both in the religious and legal matters. No one can be true Muslim unless he obeys the command and decision of the Messenger because it is equivalent to the obedience of Allah. The Qur'ān clearly states: "*whoso obeys the messenger in fact obeys Allah and whoso turn away from him (is accountable for his deeds)*" (4:80). In other words whoever obeys the commands and decisions of the messenger really obeys Allah for the messenger does not say anything from him nor does he decide anything by himself but only what Allah has revealed to Him; nor does the prophet say anything of his own desire. It is nothing but a Revelation sent down to him (53:3-4). As prophet does everything with the command of Allah and according to His will, so believers are recommended, "*And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it). And fear Allah. Indeed Allah is severe in punishment.*"(59:7)

### 3. Obedience to those in Authority ('Ulil-amr):

The third principle provided in the above mentioned verse (4:59) is that the Muslims owe allegiance to those invested with authority from among themselves. The Arabic word 'ulil-amr is very comprehensive, which comprises all those persons who are in any way at the helm of the affairs of the Muslims - religious scholars, thinkers, political leaders, administrators, judges of law courts, tribal chiefs and the like. In short, all those, who are in any way invested with authority from among Muslims, are to be obeyed, and it is not right to disturb the peace of the community life of the Muslims by entering into the conflict with them, provided that (a) they are from among the Muslims, and (b) they are obedient to Allah and His Messenger. These two conditions are a pre-requisite for obedience to them, and these have been explicitly laid down in the verse and have also been fully explained by the Holy prophet. Hence the Qur'ān, after mentioning the importance of obedience of Allah and His Messenger, provides that it is necessary to follow Muslim jurists in matters relating to jurisprudence, matters which have

not been textually specified, and to follow rulers and officials in matters relating to administration. This is what 'obedience to those in authority' means.<sup>12</sup>

#### 4. Referring matter to Allah and His Messenger:

In an Islamic order, writes Maulana Maududi, the injunctions of Allah and the way of the Prophet Muhammad (SAW) constitute the basic law and paramount authority in all matters. Whenever there is a dispute among Muslims or between the rulers and ruled the matter should be referred to the Qur'an and the Sunnah, and all concerned should accept with sincerity whatever judgment results. In fact willingness to take the Book of Allah and the Sunnah of His Messenger as the common point of reference and to treat the judgment of the Qur'an and Sunnah as the last word on all matters is a central characteristic which distinguishes an Islamic system from un-Islamic ones.<sup>13</sup>

#### E. Democracy or Shura (Mutual Consultation)

The principle of Shura (generally translated as mutual consultation or consultative decision-making) in Islamic political thought refers to deliberations conducted with the aim of collecting and discussing different opinions on a particular subject in order to reach a decision. It is the principle which has been emphasized in the Holy Qur'an because it is considered as the basis of all political and social systems. It is proclaimed three times in the injunctions of the Qur'an, that a man must decide his affairs - individual as well as collective matters - by mutual consultation.<sup>14</sup> Hence, the instructions of the Qur'an seem to indicate that in every matter in which there might be difference of opinion, whether relating to any command, ordinance or decree, governmental or otherwise, mutual consultation was to be followed, not only because it was the command of Allah, the Sunnah of Allah's messenger and the practice of his companions but because it was a means of gaining blessing in this world and in the Hereafter. And in all those affairs which relate to the people (including governmental affairs, which all deal with or relate to public welfare or the general good of the society), mutual consultation is considered obligatory for the people.<sup>15</sup> Hence, we can say that the affairs of state are required to be regulated in accordance with the laws of the Holy Qur'an but should be administered through mutual consultation.

#### F. Liberty

The concept of liberty is based on the religious consciousness of an individual. It is based on consciousness of Allah who is the Supreme Sovereign, Paramount master and the Lord of all His creation. Islam sees liberty as conscious and intentional behavior of man initiated by the creator Himself as referred to in the following verse of the Qur'an: "And proclaim, this is the Truth from your Lord. Now, whoever so wills may believe (and accept it) and whoever so wills may dis-believe (and reject it)." (18:29). It becomes clear that Allah gives freedom to human beings by bestowing him with some volitional power and thus has been allowed a certain amount of free-will. After giving this freedom to a man, Allah has not coerced him to an unwilling submission. Allah says in the Holy Qur'an, "There is no compulsion in Religion" (2:256). Maulana Maududi while explaining the term Religion said that the

