The principles studied in islamic political thought: revisiting modern political discourse

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ABSTRACT

Islam as the way of life covers all aspects of human life. As political science; mainly the study of politics, state, and government, is part of life, Islam encompasses all these issues of this discipline. Islam rightly mentioned modern thought humanitarianism, universalism, equity, and justice in quranic verse and prophetic ideals more than a thousand years ago. Tawhid, Adalah, Hurriyah, Shura, and Khilafah the core tenets of Islamic Political thought are enshrined into the contemporary discourse of political science. The study is an attempt to quest for the principles of political science as prescribed in the Holy Qur'an (the revelation from Almighty Allah) and the Hadith (the words, actions, and approvals of Prophet Muhammad), the practices and governance system of four rightly guided Caliphs. All these sources state that man is the representative (Caliph) of Allah and his responsibility is to convey the messages of Allah and undertake these into practice. The study explores that in Islam, there is the existence of political principles and practices as studied in contemporary political science. Besides, human beings as a representative of Allah should practice the Islamic political principles to exercise power in a state following Al-Qur'anic guidance and the ideals and practices of Prophet Muhammad (sm.) and the Caliphs of Khulafa-e-Rashidun as well.

Introduction

The nature of religion is well-filled with distinctive rules and regulations in developing society and directing human life to righteousness and progression (Bouma, 1992). As a religion, Islam is one of the most powerful means of explaining human life and giving meaning to human activity in the state and society. Not only this, Islam itself is considered by some philosophers as the state, stating that "Islam is not only a religion but also both a religion and a state in one" (Khatab & Bouma, 2007). Some of them regard Islam by its very nature as a "political religion" (Maududi, 1986; Whelan, 2010).

From this point of view, Islam typically studies political science—the study of politics, state, government, freedom, equality, human rights, justice, parliament, etc. and all these principles lie within the domain of human life and practice. And the discussion of human life is the core of Islam. Islam can be regarded as a comprehensive system in which religious factors in all aspects related to the nation are taken into account including political affairs and international relations, as expressed in the Qur'an: 'To whom belong the earth and all that it contains?' (23:84). As a political ideology, it has motivated and still continues to stimulate individuals and groups (Bouma, 1992). The Quran is a complete way of life for mankind and provides guidance for man in all walks of life (Malik, 2014). It has its own concepts of ethics, politics, economics, and sociology.

The study mainly aims to look into the philosophical foundation of political science as ordained in Islam. The study is an attempt to present some of the basic political principles and concepts of the Quran, and Sunnah, which have been interpreted by jurists, philosophers, and thinkers as the terms of political science. Earlier studies hardly covered these political principles considering the phenomena of political science. The study will unpack the answer of what philosophy lies behind the practice of political principles in the Holy Qur'an and in the era of Prophet Muhammad (sm.) and Khulafa-e-Rashidun, and what is the rationale in practicing those subjects of political science in line with Islam in the contemporary age to govern a state.

The article is organized as follows: The first section of the article begins with the introductory discussion. The elucidation of the concept of political science including the discourse from the Islamic perspective is discussed in the second section. Al-Qur'anic viewpoints of political science are cited in the third section. The fourth Section deals with the political principles followed in the polity of Prophet Muhammad (sm). The political practices of Khulafa-e-Rashidun are inserted in the fifth section. And a concluding observation is added in the last section (section 6).

Conceptual clarification of Islamic Political Thought

The nature and scope of political science are in continuous transformation with regard to time and space. In a broad sense, it seems that political science covers all institutions including national polities, municipal and international politics, and employee organizations, etc. which is covered by Aristotle (Catlin, 1957). He also said that political science is the 'master science' as it gathers knowledge and understanding for those who govern the state. Having restrictions on state activities, political science is reconceptualized as "the science of the state" or "a branch of social sciences dealing with the theory, organization, government and practice of the state" (Kapur, 2022). French scholar Paul Janet defined political science as "that part of social sciences which treats the foundations of the state and the principles of government" (Garner, 1906).

Above all these definitions illustrate that political science mainly deals with some formal institutions like national politics, state, and government. Beyond these, it also discusses some informal institutions including political parties and interest groups that represent the people. Austin Ranney viewed it as the study of the public decision-making process and of the individuals and the institutions that participate in this process (Ranney, 1990). Harold Lasswell stated that political science covers all processes of institutions within a state (Lasswell, 2018). He said that it is the study of "who gets, what, when, and how." Therefore, political science is not confined to the study of state and government but informal social institutions that are related to politics and the state.

In Islam, the word 'politics' has been synonymous with the word '*siyasah,*' which originated from the Arabic words '*sasa*', '*yasusu*' and '*siyasatan*', meaning 'to take care' or 'to administer human affairs' (Thaib, 2016). The word '*siyasah*' means 'the art of government' or 'governmental affairs,' which was first used in a Hadith narrated by Imam al- Bukhari and Imam Muslim. The Hadith said: '*kanat banu Isra'il aaasusuhum al-anbiya*', which means 'the government of the Bani Israel was managed by the Prophets' (Thaib, 2016). Based on this Hadith, the majority of classical Muslim scholars have defined the word '*siyasah'* as 'the art of government' as the word 'politics' is used in Greek.

Politics is mainly studied in political science, which is central to Islam as stated by the early Muslim scholars in their writings concerning classical Fiqh of *al Ahkam al Sultaniyah* (the Precepts of Power). In this regard, the book written by Shaykh Ibn Taym-yah, *al Siyasah al Shar'yah*, is one of the important scholarly contributions produced in direction with the work of al Khatib al Iskafi, *Lutf al Tadbir*, which is also notable for the contemporary period. These works concerned with the concept of politics as envisioned by Islam divulge providing arrangements for humankind according to the values set by Almighty Allah for understanding His purpose to create, and fulfill the trust of vicegerency, the duties and responsibilities of civilization as well as Ummah to act as a witness unto all humankind belonging to their entity as "Middlemost Nation." (al Alwani, 1990).

