MAIN SPRING OF ISLAMIC THOUGHT

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QURAN: Main Spring of Islamic Thought

POLITICAL ASPECTS

Sovereignty belongs to Allah who is the Creator of the universe.

وھو الّذی خلق السموات والارض بالحق (الانعام:۷۳)
"اور وہی ہے جس نے آسمانوں اور زمین کو برحق پیدا کیا ہے۔"

قل اللہ خالق کلی شی وھو الواحد القھار (الرعد:۱۶)
"کہو اللہ ہی ہر چیز کا خالق ہے اور وہی یکتا ہے سب کو مغلوب کرکے رکھنے والا۔"

یدبر الامر من السمآء الی الارض (السجدہ: ۵)
"آسمان سے زمین تک کا انتظام وہی کرتا ہے"

الحمد تعلم انّ اللہ لہ ملک السموات والارض (البقرہ: ۱۰۷)
"کیا تم نہیں جانتے کہ آسمانوں اور زمین کی بادشاہی اللہ ہی کی ہے۔"

ولم یکن لم شریک فی الملک
"اور بادشاہی میں اس کا کوئی شریک نہیں ہے"

He determines the political powers of His faithful and obedient human beings and also appoints him His Caliph or deputy. He expects certain duties from the human beings. Man derives all powers from his Almighty Creator - Allah. In all times, Allah sent His Messengers for the guidance of the human beings. The object was that the people should lead a clean and disciplined life within the framework of His given laws. Hazrat Muhammad (Salam) was His last Prophet and Messenger. Allah gave him education through His angel Gibrael and first message was:

> 'READ IN THE NAME OF ALLAH WHO CREATED. HE CREATED MAN FROM A CLOT. READ AND YOUR ALLAH IS MOST HONOURABLE WHO TAUGHT (TO WRITE) WITH THE PEN. TAUGHT MAN HE KNEW NOT. NAY MAN IS MOST SURELY INORDINATE'. (Quran – 96.1.6).

Allah bestowed upon His holy Prophet a holy book Quran which is the main spring of Islamic thought. The first Islamic State was formed in Madina by the holy Prophet Muhammad (Salam). He was the deputy and a true representative of Allah on earth. In the Islamic State of Madina, the holy Prophet was the chief executive and he used to exercise his powers with the guidance of Allah on every occasion. In order to settle the State affairs he had a group of his companions called 'Sahaba'. They were faithful to Allah and the holy Prophet, devoted to Islam with the spirit of sacrificing every thing and sincere to their great reformer. Their duty was to enforce the Quranic laws. No body had the jurisdiction or power to make laws repugnant to the Quran. The duty of the chief executive was to administer the affairs of the State and to settle the problems of the Muslims according to the teaching of Islam. He was also kind enough to solve the problems of the non-Muslim subjects. Quran says that the people should follow the holy Prophet for it is the will of Allah.

ومن یطع الرسول فقد اطاع اللہ (النساء: ۸۰)

"اور جس نے رسول کی اطاعت کی اس نے دراصل اللہ کی اطاعت کی۔"

In order to get the people understand the basic political philosophy of Islam, the holy Prophet clearly said during his last sermon on the occasion of his last piligrimage in Arafat (Mecca) that if you follow Quran and his Shariat, you would never be misled[1] He also emphasized that it was essential to have a group of true Muslims who should see that the Quranic laws are being enforced. In ***Sura Imran,*** Quran says that there should be a group of true Muslims who should invite your attention towards the teachings of Islam and also should stop you from the sin[2] This is the real politics of Islam that the State, the individual and the community should work for the betterment of human beings, should work to enforce Justice and the Quranic laws. The basic philosophy is to work unitedly to achieve the goal

