

Topic :

↳ Islamic Concept of State and Ummah.

↳ **Introduction:**

The concept of state in Islam is that the state needs to function in accordance with the doctrine of Shariah. The Holy Quran and hadith are the main sources of Islamic Shariah, though sometimes there seem to be hidden meanings in the sources of Islam to run the affairs of the state. In this connection, Ijma, Qiyas, and Ijtihad can be incorporative where needed. Therefore Ummah has to follow Islamic doctrines and traditions which have been followed since Hazrat Muhammad (SAW). In Islamic state there should be equality; sovereignty belongs to Allah Almighty, obedience of the rulers, participation of public in affairs of state, brotherhood and above all sociopolitical equality of all mankind across the world.

fulfil it scrupulously; and to regard power as trust from Allah to be used in the belief that one has to render an account of one's actions in this world but also, most importantly, to him in the life hereafter.

Evolution of Islamic State.

(a) first Islamic State in Madina :-

The first Islamic State was founded not in the shadow of swords, but in the security of a social contract, called the Constitution of Madina. By all counts the Madina Constitution lit the torch of freedom by establishing a free state for a pluralistic community composed of Muslims, Jews, and pagans. This unprecedented free state, the first of its kind in the intellectual and political history of human civilization, was founded by none other than Prophet Muhammad (SAW) himself in 622, that is more than thirteen hundred years before the Universal Declaration of Human Rights (1948) envisaged a modern pluralistic, religiously

↳ The Purpose Of Islamic State :-

The Islam clearly states that the aim and purpose of an ideal Islamic state is the establishment, maintenance and development of those virtues which the creator wishes human life to be enriched by and the prevention and eradication of those evils in human life which he finds abhorrent. An ideal Islam states is that in which the qualities of purity, goodness, beauty, virtue, success and prosperity, which Allah Almighty wants to flourish in the life of humankind should be engendered & developed and that all of kinds of exploitations, injustice and disorder which in sight of Allah, are ruinous for the world and detrimental to the life of his creatures should be suppressed and prevented. Islam gives us a clear outline of its moral system by stating positively the desired virtues and the undesired evils. Keeping this outline in view, the Islamic State can plan its welfare programme in every age and in

any context.

The constant demand of Islam is that the principles of morality must be observed at all costs and in all walk of life. Hence, it lays down as an unalterable policy

that the state should have its policies on justice, truth and honesty. It is not prepared, under any circumstances, to tolerate fraud, falsehood and injustice for the sake of political, administrative or so called national interest. Whether it is domestic relations within the state or international relation with other nations, precedence must always be given to truth, honesty and justice.

Islam imposes similar obligations on the state and individuals to fulfill all the contracts and obligations, to have uniform standards in all interactions; to remember obligation along with rights and not to forget the rights of others when expecting them to fulfil their obligations, to use power and authority for the establishment of justice and not for the perpetration of injustice; to look upon duty as a sacred obligation and to

Tolerant free State.

(b) Khulifa-e-Rashdeen (623 - 661)

After Hazrat Muhammad (SAW)'s demise, many Arabian tribes rejected Islam or withheld the alms tax established by Muhammad (SAW). Many tribes claimed that they had submitted to Muhammad (SAW) and that with his death, their allegiance had ended. Caliph Hazrat Abu Bakr (R.A) insisted that they had not just submitted to the leader, but joined the Islamic community of Muslim Ummah. To retain the cohesion of the Islamic State, Hazrat Abu Bakr (R.A) divided his Muslim army to force the Arabian tribes into submission. After a series of successful campaigns, his general Hazrat Khalid Ibn Walid (R.A) defeated a competing prophet and the Arabian Peninsula was united under the caliphate in Madina. Once the rebellions had been quelled, Hazrat Abu Bakr (R.A) began a war of conquest. In just a few short decades, his campaign led to one of the largest empires in history. Muslim armies conquered most of Arabia by 633, followed by the North

Africa Mesopotamia, and Persia, significantly shaping the history of the world through the spread of Islam.