Islamic political thought also deals with all of those terminologies studied in traditional as well as modern political science. But Islamic political thought solely adds the ethical and value-laden system bringing the welfare of the people in the state and society (Mohamed, 2015). Even Aristotle and Thomas Aquinas also emphasized the ethical principles to incorporate into the state-leading system (Buckle, 2002; Porter, 1998). But their assertions are, to some extent, theoretical and have no clear-cut hints on how to execute it in a state. In this case, the Islamic political system is not only theoretical but also practicable (Ayoob, 2004). The polities of Prophet Muhammad (sm) and Khulafa-e-Rashidun epitomize the practical aspects of state leading that may be taken as an example.

The Islamic system of political science is relatively comprehensive in its kind covering major aspects of life as Islamic values do not differentiate between individual and collective life regarding duties to be obeyed. In this context, Khatab and Bouma quoted the view of 'Abduh, Shaykh al-Azhar in a way that Islam as a religion covers the concept of sovereignty, authority, and harmony between the worldly life and the hereafter. Islam is a spiritual, social, economic, political, civilian, and military system. Its military force is authorized to defend the application of *shari'ah*, the common principles and guidance, and the freedom of the *ummah*, and not to compel others to convert to Islam' (Khatab & Bouma, 2007).

Focusing on 'Abduh's observation of the Qur'an 3:104, Rida explored what he termed *'ilm al-siyasah* (political science), where he confirms that Abduh did not connote the sort of political science that the medieval philosopher Ibn Tymiyyah (d.1328) had written about, 'but rather the study of modern states (*duwal al-'asr*), a basis for government led by a legislative assembly (representative system), which lies in republics and limited monarchies (Khatab & Bouma, 2007). Rida mainly brought to light the bases and broad framework of what he termed as a modern political organization supporting the earlier Caliphates' models of state mechanisms, which were built on the foundation of Prophetic traditions (Sunnah). Based on Prophetic polity and his immediate successors' model of politics, he (Rida) laid the foundation of a political system that follows the goodness of God and abhors the evils in governing state and society.

Qur'anic exhortations of "enjoining the good and forbidding the evil," of upholding justice and other Divine values and criteria, require the participation of all members of society in the affairs of government to ends laid down by Almighty Allah (Moten, 1995). Modern philosophers are in the same line, stating that Islam is not merely a religion, but a mix of both a religion and a state in one (Khatab & Bouma, 2007). Some of the philosophers consider Islam a political religion by its very nature (Ibrahim, 1988; Maududi, 1986). Islamic political science, in this way, finds its area of study in the modern age to move to the conceptualization of state, government, and society as well following the order of Shari'ah.

Islamic Political Thought: The Study of Political Principles as Stated in the Qur'an

Political science is the study of political principles and Islamic political science describes these principles from ethical and value-laden standpoints (Mohamed, 2015). The Quran provides a number of important principles (see Table 1) pertaining to the Islamic political order (Moten, 1995).

Table 1. Essential Principles of the Islamic Political System

Principles	*Meaning*	*Some related Quranic Verses*
Tawhid (Monotheism)	Indivisible, inalienable divinity of Allah.	1:2; 3:154; 5:38-40; 6:102, 164; 7:3, 54; 10:31; 12:40; 13:37; 15:36; 42:10; 48:4; 57:2-3; 112:1-4
Shari'ah (Basic principle)	Islamic law based on the Quran and Sunnah.	5:48; 7:163; 42:13, 21; 45:18
Adalah (Justice)	Establishing justice.	4:58, 135; 5:3, 9, 45; 7:29; 16:90, 152; 42:15; 55:19
Hurriyah (Freedom)	The right to do what one wants, within the confines of the Sahri'ah, to achieve the maximum degree of self and collective realization.	2:286; 4:80; 10:99; 18:29; 74:39, 56; 76:29; 81:28
Musawah (Equality)	Equal opportunity for each individual to reach his/her potential to the maximum limit.	2:30; 4:1; 6:104, 151; 12:40; 17:33
Shura (Consultation)	Decision making through the participation of different individuals and groups	2:233,256; 3:104, 110, 159 ; 42:38; 42:39; 21:23; 22:41;

Tawhid (Unity of Allah)

The first principle is *tawhid*, meaning the indivisible, inalienable divinity of Allah (Ansari, 1999). This principle denies anyone, be it a human or otherwise, the right to order others in their own right to do or not to do certain things. It means that all acts, procedures, dispositions and final decisions of public authorities at any level cannot be valid and legally binding upon the people unless it is in conformity with divine guidance. The *Qur'an* declares: 'The command rests with none but Allah' (6:57). 'Who is the Lord of the universe' (1:1) and 'grants guidance' (87:3). The message of all the Prophets that came into the world was the same as mentioned in the Holy *Qur'an*, 'O my people worship Allah. There is no *ilah* whatever for you except He' (17: 59, 75,86; also 11:50,61,84). The Arabic word *ilah* stands for *ma'bud* (*i.e.* the object of worship) which in itself is derived from the word '*abd*', meaning a servant or slave. The relationship which exists between man and God is that of 'the worshipper' and 'the worshipped'. Man is to offer '*Ibadat*' to God and is to live like His '*abd'*. And *'Ibadat'* does not merely mean ritual or any specific form of prayer. It means a life of continuous service and unremitting obedience similar to the life of a slave in relation to his Lord (A'la Al-Maududi, 1995). Therefore, the belief in the Unity and the Sovereignty of Allah is the foundation of the social and moral systems propounded by the Prophets. It is the starting point of Islamic political philosophy. The basic principles of Islam are that human beings must, individually and collectively, surrender all their rights and exercise authority over others (Hoque, 2010).

