

***Innovative Leadership Principles for Peace building in Society
An Analysis in Islamic Perspective***

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Abstract

Before Islam, the world was dark, there was oppression everywhere, there was no such thing as peace and order. Sometimes in the name of race, sometimes in the name of language and civilization and sometimes under the guise of patriotism and humanity, humanity was divided into so many pieces and these pieces collided with each other in such a way that humanity screamed, the history of that time. If we study, we will see that the whole world was full of unrest and unrest, it a backward region or a developed and civilized world, it Rome Wafering or Iran and India, the desert of Arabia. The whole world was engulfed in this fire. Before Islam, many religious leaders and moralists sang songs of peace and love on their own and tried to cool this fire with their moral sermons and sermons, which had good results. But this global volcano could not be completely cooled. For the first time, Islam gave the world a formal teaching of peace and love and presented it with a lasting code of conduct called "Islam", the religion of lasting peace and security. This distinction is unmatched by any other religion in the world. Islam started a new chapter of peace and tranquility on strong foundations and tried to expand it with full intellectual and moral strength and intellectual height, the

trend of peace and order in the world today and each class in its own way. The cradle is in search of peace. It is largely a religion of Islamic teachings. Pakistan is an Islamic state. It is very important for the elected leaders in the Islamic state to examine the principles of politics in the light of the teachings of the Prophet. In the biography of the Prophet (PBUH) there is a standard of beauty for every human being in all spheres of life. It is the will of Allah that man and man should follow him and guide his life as a leader, guide, ruler, politician, authority, judge and judge, economic, social, religious, moral and political life. Because his model has been declared a model to be followed.

Key Words: *Innovative, Leadership, Principles, Peace building, Society, Analysis*

INTRODUCTION

Every living soul wants peace. Peace and order is a human need. All wise people agree with this, and no one can oppose it. In the Holy Qur'an, the blessing of peace have been mentioned by Allah Almighty as follow

Do they not see that WE have made the sanctuary of Mecca secure for them, while people are snatched away from all around them? Would they then believe in falsehood and deny the favor of ALLAH? ¹

That is why peace and order is a great blessing, therefore its decline is a great punishment, it is peace that makes people happy about their lives, wealth, honor and family.

Islam commands the recognition of the religious affairs of all human beings as well as their rightful guidance and invitation to the divine system. So that man may have peace and tranquility in this world as well as in the Hereafter. It is a historical fact that Islam teaches tolerance, peace and security and respect for humanity. It is the Islamic guidance in the world that has taught peaceful coexistence. Calling for guidance on the basis of dialogue and argument is a characteristic of Islam. Islam teaches respect for other religions and teaches respect for all prophets and even adherents of all religions. The Qur'an and the teachings of the Prophet Muhammad (PBUH) are the guarantors of peace and security and a beacon for humanity. As the verse of Holy Quran is
Certainly you have in the Messenger of Allah an excellent exemplar²

STATEMENT OF PROBLEM

1. What is the concept of leadership in Islam?

2. The Seerah-e-Taiba is the standard for innovative leadership in Islam by which all mankind can attain true prosperity.

RESEARCH QUESTIONS

1. What are the characteristics of Innovative leadership in present era?
2. Why the Islamic leadership concept is different from other religions?
3. How Islamic concept of leadership can be implement.?

RESEARCH OBJECTIVES:

1. To identify the purpose of Islamic leadership.
2. To explain the Islamic leadership and highlight it after 9/11.

RESEARCH SCOPE

The life of the Prophet Muhammad and his beauty is the source of guidance in all spheres of life. It is a fact that wherever the Holy Prophet was in worship, affairs, ethics, society, civilization, religion and world affairs. He led humanity. He also gave mankind a comprehensive code of conduct and an eternal code of life. Where he gave guidance in religious matters. The same principle where the founder and philosophy of governance also gave. He laid the foundations of the political system, the foundation of governance, honesty and trust, discipline, rule of law, impartial justice, equality, responsible use of public office, sense of responsibility, duty, honesty and trust. In the case of the state of Madinah, he gave the concept of unparalleled leadership and rule, the precedent of which is not found in the entire human history.

