

Q no. 8 Give suggestions to reform Pakistani politics keeping in view the different aspects of political system of Islam.

INTRODUCTION:

An Islamic government is not merely a political entity. It is a moral institution accountable for the well-being of its citizens. It is neither duty-based system of authoritarianism nor the rights-oriented liberalism. Rather, it is a balanced system based on shura (consultative decision-making), welfare-oriented Medinah model, dual accountability, rule of law, sovereignty of Allah, conflict mediation principles, ethical leadership, among others. However, the current Pakistani politics revolves around revenge and vendettas, narrow private interests, centralized authority, and power as a zero-sum game. However, by following the above reform-based principles based on shariah, Pakistani political system could be made more inclusive and just.

② Reforms in Pakistani Politics According to Sharia

(A) Politics of Compassion over Revenge

The Islamic political system teaches politics based on compassion, not revenge or vendetta. However, the current politics of Pakistan revolves around petty narrow interests, fueling vendettas and revenge politics. The Prophet (PBUH) in Makkah declared general amnesty, rooted in reformative politics. However, today, opposition is crushed rather than reconciled.

"Repel evil with what is better" — القرآن

try to add the arabic of quranic ayats/

(B) Consultation over Arbitrary Rule

Before Uhud, Prophet (PBUH) accepted the majority opinion over his own preference. This shows the importance of consultative decision-making (Shura) in Islamic polity. However, in Pakistani political landscape, party head dictates the decisions ignoring democratic consultation. Shura is thus the soul of Islamic governance, as

opposes the arbitrary rule of individuals and institutions.

"Whose affairs are determined by consultation among themselves?" — القرآن

Dual

(C) Accountability over Immunity in Power

Today's rulers avoid accountability and hide behind legal shields. However, Islam rejects immunity in power, and mandates both spiritual and social responsibility on rulers. Power does not protect the rulers; rather, it is a trust from Allah. It is not a personal authority but delegated by Allah Himself.

"Allah commands you to render

tribute to whom they are due" — القرآن

(D) Meritocracy over Nepotism

Prophet Muhammad (PBUH) appointed Hazrat Bilal (RA) as the first muazzin, and sent Muadh to Yemen for knowledge. In Islamic political system, leaders are selected on integrity

and competence, not kinship. Nepotism is highly discouraged in Islamic polity. Rather, meritocracy is ensured at all levels of governance.

"The best one you can hire is strong and trustworthy" — القرآن

(E) Rule of law over Rule of power

In Pakistan's politics, elite impunity prevail as rule of law is above the powerful quarters of the political landscape. However, Islam strongly opposes it as it places rule of law above everything else. Divine line (shariah) treats everyone equally without any bias or discrimination. Thus, law in Islam is above ruler and ruled alike.

"And judge between them by what Allah has revealed" — القرآن

(F) Public Welfare over self-interest

In Pakistan, politics is less about public service and more about personal wealth accumulation.

It has become a personal or dynastic business wherein the families benefit the most, patronizing the weaker segments and them for political support. Whereas, Islam treats leadership as public welfare, not privilege. Prophet Muhammad (PBUH) used to protect the poor, the orphan, the captive, and the needy ones from his (PBUH) own pocket.

"And they give food in spite of love for it" — القرآن

(5) Transparency, not Corruption

In Pakistani politics, rampant corruption and misuse of public office are the norm. The powerful use power for their personal gains, while the poor face the burden. Whereas, in Islam, the people in power have to remain open about their assets. They are answerable to both the people and Allah.

"And do not consume one another's wealth unjustly" — القرآن

(H) Political Unity and Divergent Rhetoric

In Pakistan, ethnic and sectarian polarization weaken national cohesion. This political victimization has fueled divisions on all fronts whereas the Islamic political system thrives on unity and brotherhood. Islam mandates a pluralistic polity, not tribalism.

"The believers are but brothers" — القرآن

(I) Justice over Expediency

In Pakistan, justice is bent for short-term political gains. Expediency-driven compromises weaken the justice system of Pakistan to benefit a handful of people. Whereas, in Islam, justice is the foundation of Islamic governance. During Treaty of Hudaibiyyah, Prophet (PBUH) upheld the treaty clauses despite them being against Muslims.

"Stand out firmly for justice, even if it goes against yourself, or relatives" — القرآن

(J) Economic Moderation over Exploitation

The extravagant political culture and debt-based economics shows that Pakistani politics is far away from shariah-compliant system. However, in Islam, both extravagance and miserliness have been discouraged in strongest words. Rather, moderation

(توسط) is the most sought-after standard in political economy of Islam.

"Eat and drink, but don't waste" — القرآن

(K) Taqwa-Based Leadership over Tyranny

In Islam, leadership is rooted in God-consciousness that ensures that leaders do not abuse power because they can, but act with restraint and humility. Whereas, in Pakistan, tyrannical tendencies of Pakistani leaders are self-evident. even peaceful dissent is painted as "anti-patriotic" and "anti-state".

"The Islamic state is amanah

(trust), not mulk (possession)?? — Dr. Hamidullah
(Introduction to Islam)

add a few more arguments in this part.

Conclusion

Thus, it could be concluded in the end that Islamic political system is a reformative and corrective principles-based religion. It is based on decentralized shura, transparency of leaders, taqwa-based leadership^{as}, opposed to the dynastic politics, centralized rule, and materialism-oriented landscape in Pakistan. They need to be reformed with sharia-based system to ensure inclusive and just Islamic polity where Quran and Sunnah weigh supreme above everything else.

good structure and arguments.

improve the references part a bit.