laid down by the holy Prophet even sacrificing the life in protecting the Islamic State against its[3] enemy. 'The essence of the ethical principles involved and embodied in Islam is thus summarised in the second chapter of the Koran[4]': "There is no doubt in this book a guidance to the pious, who believe in the unseen, who observe the prayers and distribute (charity) out of what We have bestowed on them; and who believe in that which We have commissioned thee with, and in that We commissioned others with before thee, and have assurance in the life to come; -these have received the direction of their Lord." (Koran, Sura ii.1-6). The political philosophy is knitted with the ethical principles. The basic Islamic political philosophy is based on ,(1) 'a belief in the unity, immateriality, power, mercy and supreme love of the Creator; (2) charity and brotherhood among mankind; (3) Subjugation of the passions, the outpouring of a grateful heart to the Giver of all good; and (5) accountability for human action in another existence[5]; The political philosophy is also attached with certain practical duties of the Muslims and those are prayer, fasting, zakat and pilgrimage. 'The extraordinary rapidity with which the religion of the Arabian Prophet spread over the surface of the globe is one of the most wonderful phenomena in the history of religions[6]'. It was because of Islamic political philosophy which attracted the people which was based on the Quran. It provided Justice to all. It protected the weak from the powerful. It gave respect to the humanity. It provided liberty and treated every body with equality and gave them the lesson of submission to Allah only. Islam offered its religion but never enforced it. According to Islamic Laws, 'liberty of conscience and freedom of worship were allowed and guaranteed to the followers of every other creed under Muslim ***cominion***[7].' Quran says that 'let there be no compulsion in religion'. (Sura ii.257). 'In the hour of his (the holy Prphet) greatest triumph, when the Arabian Prophet entered the old shrine of Mecca (Makkah) and broke down the idols, it was not in wrath or religious rage, but in pity, that he said. "Truth is come, darkness departeth", - announcing amnesty almost universal, commanding protection to the weak and poor, and freeing fugitive slaves[8]'. It was the real political philosophy of the Quran. The holy Prophet offered liberty of worship to all conquered nations and extracted a nominal tribute against which they were protected by the Muslims in case of war. The Islamic State seized the sword in self-defence and held it in self-defence. The Muslims never persecuted the non-Muslim (Dhimmis). It offered them shelter and protection. According to Hazrat Ali 'the blood of the Zimi (Dhimmis) is like the blood of the Muslim'.[9]

In the Islamic State,, the government is formed in the name of Allah. The chief executive is called 'Ameer' who with the help and assistance of other colleagues administers the State affairs. It is his duty to obey and enforce the Quranic Laws. He appoints a council of advisers called 'Shoora'. He cannot devise any system or law which has not been prescribed by the Quran and the holy Prophet. His duty is only to carry out the Quranic injuctions and the ***Sunnah***. The main object of an

Islamic State is the welfare of human beings. The chief executive is subordinate to the Quranic Laws. His prerogatives are 'confined to administrative and executive matters, such as the regulation of the police, control of army, transaction of foreign affairs, disbursement of the finances etc.[10]' But he cannot act in contravention of the recognised laws. It is the duty of the Ameer to see that all citizens rich or poor are to be treated equally before the law. The supremacy of the Quranic Laws is to be maintained. Every Muslim is a co-sharer in the state affairs, he has the right to question and to give his opinion without any fear. It is clearly stated in ***Sura Nur*** that every body has equal rights in an Islamic State to administer the affairs collectively. It means that an individual has no authority to rule single handedly. He can be a party to a group or community which exercises the influence over the people. According to the western political philosophy the popular sovereignty rests with the people whereas the Islamic politicial philosphy is that sovereignty belongs to Allah and the chief executive with the help of his 'Shoora' is supposed to administer the state affairs as well as to look after the rights of the people. This way the feelings of collective responsibility develops among the Muslims. They also develop a sense of brotherhood based on one nationhood.

The next important organisation in an Islamic set up is judiciary. Its function is to interpret and enforce the Quranic Laws with the main object to provide justice to the people[11]. The most important feature of this set up is the freedom and independence of the judiciary. It is under no circumstances subordinate to the executive.

فاحكم بينهم بما انزل الله و تتبع اهواءهم (المائدہ: ۴۸)
"ان کے درمیان اللہ کے نازل کردہ قانون کے مطابق فیصلہ کر اور ان
کی خواہشات کی پیروی نہ کر"

واذا حكمتم بين الناس ان تحكموا بالعدل (النساء: ۵۸)
"اور جب لوگوں کے درمیان فیصلہ کرو تو عدل کے ساتھ کرو

In an Islamic State, it is the duty of the state to protect the life, honour and property of its citizens. The people should feel a sense of security.

ولا تقتلوا النفس التي حرم الله الا بالحق (بنی اسرائیل: ۳۳)
"کسی جان کو جسے اللہ نے حرام کیا ہے حق کے بغیر قتل نہ کرو"

لا تاکلوا اموالکم بینکم بالباطل (البقرہ: ۱۸۸۔ النساء: ۲۹)
"اپنے مال آپس میں ناجائز طریقوں سے نہ کھاؤ"

لا یسخر قوم من قوم ۔۔۔۔ واتلمزوا انفسکم ولا تنابزوا بالالقاب ۔۔۔ ولا یغتب بعضکم بعضاً (الحجرات: ۱۱۔۱۲)
"کوئی گروہ دوسرے گروہ کا مذاق نہ اُڑائے ۔۔۔۔ نہ تم ایک دوسرے کو عیب لگاؤ
نہ ایک دوسرے کو بُرے لقب دو ۔۔۔ نہ تم میں سے کوئی کسی کے پیچھے اس کی بدی کرے