Shari'ah **(Islamic Law)**

The second principle is *shariah*- the Islamic legal system. It has often been described by Muslims and non-Muslims alike as the 'Islamic Law' which is eternal and sacred. Law in the Islamic sense is the entire scheme of moral and social guidance directed toward the divine purposes of the Creator. It covers every aspect of human behavior and deals extensively with rituals and civil and criminal matters (Moten, 1995). Allah's commands and directives have been bequeathed to mankind in two forms. One, is the *Qur'an*, the divinely-revealed book from which all principles and ordinances of Islam are drawn. Two, the ideal conduct of the last Prophet (S.A.A.S.), the *Sunnah*, which clarifies, explains, and exemplifies the Quran. Together the two constitute the *Shariah* which is the ultimate source of authority. By upholding the *Shariah,* Islam affirms the necessity of a government that is based on norms and well-defined guidelines, rather than personal preferences. The Quran categorically enjoins the believers to judge between them by that which Allah has revealed (5:49) and condemns the defaulters as unbelievers, wrongdoers, and rebels (5:44, 45, 47). It is worth mentioning that the purpose of *Shariah*, as mentioned by Hashim Kamali (Mohammad Hashim Kamali, 2008), is: to protect and promote *din* (faith), *nafs* (life), *aql* (intellect), *nasl* (progeny), *mal* (property) and *ird* (honour). However, according to Moten, (Moten, 1995) and Hashim Kamli (Muhammad Hashim Kamali, 1989) the Maqased al Shariah (benefits of Shariah) is mainly categorized into three such as Daruriyyah, Hajiyyah, and Tahsiniyyah. Daruriyyah refers to offering people basic necessities with a view to getting relief from the hardship of life (Moten, 1995). However, the hajiyyah is defined to make daily life more convenient and affordable. And the last objective of the Shariah is tahsiniyyah, as Hashim Kamali (Muhammad Hashim Kamali, 1989) defined it as saying 'the seeking of refinement and perfection in the customs and conduct of the at all levels'.

Adalah **(Justice)**

The third principle is *adalah*, to establish justice for all 'even against yourselves, or your parents or your kin, whether it be against the rich or poor' (Al-Quran 4:55, 4:135). The believers are commanded to be just for 'justice is next to piety' (5:8). They are enjoined to observe the law and obey the representatives of Allah (S.W.T.) who are appointed 'to judge among men with justice' (38:24). The prophets came with 'the Book and the Balance (of Rights and Wrong) that men may stand forth in justice' (57:25). The Prophet (S.A.A.S.) was commanded to rule in accordance with the 'truth' and the 'path of Allah' (2:24). The Quran uses multiple words like *sunnat* Allah (the way or tradition of Allah), *mizan* (scale), *qist* and *adl* (both meaning justice), perhaps to demonstrate the significance of justice. The Quranic justice not merely protects the weak and the oppressed but also warns of harsh punishments for those who blatantly transgress

their rights and cause confusion in society. The Quran demands an individual a high moral standard so that he may stand as a witness even against himself. A just political order manifests itself in having upright and capable public officials managing public policy in a just way and distributing wealth and opportunities in an equitable manner. *Adalah* postulates two fundamental principles of 'freedom' and 'equality'. It is an essential condition and consequence of the establishment of justice that the people should be free to act according to one's own moral convictions. Also to make ideological or intellectual choices, and to take decisions on the basis of these convictions and choices. The Quranic dictum *la ikraha fi al-din* (2:256), meaning there is no coercion in al-din, refers not merely to matters of faith but to every conceivable area of human life. The freedom espoused by Islam is not confined to believers but extends to minorities and non-Muslim citizens. Non- Muslims have the freedom of preserving the practice of their languages, religions, and cultural traditions in an Islamic society. This freedom is not absolute but relative and proportionate to man's capacity and responsibility.

Hurriyah (Freedom)

Freedom presupposes equality for all – equality in rights, liberties, opportunities, and public duties. These are to be enjoyed by all, irrespective of race, language, and creed (Al-Ahsan & Young, 2017). The Quran doesn't recognize the superiority of an individual or nation to one another except that of moral rectitude and *taqwa* (49:13), i.e. consciousness of Allah, fear of Allah, obeying Allah, and love for Allah (S.W.T.). As fear of Allah is the quality of man and for which, he/she may be given priority to Allah. It is declared in the Islamic principles because of encouraging the servants of Allah to be connected more with Ibadah (Prayer). It is called a stimulus that leads a man to come to competition in terms of prayer i.e. good deeds. Islamic principles also call for the followers to contest good deeds, which help a man to be dearest to his Lord and to keep stability and peace in society. In this context, prioritizing one for a good deed cannot be a violation of the equality and liberty of an individual. Not only this, the decree of Sharia'h toward the believers is the advice from their Lord; and following this advice is part of belief (*Iman*). From this point of view, it cannot harm the liberty of an individual. So, Islamic direction, in this regard, is very clear that human liberty and freedom within Islam should be permitted to develop (Masmoudi, 2003). Islam stipulates freedom as the natural state of man; hence liberty within the limits of Shari'ah is an Islamic stipulation (Parray, 2012). Believers such belief is required in Islam to specify how much freedom an individual will enjoy in the context of society as a man and state as a citizen.

Musawah (Equality):

According to Edinburgh University, equality is confirmation of unitary treatment for all individuals or groups of individuals, neither differently nor less favorably. The treatment should not be based on their specific protected characteristics including their respective race, gender,

capability, sexual orientation, religion or belief, and age. Islam in its early period declared the end of all sorts of discrimination and degradation on the basis of race, gender, ethnicity, and color. Such the holy book Quran completely rejected all sorts of classification except asserting the supremacy of *Taqwah* (fear of god) as the sole criteria of dignity (49:13). The prophet (SAAS) stated clearly, 'the aristocracy of yore is trampled under my feet' in his farewell sermon. To have a clear depiction of the equality among human beings Prophet (SAAS) compared all human beings to the teeth of a comb where every tooth are equal always. It was a story of the pre-Islamic era, while people were highly divided over race, color, caste, and gender perspective. Women were inferior in society compared to men having no rights over inheritance, minimal access to basic rights, no freedom over any decision including their own marital affairs, and are considered as the elements of enjoyment. Besides, the slave despite being a human being was not considered as that but rather was considered as the machine of work. Every sort of basic human need was completely denied. Then Islam declared the equality of all in regard to their god, worship, and forefather. In the Quran human being are conveyed 'Ya Bani Adam' (The Children of Adam) at least for 6 times (7: 26-27-31-35-172), (36:60). Allah says in Quran, "O mankind, verily We have created you from a single (Pair) of a male and a female, and have made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of Almighty Allah is the most righteous" (Quran, 49:13). Prophet (SAAS) said in his farewell sermon, 'We all are from our forefather Adam. So, there is no superiority of Arabs over Non Arabs and White over black. The supremacy only remains at piety' (Musnad Ahmad 22978).

