



The Islamic Political System: A Solution to the Modern Political Issues in the light of Tafsir Sirat-al-Jinān

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As Islam gives a complete code of life, and it has a permanent political system. Rather to this, just as it has given rules and regulations in other spheres of life. It has also given unchangeable laws regarding politics. But Islam did not present a detailed structure of the government but left it to the Islamic Jurists to elaborate the principles regarding the Islamic political system.

No corner of life is outside the limits of Islamic teachings. The Prophet (ﷺ) has provided guidance for every aspect of life through his words and deeds which should be kept in our mind is the guarantee of success and prosperity of religion and the world. In this article we will brief the Islamic political system and solution of modern political issues through the interpretation of the Qur'ānic verses in the light of Tafsir Sirat-al-Jinān by Mufti Muḥammad Qāsim Qādrī.

Keywords: Islamic Political System Modern Political Issues, Tafsir Sirat-al-Jinān, Mufti Muḥammad Qāsim Qādrī, Shari'ah

Introduction:

Islam has invited a highly flexible and wide range political system. The first caliph after the Holy Prophet was elected by the companions. Second caliph was nominated by the first caliph. The third caliph was selected by special committee formed by the second caliph. Fourth caliph was also elected by the companions and a split of opinion happened which brought forward the two caliphs simultaneously, into the two different Islamic regions. All of the above-mentioned precedents are Islamic in their



nature with the most important and compulsory addition of sovereignty of God, imposition of Shari'ah, consultancy and deliberation '*Bai'at (Al-Bay'ah)*' is the common methodology in all the above-mentioned precedents which defines the democratic practice of Islam.

The educated class in Muslim society reacts to the concept of western democracy in two different ways, one is ad-missing the western democracy into the Islamic social system and the other group does not accept the concept of compatibility of democracy in Islam. Both have even then the reservations against the western democracy. The difference being mainly qualification of the voting personalities, Islam has always conventionally promoted the status, character and the general impression of the root ruler up till to the top ruler along with the concept of supremacy of written shariah and the caliphate precedencies. The compatibility with democracy is facilitated if the role of money in politics is somehow or other excluded in the political process.

Since the decline of the Muslims politically, they have pushed back the teachings of the Qur'ān and Sunnah in important areas such as affairs and national issues, and many have confined Islam to beliefs and rituals. Due to which Muslims as a nation are suffering further degradation and decline. Like other spheres of life, in the most important issue of politics and governance, Muslims have deviated from Islamic teachings, resulting in humiliation and failure in the world. Has become our destiny, the status of Muslims in the world is declining day by day, even though none of their demands are considered worthy of attention. The main reason for this is the turning away from the teachings and life of the Prophet (ﷺ) disregard for religious rules in national and international affairs and mutual differences. In the following commentary, the causes and motives of the current chaotic political situation of the Muslims and its remedy has been reviewed through Qur'ānic verses in the light of Tafsīr Sirāt-al-Jinān, To help the Muslims overcome the current political turmoil for the collective progress and success of the Muslim Ummah may be identified.

Sovereignty Belongs to Allah Almighty Alone:

The most important basis of this concept, which has the status of the original principles, is that the real sovereignty over this universe belongs to Allah Almighty, and whoever rules in the world will in fact be the caliph and vicegerent of Allah Almighty. This is the concept in which there is no concept for speculation and it has been described by Allah in His Book in different words.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ-يَبْدِكَ الْخَيْرُ-
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.¹

Say: "O Allah, O Lord of the Kingdom, You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honor on whom You will, and bring disgrace to whom You will. In your hand lies the betterment (of everyone). You are surely powerful over everything.

