An Evaluation of Political Modernization of Asian Islamic States in Postmodern Era

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Abstract:

This research work is a study of the political modernization of the Islamic world in the 21st century. It consists of two parts. The first part touches on the idea of a "state" because it grew up in the Islamic world in general. The second part of this survey focuses on non-traditional progressive Islamic states, their informal political structures, and day-to-day government apparatuses, democratic, electoral procedures, and political assemblies to implement Islamic textures. The methodology is analytical and descriptive, covering a brief analysis of Islamic countries. The people's states forced the Islamic world to develop with a dynamic world and to implement ideas and structures in accordance with universal Islam. The ideas they adopted for close cooperation within and outside the Islamic world ended with the creation of the OIC (Organization of Islamic Countries) and other regional organizations that represented their political views and philosophies.

Keywords: Charter, Khalīfah, Ummah, khulafāh-e-rāshidīn.

Introduction

In the Islamic State, the caliph was considered more of a religious leader than a political leader. In the political arena, we see that the most prominent literature inherited from the time of Muhammad (peace be upon him) is the document known as the Charter of Medina, which dates back to the Hegira. It is clear that we will not find a generation of such states in the Islamic world until the modern world, but it can say a lot about politics, governance, rulers and rulers. These are the foundations on which we can find what it looks like in the traditional era of the Islamic State. If we cannot understand the concept of the Western state without taking into account the models of

freedom, law, individualism, and communism, we cannot understand the Islamic style separately from the basic concepts of the *Ummah*, leadership (imam) and justice or justice (*Adl or Hadala*)[1]. It is clear that the two main sources of Islam (the Qur'an and the hadiths) combine the basic aspects of governance and public administration, and that other details that emerge for this reason remain for people to innovate and improvise according to their circumstances and needs. After the death of the Prophet Muhammad (peace and blessings of Allah be upon him) in 632, the Muslim community faced a major problem as to who the caliph would be and what the method of selection would be. This was the beginning of the era of the four famous caliphates (*Khulafah-E-Rashidun*). They were new to Muslim politics, but they learned and explored the glory that no one else had at that time. Their rule greatly influenced the distant and near kingdoms and the great advances in state art, the intellectuals of Science, Art and Literature, and the world of thought. Although Islam has a collective sense of morality, it contains little information on how to form a government politically Manage government departments and various organizations. Belief is the basis of religion. Bellah noted that more than 30 years ago, it was extremely difficult to come up with a "brief definition of religion"; nothing has changed since then to make the task easier. Religion defines it as "a symbolic form and a set of actions that connect man to the final conditions of his existence." I use the term in this article in two different and related ways. The first refers materially to religious organizations (i.e., institutions and officials), as well as to social groups and movements. Second, in the spiritual sense, religion refers to social and individual patterns of behavior that help believers organize their daily lives. Religion is related to the idea of passion, that is, to supernatural realities; with holiness, that is, as a system of language and experience that organizes the world in terms of those who are considered holy; and connects people with the end, that is, with the final conditions of existence. In summary, for the purpose of social analysis, religion can be considered a) as a set of ideas and views (i.e., as a theology and an ethical code); b) as an official type of organization (for example, the Spiritual Church); c) as a social group (for example, religious movements). Therborn argues that there are two main ways religions can influence the world through what they say and do. The first is doctrine or theology. Second, religion is seen as a social phenomenon that operates through changing institutionalization methods, including political parties and church-state relations, and acts as a sign of identity. In other words, religion has no meaning on an individual level. As well as politics, it is about the solidarity of groups and often inter-group tensions and confrontations, focusing either on shared or disagreed images of fears, or on cultural and class issues.