It is an enlightening fact that for the welfare of mankind, the best system of life that could have existed under the heavens and on the earth till the Day of Judgment, was given by Allah Almighty and perfect form through the last of the Prophets. The history of the world is incapable of giving an example of the devotion and responsibility with which the Holy Prophet (PBUH) carried out his duty throughout his life after his enlightenment and raised humanity from the lowest to the highest. The exemplary style of ruling of the Holy Prophet (PBUH), who transformed Yathrib, scattered internally and externally, into the best Islamic welfare state in the world, which should always be a reflection of us, so that in these most difficult circumstances we may Solve our problems in the light of his model of excellence.

RESEARCH SIGNIFICANCE

As for as the significance of this research is concerned, Islam is a religion of universal peace and security and is a strong opponent of war, sedition and corruption. Islam is a preacher of world peace and teaches peace and security and not to create strife and chaos. Keeping in mind that whenever a new system has to be implemented, a team is formed first that is not only

aware of the details of the new system, but also has an unshakable belief in it. In view of this basic principle, the Holy Prophet (PBUH) spent a long time in Mecca preaching Islam. Due to his tireless efforts, a good section of the population became Muslims, but there was still a need, i.e, a region of land where the population was fully or majority ready to accept this system. The majority in Makkah were non-Muslims. In such a situation, the implementation of the Islamic system of law would have been ineffective. Immediately after the Prophet's visit to Madinah, the foundation of the Prophet's Mosque was laid, in other words, the Secretariat for the State was established. Along with this, the solution of the economic problems of the society was given priority. On the one hand, there was a state of emergency in the state and on the other hand, there were the Ansar of Madinah, among whom were the middle class and the wealthy.

RESEARCH METHODOLOGY

**In this research the widely applied methodology will be
AN ANALYSIS.**

The method of this research would be at educational standard for comparing and analyzing the qualities of innovation leadership in Islam. The famous and authentic books & articles will be analyzed/ compared about the topic.

LITERATURE REVIEW

The following books and articles are directly related to literature review on the concept of Islamic Leadership. i.e.

Islam: A Religion of Peace? Hardcover – February 15, 2009

by Saleem Ahmed (Author), Aisha Talley (Editor)

Ahmad Rafiki (January 21st 2020). Islamic Leadership: Comparisons and Qualities, Digital Leadership - A New Leadership Style for the 21st Century, Mario Franco.

Although a lot of articles and books have been written on the concept of Islamic Leadership but my specification of research would be about the analysis of the Islamic Leadership concept, I will focus on Qur'an, Sunnah and Islamic inheritance traditions. It will give the new dimension to this research outline.

The following verses of the Holy Qur'an contain the command to obey Ruler.

O, Dawood! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.³

The Holy Prophet started his civil life as a leader and ruler with the migration to Madinah. He did not have the status of ruler in Makkah because he did not have power in Makkah. He laid the foundation of an ideal Islamic empire in

Medina in the light of divine guidance. A society in which all moral values and justice were present. He was also the head of the Islamic state along with the religious leader. That is why in his personality there were both religious and worldly patterns. The event of the oath of allegiance and the installation of the Black Stone are clear examples of his wisdom and ingenuity. From a political point of view, he knew. That Mecca is not the best center for Islamic politics. So the Muslims migrated to Abyssinia first and second and then migrated to Madinah. This general and special impression of the Orientalists, in fact, came about because they did not understand the Islamic ideology, politics and religion and the interrelationship between the two. And according to the divine law, it was implemented in the Islamic state.⁴