At the time of the conquest of Makkah, the Prophet (ﷺ) informed to his ummah the kingdom of Iran and Rome that it would fall into the hands of the Muslims. The Jews and the Hypocrites were astonished at this and said, "Where Muhammad (ﷺ) is and where the countries of Persia and Rome are?" These are very strong and very secure countries on which this verse was revealed and finally that promise of the Holy Prophet (ﷺ) was fulfilled.² The kingdom and the government, but even the smallest particle of the universe, is the land of Allah Almighty to give to whomever He wills. How many great empires have passed in whose time no one could have imagined that they would ever perish, but the great power and might of Allah, the Lord of Sovereignty, appeared in such a way that today their names and marks were removed. Alexander the Great of Greece, Nimrod³ of Iraq, Kasra and Noshirwan of Iran, Dahahak, Faridun, Jamshad, Pharaoh of Egypt, Genghis and Hulaku Khan⁴ of the Mongol dynasty, the great and famous rulers are now left only in fairy tales and the name of the Lord of the Worlds remains and the government remains and it survives.

May Allah give such honor and humiliation in the power of the Almighty? Removing from remote villages, settlements, small and poor families to sit on the throne, Giving the kingdom to the slaves is the power of Allah Almighty and throwing the most

¹ Al-Qur'ān 3:26

² Muftī Muḥammad Qāsim Qādrī, Tafsīr Sirāt-al-Jinān (Karāchī: Maktaba-tul-Madina, Dec 29, 2013), 455/1.

³ The first biblical mention of Nimrod is in the Book of Genesis and Books of Chronicles. He is described as the son of Cush, grandson of Hām and great-grandson of Noah; and as "a mighty one in the earth" and "a mighty hunter before the Lord".

⁴ The grandson of Genghis Khan Hulagu Khan (1217-1265) received the western province of the Mongol Empire. Hulagu Khan conquered Persia, eliminated the Abbasid caliphate, destroyed Baghdad (a city of a million inhabitants) and established the Mongol empire of the Il-Khans in Persia. After the conquest of Aleppo and Damascus the advance of the Mongols into Egypt was broken by the bravery of the Mamluks (mercenary slaves from the Black Sea region) in 1260.

honorable of the society but also those who give honors and disgrace to others into the deep pits of humiliation and anonymity is the power of the same rulers.⁵ From the above verse, it is clear that the real sovereignty in the universe belongs to Allah Almighty. But secular democracy refuses to acknowledge this fact. It gives the right to rule to the people and considers the people as the source of power. This is the basic principle that distinguishes the Islamic system of government from secular democracy.

Sources of Laws and Political System in Islam:

In the political system of Islam, the rules and regulations are derived from the revelation which was revealed to the Holy Prophet (ﷺ) from the unseen world and was later interpreted by his words and deeds. According to the belief of the Muslim Ummah, the Qur'ān contains all the principles, rules and laws that meet the needs of human beings in every age and time. Therefore, by applying the problems and details that occur in every age to this method, the result can be obtained at any time. The issue of Ijtihād has a special place in jurisprudence and indicates that the application of rules and regulations is possible in every age. Because it's main source is the Qur'ān and Hadīth. The Qur'ān and Sunnah provide solutions to every problem, every need and every difficulty. Therefore, Islam, politics, the state, the law and the constitution never seem too silent. Ijtihād can find reasonable solutions to individual, collective, national and international problems of man.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لَتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَىٰكَ اللَّهُ- وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا وَاسْتَغْفِرِ اللَّهَ-إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا⁶

Surely, We have revealed to you the Book with the truth, so that you may judge between people according to what Allah has shown you. Do not be an advocate for those who breach trust Seek forgiveness from Allah. Surely, Allah is All-Forgiving, Very-Merciful. Muftī Muḥammad Qāsim Qādrī describes that the glory of the revelation of this verse is that a man from the tribe of Banu Zafar of Ansar, Tamamah ibn Ubayr, stole the armor of his neighbor Qatadah ibn Nu'man and hid it in a sack in the residence of a Jew. When the armor was sought and *Ta'ma* was suspected; He refused and swore. The sack was found and the dough was falling out of it. People went to the house of the Jew with this sign and the sack was found there. And the people of Ta'ma, the people of Zafar, vowed

⁵ Muftī Muḥammad Qāsim Qādrī, Tafsīr Sirāṭ-al-Jinān, 456/1.

