

In an Islamic state, Islam is considered a complete code of life which provides guidelines for proper management of political power. Elaborate.

ANSWER

① INTRODUCTION:

Islam is not only a religion but also both a religion and a state in one. Its very nature is political as the discussion of human life is the core of Islam. The politics of Prophet Muhammad (PBUH) and Khulafa-e-Rashidin epitomized how a state should be run by its governing bodies. The political system in Islam is based on the social condition of the time. Islam doesn't impose a rigid political system on its believers. Rather, it gives fundamental principles to be followed strictly. Thus, Islam has a dual jurisdiction as a deen and religion. Thus, an ideal Islamic polity is based on consultation (shura), Tauheed (oneness), Caliphate, justice (adl), public

welfare (maslaha), Divine sovereignty
along with human agency (Ijtihad)

② Core Principles of Islamic Political System:

(i) Divine Sovereignty Anchors Political Authority

Islam asserts that ultimate authority belongs to Allah, so all state power must function within religious boundaries.

If a ruler issues commands contrary to the Quran and Sunnah, people are not obliged to obey. This limits the power of the ruler to act justly as he has not absolute power.

(ii) Consultative Governance (Shura)

Islam envisions a political order that is neither patriarchal (passive) nor subject (obedient but disengaged). It

was only in Rashidun era that Shura was institutionalized in Islamic political

thought. Al-Nawwadi presented the theory of caliphate and defined caliph's qualifications, election procedure, and grounds for removal. He argued that the ideal ruler must consult the learned religious elites for wise policies.

(iii) Justice and Rule of Law (Adl)

The ultimate aim of an Islamic political order is to uphold social cohesion (wasbiyyah) and stabilize states. This is only possible when the rights of minorities are protected against arbitrary rule. Al-Nawwadi and Al-Tusi both stressed separate judiciary of qadis who answer only to sharia.

(iv) Accountability and Removal of Rulers

Rulers are amanah-holders. They are the trustees of Allah's absolute power. Thus, this breach of covenant

justifies their removal. Ibn-Tamiyya endorses popular uprising against tyrants as religiously sanctioned.

(V) Meritocratic Administration and Bureaucracy

A professional ^{to} meritocratic, but also God-fearing administration has to implement policies and manage resources. In Siyasatnama (Nizam ul-Mulk) lays out a hierarchical bureaucracy, administrative and ethical code for ministers. Hadrat Umar (R.A) choice of Abu Ubayda was based on competence, not lineage.

(VI) Rights and Correlative Duties

Rights of Allah (Huquq Allah) and rights of people (Huquq al-Ibad) are always paired with duties. Allama Tqbal also warned that rights without responsibility degenerate into license. This is to achieve a balanced

Islamic policy where rights do not become unmoored entitlement and duties oppression and retrogression.

(VII) Comprehensive Human Rights

The five maqasid of Sharia outline universal entitlements far ahead of modern declarations. They are life, faith, intellect, lineage, and property; public welfare (maslaha) is the end goal of an Islamic political system where equality reigns supreme. This is the yardstick of all legislation. There are universal human rights, even dhimmis were guaranteed basic rights in Prophet's Medina.

(VIII) Trusteeship of Authority (Amana)

Political power is an amanah (trust), not a personal entitlement. Leaders are morally and legally accountable to both God and the community. Leaders are

Vicegerents of Allah on Earth. They cannot decide on personal whim but what is enjoined by Quran and Sunnah.

(ix) Adaptive and Flexible Islamic

Governance Model

The Islamic law is responsive, and not static. It is flexible and adaptive to changing time and space. The core jurisprudential tools for this purpose are Ijma, Ijtihad, Qiyas and ^{then} fatwas. Ijtihad (independent reasoning) derive rulings for new situations not directly mentioned in Quran or Sunnah. Qiyas is the analogical reasoning to derive laws for new but similar situations. Thus, Islamic law is not frozen in the 7th century. It is just the spirit of the law that is upheld in changing circumstances, not the law itself.

(X) Maslaha (Public Welfare) Guides all Policies:

Public welfare is the yardstick for all legal rulings. Welfare-driven laws lead to mercy-based policies to prevent hardships to anyone. Even when strict analogy (qiyas) leads to any trouble, Islam permits preference for the public good. The Objective of Sharia is to protect human life, intellect, religion, lineage, and property, and every Islamic rule serves that end.

③ Conclusion

Thus, it could be concluded in the end that Islamic political order is holistic and adaptive to changing circumstances. The spirit of Islamic law is responsive and not responsive. Thus, Islam has a

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dual jurisdiction as a deen
(complete code of life) and
religion (spirituals). Thus,
Islam should be embraced in the
political system in its entirety.
Islam emphasises broad guiding
principles rather than prescribing a one
universal political structure. Alay Muhammad
himself had no political role in Mecca and
in early Medina, he established a
multi-faith charter allowing Jewish
self-rule. It was only in later Medina
that he established an Islamic rule.
Thus, it is timeless in value and
dynamic in practice.

"In spirit, the Islamic political
philosophy is eternal but in
forms it is flexible" — Mawlana
Wahiduddin