It is also important for the leaders in the Islamic State to know the relationship between the Ummah and the state before stating the guiding principles. In fact, the formation of the state depends on the formation of an organized Ummah. According to Islamic theory, the first person is born. From the individual comes the family, from the family comes the society and from the society comes the Ummah. And then the government comes into existence from the Ummah. It can also be called a public state. The Islamic state is different from other states. Divine law is at work in its foundation and formation. The founder of the Islamic state is not the common man but the last prophet of Allah, Hazrat Muhammad. He created the Ummah and then from this Ummah came the best Islamic state. The state is in fact an organized and developed form of human collectivity. Government and state are two names for the same reality. Allama Ibn al-Tantafi, in his book *Al-Fakhri Fiadab al-Sultaniya wa al-Dawl al-Salamiyah*, describes the government as a state, an imamate, and an emirate, which reflects the generality of its power and its glory.⁵ The relationship between Islam and government is based on very strong foundations, and the system of Islamic government reflects its relationship with humanity by addressing the United Nations with the protection of the word "being".⁶ The Islamic government is a public state within the scope of the collective organization. Explaining the state, Abu al-Baqa writes that the Islamic government is also the Imamate of the grave as a public state. Because it interferes with the betterment of the people. Because it is a public state. According to Ibn Khaldun:

There is no nation or Ummah in human history without an Imam or a Sardar. The Imam and the Sardar unite and organize the scattered and disorganized people into one nation and group, as if two important elements are at work in the formation of the state. Ra'i, people and subjects, Imam and Ummah, ruler and subject, Amir and Mamoor A successful and prosperous state depends on the relationship between the two.⁷

The need for a leader or an imam for the organization and protection of any nation is a requirement of human nature. The mood remains right and if the

mood of the soul deteriorates then the whole body and its condition deteriorates.⁸

Muhammad ibn Muhammad al-Fihri writes with reference to the Ka'bah. Islam is like the example of the Sultan and the people of the tent, its pillars and pegs and ropes. The tent is Islam, its pillar is the Sultan, and its pegs and ropes are the people. None of them can be right without each other. Allama Ibn Khaldun writes with reference to the relationship between the ruler and the subjects. According to the Islamic concept, government and rule is a religious duty. For those who are properly discharged from this position, there is a shadow of divine mercy in the Hereafter. For those who do not care about the rights of the oppressors and the people, there is a strong promise in the Hereafter. Divine revelation was preferred for guidance in human life, and the last most comprehensive revelation was revealed to the Prophet in the form of the Holy Qur'an.

Indeed, the religion in the sight of Allah is Islām. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.⁹

That is, Islam and the government and the empire are connected and the state is in fact the name of the state and its affairs.¹⁰ The responsibility for social discipline in an Islamic state rests with the supreme leader of the state.¹¹ Therefore, the status of the state is slightly different from that of a synthetic family and a religious institution.¹²

And the existence of an Islamic government is essential for the establishment of Islamic consensus. There is also a consensus of the Ummah on this point. According to this consensus, the members of the Islamic society do not have the power to try to abolish the institution of the state. That is why Imam al-Mawardi has called for the appointment of an imam in the Islamic state.¹³

Allah Says that

Indeed, the religion in the sight of Allah is Islam.¹⁴

The Prophet (PBUH) started the Islamic state in Madinah as the supreme leader of the Muslims and paid close attention to the Islamization of the political system. In this article, an attempt has been made to clarify the principles of Arab's political life so that the present rulers can use these principles not only to realize their responsibilities but also to derive their deeds from divine revelation and from the biography of prophet's life. Implement the instructions in the Islamic State. By the way, there are many guiding principles of his life, but in this article, some basic principles are being mentioned, which are as follows.

According to the political life of the Prophet (PBUH), this is the first principle for the leaders of the time. That they should not discriminate between the ruler and the ruled. The ruler is only Allah. And man is its administrative vicegerent, that is, the caliph. Therefore, the caliph is not the owner but the administrator. He himself should enforce Islamic rules and avoid disobedience to God. And others should also inculcate it, as in the Qur'an.

Sovereignty belongs to none but Allah¹⁵
Elsewhere, Allah says:

So the judgement is with Allah , the Most High, the Grand.¹⁶
A verse in the Qur'an also states that

Unquestionably, His is the judgement,¹⁷

Another verse in the Qur'an states that

O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.¹⁸

The owner of the country gives the country to whomever he wants and takes the country to whomever he wants. As Its main duty is to enforce the divine commandments, to prevent matters against Islam, and to preserve the Islamic way of life. He should establish the system of Salat and Zakat and apply the command to do good and forbid evil. The Qur'an, while determining the status of the Caliph, says: If he give them power in this land, they will arrange for prayer, pay zakat, enjoin good and forbid evil.

