



REALITY OF STATE IN ISLAM

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ABSTRACT

State is historical institution. The Peace of Westphalia (1648), concluded at the end of the Thirty Years' War, is often taken to have formalized the modern notion of statehood, by establishing the state as the principle actor in domestic and international affairs. On the contrary there is no direct reference in the holy Quran regarding the establishment of state, even the term or its Arabic equivalent 'dawlah' has never been used in the holy Quran, instead there is mention of some basic political precepts such as justice, equality, tolerance, fulfilling of promises and also the principle of shura etc. This research paper aimed at to understand this debate regarding state in Islam in modern times. It also explains that the objective of Islamic teaching is not establishment of state.

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INTRODUCTION

The situation which today has been created in the whole world for Muslims and Islam by certain extremist organizations is the evil consequence of the ideology taught in our religious seminaries, and also propagated day and night by Islamic movements and religious political parties. In actuality the value of Islamic teaching depends upon inward persuasion of mind and heart and this cannot be achieved by coercion. In short the message of Islam is primarily addressed to an individual. It wants to reign on the hearts and minds of people. The duty of believer is to teach not to enforce. Further Lord has created this world on the basis of test, so the purpose is not enforcing the Law by state. Test is not possible where you enforce the things. Enforcing Law is incompatible with free will. Therefore certainly neither is *khilafah* a religious term nor its establishment at the global level a directive of Islam teaching. Additionally after the first century *hijrah*, when celebrated jurists of the Muslims were among them, two separate Muslim kingdoms, the Abbasid kingdom in Baghdad and the Umayyad kingdom in Spain had been established and remained established for many centuries. However, none of these jurists regarded this state of affairs to be against the Islamic Law (*shari'ah*). The main reason is that there is not a single directive found on this issue in the Qur'an and the Hadith. This paper aimed to discuss issue of state in Islam. It also aimed at presenting a counter narrative to the existing narrative on this issue.

State in Islam

There has been a hot debate among Islamic scholars regarding the issue of Islamic state, whether there is any divinely prescribed state or there is nothing like divine prescription about the establishment of Islamic state. Some are busy to disprove political system, some tried hard to prove it and majority maintains silence over this issue. To understand the fact one need to visit the history. History is not in denial mode that there was nothing like a political structure, it was there but not with modern connotation. Also to prove divine prescription regarding establishment of state, divine account is empty regarding political system. There is no direct reference in the holy Quran regarding the establishment of state, even the term or its Arabic equivalent 'dawlah' has never been used in the holy Quran, instead there is mention of some basic political precepts such as justice, equality, tolerance, fulfilling of promises and also the principle of shura etc. It is conditional, where Muslim are in majority, there they can constitute themselves on the basis of these principles in form of Islamic state. These principles would be the fundamental in the formation of their state. But where Muslim are living as minority in non-Muslim environment, Islam does not require them to undertake such a steps. Even holy Quran nowhere enjoins the Muslims to strive for political authority instead Quran talk of condition which God has made criteria for delivering political authority to the Muslims and that rule is "You must gain mastery if you are true in faith"(ch.3verse 139). Further Quran mentions the duty of those if they obtain this condition based authority. The Quran says those are the people, if we give them authority and power in the land, they will establish religious service, pay the poll tax, enjoy the Good and forbid the Evil. Now it became clear that Quran adds

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condition to the performance of these responsibilities and implication is that Muslims are collectively responsible to perform these functions only if they obtain authority somewhere in the land. Individually their duty is to preach Good but not to enforce it.

Moreover what caused 20th century Islamic scholars to over emphasize concept of Islamic state. The adoption of this political overtone sets them apart from all earlier Islamic scholars. None of earlier authoritative exponents of Islam assigned such a central place to the subject of state and politics as is found in the writing of 20th century revivalist scholars. One important reason was the end of great empires such Ottoman and mughal empires. Other cause being the Russian revolution, British and French victory in the first World War, emergence of united state as a leading political power. Therefore all these important events led some Muslim scholars to believe that the presence of a strong Muslim empire was needed to support and defend the cause of Islam. These Scholars thought that Islamic ideology remained only major ideology left without any political power to defend and promote it. But it is God's established law that the centre of power changes from time to time. At one time God give authority to believers and test them by the power and at another time give it to others, again test the believers by powerlessness. Thus both power and powerlessness is test for believers. Even the Prophet and his companion's passes through this natural scheme of testing the believers by power and powerlessness. In addition, in absence of ideal man who can you make ideal system possible .In this regard Confucius was very right when he says that where princess are virtuous laws are unnecessary and where princess are not virtuous law are useless. In other words the Prophet was virtuous including his companion therefore state under his presidency was also virtuous.

Moreover historically speaking that the virtuous Prophetic State was the result of circumstances not of any divine prescription. There are different stages of Prophet's Prophethood and at one stage circumstances pushed Young community and actual inhabitants of city of medina under the presidency of Prophet to establish a government. Earlier in Madinah, there was no sign of organized government .Moreover there were many related tribes who were constantly in a state of civil war. This constant civil war gave rise to the state of medina and the Prophet was elected its head. In other words disorder gave rise to order in form of charisma based Prophetic state. Now question arises who it began, on reaching Medina the Prophet found that it was inhabited by many tribes which had been fighting with each other for nearly a hundred and twenty years. There was lack of central authority, lack of govt. If it was not like a complete hobbesian state of nature but i think close to situation of his state of nature. To get rid of this state of nature they after all thought that they are social being and social being require orderly society but they did not know exactly how to proceed about it.The Prophet's emigration to medina provides them oppurnaty to form an organized society and later on govt. Additionally the mutual enmity that existed between these tribes that had made them unable to coexist with each other. The history of Al-Aws and Khazraj was full of combats and Yawm Bu'aath was the last armed combat between them. This bloody combat was a turning point in their life, and it became obvious to them that the tribal conceptions of blood-feud and an eye for an eye were no workable unless

there was one man with authority to adjudicate in disputed cases. Being well aware of the consequence of the battle, now they were mentally prepared to end the state of war. But the new ruler had to be someone who was equally acceptable to both warring tribes of Aws and Khazraj. Thus finally they set up the city state of medina under the presidency of the Prophet and end the prevailing state of anarchy.

CONCLUSION

In conclusion it can be put that state in Islam is not divinely prescribed because it is not the objective of Islam. Over emphasize by some modern Scholars narrowed down the purpose of noble teaching of Islam. Compulsion is incompatible with Islam. Prophetic State was the result of circumstances. At one stage circumstances pushed Young community and actual inhabitants of city of medina under the presidency of Prophet to establish a government. It is conditional, where Muslim are in majority, there they can constitute themselves on the basis of the Quranic principles in form of Islamic state. Where Muslim are living as minority in non-Muslim environment, Islam does not require them to undertake such a steps. In modern times, in the age of Nuclear weapons, method to struggle for state would be intellectual not the violent because Islam in itself is peace and peace is the essence of Islamic teaching.

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