

Question #1

Fundamental principles of Islamic political system

1- Introduction

Islam as a complete code of life provides a comprehensive political system that addresses every walk of life. There are various fundamental principles of Islamic political system, including divine teachings in legislation, sovereignty of Allah, and status of man as Allah's vicegerant. Moreover, Islamic political system also clearly gives instruction regarding duties of head of state, rulings about voting rights, and the concept of consensus. All these principles make Islamic political system a perfect blend of both Khilafat and mawlaqiyat. As John Esposito says in his book, Islam and Politics, "Islam has potential to balance democracy with divine guidance." To implement Islamic political system, it is pertinent to implement other system of Islam simultaneously. To put simply, the distinctive and fundamental principles of Islamic political system make it perfect and holistic.

2. Concept of politics in Islam

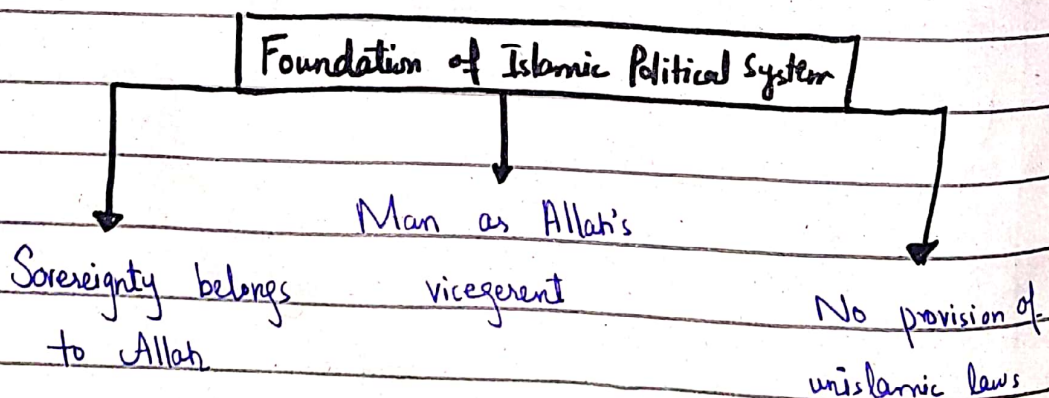
"Politics is the implementation of Allah's ruling on Allah's creature."

~ Ibn e Khaldun
"Muqadama"

"In Islam, politics is guiding mankind toward salvation in this world and Hereafter by reforming them and directing them towards right path."

Imam Ghazali
~ Ihya ul Uloom

3. Understanding the foundation of Islamic political system



Source: Dr Harneed Ullah

~ Introduction to Islam

4, Comprehending the fundamental principles of Islamic political system

4.1, Concept of Sovereignty of Allah

First and foremost fundamental principal of Islamic political system is that sovereignty and all authority in an Islamic state belongs to one and only Allah. No human being can claim this sovereignty; instead, humans have only temporary responsibility exalted to them by Allah. In this regard, the Quran says,

بِذِكْرِ الَّذِي بِيَدِهِ الْمُلْكُ

"Blessed is the one in Whose hands rests all authority."

~ Surah Mulk #1

Hence, this verse clearly indicates that the authority is only of Allah.

4.2, Divine teachings in legislation

Moreover, in an Islamic political system legislation and law making process is based on divine teachings unlike other political systems in which laws are made by humans.

The Quran says,

ان الحكم الا الله

"The legislation is for none but Allah."

Surah Yusuf #40

So, it is an established fact that all legislations should be based on divine teachings in Islamic political system.

4.3, Religion as an integral part of politics

Furthermore, in Islamic political system religion is considered as an important part of politics and plays significant role in addressing all issues related to politics.

In words of Allama Iqbal,

جلال بادشاہی ہو یا جمہوری تماشا ہو
جدا ہو مہیں سیاست سے تو لا جاتی ہے جھنجلی

Thus, this couplet of Iqbal perfectly highlight the importance of religion in political affairs, thereby making it an integral part of politics.

4.4, Status of man as Allah's vicegerant

Another profound principal of Islamic political system is that it has given the status of vicegerant of Allah to man.

This shows that man has temporary responsibility of taking care the affairs of a state, the real power is with Allah. As the Quran describes,

انى جاعل فى الارض خليفة

"I am going to place successive (human) authority on earth."

~ Surah Baqara #30

In short, Khalifa or man is only appointed as a temporary leader by Allah on earth.

4.5, Concept of concenses (Shura)

Adding more to it, Shura or consultation is also the fundamental principle of Islamic political system.

For example, Prophet (SAW) as a head of state consulted with companions in all affairs, and digging of trench in Battle of Ahzab is glaring example of it.

The significance of consultation is also described in the Quran in these words.