The ones who help Allah are) those who, when We give them power in the land, establish Salāh, pay Zakāh, bid what is Fair and forbid what is Unfair. And with Allah lies the fate of all matters.¹⁹

It is as if the responsibility of enforcing the divine commandments is so important for the caliph. Islam established a complete system of regular obedience for him.

It is as if the responsibility of enforcing the divine commandments is so important for the caliph. Islam has established a complete system of regular obedience for him. The Prophet (PBUH) said:

Whoever of my Ummah is in charge of any of the affairs of the people, then he did not save them from the affairs from which he protects himself and his family, then he will not get the air of Paradise.²⁰

At the same time, all the inhabitants of the Islamic State are obliged to obey their caliph, the leader Obedience to the caliph and the leader was made

obligatory as obedience to Allah and His Messenger. But the difference is that the obedience of the Amir will be in obedience to Allah and His Messenger. And disobedience to God will not obey the caliph. As is the hadith of the Prophet

There is no obedience to any creature in disobedience to the Creator.²¹

Therefore, the real status of the Caliph Quaid-e-Waqt is to enforce the rules and regulations of Allah and His Messenger. All members of society will be obliged to obey him, whether they are inclined or not. And if the leader of the time gives an order contrary to the Qur'an and Sunnah, his obedience will be nullified. Another place is Irshad Nabavi.

A Muslim man must listen to and obey (the Imam Hakim) unless he is commanded to commit a sin, nor should he listen or obey. That does not exceed the limits. If he does, his obedience to the Qur'an is generally supported²²

O you who believe[d]! Obey Allah and obey the Messenger and those (having) authority among you. Then if you disagree in anything, refer it to Allah and the Messenger, if you believe in Allah and the Day [the] Last. That (is) best and more suitable (for final) determination.²³

So that the obedience of the Amir is mentioned along with the obedience of Allah and His Messenger. On the contrary, the Holy Prophet has declared the obedience of the Amir as obedience to Allah and His Messenger.

He who obeys me obeys God, and he who disobeys me disobeys God, and he who obeys my lord obeys me, and he who disobeys my lord disobeys me.²⁴

Listen and obey even though the Abyssinian slave is as your ruler and whose head is like a raisin (very small)²⁵

From the principles of political rule given by Islam, it is clear that obedience to the leader of the time is not absolute but is limited at that time. Nabi e Karim's political life does not meet any set standards for governance and leaders. When he (PBUH) was the leader of the time, he did not make any decision for your successor. On the contrary, the responsibility of Imamate was entrusted to Hazrat Abu Bakr Siddiq (RA) only during his (PBUH) illness. After this, the issue of Khilafah was being discussed in Saqifa Bani Sa'ida. Hazrat Abu Baker Saddiq nominated Hazrat Abu Ubaidah and Hazrat Umar Farooq. And in this regard he consulted eleven companions. At the same time, an advice was written which was recited in public in the Prophet's Mosque. And the people unanimously insisted that they would listen to and obey Hazrat Omar.²⁶

In the last days of Hazrat Omar Farooq, when the Companions requested him to leave, they formed a six-member committee. Among them were Hazrat Ali, Hazrat Uthman, Hazrat Talha, Hazrat Zubair, Hazrat Saad and Hazrat Abdul Rahman bin Awf. The services of all gentlemen for Islam were accepted. He said that out of the six persons whose caliphate is agreed upon by majority opinion, he should be made ruler and after that if anyone claims to be the