Islam and Perception of a State

The Charter of Medina explains to the believers the establishment of a universal *Ummah*, which includes the Jews living in *Madinah* at that time and the other tribes for which each tribe will be responsible for the behavior of its members. a unit for social order and peace and security. Due to the development of the world and the limited political knowledge in Islamic books, the Muslim community has to borrow many political ideas and systems from other developing political cultures. Although the essence of every political system in every age is based on the *Shari'a* of Islamic law, which is reflected in the Qur'an and *Sunnah*. Islamic political culture was also inspired by the traditions of the Arabs and the political heritage of other countries, especially the Byzantine and Persian traditions, which came under the banner of Muslim rule. During the dynasties of the Caliphate (632-661), the *Umayyads* (661-750), the Abbasids (749-1258) and the Ottomans (1281-1992), Sharia played an important role in the formation and management of state affairs. For this reason, the difference between the state and politics implies a continuous interaction between the institutions and institutions of the state and organized political and social actors, on the one hand, and their views on public welfare, on the other. This difference leads to a sharp perception of the risks of abuse of the necessary coercive powers of the state or corruption. The state should not be a complete reflection of daily politics, as it should mediate between competitive views and policy proposals that require it to remain relatively independent of different political forces in society. However, full independence is not possible due to the political nature of the state, and it cannot be completely autonomous from the political actors who govern it. This reality requires efforts to separate the state from politics to some extent, as those outside of today's political processes can turn to government agencies and institutions to protect themselves from abuse and abuse by public officials. This need can be illustrated by the experience of a party in the last decades of the twentieth century, under the full control of the state, from Nazi Germany and the Soviet Union to many African and Arab countries. Whether it was Arab nationalism in Egypt or the Ba'ath party in Iraq and Syria, the state immediately became an agent of the party's political arm. In such a situation, citizens are pushed between the party and the state by the state without the opportunity to find an administrative or legal way or to form a legitimate political opposition out of control. For this reason, not observing the difference between the state and politics tends to seriously undermine the peace, stability and healthy development of the whole society. In addition to the services and protection of the state, those who are deprived of effective participation in politics will leave the union or, if there is no less drastic means, will resist fiercely. For this reason, those known as Islamists

in general should be allowed to operate their political parties openly and legally, otherwise they will resort to political violence or attempts to rule the country through military coups or other unconstitutional means. This necessary balance of rival claims and tensions can be achieved through the principles and mechanisms of constitutionalism, the rule of law and the equal protection of the human rights of all citizens. However, these principles and institutions cannot succeed without the active and decisive participation of all citizens if they feel that they run counter to religious beliefs and cultural norms that affect people's political behavior. For example, the principles of people's sovereignty and democratic governance show that citizens are motivated and determined enough to participate in political rallies to ensure that governments are accountable and accountable in all aspects of self-government. This motivation and determination is partly influenced by the religious beliefs and cultural conditions of the citizens. In other words, believers need to find some religious basis for constitutionalism and human rights as a necessary framework for regulating the social role of religion.

It is worth noting that Muslims are truly state leaders, builders, better organizers, and leaders in the fields of national army, administration, and administrative regulation, which has given them a strong foothold in European political and administrative senses. But frankly, like other medieval monarchies and imperialist states, they became more dynastic than later states. Subsequently, the Western concept of the state revolves more around state systems and structures that emerged in the sixteenth and twentieth centuries due to a number of factors, such as the Renaissance and the evolution of individualism and capitalism. If we study the political thought of the West, it begins with the city-states of ancient Greek society, and the Romans who contributed to this work come from Muslims background. The concept of state in Islam is the institution which work for the better life of people not in this world only but also do such arrangements which leads to salvation in the world here after. According to[2].

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ[3]

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient".

It means that the primary function of not only the state but the whole *ummah* is to direct herself and others to the right path --- the path of God and to forbid from the wrong. At the same time an important query about the state sovereignty needs to be addressed. Who or where is the supreme power of the state lies in an Islamic state? If we study the western concept of

sovereignty, we will found it in a body or in an institution but here is what Islam differs from this concept of human absolutism. In Muslim polity, this matter remained always a matter of concern and discussion and all Islamic jurists and writers are agreed upon the principle that the ultimate power of ruling and judging belongs to Allah almighty. The ruler or king use the sovereignty of God according to his will (*sharīʿah*) in Islamic State:[4]

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا

وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ[5]

> *"And [mention, O Muhammad], when your Lord said*
> *to the angels, "Indeed, I will make upon the earth a*
> *successive authority."*

Although the *khulafāh* will rule, but will rule according to the injunction of Qurʿān, and *Sunnah* (*sharīʿah*), and will be accountable not only to the people but to the Allah Almighty too on the Day of Judgment. This authority of *khulafāh* confers no special power or permit or privileges to him, he is more responsible and bound to the common people because he has been given the greatest trust by the God:[6]

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ

وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ[7]

> *"Say, "O Allah, Owner of Sovereignty, You give*
> *sovereignty to whom you will and you take sovereignty*
> *away from whom You will"*

On the question of Islamic law some of the religious scholars believe that they have some special privileges regarding their view on Islamic principles, in fact in Islamic traditions a religious scholar can express his opinion freely but the legitimacy of his pinion depends upon the acceptance of other jurists and by the *ummah* as a whole under the rule of unanimity or consensus (*Ijmā*). Furthermore, Islam gave the process of mutual consultation (Shurā) to interpret the divine guidance and endorse the supremacy of God.[8] According to Mufti Muhammad Taqi Usmani the *khulafāh* to Allah was Prophet Muhammad (*Sallaho Alayhe Wasallam*) only, after him the Muslim ruler is the *khulafāh* to Prophet.[9] He quotes the words of first *khulafāh Abu-Bakar (Razyallah Anho)*.[10]