⁶ Al-Qur'ān4:105,106

that they would witness the Jew a thief and swear on him so that our people might not be disgraced. And they wished that the the Holy Prophet (ﷺ) would acquit and punish the Jews. That is why he gave false testimony in front of the Holy Prophet (ﷺ) in favor of *Ta'ma* and against the Jew. Then this verse came down.⁷ Apparently, the address in this verse is for the Holy Prophet (ﷺ), but in fact, the intention is to tell the leaders of the world till the Day of Resurrection, to not ignore in making a decision and to punish the rightful accused without exception. Tama was apparently a believer and the Jew was an infidel, but the verdict was in favor of the Jew on this occasion. This verse also rejects the prejudice that there is no capacity in Islam that a man may rectify every matter of his nation and family even they are not rightful, rather it is necessary to obey the right. It rejects all kinds of prejudices of color and race, nation and region, country and province, language and culture.

The Relationship between the People and the Government:

In the political system of Islam, the relationship between the public and the government is not like that of the ruler and the subjugated, the wronged, the oppressed and the strong and the weak, but it is based on the sovereignty of Allah Almighty, the determination and perseverance, love, co-operation, faith, and truth of the people. It means the same practice that was adopted by the Prophet of Islam (ﷺ) and other Prophets and messengers of Allah. The Holy Qur'ān has drawn the attention on this point specially which explaining the aim of bestowment of Prophet Hood of the Holy Prophet (ﷺ) that the movement of the Holy Prophet dependent upon the afore-mentioned principle. He had to break the chains that had enslaved the people of that time. The Almighty says

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ
يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ⁸

Those who follow the Messenger, the Ummiyy (unlettered) Prophet whom they find written with them in the Torah and the Injil, and who bids them what is fair and forbids what is unfair, and makes lawful for them good things, and makes unlawful for them impure things, and relieves them of their burden, and of the shackles that were upon them.

⁷ Mufti Muḥammad Qāsim Qādrī, Tafsīr Sirāṭ-al-Jinān, 295/2

⁸ Al-Qur'ān 7:157

So, those who believe in him and support him, and help him and follow the light sent down with him, – those are the ones who are successful.

The writer of Tafsīr Şirāt-al-Jinān is of the point of view that in the above mentioned verse, the Prophet (ﷺ) is not only a Prophet but a ‘Messenger’ also. In the verse, the Holy Prophet (ﷺ) is mentioned with the description of the Prophet (ﷺ). Because He is the source between Allah and His creatures and performs the duties of prophet hood, He conveys Allah's commands, prohibitions, rules and regulations to His men.⁹

It means the Prophet (ﷺ) will make lawful good things that were forbidden to the Bani Israel because of their disobedience. And will forbid many obnoxious and filthy things. And they take off from them the burdens and restrictions that were upon them. Burden means severe pains such as killing oneself in repentance and cutting off the limbs from which sins are committed, and imprisonment refers to the rulings of hardship, such as cutting off the part of the body and clothes that are considered impure with scissors and burning the Māl-e-Ghanīmat (Pillages), and the appearance of sins on the doors of houses, etc.¹⁰ From this, it became clear that the reverence of the Holy Prophet (ﷺ) is obligatory in every doctrinal, practical, verbal, outward and inward manner, but it is a part of the faith.

This light refers to the Holy Qur’ān which enlightens the heart of the believer and removes the darkness of doubt and ignorance and spreads the light of knowledge and belief.¹¹ From this, it became clear that Prophet Moses (AS) prayed for good for his ummah in this world and in the Hereafter. Allah Almighty said this is the glory of the nation of Muhammad. At the same time, the virtues of his beloved Prophet (ﷺ) and the virtues of the late Ummah were narrated to him. From this, it became clear that the Ummah of the Tajdar-e-Khatam-e-Naboot (ﷺ) was already known in the world, but the virtues of this Ummah were published and their sins were not mentioned to this contrary, the Companions (RA) were also made famous.

⁹ Muftī Muḥammad Qāsim Qādrī, Tafsīr Sirāt-al-Jinān, 446/3.

¹⁰ Muftī Muḥammad Qāsim Qādrī, Tafsīr Sirāt-al-Jinān, 451/3.