caliph, he should be killed. Among them, the name of Hazrat Uthman (RA) was agreed upon and he became the Caliph. After the martyrdom of Hazrat Usman Ghani, the great Companions came to Hazrat Ali and asked him to ascend the throne. He refused and said, "This is not the work of you people, but it is the work of the people of evil and the people of shura." However, after a while he visited the mosque. There in the assembly, ordinary Muslims recognized their caliph and swore allegiance to him. This was the concept of the caliph of the President of Islam, the leader and the rule. Was known as the guardian of the affairs of all human beings and Muslims. If we look at the current political system from the political system of Islam, then the public is aware of the difference between words like politics and religion in name only. The biggest drawback of this political system is that political leaders only put the party's interest first, for which they also support the wrong issues, such as the use of unwarranted money on advertisements to win the party's elections. If the party wins, it loots a lot of money from the national treasury. So that the status and credibility of this party is maintained in the coming elections. According to the teachings of the then Supreme Leader, it is important for the members of the Majlis-e-Shura to have an understanding of religion as well as to have insight. At the same time, it is necessary to take steps to promote the divine religion among the people. So that they can exercise their voting right in the light of the teachings of the Qur'an and Sunnah and enable the selection of leaders with competent religious insight who can implement the teachings of Islam and the religious consciousness of the people. Take steps to establish religious awareness among the people as well.

The second important thing that emerges from the Prophet's system of politics is the system of shura in the Islamic state. Here no leader is allowed to enforce orders of his own free will. He has to follow the commands of God and he has to consult the authorities and responsible people in solving the problems through ijtehad and inference and in its implementation. As directed by God.

And whose affair is [determined by] consultation among themselves.²⁷

In another place Allah Almighty is stated

And consult them in the matter.²⁸

The Prophet (PBUH) attached great importance to the Shura in all matters in his life. How to call for it, so the council came into being. And it was decided to convey the message of Hai a Al-Falah to the people through the Majlis-e-Mushawirat This incident took place in the first year of the Hijrah.

Gather the devout people of my Ummah and consult each other and

do not express any opinion.²⁹

However, the basic eligibility conditions for the members of the

Shura, in addition to the post, summons are as follows:

1. Maturity of faith
2. Awareness of the foundations of religion

3. Justice and honesty

4. A sense of responsibility

5. Customs and traditions and the enforcement conditions of religion are unanimously agreed upon by all scholars and political scientists.

However, according to Imam Mawardi, the following conditions are valid for the people of resolution and authority.

1. Adalat

2. Knowledge

3. understanding

4. Being wise

6. To be acquainted with the spices and customs of the nation.

7. Maintaining the limits of Shariah Enforcing the rules of Shariah among the disputants.

8. Protecting religion

9. To fix stipends and salaries for the poor and deserving from the treasury.

To take care of all the affairs of the kingdom itself.

Implementing the rules of Sharia without fear, coercion and aggression.

Making honest people his successors, etc.³⁰

However, in spite of the great importance of the shura in the Islamic system of politics, the limits of the shura are still defined. The Islamic Shura has jurisdiction over these matters. About which there are no clear and unambiguous rules of the Qur'an and Sunnah and the Shura seeks solutions to the issues raised in the light of the general principles of the Qur'an and Sunnah. That the hadith is prophetic

We do not consider him a ruler who begs or covets the government.³¹

The Muslim Ummah has the right to choose a leader from the common people and especially in the Majlis-e-Shura through the system of consultation. At the same time, the head of the Islamic State must perform the duties of a double representative in terms of his position. On the one hand, he is responsible for enforcing the divine commands in practice, and on the other hand, he is the real vicegerent of the supreme power or his vicegerent as the elected representative of the caliphs. These are the meanings of this dual representation. That the head of government is accountable to Allah on the one hand and to Allah's servants on the other. Its status limits the scope of its own will. Even in modern times, many

thinkers and reformers have made the Islamic political system the subject of discussion and have also interpreted the system of shura as Ahl-e-Hil-e-Aqd and Ahl-e-Ijma. These include the famous Allama Rashid, Allama Iqbal, Allama Asad and others. Therefore, in the present era, the implementation of the Islam of the Shura can be given the opportunity to work by electing its own qualified leaders.³²

In the political system of the Prophet, the third most important principle for the leaders of the time is justice. He cannot be harmed by any enmity or desire. As in the following verses. That ;

And do not let the hatred of a people deviate you from justice. Be just: This is closest to piety; and beware of God.³³

Usama approached the Prophet (PBUH) on behalf of a woman (who had committed theft). The Prophet (PBUH) said, "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatima (the daughter of the Prophet (ﷺ) did that (i.e. stole), I would cut off her hand."³⁴

Despite being the supreme leader of the Muslims, the Prophet never considered himself above the law. He presented himself for accountability on many occasions specially before his death, he used to visit the mosque in a state of illness.