Shura (Consultation)

The Quran lays down the principle of *Shura* (consultation) which guides the decision-making process of the political system. The Quran directs Prophet Muhammad (S.A.A.S.) to 'consult them in the conduct of affairs' (3:159) and refers to the believers as those who conduct 'their affairs by mutual consultation' (42:38). Abdul Hamid Abu Sulayman explains the system of *shura* that provides the procedure whereby Muslims sit together and deliberate upon important matters to arrive at and be bound by conclusions in the light of the philosophical concept of justice (Abu Sulayman, 1988). If the issue under consideration does not concern justice but is a case of preferring one to the other, there is no harm in adopting measures such as voting, abiding by the point of view of the minority, *etc*. The same measure could be resorted to if the discussion reaches a deadlock in the absence of an authentic analogy. But even here, no decision should be taken until everybody has had the chance to express their opinion and cite relevant evidence (AbuSulayman, 1994). According to the text and context of the Quran and Sunnah, *shura* means a decisive participation of the people in governing themselves. It is based on the conviction that matters of

fundamental importance are best left to the collective intelligence of the people provided they are guided by the *Shariah*. Shura ensures not merely the participation of the people in public affairs but acts only if there prevail the two fundamental principles of freedom and equality. Based on these principles, Prophet (sm.) maintained different both formal and informal discussions with their companions to come to a decision. Although Prophet had the divine right to an overriding authority, he used to consult his companions systematically and normally would follow their census (Turabi, 1987).

Above all, it is to say that the Islamic political order endeavors to transform the principles of *tawhid, adl*, equality, *shura,* and freedom into space-time references- 'an aspiration to realize them in a definite human organization' as mentioned by Iqbal (Khastgir, 1991). Besides, the author also figured out some other principles of political science that are stated in the Quran, see Table 2.

Table 2. Essential Principles of the Islamic Political System

Principles	Meaning	Some related Quranic Verses
(Alwasatiya) Moderation	Contrary to being in a state of excess and laxity	2:143; 2:238; 49:13; 2:286; 68:28; 100:5
Khilafah (vicegerency)	Delegated authority to maintain the order	2: 40; 4:135; 6:165; 7:181; 38:26; 24:55;
Ummah (Commonwealth)	Collectively Muslim community	2:213; 3:110; 14:36; 14:37; 23:51,52; 10:41;
Muhasabah (Accountability)	Fear of Allah make the Muslim accountable in terms of their rule and conduct	3:159; 4:75; 18:28; 26:15; 4:58; 59:7; 2:160; 4:17, 146; 5:39; 42; 2:11, 27, 205; 8:64; 7:56, 85; 11:116; 12:73; 13:25; 16:88; 17:48; 26:152; 28:77
Muamalah (Civil Conduct)	The qualities of a Muslim citizen including its responsibilities.	4:135; 33:21; 23: 1-11; 25: 63, 64, 68, 69

Alwasatiyyah (Moderation)

Al-wasatiyyah, the Quranic expression is mainly derived from '*Ummatan Wassatan'* (Q. 2:143) refers to Justly balanced nature. According to Hassan, M. K. Islamic moderation (*Wasatiyyah*) is "the attainment of justice and moral excellence, and avoidance of extreme and injustice" (Hassan, 2011). He also said, "It is an attitude or behavior of moderation which is based on rational principles which are advocated by Quran and Hadith as well as Wisdom". He also added a bunch of characteristics to be featured with a moderate approach like the inclusivity of justice, goodness, tolerance, cooperation, obedience to the just Muslim ruler, Inter-religious dialogue, honoring of agreements, and acceptance of cultural or ethnic diversities and attitude of optimism. In Quran as Alllah (SWT) says, "Thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you" (Q 2:143). According to Lenu, A. B "Moderation means to carry out to the best of one's ability what Allah (SWT) has prescribed and to avoid what he has forbidden, to understand the wisdom of His Laws and moral guidance and to grasp and apply the Islamic principles to every new situation as it arises" (Lemu, 1993). In many

places of the Quran and Hadith, the feasibility of Islam is clearly stated due to special consideration of different situations and conditions of human beings. Moreover, Islam eases the religious practice for travelers, the sick, pregnant or Nursing women, and for old people. As Allah says in Quran, "On no soul does Allah place a burden greater than it can bear" (Q 2:286). Islam is always cautious of its followers not to excess whereas Allah says in Quran, "God does not love those who are excessive" (Quran 7:31). Prophet (SAAS) precaution his followers not do excess in religion. He reminded the outcome of those, who did excess inevitably perish (Ahmad, Nasai, and Ibn Majah). Moreover, the Wasatiyah (moderation) is the practice is not being extreme or not being laxity but rather having a moderate level.

Khilafah (Vicegerency)

The Arabic word Khilafah refers to vicegerency or denoting a delegation of the higher authority. However, the best way to express the term in English is 'trustee' carrying the 'amana' trust like the caretaker of the earth. However, in reference to the Quranic term, the khilafah refers to the relationship between divine authority and human existence (Askari, 1991). As Allah says to the Angels during the creation of the first human, *"I am putting a khalifa on Earth." (2:30).* The word khilafah has also the meaning of delegation, which refers to the responsibility for completing the assigned work. As Allah (SWT) has made human beings in order to obey His command and follow the prophetic ideals (SAAS). The word Khilfah also means the leadership over a system in order to establish the command and instruction of Allah across the world. As Allah says, *"Of those We have created is a community that is led by truth and applies it in the practice of justice." (7:181).* In this verse of the Quran, the word delegation directs the responsibility of establishing justice across the world. The Prophet (SAAS) said about khilafah, as Imam Ahmad narrated "There will be Prophethood for as long as Allah wills it to be, then He will remove it when He wills, then there will be Khilafah on the Prophetic method and it will be for as long as Allah wills, then He will remove it when He wills, then there will be biting Kingship for as long as Allah Wills, then He will remove it when He wills, then there will be oppressive kingship for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method" and then he remained silent (Ahmad). However, the Khalifah, the head of Khilafah is the elected leadership through a special ruling contact Bayah. Baya means the recognition of Muslim Ummah. Anyone has no way to be Khalifah except Bayah. This Baya likely resembles with the voting system of the modern era and many mistakenly conflate Khilafah with the republican system, democracy. But there is a clear difference as Khilafah recognizes the sovereignty of god, not the sovereignty of the people. The refore the Khalifah is obligated to obey and maintain the rules of Allah, and prophetic ideals and has no jurisdiction to frame any legislation by their own will. The Khalifa is also under

the jurisdiction of the highest court of the country. If any allegation comes out against him in regard to malpractice under Shariah law, he will be impeached. A classical Muslim scholar Imam Qarafi, said about the duties of the Khilafah as saying, "It is the responsibility of the Muslims ruler to the People who are under his jurisdiction to care for their weak, fulfill the needs of the poor, feed the hungry, provide clothes, address them politely (by the fact that It is an Islamic state)." (Lemu, 1993).