'Man must live in a society. He cannot be happy without it.' 'The holy Prophet laid down principles of universal brotherhood, and succeeded in establishing it in his own lifetime[12]'. Freedom of conscience is always respected and is allowed in an Islamic State. During the period of early Caliphate, 'no person in the camp or in the city was a stranger to public affairs. Every Friday after divine service, the Commander of the faithful mentioned to the assembly the important nominations and events of the day. The prefects in their provinces followed the example. No one was excluded from these general assemblies of the public. It was the reign of democracy in its best form[13].' The Islamic political philosophy is that the 'Ameer' must consult his subjects on all important matters. It is true that' 'the duty of the subject is obedience, but no subject is bound to obey a tyrant'. Ibn Rushd (the great Averroes) says, "The tyrant is he who governs for himself, and not for his people[14]". Islam inculcates a sense of brother-hood among its followers based on one nationhood, better called 'Ummah'. 'Thus in studying the character of the state and community created by Muhammad (Salam) which for simplicity will be called the 'Ummah[15]'. 'The Ummah was based on religion and not on kingship[16]'. While addressing the 35th Session of the United Nations General Assembly as a representative of Muslim Ummah on Ist October, 1980, the President of Pakistan General Mohammad Zia-ul-Haq said, 'while in Mecca (Makkah) Islam emerged as a moral force, it was Madina which had the honour of being the cradle of the first Islamic State under the guidance of the Prophet himself. This State was founded on the basis of the universally applicable moral principles revealed in the Quran. The first Islamic polity symbolised the happy blending of the citizens of Medina called Ansars or the Helpers- and the Muhajireen or the Refugees from Makkah. A union of great importance had thus emerged. Together, the two communities formed the nucleus of the Islamic Ummah, or the great brotherhood of Islam. The idea embodied in this concept served as a beacon for the humanity at large[17]'. The object of

the Islamic polity is to promote understanding, tolerance, brotherhood and to protect life, honour and property. Islam does not believe in race, colour and creed. It believes in universal brotherhood based on the religion. It only demands submission to Allah. It inculcates respect for the sanctity of human life. The Holy Quran says; 'He who slays one human being, it is as if he had slain all mankind; he who saves one human being; it is as if he had saved all mankind'. (5:35) Islam is against social injustice and economic inequality which are the root causes of gloomy atmosphere of the world. The holy Prophet in his last sermon on *Arfat* (Makkah) said, 'This day I have perfected for you your religion, and completed my favour on you', (5:35) He further said, 'O people; Listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim. You are all equal, i.e., enjoy equal rights and have similar obligations. You are all members of one common brotherhood. So it is forbidden for any of you to take from his brother save what the latter should willingly give. So, do not tyrannise over your people, i.e., do not usurp their rights[18]'. This is the political aspect and also the Islamic philosophy taught by the holy Prophet according to teachings of the Quran.

1. Shah Ismail, **Mansab-e-Imamat**, (translated by Mohammad Husain Alvi), Lahore, 1962, p. 73.
2. **Ibid.** p. 91.
3. **Ibid.** p. 96.
4. Ameer Ali, Syed, **The Spirit of Islam**, London.
5. **Ibid.** p. 138.
6. **Ibid.** p. 204.
7. **Ibid.** p. 212.
8. **Ibid.** p. 213.
9. **Ibid.** p. 268.
10. **Ibid.** p. 278.
11. Syed Abu-Ala-Maududi, **Khilafat-wa-Mulukiat**, Lahore, 1979, pp. 43, 44.
12. Khwaja Kamal-ud-Din, **The Ideal Prophet**, Bhopal. 1925, pp. 126, 127.
13. Ameer Ali Syed, **op. cit.**, p. 280.
14. **Ibid.** p. 289.
15. Thomas Bertram, **The Arabs**, London, 1937, p. 125.
16. W. Montgomery Watt, **Muhammad At Median**, Oxford, 1968, p. 239.
17. Speech of General Zia-ul-Haq, 1st Oct. 1986.
18. Mohammad Ali Al-Haj Salmin, **The Holy Prophet Muhammad**, Bombay, 1939, pp. 266, 267.

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15. Lord Headley, **Mohammad The Great Apostle,** London.
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17. Mohammad Ali Al-Haj-Salmin, **The Holy Prophet Muhammad,** Bombay, 1939.
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