O people, if I have ever hit someone on the back, it is my back and he can take revenge on me.³⁵ Collective justice is also guaranteed. There is a need for everyone in social, economic and political life to strive for practically collective justice.

The caliphs or leaders of the Islamic government have the right to follow the Qur'an and Sunnah at the right time. No human-made code of conduct on human beings is acceptable from an Islamic point of view. We keep it as directed by God.

This principle severely limits the jurisdiction of leaders in Islamic society. And he (PBUH) commanded it so strictly that those who deviate from it will be considered outside the realm of Islam, as the Almighty has commanded.

Those who do not judge by God's revelations are infidels indeed.³⁶

If they do not decide according to the law revealed by Allah Almighty, then all such people are infidels. Islam not only limits the power of legislation but also restricts the freedom of interpretation. Explain Islamic law and take into account personal temperament and inclinations. There are as many possibilities to twist words, to interpret according to one's own desires, and to find new definitions and meanings through interpretation and distortion. Islam destroys all of them. And sets a standard for the interpretation of Islamic law. All human beings, including the head of government, are bound to be mentally prepared and wholehearted. With and without any compulsion to feel the

practical example of the Qur'anic interpretation and interpretation of the Holy Prophet's personality as a standard. Therefore, the real source of guidance and leadership and rule is the essence of the Holy Prophet. In many places, the status of the Prophet as a commentator has been clearly stated

And whatever the Messenger gave you, then take it. And from whatever he forbids you, abstain from it.³⁷

That is, while performing the duty of enforcing the law, the caliph has no right to use his personal inclinations and understanding as a law. He is obliged to use all his abilities in enforcing the law. It is a necessary condition for ordinary Muslims. And wherever there is an amendment or addition to the permanent rules and regulations or deviations from it, it not only deprives the caliph of his right of obedience, but also gives him no right to remain a caliph. And Muslims will choose another ruler by mutual consent. If its deviation leads to failure in personal deeds other than law enforcement and obedience, then Islam has made it permissible to remove it as well as to raise the sword against it, as stated in the hadith.

Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He replied: No, as long as they say their prayer. ("Hating and disapproving" refers to liking and disliking from the heart.)³⁸

This conditional obedience to the Almighty did not leave room for the leaders to encroach on the rights set by God and His Messenger. They are obliged to obey as long as they respect these rights and do nothing against them. If they violate this principle, they are acquitted of their obedience, and will be justified in his struggle to remove them from office. These limits and conditions guarantee freedom of expression to citizens rather than obedience. In modern times, there is a need to make the NAB more efficient, functional and autonomous. So that these institutions can eradicate the corruption of politicians and bureaucracy. There is also a need to enact legislation that disqualifies corrupt political leaders forever. The provisions of the Constitution need to be made particularly active so that incompetent and corrupt people cannot be elected to the Assemblies. And enforce the law of God.

The personality of the Holy Prophet (PBUH) is also found to be important for the national leadership regarding the political system. That human rights be protected in the Islamic State where all human beings are not guaranteed the freedom to enjoy their basic rights Peace in society is impossible. Human rights and peace are inseparable. The leader of the Islamic State is responsible for this. And if he does not care about the rights and freedoms of his subjects, he must be held accountable. The Holy Prophet (PBUH) has held the ruler, the supreme leader of the state, responsible for the rights of his subjects. He said:

A ruler is a guardian and is responsible (for his subjects);³⁹

It is the primary duty of the head of the Islamic State to protect the rights of all his subjects without any concessions and to guarantee that no human being can invade the freedom of any human being. This incident of the Holy Prophet is enough to protect personal freedom.

It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: "Whoever fights under a banner of folly, supporting tribalism, or getting angry for the sake of tribalism, he dies in a state of ignorance."⁴⁰

Similarly, the Charter of Medina is the best example of freedom of opinion and religion. In addition, the entire Farewell Sermon is central to the protection of human rights.

The leader of the Islamic State, must pay for the five rights of the people.