Ummah (Commonwealth)

The Arabic word, Ummah refers to a nation, as a collective population belonging to a common territory, therefore Islam rejected the definition based on just territory rather it accept the wider term commonwealth of the whole Muslim nation. As Allah says in Quran, "And verily this Ummah of yours is one Ummah and I am your Lord and Cherisher, therefore fear Me and no other." (Quran 23:52) According to Stacey "The definition of Ummah is a community of believers bound together with a common purpose, to worship God and with a common goal to advance the cause of Islam" (Stacey, 1995). In Quran, in most cases, Ummah refers to the follower of the prophet Muhammad (SAAS). Therefore, in Quran Allah (SWT) also mentioned the followers of other prophets along with Muslims. As He said, "To every Ummah (was sent) a messenger…" (Quran 10:41). In another Quranic verse referred to all human beings as the Ummah. As Allah said, "Humankind was one single Ummah. And God sent messengers with glad tidings and warnings; and with them He sent the Scriptures in truth, to judge between people in matters wherein they differed…" (Quran 2:213) To define the Ummah Prophet (SAAS) compared the Muslim community with a human body which is inalienable to each other organs. As Prophet said, "The example of the believers in their love, mercy, and sympathy for one another can be compared to one body; when any part of the body aches the whole body responds with sleeplessness and fever". (Saheeh Muslim) Therefore Islam urges equality and fraternity among Ummah who belong to the belief in God, committed to leading life through the instruction of the Quran, and prophetic ideals.

Muamalat (Civil conduct)

The literal meaning of Muamalah is the transaction. It refers to every form of mutual dealing with a view to meeting different needs, committing different roles, and expressing views. According to IBFIM "Muamalat is a social relationship which consists of various economic and non-economic activities" (IBFIM, 2020). Oxford Islamic Studies Online defines it as commercial and civil acts or dealings under Islamic law. Therefore Islam, the complete code of life directs some attitudes that a citizen should have including truthfulness, sincerity, respect for others, loyalty, a peace-seeking approach, wisdom, self-restraint, and patriotism. In Quran Allah, SWT described four characteristics of a Momen, who will feature Humble, Praying after Midnight, Saying Salam, and avoiding shirk. (Quran 25: 63, 64, 68, 69). As He also stated the seven qualities of Momin, that

is consistency in their prayer, abstaining from falsehood, sincerity in paying zakaat, abstaining from adultery except in legalized way, avoid obscene and faithful to their Amanah or protected assets. (Q 23: 1-11) Prophet (SAAS) is the absolute reflection of Quran learning as Quran stated a Momin should be. As Allah says in regard to the prophet (SAAS) "You are of the most exalted character". (Quran 68:4) In Hadith, the character of the prophet was stated as "His character was the Qur'an". (Muslim) According to Al-Mawrid, the Muslim citizen should feature some qualities like obedience to the state, vigilant about the direction to good deeds and prohibition of misdeeds, co-operate the state to develop and maintain stability and peace. Therefore, it has been clear that Muslims should have the qualities of not only a good citizen like obedience, wisdom, and self-restraint but also should have features of good human beings including humanity, sensitivity, and rationality.

Muhasabah (Accountability)

Accountability is to ensure the actions and decisions taken by concerned authorities and individuals are clearly reflecting the commitment made by them before (Elahi, 2009). Accountability is the concept mainly denoted with several keywords like transparency, answerability, and enforceability. Hudson and Govnet. However, in Islam, accountability mainly refers to spiritual answerability (Hudson, 2009). That is the spirit of *Taqwah*, which is an indicator of people in the account of what they have done (Taufiq, 2015). *Taqwah* is derived from the Arabic word *waqa wiqayah*. It refers to avoiding anything that has the possibility to lead towards sin (*Almahzur*). Allah says in Quran, "The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely". (Quran 8:2) Every Muslim should have fear of *Muraaqabah* (awareness that Allah is watching) Allah is watching us and have nothing out of His sight. So, the fear of Allah is always precautioning a Muslim not to lead towards unethical, illegal, and non-Islamic deeds, aims, and objects. As clearly stated in Quran, "Indeed, the most honorable of you in the sight of Allah is (one who is) the most righteous of you. Surely, Allah is All-Knowing, All-Aware" (49:13). In Quran, Allah (SWT) prescribed the prophet (SAAS) to consult with the people along with the reliance on Him. As He says, "So by mercy from Allah, [O Muhammad], you were lenient with them……So pardon them and ask forgiveness for them and consult them in the matter".(Q:159) Thus Allah directs the Muslim ruler for having the engagement of community (people) are stated in Quran 4:58; 59:7. In addition to Quranic direction, Prophet (SAAS) established the practice of Shura, the practice of question, the practice of effective response aftermath of consultation has made great precedence of accountability as featured in modern times. The questions are always allowed for every people not only Muslim but also Non-Muslims to do regarding all sorts of activities and

speeches of him. Besides, it is worth mentioning the event of the Ohud battle while the prophet decided to change his predetermined decision and went out of medina to confront the enemy following the consult of Muslims. There are also so many examples of accountability established by the prophet (SAAS) as it was followed in the aftermath of the prophet during the regime of Khulafae Rashidin. However, Islam did not make difference between the rulers and ruled; rather it urged every Muslim regardless of their socio-political and economic background and condition regarding their misconduct and wrongdoing jobs. The principle of *Taqwah*, (accountability to God), the principle of *Baya* (accountability to general people), and the principle of *Muraaqabah* (vigilance in every conducts and act) are the key indicators of accountability in Islam.