وشاورهم فى الامر

"And consult them in the affairs."

~ Surah Al-Imran # 159

In conclusion, consultation or shura is an integral

principle of Islamic political system.

4.6, Instruction regarding duties of head of state

Besides, Islamic political system also gives proper instructions about the duties of head of a state. As the Holy Quran elucidates

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَآمَرُوا بِالمَعْرُوفِ وَنَهَوْا عَنِ المُنْكَرِ

"(And they are those) who, if We give them authority in land establish prayer, give Zakat, and enjoin what is right and forbid what is wrong."

~ Surah Hajj # 41

4.7, Ruling about voting rights

Last but not least, the other important principle of Islamic political system is that it gives clear ruling about voting rights. Islam squeezes the electoral college and

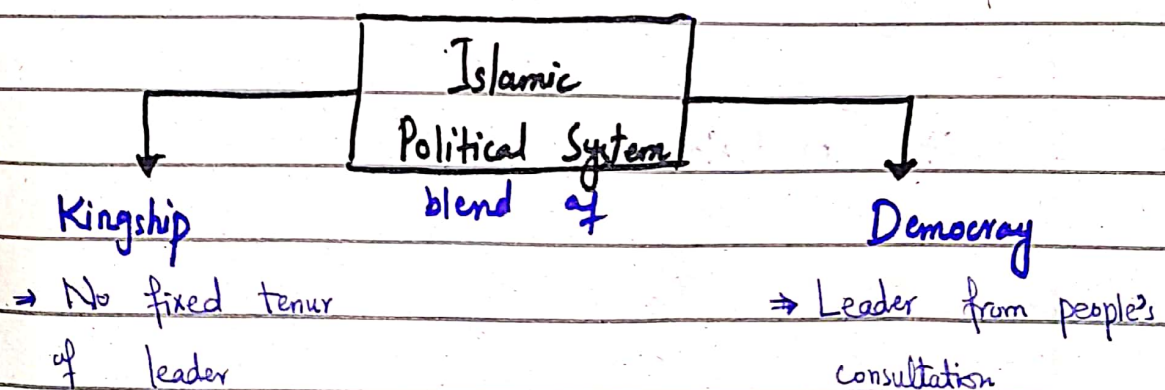
gives permission only to politically savvy people to choose their leader.

For instance, the establishment of Majlis e Shura e Khaas by Hazrat Umar (R.A) for selection of caliph is glaring example.

This Majlis was based on only six members who had vast knowledge about politics. So, Islamic political system gives voting right to those who have political knowledge.

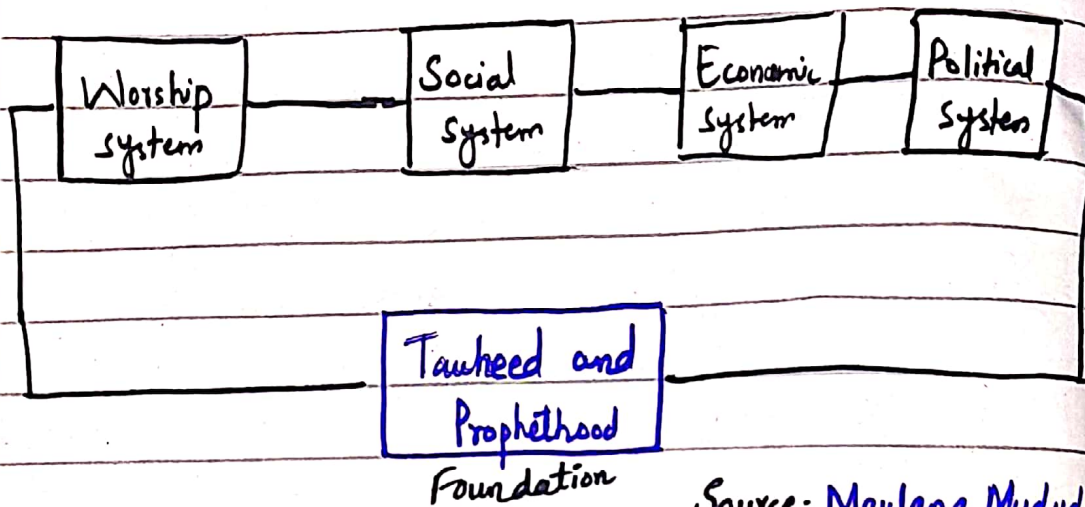
5) Critical assessment

In a robust analysis, Islamic political system is a unique system with blend of both Khilafat (democracy) and Maloqiyyat (kinship). Dr. Hameed Ullah writes in his book, An Introduction to Islam,



This shows that Islamic political system is combination of both modern day democracy and kinship.