(C) Period Succession in the Islamic State:

Hazrat Abu Bakr (RA) nominated Hazrat Umar (RA), as his successor on his deathbed. Hazrat Umar Ibn-e Khattab (RA), the second caliph, was martyred by a Persian, named Piruz Nahavandi. Hazrat Umar's successor, Hazrat Usman Ibn Affan (RA), was elected by a Council of electors (Majlis). Hazrat Usman (RA) was martyred member of a disaffected group. Hazrat Ali (RA) then took control, but was not universally accepted as Caliph by the governors of Egypt, and later by some of his own guard. He faced two major rebellions and was assassinated by Abd-al-Muhaimin, a Kharijite. Ali's tumultuous rule lasted only five years. This period is known as the "fitna", or the first Islamic civil war.

The followers of Hazrat Ali later became the Shi'a minority sect of Islam, which rejects the legitimacy of the first three caliphs. The followers of all four Rashidun became the majority "Sunni".

See 1. Under the Rashidun, each region (Sultanate) of the Caliphate had its own governor (Sultan).

Essentials / Concept of Islamic State :

Concept of Islamic State is purely based upon the doctrine of Shariah; The Holy Quran and Hadith. Since the basis of Islamic law is the principle of inflexibility of revelation and of the Holy Prophet, the law to be found in the Holy Quran and the Sunna, that is above all man-made laws. The main ingredients of Islamic states are as under:

- ↳ Sovereignty of Allah (S.W.T)
- ↳ Caliphate System
- ↳ Gov't by Constitution
- ↳ Freedom, tolerance and peace.
- ↳ Obedience of the Ruler.
- ↳ Equality of all mankind.
- ↳ Amar bi al ma'uf wa nahi an al munkar.

(a) Sovereignty of Allah:

Sovereignty belongs to only Allah Almighty and no any other dominance is supposed

in the concept of Islamic State.
 "The greatness of the man's made
 is the measure of his Surrender".

(A)

↳ Caliphate:

Khalifa (Caliphate) means taking the position of others in order to perform the legal and religious rights behalf on them. It is also used in the meaning of vicegerency and successor in the Quran. Hence, Caliphate System is said to be one of the ingredients of Islamic State.

(C)

(B) Gov't by Constitution:

In Islamic State, the gov't is said to be functional in accordance with the constitution enforced by the respective gov't. The Constitution is also taken from the primary sources of Shariah and are needed to be implemented accordingly in every affairs of State.

(C) Freedom, Tolerance and Peace:

Islam is the religion of peace. In Islamic State, peace is of utmost significance since it is the core of

Islam. That teaches brotherhood, peace and prosperity. Above all, in Islamic concept of state, there is no tyrannical rule. In addition with that it also teaches the lesson of tolerance in the affairs of state.

(2) Obedience of the Ruler:

Reported by Hazrat Ibn Umar (RA); the Prophet (PBUH) said, "It is obligatory upon a muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey".
(Bukhari and Muslim).

(3) Equality of all Mankind:

One basic element in the value of Islamic state is the principle of equality or equity. In the last sermon of the Holy Prophet (SAW), he taught all about equality. Hence, Islam teaches that in the sight of Allah Almighty, all people are equal, but they are not necessarily identical. There are differences of abilities, potentials

Ambitions, Wealth and So on.

(f) Amar bi al-maruf wa nahy an al-Munkar :-

Enjoining the right / honorable and forbidding the wrong. ~~distonorable~~. Used in the Holy Quran nine times, referring to the collective duty of the muslim Community to encourage righteous behavior and discourage immorality, as recognized by reason and the islamic moral and legal System. Aims to remove oppression from society. Applied to moral, social, political, and economic facets of life. It is ideally, the distinguishing trait of the muslim nation.

(g) Zakat System :-

In Islamic State Zakat has a vital significance. It is an islamic finance term referring to the obligation that an individual has to donate a certain proportion of wealth each year to charitable causes. It is said to be the backbone of islamic financial system. It is a mandatory process for muslims

and is regarded as a form of worship. Giving away money to the poor is said to purify yearly earnings that are over and above what is required to provide the essential needs of a person or family.

↳ Conclusion =

To conclude, Islamic concept of State evolved in the time ^{Period} of last prophet Muhammad (SAW). It occupies indispensable significance across the world. It is second largest religion in the world after Christianity, with around 1.8 billion Muslims worldwide. It is based upon Shariah; the Holy Quran and Sunnah. However, in the contemporary times, Ummah is engulfed in the cruel clutches of limitless problems and getting disoriented due to differences based upon sectarianism, political and vested interests in addition with western influence. The need of the hour is that the Ummah needs to be on a same page, upholds the affairs of State in accordance with Islamic doctrine and unity.