Islamic political thought: The Polity as Practiced by the Prophet (SAAS)

The Islamic polity used the guidance and directions revealed to the Prophet Muhammad (S.A.A.S.) on his journey to Madinah. On the eve of his journey to Madinah, he revealed fifteen verses of the Quran (17:23-37) which in a sense formed directive principles to be used in erecting the first Islamic political order. Just after a few months of arriving at Madinah, the Prophet (S.A.A.S.) started to practice those principles which made him *Uswatun Hasana*. The major features of this Islamic polity are as follows.

The Announcement of Madina Charter (Constitution)

The Prophet Muhammad (S.A.A.S.) organized the relationship between the various inhabitants of Madina and recorded this in a document that has been reported in historical sources. The aim of this document was to explain the commitments of each group within this territory and to define rights and duties. In the old sources, this document is called al Kitab (the book) and al Sahifah (sheet of paper). Modern research calls it *al Dustur* (the constitution) or *al Wathiqah* (the document). In other words, this is the first written constitution of the world that provided the basis for the Muslim polity (Hamidullah, 1975). It structured political life in Madinah according to the Islamic conception of the Ummah that recognized the Prophet (S.A.A.S.) as the head of the new commonwealth and defined his role as one who maintains peace and order, arbitrating among groups in conflicts and or providing security from external attacks. The documents confirmed the principles of equality, rejection of tyranny, and equal protection of the law even to the humblest of believers.

Freedom of Religion

Historically, the Charter of Medina was the call for religious freedom under the Muslim governance led by Prophet Muhammad (sm.). The Charter refers to a collection of contractual and legal conventions set up by the Prophet himself as the leader of the city of Medina. It compelled the multi-ethnic and multi-religious people of Medina under the framework of a nation-state in

which each of them is responsible for the welfare of the state. The Charter is divided into two segments, the first section is based on 23 clauses that delineated the relations and responsibilities of Muslims, and the second section consists of 24 clauses that talked about the relations and the responsibilities of the non-Muslims; in particular with the Jewish communities in Medina (Husin & Ibrahim, 2016). As a result, the Jews were integrated into the political parties without depriving them of their religious freedom. In general, it proclaimed its citizens of human rights, sovereign rights, protection rights, and religious tolerance. It also provided some provisions dealing with the statecraft of Islam that involves the incorporation of the divine messages as the backbone of the nation, the plural society of Medina as a united citizenry containing responsibilities towards the Islamic state, accepting Prophet Muhammad PBUH as the commune leader and Head of Nation, and the pledge to defend the security of its citizen (Al-Qaradawi, 1977; Husin & Ibrahim, 2016). As the religious head, the Prophet (S.A.A.S.) regulated social relations, enacted laws in light of the Quran and enforced them, and raised armies and commanded them (Isakhan et al., 2014). In fact, there was a peaceful co-existence between Muslims and non-Muslims, men and women, and poor and rich people.

Daolatur Rafah (Welfare state):

Islam first established the medina state which inscribed the rights of every citizen including security and freedom, two main concerns at that period, regardless of their religion instead of getting obedience and sharing responsibility to the state. Prophet (SAAS), the peace ambassador to the world took responsibility for state affairs. He clearly asserted the abolishment of all sorts of injustice in terms of political, economic, social, and individual aspects from the society and state in such a day of darkness. The medina state was actually the exact reflection of Quranic learning. In Quran, Allah says, "Every human is equal before Allah's laws. Even the Prophet (PBUH) did not have authority to rule over people" (88:22) Islam obliged the rich man to provide assistance to the poor and needy people through Zakah. Islam made the Sadaqah (financial assistance) along with zakah as Ibadah. Besides, Islam has given priority to education, as the prophet decided to release War prisoners instead of educating poor children of Muslims in Medina. During the prophetic era, the old, needy, and incapable to earn money were taken into the state's responsibility. Thus Prophet invented and established the modern concept of the welfare state which is mainly cherished with social security and human security, in Medina amid of the era of darkness.

Shu'ra (Consultation)

All important matters, not covered by the divine revelation, were settled by the Prophet (S.A.A.S.) through the process of consultation. Occasionally, he would convene a public gathering, and have the matter fully discussed. He would then follow the course suggested by the consultative

body even if it went against his opinions. This approach was exemplified by the famous consultation during the Battle of Uhud in 3 AH/625 CE (Moten, 1995). Consequently, the members of the Madina political order took part in public matters. Decisions were taken in accordance with the prescriptions of the Quran and in consultation with the members of the Ummah. Within ten years, the Ummah had developed a governing tool with a strong potential for further expansion.

The Bonds of Faith are the Base of the Links between Men

The political set-up of Madinah was unique in several aspects. Its membership was based upon a belief system where all believers were brothers to one another and as such, they formed a unity that served society. Islam made the bond of faith the most important basis for binding people together in harmony, although it permitted and even encouraged, other bonds such as family ties as long as they did not conflict with Islamic principles (Khel, 1982). Under this unity, all men were equal with no distinction made except for *taqwa* (piety and deserved goodness). With these kinds of relationships, there can be no power struggle because man is nothing but a creature of Allah (S.W.T.) who alone possesses all power. Man's position on earth is that of Khalifah of Allah (S.W.T.) whose mission in life is to administer the *Shariah*. As a khalifah, the individual has responsibilities to meet, commitments to fulfill, and striving hard for worthy goals.

The System of Muakhah (Mutual Brotherhood) as Political Values and a Moral Missin

When the Islamic society of Madinah recorded events they always selected events that carried political values. An example of this is the determination of the Islamic New Year (Islamic calendar) which was not based on the Prophet's birthday, or on the year that He received the revelations (*wahyu*), instead, the Islamic calendar was based on the *hijrah* of the Prophet from Makkah to Madinah. This hijrah was very important to the Muslim community of Madinah. This was because through the hijrah the Muslims obtained the freedom to spread the teachings of Islam. It also enabled them to untie in their efforts to create an ummah which can be regarded as the basis for the building of a sovereign state. The State of Madinah is regarded as the first Islamic state in the world. It is clear that the Prophet Muhammed's (S.A.W.) purpose was to construct out of the tribal confederacies new people are driven by their own sense of moral mission. Judaism preached an all-embracing (ethnic) law, while Christianity preached spiritual (universal) brotherhood. But neither seriously addressed the problem of military power and political authority; both accepted life under an alien, pagan rule. Muhammad preached spiritual brotherhood plus an all-embracing law, and universal political control to be achieved, if necessary, by military power. Or at least he acted as if this was what he believed, for the irony was that the Muslims had little in the way of political theory to inform them as to what they were doing.