لست خليفة الله ولكنى خليفة رسول الله ﷺ

Therefore, the caliphate will rule in accordance with the authority it has received from the Messenger of God and the teachings of the Qur'an and Sunnah. Taqi Usmani continues the dialogue and says that Islam has given broad rules in the political sphere and created wider spheres, the division of power, the type of government, the legislative structure and so on. He says that small details are left to keep the ummah up to date, to evolve with changing situations and time change.[11] In his book, the famous Muslim

historian Ibn Khaldun quotes the state as a form of state or government in which the ruler is selfish and dictatorial, dealing with state regulation and using power for his own benefit. Secondly, that everyone lives a rational and worldly life based on reason, and thirdly, that people live their lives in accordance with the law in order to live a good life on earth and a better life after life and is a type of Islamic etiquette.[12]

The Modern Era and dimensions of the Islamic States

The beginning of the nineteenth century was a turning point in the thinking and thinking of Muslims about the structure and purpose of Islamic politics. The Muslim world's relations with the West gradually paved the way for this transformation and created a sense of anger and rebellion. They began to question their governments' position and role in public affairs, and protested against the existence of the West in the Islamic world in the nineteenth century compared to the Muslim revival movements of the nineteenth century. The West's approach to the political and cultural perspective of the Muslim world has warned Muslim society to either adopt the Western path or return to its foundations.[13]

In the context of this competition, Muslim scholars have divided pro-Western and fundamentalist groups into two groups. The pro-Western elite, educated in the West and represented by the urban elite, wanted religion to play a lesser role in public life in order to achieve what Europe had, while fundamentalists wanted to outdo Europe and the resurrection of Islamic ideology, Pan-Islamism.[14]

Greenfeld thinks that the impact of modernization on the Muslim world is clear from the West's struggle for progress, and so he saw the response of some of them as secular. European imperialist designs, on the other hand, deeply influenced the minds of many Muslims and served as a catalyst for the thinking of several prominent Muslim thinkers whose main concerns were the revival of Islamic ideology and the removal of Western influence from Muslim society.[15]

The modernist believed that many Islamic principles were closely linked to Western liberal ideas, but the fundamentalist never accepted these views because of the impossibility of reconciliation between the West and the East and the only Pan-Islamic ideology of progress.[16] Thus, the instinct of the ummah in Muslim society was governed by the gradual degeneration of the Islamic world and the socio-political and economic ignorance of the Western colonial regimes. Ishtiaq Hussain this is a logical reflection of the establishment of the Organization of the Islamic Conference (OIC) in the post-colonial structure of Islamic internationalism.[17]

Despite all this, the Muslim Ummah saw different stages of secularism and Islamic revival in early modern times. The Caliphate Movement in the Lower Continent, followed by the introduction of the Ottoman Empire and

the introduction of Kemalism in Turkey, the Muslim rule from the Caliphate to secularism. Kemal Ataturk implemented a number of reforms that minimized the religious factor in the country's political affairs. Iran adopted the modern secular state model of Europe in 1925, during the reign of King Raza Shah, separating it from the policy of the religious state. Both significantly reduced the influence of theologians and adopted the principle of separation in all reforms. The twentieth century witnessed several Islamic revival movements, such as Egypt, where secular movements as well as traditional and liberal structures could not be overthrown by changing international challenges, and Egyptian schoolteacher Hasa al-Banna founded a Muslim political party in 1928 with an open Islamic ideology, he presented a form for the Egyptian youth in order to turn Egyptian political designs into an Islamic state. In the middle of the twentieth century, another relevant event took place, the birth of the Islamic Republic of Pakistan in 1947.

Mawdudi and Al-Banna inspired two other religious intellectuals, the Egyptian Seyyed Qutab and the Iranian Ayatollah Ruhollah Khomeini. Sayyid Qutb and Mawdudi believed that the system, which was not based on Islamic law, was similar to the period of ignorance that the Prophet (peace and blessings of Allaah be upon him) faced. In 1977, General Zia Ul Haq imposed a military dictatorship in Pakistan and tried to establish an Islamic social order with the Nizam-e-Islami system[18], but eventually Iran revolutionized the political system to revive Islamic politics. Under the auspices of Ayatollah Ruhollah Khomeini.[19]

They spoke of an old Shiite view of power, that is, the influence of the Islamic jurist, Walayat Fiqh, in the absence of the Shiite twelfth Imam, al-Mahdi. Similarly, the Iranian constitution gave the supreme authority in the hands of the Great Leader a religious identity in order to reunite the temporary and spiritual authority.[20] After the Iranian regime, Sudan also tried to establish an Islamic policy. Jordan was also inspired by the Egyptian Muslim Brotherhood. Islamist parties came to power in Morocco and Indonesia in 1997 and 2004, respectively.