word *Dīn* implies the concept of Allah...as well as the entire way of life built on it. The verse means that the creed of Islam and its way of life cannot be thrust upon anyone forcibly.<sup>16</sup> This freedom has been proclaimed by the Holy Qur'an at another place in different manner: "*Had your Lord willed, all those on earth would have believed altogether. Would you, then, compel people, so that they become believers?*"(10:99). This is the freedom, according to *Maudūdī*, that Allah has granted to mankind to believe or not to believe in Him. Otherwise He could have very easily created all the people as born believers and obedient servants and there would have been no disbelief and disobedience at all on the earth. Or He could have very easily inspired them to turn towards belief and obedience. But these methods could have defeated the wisdom that underlies the creation of mankind.<sup>17</sup> The wisdom behind this freedom is mentioned in the Holy Qur'an as: "*Surely, We have made what is on earth an adornment for it, so that We test them as to who among them is better in deeds.*" (18:07).

Thus, from the above brief discussion, it becomes clear that the man possesses some sort of liberty but this liberty has been restricted by making him accountable for the acts which he performed by using his free-will without compulsion and coercion. This reflects not only the extent and scope of individual freedom but also that this right of individual is fundamental in Islam and no kind of restriction or limitation on it is tolerated so long as it is exercised within the law of the state without any intention on the part of individual to endanger the security of the State, or to practice open blasphemy.<sup>18</sup>

### G. Equality

Equality is one of the directive principles of modern political systems and every state claims that it treats its citizens equally by ensuring them with some rights and duties. The Holy Qur'an also stresses the concept of equality and makes it a duty for every citizen of the state to honour every person as he honours and respects his own self. It is one of the fundamental constitutional principles of Islam that places all individuals on an equal level in the enjoyment of their civil rights and civil obligations without discrimination of race, colour, creed or nationality. All these distinctions are removed by the Holy Qur'an as proclaiming that: "*O mankind, We have created you from one man and one woman, and then divide you into nations and tribes, so that you may recognize one another. Indeed, the most honourable among you in the sight of Allah is he who is most pious of you. Surely Allah is All-Knowing, All-Aware.*" (49:13). This indicates that all human beings are equal for their Creator is one, their substance of creation is one, their way of creation is one and they are descended from the same parents. This verse also emphasizes that all the regional and tribal distinctions are merely for the sake of convenience. Neither can they form the basis for the classification of the rights of status of human beings nor should the separation of fusion of nationalities depend upon them. All human beings are equal before the law of Islam and in matters of civic rights and obligations to the state. Above all, it means affording of equal opportunities to all, irrespective of caste, colour, race or region; It also connotes social equality, a principle which even some of the most progressive and democratic states in the world have not been able to enthrone even in the present age.



Thus, it can be concluded that the Holy Qur'an provides the strategy for the establishment of equality before law which is absolutely necessary to establish the principle of freedom for all, because without it, it would not be possible to determine or even to maintain the latter. In consequence, the public system of rights and liberties would collapse or become meaningless.

### **H. Justice**

Islam seeks to set up a just society and therefore attaches the greatest importance to justice, equality and fair dealing. The Holy Qur'an commands: "O you who believe, be upholders of justice -witnesses for Allah, even though against (the interest of) your selves or the parents, and the kinsmen. One may be rich or poor; Allah is better caretaker of both. So do not follow desires, lest you should swerve. If you twist or avoid (the evidence), then, Allah is all- aware of what you do.(4:135). Justice in the Holy Qur'an has been placed next to piety: "O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwā . Fear Allah. Surely, Allah is All-Aware of what you do."(5:08). Allah is the fountainhead of the justice and the doing of justice is a religious duty. The entire community is responsible for seeing that no one dares to harm or encroach upon the rights of the others. Since justice had to be done in Allah's name and according to His laws, no one is above the law. There was no immunity from law for anyone. The holy Qur'an has emphasized again and again that however hostile, mischievous or cruel may be the person with whom the authorities have to deal, it is not permissible for them to deviate even slightly from the path of Justice. The Qur'an proclaims, "If (O Muhammad [S.A.W]) thou judges concerning the affairs of non-Muslims, judge in equity between them (however hostile may be the attitude towards thee); For Allah loveth those who judge in equity."(5:42).