The Mosque Institution as a Community Development Centre

The first urban element the Prophet (S.A.A.S.) introduced to the city of Madina was the mosque,

it functioned as a community center. The concept of the mosque was not fully instituted, nor was the mosque properly founded in Quba', until the envisaged role and position of the mosque institution in the forthcoming broad-spectrum development of the Muslim community was aptly infused into the hearts and minds of its custodians and users (refer Al-Tawbah, 108).

Universalism/Internationalism as a World Order

The rise of Islam, and the subsequent shape of the Islamic culture, can best be understood if we regard religion as fulfilling identifiable social needs. Muhammad created a new monotheism that fitted into the contemporary needs of a tribal society. It allowed society to make something more of itself. In line with this, he adapted ideas that were prevalent in the Middle East. He gave a rationale for the Arabs to be seen as the chosen people and gave them a mission to convert or conquer the world. He enabled them to achieve the simultaneous transition from polytheism to monotheism and from tribalism to nationhood to then internationalism. Thus, Muhammad's teaching was applied by people whose way of thinking was suffused by a recent tribal past. Islam intertwined itself with traditional local cultures, especially, for most of its history, with Arab-bedouin tribalism and the Iranian patrimonial monarchy. Tribes and tribal societies continued to exist and flourish under Islamic rule in mountainous and desert regions and they have continued to persist to the twentieth century. We can see several ways in which tribal patterns, by a series of social-ethical mutations, molded the new society. In a revolt against the Roman and Persian empires, Islam developed a stateless praxis (Black, 2011). Above all, Muhammad (S.A.A.S.) set out to replace tribes and the state with a religious community and a moral and legal order. Indeed, he founded a unique type of community, which has spread worldwide. It relates individuals to groups through a unique combination of rites and ethics which, in retrospect, could have been deliberately designed to forge interpersonal bonds on a global scale. Islam provided a specific path, quite different from that taken by Egypt, the Greeks, and the feudal monarchies of Europe. It developed tribalism into a wider, more structured society. The space previously occupied in other cultures by relatively impersonal state officials was here occupied by the Shari'a and charismatic individuals. What all these societies had in common were dynasties.

Hudaybia Peace treaty (Peace diplomacy)

Ka'ba the place of pilgrimage from the Abrahamic era has been unbarred for any human being. But the Quraish, confronted the prophet when he came with his 1400 associates to perform the pilgrimage in 628 BC. The follower of the prophet committed to fulfilling the determination of pilgrimage but later the prophet chose diplomacy, not war. Then the Quraish sent a delegate named Suhayl bin Amr to formulate the treaty. Shortly after arriving of Suhail, a quarrel incident happened with Muslims while Suhayl made some derogatory comments about the prophet and

Islam. The prophet again interfered and determined to do diplomacy for aiming to achieve peace and end the war. Suhayl claimed to delete Bismillah, the inauguration verse of Muslims, and the Messenger of Allah from Muhammad's (SAAS) name. The writer was Ali who immediately protested and denied to cut those words. But the prophet erased those by his own hand. Then regarding some pacts, Umar expressed his dissatisfaction but became quiet after seeing the prophet's determination about the peace treaty. Then the treaty was formulated which declared the cease of all kinds of war and hostility between the two states, Mecca and Media. It decided to open up a trade route for both countries and peace diplomacy with other nations. In Quran, the Hudaybia pact was termed as the manifest victory for the Muslims. (Quran, 48:1). However the determination of the prophet in order to build up peace is highly appreciated not only by Muslim scholars but also by western scholars (Karen Armstrong, 2020).

Women's political rights

Islam is the first religion, that recognized women as worthy dignified, and empowered social beings. Prophet (SAAS) declared the heaven of the earth the beneath mother. It was the pre-Islamic era when women were solely treated as tools of enjoyment, not as human beings. Islam has placed women in privileged positions where it promised to confirm justice and equitable distribution of resources and authority. Allah says in Quran, "And [as for] the believers, both men, and women - they are friends and protectors of one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong."(Qur'an Surah Tauba:71). In this verse, women are also directed to do the good deeds and prohibit the bad deeds. Basically, Ulema says the verse allows women to join in politics and hold power as prohibition refers to possessing authority. Prophet SAAS took bayah from women also as referred to as the election formula of the leader. Aisha, the widow of Prophet Muhammad (SAAS) took part in the battle of Camel along with other Sahabi (Associate of the prophet). That denotes the Islamic views regarding women's political involvement.

Islamic Political Thought: The Polity as practiced by the Khulafa Al Rashidun

Following the spirit of Quranic directives and the practices by the Prophet (S.W.T.), the Khulafa-al-Rashidun made their era a model of Islamic polity. The main characteristics are given below.

Conducting Election

The succession crisis resulting from the death of the Prophet (S.A.A.S.), who died without a designated successor, was resolved by the Ummah in accordance with their tradition and experience which conformed to the spirit of Islam. They resorted to a two-state process of instituting a successor (1) consultation, nomination, and selection by the representatives of the Ummah (al-bayah al-khassah) and (2) subsequent confirmation by the public through general

acclamation or al-bayah al-amah (Moten, 1996). The first caliph, Abu Bakr, was selected by the notables and confirmed by the general bayah in the year 11 AH/632 CE. The second caliph, Umar, was nominated by the incumbent in consultation with the leaders of the Ummah and was then referred to the general public for confirmation in 13 AH/634 CE. The third caliph, Uthman, was nominated by an electoral college and subsequently ratified by the Ummah in the year 23 AH/644 CE. On the assassination of their caliph and ensuing chaos, the representatives of the Ummah approached Ali to assume the leadership position. Ali, however, insisted on the approval of the masses and was elected accordingly in the year 35 AH/656 CE as the fourth caliph. Turabi authenticates that the caliphate was based on and began as an elected consultative institution (Turabi, 1987). These modes of succession were inspired by the Quranic principle of *shura*. These have acquired a special significance and have remained a basic principle of the constitutional theory of Islamic political science.