¹¹ Muftī Muḥammad Qāsim Qādrī, Tafsīr Sirāt-al-Jinān, 446/3.

Responsibility of Scholars and People in Political Issues:

Religious scholars, who are considered to be responsible thinkers, guides and leaders in Islamic society, also have a great and effective responsibility in political matters. The Holy Qur'ān has strictly condemned the religious leaders of the People of Book (Ahl-e-Kitab) who did not try to stop the oppression even after witnessing the atrocities. While the Holy Qur'ān to every individual of the Muslim Ummah and especially to the religious scholars advises the good acts and prohibition to evils and bad habits and forbids evil and for the end of oppression and innovation. The greatest responsibility of religious scholars is to monitor and control the actions of these oppressive rulers. It is an unforgivable crime and a severe punishment to remain silent in front of those who are playing with the religious sanctity and dignity of the people. As Allah Almighty says

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ¹²

They did not forbid each other from any evil they committed. Evil indeed is what they have been doing.

One of the major offenses of the Jews was that they stopped forbidding one another from seeing evil. From this it became clear that it is obligatory to restrain people from evil, and to refrain from forbidding sin is a grave sin. This requires these scholars, and especially these feet, to reconsider their conduct, seeing that there is a declared sin in their disciples and believers, and even knowing that people refrain from sin by forbidding me. It is narrated on the Authority of Hazrat Ibrahim bin Abdul Rahman Azri (R.A) that the Holy Prophet (ﷺ) said This knowledge will continue to be taken up by the pious people from every previous group and they will continue to remove the distortions of the oppressors, the false claims of the people of falsehood and the misinterpretation of the ignorant from the religion.¹³

There is unseen good news in it that the good scholars will continue to be born in his religion, who will continue to teach and preach the knowledge of religion? Remember that the last righteous are called Salaf and the last are called Khalaf. Therefore, every righteous group is a successor in terms of the former and a Salaf in terms of the latter.

¹² Al-Qur'ān5:79

¹³ Ahmad bin Hussain bin Ali Al-Behqi, Imam Abu Bakar, Sunan al-Kubra Lil Behqi, Kitab al-Shahadaat, Bab al-Rajul min Ahal al-Fiqah (Berūt: Dar al-Kutab al-Ilmiyah, 1424 AH), vol.10, Bab.253, Ḥadīth No.20911.

Explaining the Holy Hadīth, he says appearing among the Muslims in the form of some ignorant scholars who will misinterpret the Qur'ān and Hadīth and make spiritual distortions, that popular group will repel all these things. Praise be to Allah almighty! This is happening today and will continue to happen in the future. It is noteworthy that neither the government nor the nation patronizes the religious scholars, but still, this group is being formed and serving the religion equally.

Responsibilities of the Rulers of Islamic State:

One of the punishments of Allah is the rule of disobedient people over the people. Obviously, due to the justice and wisdom of Allah Almighty, this "destruction" which takes practical forms through tyrants in power. It cannot be acted upon by Allah Almighty, but it is a kind of torment. People are facing this because of their submission to silence and oppression. As the verses point out Allah's method is to warn in the beginning and determine the political, religious, social, moral, cultural and military and defensive responsibilities of the people, appoint every good ruler to rule over them. Now, if the people do not obey such rulers, then Allah relaxes the tyrant rulers. In this way, the punishment of Allah descends on the people through tyrants and oppressors. Allah Almighty says in the Holy Qur'ān;

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا¹⁴

And when We intend to destroy a habitation, We command its affluent people (to do good), then they commit sins therein, and thus the word (of punishment) becomes applicable to it (habitation), and We annihilate it totally.

In this verse, Allah Almighty has described the general condition of the previous nations and the mood of the misguided nations how do they deserve to be punished in stages? So, Allah Almighty said it does not happen that they are tormented without any guidance and respite, but it happens that first of all, we send orders to the chiefs of the nation and the prosperous people through our messengers (AS) so that the people may obey the command of Allah Almighty. Come to me and follow the divine commands but most of the time, instead of bowing down to the Prophet, the chiefs and the wealthy took the path of disobedience, as a result of which they deserved the punishment and the judgment of the divine punishment came upon them and they were perished. The chiefs are specially mentioned in this verse because the people follow their chiefs, the people do what they

¹⁴ Al-Qur'ān 17:16

do. This shows that the leaders of the nation need to be very careful that their mistake is far greater than the mistake of the common man.