Justice in Islam is commended and injustice is reproved. Allah is strictly just with mankind and He enjoins on men to be just with one another.<sup>19</sup> He commands His messengers to deal justly with men. When He sent Prophet David (SAW) and made him His vicegerent on the earth to judge between men in truth and justice (38:26). The same was commanded to the Prophet Muhammad and on his behalf to the whole mankind. (7:29; 4:105). All messengers have been sent to men in order that they shall deal justly with one another and people may uphold equity (57:25). Hence, whoever is called upon to judge between man and man must apply justice, the law according to which judgment must be given being the divine law.

### **I. Fraternity**

The Holy Qur'an declares that "All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allah, so that you may be blessed with mercy." (49:10) And at another place describes them as friends and protectors of one another (8:72) with a warning that unless they protect each other there will be tumult and oppression on earth(8:73). These verses gave the concept of universal brotherhood and eliminates all differences of race, caste, colour, creed or birth and all whether black or white, master or slave, rich or poor, Arab or non-Arab stand on the same footing and equally share the responsibility of running the

state. This principle of egalitarianism is the foundation of the Islamic body politic and forms its greatest strength. It was on this principle that the *Muhājir* (The Immigrant) and the *Anṣār* (The Helpers) were united in a bond at Medina which was even stronger than blood relationship and enabled the Muslims to grow from strength to strength. Another political consequence which flows from this principle is that in an Islamic state the non-believers form a separate category but not necessarily an inferior category. They were guaranteed protection of property, life and honour, freedom of religion, liberty of conscience and non-interference with their culture and traditions or their religious laws. They were exempt from military service and the poor tax payable by a Muslim but they paid jizyah tax for the protection given to them.<sup>20</sup>

### **J. Accountability**

The life span of a man in this mortal world is a period of test for him (67:02) and he is continuously tested by his Lord as to his actions. He has been showed the two ways - the right way and the wrong way by Allah and then has been given complete freedom of choice and freedom of action to follow any way he likes of his own free-will (90:10-1). At last, on the Day of Requital, he is made accountable to all his deeds he committed and is given consequent reward for his good works and punishment for his bad works. Since accountability covers the every aspect of a man's life, therefore it must be applied to his political aspect also. The Holy Qur'ān provides that Allah will give a man the vicegerency on the earth, the chance to govern some earthly order so that Allah may test how much will he succeed<sup>21</sup>. The Islamic law makes each individual accountable. Every individual high or low, ruler or ruled, man or woman is personally responsible for all his or her commission or omission in religious as well as legal affairs. No one can take any one else's burden nor can anyone be held responsible for what others have done (6:164).

Thus all these Qur'ānic injunctions provide that a man while handling down the affairs of the state must remain conscious about the fact that not an atom's weight of good and evil done by him, will have been left unrecorded in his conduct of book, and he will see it in any case<sup>22</sup>. He will be confronted with all the good and evil he has done.<sup>23</sup> It is only the principle of accountability which checks the every action of a man and thus condemns all sorts of corruption and disorder.

### **Conclusion:**

From the above discussion, it can be well established that the Holy Qur'ān considerably recognizes the political thought that is viable in the human society irrespective of time and space, signifying its universal nature. This divinely ordained thought ushers a set of principles to be employed for the materialization of an egalitarian and welfare based society, where in peace and justice become the necessary outcome, in the aftermath of the application of these principles. The primary concerns of the state based on such principles include establishment of truth, upholding divine justice and spreading the peaceful message of Islam. Practically this thought requires an *Ummah* - people having same feeling and

purpose - governed by a head, who, on the principle of mutual consultation or *Shūrā*, has been elected by the people, while taking into account certain qualifications (religious, social, moral etc) recommended by the basic sources of Islamic law or *Shar'ah*. The chosen head or *Amir*, who is accountable even before the people, is to be obeyed ungrudgingly by every section of the society in every matter that is in consistency with the *Shar'ah*. However a person is barred from obeying the *Amir* in case he is derailing from the verdicts of *Qur'an* and *Sunnah*.