6, Interconnectedness of Islamic system



Source: Maulana Mududi

~ Mashiyat e Islam

As per Maulana Mududi view, all the Islamic systems are interconnected with one another just like leaves, branches, roots, and stems in a tree are connect. So, for implementation of any of the ^{Islamic} system, it is necessary to implement all the systems simultaneously. In this way, Islamic political system can be implemented diligently.

7, Conclusion

In a nutshell, Islam provides various systems for addressing every aspect of life. Among which one is Islamic political system. This political system have various fundamental principles which make it

different from other political systems of the world.

These principles include sovereignty of Allah, divine teachings in legislation, status of man as Allah's vicegerent, and duties of head of state.

Thus, all these principles makes the Islamic political system a mixture of both modern day democracy and kinship.



Question # 2

Measures to counter Extremism

1) Introduction

"Be aware of extremism, people
before you were destroyed
because of it."

~ Holy Prophet (S.A.W)

The evil of extremism is increasing day by day in contemporary world. The menace of extremism - exceeding limits - is prevailed almost in every country, especially in Muslim world. As a result causing grave destruction from destroying peace to promoting hate. Therefore, it is the need of the

how to take some sagacious measures to counter the evil of extremism. These measures include revisiting educational curriculum, eliminating sectarianism, promoting social equality, and fostering justice. Besides, properly regulating of social media and bolstering economic prosperity would nip the evil of extremism in the bud. Hence, in this way, the menace of extremism can be countered.

2) Understanding the concept of extremism

2.1) Literal meaning

Extremism → derived from Arabic word → غلو
↓
"To exceed the limit" ← which means

2.2) Definition of extremism

|| "Extremism (غلو) means exceeding the limits in views and actions." ||

~ Imam Al-Farabi

3) Ways to counter the menace of extremism

3.1) Revise educational curriculum

To begin with, for countering extremism it is necessary to revise and modernise education curriculum by introducing both secular and religious courses in it. This will help students to build coexistence and tolerance.

For example, the education systems of Malaysia and Indonesia perfectly tamper with these needs.

So, by following suit, other countries can also work on countering extremism by revising educational curriculum.

3.2) Elimination of sectarianism

Moreover, for countering extremism, it is pertinent to eliminate sectarianism because it is one of the major causes of extremism. As the Quran states

وَالْعَصْرُ بِعَلِّ اللَّهِ جَمِيعاً وَلَا تَفْرُقُوا

"And hold firmly to the rope of Allah and do not become divide."

~ Surah Al-Imran # 103

Hence, by eliminating sectarianism, extremism can be halted

3.3, Fostering justice and equality

Furthermore, injustice also inculcate the seeds of extremism in human mind. Therefore, to counter it, fostering justice and equality would significantly help in hindering it. In this regard, The Quran describes,

"Allah commands justices and orders good conduct."

~ Surah Nahl # 90

In short, by materializing Allah's command of justice, the evil of extremism can be countered.

3.4, Promoting social equality

The menace of extremism can also be prevented by promotion of social equality.

For example, "social equality at the times of pious caliphs halted the evil of extremism in actual sense." Prof. Naimat Ullah

3.5, Regulation of social media

To add more, regulation of social media is essential for barring extremism to further grow. It is because many fake and unverified news became the cause of promoting extremism. So, its regulation through proper policies is highly required.

"The biggest sin is that when you receive information and spread it without verification."

~ Holy Prophet ﷺ

3.6, Bolstering economic prosperity

In addition, bolstering economic prosperity would prove as a panacea for preventing extremism because economic inequality give birth to sense of deprivation. As a result, extremist tendencies take birth, destroying peace and security.

For instance, The systems of Zakat, Sadaga and Charity in Islam are comprehensive ways for promoting economic prosperity.

Therefore, promoting economic prosperity is necessary for hindering extremism.

3.7, Curbing poverty

Lastly, poverty as key factor behind promotion of extremism is required to be curbed on urgent basis.

As per World Bank report, '44 per cent people live below poverty line in Pakistan.'

Unfortunately, this alarming state of poverty inculcates extremist tendencies. So, for preventing extremism, curbing poverty is must and need of the hour.

4) Critical analysis

Critically, the menace of extremism has extended to every corner of the world, thereby disrupting peace, promoting fear, and destroying social order. This extremism ranges from

political to social. As Mahateer Muhammad aptly puts, "Extremism has hijacked the peace, security, and stability of the entire world." Therefore, the menace of extremism is required to be chained as soon as possible.

5) Conclusion

To cap it all, extremism is one of the defining issues of the entire world for decades as it impact every arena of human lives. In order to prevent the evil of extremism, it is pertinent to take some bold step, like revising education system, fostering justice, eliminating sectarianism, bolstering economic prosperity, and curbing poverty. In this manner, the evil of extremism can be hindered, thereby making world as a peaceful place to live.