(1) Protection of religion (2) Protection of life (3) Protection of honor and dignity (4) Protection of human race (5) Protection of property

In addition to personal freedom of opinion and profession is also of great importance in the Islamic State. And by dividing sect and opinion into religious and political spheres, the organizational functioning of the state can be better assessed. At the same time, it is the responsibility of the leader of the time to take into account the rights and responsibilities of Muslim and non-Muslim citizens in the Islamic State. So that the Islamic State can present a practical picture of the implementation of the Qur'an and Sunnah at home and abroad.

The rulers who come to power through people's revolution and manpower also fall into this category, except that the elites and the elite are also supporting it. There are many examples in Islamic history in which people's power Attempts were made to overthrow the government, and many successes were achieved. The journey of Imam Hussain himself to Kufa was a link in the same chain. Hazrat Abdullah bin Zubair established his government in Makkah through a people's revolution, etc. - Many such efforts are also mentioned in later periods, some of which were supported by our famous Imams, such as during the time of the Umayyad Caliphate. Hazrat Zayd bin Ali tried to overthrow the government on the instigation of the people, which was supported by Hazrat Imam Abu Hanifa, he also provided him financial support. The people's revolution is a force in Cairo, and the government that is formed through it is legitimate, and under its leadership all the things that an Islamic government needs can be done. However, the ruler who came to power through a people's revolution should establish a council system consisting of scholars and pious people and people of grace and understanding. There is no reality in the Islamic law of public voting, but Islam It is not illegal to say that Islam has a system of its own, a constitution and a constitution, and the world needs it anyway. So that all the branches of the Islamic system can be established and continued, which can make this earth a paradise. But this does

not mean that Islam invalidates all systems of the world except its own system, and that if the government is implemented with the participation of the people and the properties, it will not bring the positive results that the Islamic system are the eyes but its legitimacy and the health of its fruits are beyond doubt.

CONCLUSION

In this article, an attempt has been made to briefly describe the guiding principles of the political life of the Holy Prophet. By the way, there are many guiding principles and events of his political life. However, only six basic political principles have been discussed in this article which are as follows:)

1- Divine Sovereignty 2- Nizam-e-Shura 3- Justice 4- Enforcement of Divine Law (Sharia) 5- Protection of human rights 6- Personal freedom (memorization of religion, memorization of wealth, memorization of honor, memorization of human race, memorization of life, etc.)

Only by adopting these principles and laws can the leaders of modern times establish peace and order in the country. By using their talents in the light of the Qur'an and the Sunnah of the Prophet, they can prove to be good Islamic leaders not only nationally but also internationally. And can offer an example of a true Islamic state.

RECOMMENDATIONS

1. Understanding the guiding principles of Prophets's (PBUH) political life, the rulers and leaders should make the implementation of divine laws possible. The procedure chosen should be kept in mind. However, at the same time, steps should be taken at the national and international levels to create religious education and insight among the people. The Islamic State should implement correct religious education for the people.
2. One of the main reasons for the lack of the implementation of Islamic leadership in Pakistan is the illiteracy and ignorance of the people. Such education should be arranged up to the level of schools, colleges and universities. The goal is not just to get degrees. Rather, students should be able to apply Islamic teachings in their personal lives. And may they prosper in this world and in the Hereafter.
3. In order to make the system of shura effective, the importance of mosques in the present times and the performance of congregational prayers should be made compulsory for all Muslims. And Islamic education and training should be made possible through Friday and Eid sermons. So that the Imams can propagate the thought and religion of the people through these sermons. But it is important that these sermons teach Muslim things only in the light of the Qur'an and Sunnah, so that the intellectual harmony and unity of the people, as well as sectarianism and prejudice against the Islamic State can be

eliminated. All leaders should be made to believe that their positions are trustworthy and that justice should be provided to the people in order to promote Islamic brotherhood at the national and international levels.

4. The leaders of the Islamic State are also responsible for enforcing every law. Today, the role of the media is important in shaping the public. Therefore, leaders on TV, cable, and the Internet should make positive, purposeful Islamic programs possible so that the implementation of divine law is possible. And to nurture the thoughts and actions of the people. Leaders in the Islamic State must also protect human rights in a timely manner.



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