#### NOTES & REFERENCES:

- <sup>1</sup> Jeremy Bentham (1748-1832) was a British philosopher, jurist, and social reformer. He is regarded as the founder of modern utilitarianism.
- <sup>2</sup> Suresh Chandra Pant. *History of Western Political Thought*. Lucknow : Indian University Press, 1983. p.1
- <sup>3</sup> See Tirmidhi and Darimi as quoted by Dr. Israr Ahmad in “*Bay'ān al-Qur'ān*” Delhi: Areeb Publications, 2010. p.174.
- <sup>4</sup> Al *Qur'an* : Al-Baqarah: 2, it reads as: “*This Book has no doubt in it -a guidance for the God-fearing,*” And in Surah al Hashr, chapter Ayah 9, it reads as: “*We, Ourselves, have sent down the Dhikr (the Qur'an), and We are there to protect it.*”
- <sup>5</sup> See the definition of "state". *Concise Oxford English Dictionary* (9th ed.), Oxford University Press. 1995.
- <sup>6</sup> Aristotle (384BC -322BC) was a Greek philosopher and polymath, a student of Plato and teacher of Alexander the Great. His writings cover many subjects, including physics, metaphysics, poetry, theater, music, logic, rhetoric, linguistics, politics, government, ethics, biology, and zoology. Together with Plato and Socrates (Plato's teacher), Aristotle is one of the most important founding figures in Western philosophy. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality, aesthetics, logic, science, politics, and metaphysics.
- <sup>7</sup> Chandra Pant, Suresh, *op. cit.* pp 208
- <sup>8</sup> Justice Hamood al Rahman. “*Islamic Concept of State*” proceedings of Sham-i-Hamdar held at Karachi, 19<sup>th</sup> January 1978 pp 11.
- <sup>9</sup> Shah Wali Allah, “*Izalat al-Khafa*” volume 1 p. 28, as quoted by Mahmood A Ghazi, *Studies in the Political and Constitutional Thought of Islam*. Lahore: National Book House, 1992, pp 26-27.
- <sup>10</sup> See for detailed description: *Maudūdī*, *Abū al-A'īn*, “*Tafheem ul Qur'ān*” volume 2 page no. 50-52.
- <sup>11</sup> Muslim, ' *Ḥadīth* n 37; Musnad Aḥmad bin Ḥanbal, volume 3 pp 472
- <sup>12</sup> Mufti Muhammad Shafī, “*Ma'ārif al-Qur'ān*” volume2, page no 475-478
- <sup>13</sup> *Maudūdī*, *Abū al-A'īn*, “*Tafheem ul Qur'ān*” volume 2 page no. 52 tr. Zafar Ishaque Ansari, “*Towards Understanding the Qur'ān*” Delhi 2004.
- <sup>14</sup> Al-*Qur'an* : the Three places concerning *Shūrā* are: (1) *Surah 'Al-Imrān* :159, it reads as: ““consult them in the conduct of affairs”; (2) *Surah al- Shūrā* : 38, it reads as: “...who conduct their affairs by mutual consultation”; and (3) *Surah al-Baqarah* : 233, it reads as “...and if they wean the child by mutual consent and consultation”.
- <sup>15</sup> Rahman, Afzal, al-. “*Muhammad: Encyclopedia of Sūrah*” volume 6, London: Sūrah Foundation, 1988 pp 394.
- <sup>16</sup> *Tafheem ul Qur'an*. volume 1 ,page no.199
- <sup>17</sup> *Tafheem ul Qur'an* volume 4 page no. 68
- <sup>18</sup> Rahman, Afzal, al-. “*Muhammad: Encyclopedia of Sūrah*” volume 2, London: Sūrah Foundation, 1988 pp 120.
- <sup>19</sup> Al-*Qur'an* : *Surah al-Nahl*: 90, it reads: “*Allah enjoins to do justice and to adopt good behavior and to give relatives (their due rights), and forbids shameful acts, evil deeds and oppressive attitude. He exhorts you, so that you may be mindful.*”

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- <sup>20</sup> Justice Hamood al-Rahman. "Islamic Concept of State" proceedings of Sham-i-Hamdard held at Karachi, 19<sup>th</sup> January 1978 pp 09.
- <sup>21</sup> Al Qur'an: Surah al-Araf : 129, it reads as "Hopefully your Lord will destroy your enemy and make you successors in the land, then He will see how you act." In Surah Yousuf, chapter 10 and Ayah 14, it reads as: "Then We made you (their) successors in the land, so that We see how you would act."
- <sup>22</sup> Al Qur'an : Surah al-Zilzala : 7-8, it reads as: "So, whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it."
- <sup>23</sup> Al Qur'an : Surah al-Imran : 30, it reads as: "On the day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to fear) Him. And Allah is full of kindness to those that serve Him."