Guarantee of law Enforcement:

In the political system of Islam, although most of the responsibility for enforcing the rules of law rests with the head of the country, every member of the Ummah is obliged to consider himself responsible for the implementation of the laws. Because in the Islamic system, the laws are not just dry and forced rules that make people run away tired, but they are counted among the duties that a Muslim performs to attain devotion to Allah and to gain His pleasure and happiness. That is why; the implementation of laws in such a system does not bother the Islamic government. However, in every society there are some people who are ready on breaking the law. The Islamic government has the Authority to impose legal and sharia punishments for dealing with such individuals, and Islamic law is designed to punish such individuals.

In contrast, those members of the society who are happy to fulfill their responsibilities intellectually and practically are prominent. In Islamic society, even if a Muslim group has a quarrel, all the Muslims are obliged to reform that group, and if the reformer does not agree with the other party, they should treat him as such. That will end their anarchy and spread the truth in all Islamic regions. Making peace with justice does not mean surrendering and not recognizing the oppressed. Rather, if the honor or property of a Muslim is attacked, then the oppressor should be punished and every righteous person should be given his right. Justice means the restoration of usurped rights and the relationship between the two is undeniable, so peace and justice must be harmonized with each other so that the oppressors are not encouraged instead of punished. In any case, there must be laws in all matters related to the political system of Islam, whether internal or external, so that the Islamic system may avoid chaos and peace may be maintained and the individual and social rights of the people may not be violated. With the help of the points discussed so far, it has become clear that the three bodies (legislature, judiciary and executive) are counted members of each system. Allah says in the Qur'ān.

وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ افْتَنَتْهُمَا فَاَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ¹⁵

¹⁵ Al-Qur'ān 49:9

If two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice.

The glory of the above verse is that once the Holy Prophet (ﷺ) was riding on a Daraz Ghosh. During this time, he passed by the Ansar's Majlis and stayed there for a while. At that place, Daraz Ghosh urinated and Abdullah bin Ubi closed his nose, seeing this, Hazrat Abdullah bin Rawaha (R.A) said, "The urine of the Daraz Ghosh of Holy Prophet (ﷺ) smells better than your mushak." The Prophet (ﷺ) went to visit them, but the matter escalated between the two of them and the two nations fought among them.

When the situation became known, the ruler of the two worlds, peace be upon him, returned and reconciled them. This verse was revealed about this matter and it was said O believers, if two groups of the Muslims fight each other, then make peace between them. Then if one of the wrong and oppresses the other and refuses to make peace, then fight the oppressor in support of the oppressed until they return to the command of Allah. But if they return to the command of Allah, then make peace between the two parties with justice, and do not transgress one another. (Because the purpose is not to destroy this group, but to bring it to the right path with sternness) And do justice not only in this matter but in all things. Indeed, Allah loves those who do justice, so He will give them a good reward of justice.¹⁶

Information Obtained from the Above Verse:

Five things are known from this verse,

- Fighting is a sin, but here both sides were declared believers, which showed that sin is not disbelief.
- Reconciliation among Muslims is a Sunnah of the Holy Prophet. and a high level of worship.
- The one who opposes or fights the King of Islam due to misunderstanding is not a disbeliever and a sinner but a believer.
- The Sultan of Islam should fight the rebels until they stop their rebellion.

¹⁶ Muftī Muḥammad Qāsim Qādri, Tafsīr Sirāṭ-al-Jinān, 414/9.

- This war will not be jihad, the property of these rebels will not be looted, nor will their captives be enslaved, but they will be treated as brothers.