Shura as the Decision-Making Process

The period of al-khulafa al-Rashidun was characterized by the minimal tension between the ideals and realities of the circumstances. The khalifah strictly adhered to the prescriptions of the Quran and the sunnah, and administered the affairs of the state in consultation with the people 'without whose advice no decision was ever taken in any important matter' (A'la Al-Maududi, 1995). The *Shura* was (as the *Shariah* intended it to be) a right of the governed, not a privilege bestowed by the chief executive. The khulafa exercised *ijtihad* to apply *shariah* to new solutions arising from the spatial expansion of Islam but always in conformity with given principles and in consultation with the members of the Shura council. They ensured the rule of law, established separate judicial institutions, and delineated rules of judicial procedure applicable to the governors and the governed alike. Islam started out as a faith determined to conquer and convert the world. 'Politics' and 'the state' were subsumed into its mission. Islamic communities and rulers raised taxes through zakat and poll tax, their armies were devoted to jihad. The period where the Prophet (S.A.A.S.) and his rightly-guided successors lived in Madinah is regarded as 'the base of the Islamic edifice in history'. The achievement of the period was extraordinary on all fronts in all fields. Muslims of every age look to them for inspiration and norms. However, Islam gave the world certain valuable principles in the seventh century and these are as applicable today as they were fourteen centuries ago. It is expected that the message and principles of Islam, properly presented, will remove the centuries-old prejudices against Islam by the west.

Public participation

Public participation is the public engagement in decision-making and meaningful reflection of peoples' consent in the implementation and evaluation (McComas et al., 2020). Therefore the

European Urban Knowledge Network (EUKN) defines some key levels of public participation such as access to information, consultation, and active involvement. Islam always prioritizes the process of Shura or consultation with a large arena. It empowers the general people to be engaged in the process of decision-making, decision implementation, and evaluation in the Islamic regime. It urges the people to raise their voices against misdeeds and orders them to do good deeds by following the quranic verse. As Allah says in Quran, " Enjoining Al-Ma`roof (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism, disbelief and all that Islam has forbidden)."[Quran 7:199]. The righteous guided caliph particularly 'khulafae Rashidin' always placed them at Mosque where every general people can come and participate in a discussion with Caliph. While the people get engaged in decision making, inspired to contribute to implementation. As prophet made an example during the battle of confederation while Muslims needed to dig trench in order to protect the whole of Mecca from the enemy. Prophet (SAAS) himself took part in digging along with other people.

Accountability during the era of Khulafae Rashidin

As Quran says about divine accountability, the Muslim ruler particularly the Khulafae Rashidin maintained that. Abu Bakar in his inaugural speech said I am not the best among you. If you think me incapable of this job on Quranic and prophetic viewpoints, you can do that any time. As the Muslims are always inspired to follow the prophetic quotes, the best Jihad is "A word of truth in front of a tyrannical ruler." (Melchert, 2005). An event that is worth to be mentioned that Umar, the second caliph of the Muslim world while Muslim ruled nearly half of the globe. Umar used to go out at night for seeing the condition of general people secretly. It was cited by many historians that Umar carried food many times for the subjects at night (Tarik, 2014). When Umar was asked, he said that it was his responsibility. Otherwise, god will hold him responsible for this condition of subjects. There is also another story of Umar period, once Umar was delivering khutbah at congregational prayer in the mosque with wearing Qurta (traditional Arabian dress). A person stood up and asked Umar about the source of cloth for this complete Qurta dress. He raised this question because the distribution of cloth was supposed to be equal for everyone like the caliph. Anyone couldn't make their full dress due to short of cloth seize, but the caliph made that. Then the son of Caliph Umar replied, I donated my piece to my father that helped him to make a full dress (Alim, 2020). During the Uthman era, his security of him was long time in danger. Many senior Sahaba (Associates of the Prophet) urged him to call the military for controlling the rebels. Uthman was not willing to punish the people despite having the situation of life security under threat. Thus many times had been passed and rebels entered into Caliph's house and assassinated Uthman. Khulafae Rashida was mostly very cautious about committing any sort of injustice, discrimination, oppression, negligence, and squandering. They were so much calculative about

using force on general people.

Conclusion

The study reveals that as per Qur'anic statement, the aim and objective of the Islamic state are to establish, maintain and develop those virtues which escape human beings from indecencies making the happiest and most prosperous life. It would be possible if a believer learns to adore good and abhor evil and the Islamic state will opportune a believer to move to this decent way. From this viewpoint, the Islamic state is not only an instrument of political administration but also a social organization bringing social peace and prosperity. In fact, Islamic political science underscores all these phenomena of state and society based on ethics and value-laden principles. Keeping these principles in view, Islamic political science presents welfare policies in every aspect of human life within the framework of the state. Islamic political science deals with principles of morality that must be observed at all costs and in all walks of life. It also emphasizes an unchangeable policy that states must be based on the aspects of justice, truth, and honesty. Under no circumstance, fraudulent practice, falsehood, injustice, etc. won't be tolerated in performing political, administrative, and so-called national interests as well. Even, it must also be applied in the case of foreign relations. The study also explores that the state of Prophet Muhammad (sm.) and Khulafa-e-Rashidun witnessed the application of justice, truth, accountability, and honesty. Those states laid down universal fundamental rights for humanity. People were allowed to celebrate their own religions independently. Individual and collective rights were protected. Non-Muslims lived freely and peacefully under the polity of Prophet Muhammad and rightly guided four Caliphs. The major democratic principles e.g. parliamentary shura system, electoral system, universal brotherhood, freedom of religion, etc., were practiced by Prophet Muhammad (sm.) and four Caliphs. From the above observations of the study findings, it is to state that as Prophet Muhammad (sm.) and his immediate successors followed the Al-Qur'anic guidance to lead the state, it is mandatory for all believers to follow such a way. Islamic political science thus has been the study of the state, government, and society based on the Al-Qur'anic, Prophetic, and four rightly guided Caliphs' directions to govern the state and society. Notably, Medieval and modern Islamic philosophers' views cannot be skipped to the study of political science or Islamic political science.

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