Turkey has allowed the Justice and Development Party, an Islamist party led by Recep Tayyip Erdogan and still in power, which has developed Islamist structures and established better relations with Western countries. In all of the above cases, the school of Islamic thought has mobilized the electorate and worked for Islamic policy in their countries. These movements saw two major tendencies: on the one hand, they were pragmatic and participated in political affairs by participating in elections, and on the other hand, some of them tried to seize state power through revolutions and radical movements such as ISIS (Islamic State of Iraq). and Levant) and TTP (Tehrik-e-Taliban).

Modern Globalizing World and Islamic States

The settlement of Muslims from the Middle East and South Asia accelerated after World War II and brought large Muslim groups to the United States, Canada, and Western Europe for a long time. As Islam became politicized in the Islamic world, Western Muslims began to think about how they could live their religions in a non-Muslim environment and how they could collaborate in Western culture and political life. These issues were initiated by various Muslim religious and public associations in the West in the 1980s and 1990s, including the Islamic Society of North America, the Union of Islamic Organizations in France, and the Council of Europe for Fatwa and Research. These gatherings sought to guide Muslims who wanted to preserve their Islamic identity while increasing the political and social presence of the countries they supported. During the first decade of the 21st century, Muslims in the West were still not fully integrated into their social order and endured many different forms of discrimination.

Numerous people have established contacts with their peoples through continuous travel and modern means of communication such as the Internet. The modern Muslim nomad had the opportunity to reclassify Islamic practices and beliefs that contradicted societies and grandmothers whose concepts were too narrow or not close enough to universal Islam. Later, the September 11 attacks changed the whole scenario and made the ground very hard for Islam and Muslims. The United States has blamed Afghanistan for the attacks and launched a worldwide campaign against the Muslim community, as Samuel P. Huntington warned in The Clash of Civilizations. Meanwhile, clashes such as the ban on veils in French schools and the production of cartoons embodying the Islamic faith in Denmark have turned into a worldwide hostility by changing the scientific and political debate between Islam and different religions. These developments are leading to wars in Afghanistan and Iraq. Similarly, the turmoil in Libya and Syria, and the military design of Egypt and Turkey, warned the Muslim community that Islamic ideology was in danger and that the West would support any action targeting secularism and Islamic ideology.[21]

Later, the spread of the world of migrants, and especially the exodus from Libya and Syria in the Middle East, made the world understand the plight of the Muslim community, and European countries are now seeking asylum.

Conclusion

From the above discussion, it can be concluded that these issues were initiated by various Muslim religious and public associations in the West in the 1980s and 1990s, including the Islamic Society of North America, the Union of Islamic Organizations in France, and the Council of Europe. Fatwa

and research. These gatherings sought to guide Muslims who wanted to preserve their Islamic identity while increasing the political and social presence of the countries they supported. During the first decade of the 21st century, Muslims in the West were still completely excluded from their social order and endured numerous acts of discrimination. There are numerous connections with peoples through continuous travel and modern means of communication such as the Internet. Modern Muslim migrants had the opportunity to reclassify Islamic practices and beliefs that contradicted societies and grandmothers whose concepts were too narrow or not close enough to universal Islam. Later, the September 11 attacks changed the whole scenario and made the ground very hard for Islam and Muslims. The United States has blamed Afghanistan for the attacks and launched a worldwide campaign against the Muslim community, as Samuel P. Huntington warned in The Clash of Civilizations. Meanwhile, clashes such as the ban on veils in schools in France and the production of cartoons embodying the Islamic faith in Denmark have turned into a worldwide hostility by changing the scientific and political debate between Islam and different religions. These developments are leading to wars in Afghanistan and Iraq. The general introduction to the trainings and the availability of printed Islamic writings also gave these young people a chance to clarify the political designs of Islam. Muslims are now able to think about the Qur'an and the Sunnah without the intervention of a scholar who speaks with a more regulated interpretation of Islam. Various researchers have argued that Islamist political developments have risen in response to state-sponsored modernization and dreams of common financial problems such as poverty and youth unemployment. However, Islamist developments are not limited to poor nations or some deprived groups, but the participants are of a very thoughtful origin embodied by secular ideologies. In particular, these actions are generally driven by young comrades and ladies who are reputable professionals with a school or college degree.

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