The Teachings of Islam on Relations with Infidels:

Friendly relations with the disbelievers, heartfelt love and sincerity are Haraam (Unlawful) and it is also unlawful to make them one's secret. Experience has also shown that infidels do not leave the chance to harm the Muslims. It is clear from this verse that the Muslim rulers should not appoint infidels and apostates to the most important positions so that they may have the opportunity to betray. Because these people will not stop wanting your evil, their wish is only that the Muslims will continue to suffer. Further, their animosity is evident in their words and deeds which come to the fore from time to time. When verbal animosity also comes to the fore, what will be the enmity and hatred towards Muslims in their hearts? Certainly, the enmity in their hearts is greater than the apparent enmity. Therefore, O Muslims! Don't befriend them. Allah reveals His revelations to you. If you want to understand the comprehensiveness and truthfulness of the Holy Qur'ān, then examine the situation of Muslim and infidel countries all over the world by keeping these verses in mind. Surely, what Allah has said is true. The history of the world, the history of Islam and the current situation all point to the authenticity of these verses of the Qur'ān, but unfortunately, our eyes are still in a dream of negligence; our people are still considering them as their problem and need whether Allah forbids us to tell our secrets to them. Allah says in Holy Qur'ān

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ
بِوَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تُعْقِلُونَ¹⁷

O you, who believe, do not take anyone as an insider but those from among your own selves. They would spare no effort to do you mischief. They want you to be in trouble. Malice has come out of their mouths while what is concealed in their hearts is still worse. We have made the signs clear to you, if only you understand. O you, who believe, do not take anyone as an insider but those from among your own selves. They would spare no effort to do you mischief. They want you to be in trouble. Malice has come out of their mouths while what is concealed in their hearts is still worse. We have made the signs clear to you, if only you understand.

¹⁷ Al-Qur'ān 3:118

Some Muslims used to be friends and associates with their relatives and kin Jews etc. on the basis of kinship or neighborhood. This verse was revealed about them. From this, it became clear that friendly relations, heartfelt love and sincerity with the infidels are haraam and it is also unlawful to tell them a secret, and experience has shown that the infidels do not leave a small chance to harm the Muslims. It is clear from this verse that the Muslim rulers should not appoint infidels and apostates to the most important positions so that they may have the opportunity to betray, because they will not diminish your desire for evil. Their only wish is that the Muslims should be in trouble and their enmity is evident from their words and deeds which come to the fore from time to time. When verbal animosity also comes to the fore, what will be the enmity and hatred towards Muslims in their hearts? Certainly, the enmity in their hearts is greater than the apparent enmity. Therefore, O Muslims! Don't befriend them. Allah reveals His revelations to you. If you want to understand the comprehensiveness and truthfulness of the Holy Qur'ān, then examine the situation of Muslim and infidel countries all over the world by putting these verses in front of you. Surely, what Allah has said is absolutely true. The history of the world, the history of Islam and the current situation all point to the authenticity of these verses of the Qur'ān, but unfortunately, our eyes are still in a dream of negligence. Our people are still treating them as their problem and need, and Allah is forbidding us from share our secrets with them.

Islamic Law of Unity and Harmony:

History bears witness to the fact that in the rise and fall of nations, prosperity and decline, progress and decline, prosperity and richness, unity and harmony, mutual brotherhood and sympathy and mutual discord and disunity, separatism, and mutual animosity play a key role. The humiliation and disgrace of a Muslim today has probably never been greater than it has been in any previous era, and it has hardly ever been as weak as it is today. That is why in this age, the Muslims have no international significance and all the nations of the world have fallen prey to the Muslims. They are being harassed everywhere, their honor is not safe, their property is being destroyed, they are being targeted in many countries, Palestine, Afghanistan, Iraq, Syria, Aleppo and Myanmar are most notably. Even in the beloved homeland, Muslims are harassed and hurried in different ways at different times; sometimes attempts are made to change the Shari'ah and sometimes pointed towards the Islamic fort of madrassas and mosques. In India, innocent people are targeted, murdered and humiliated in the name of cows. Now the question arises as to why we are having such a dilemma. Why are they trying to oppress us from all sides?

What are the reasons for this? When Allah has blessed the Muslims with many blessings in spite of their sins and transgressions, and these blessings are of various kinds.

As Allah has blessed the Muslims with all kinds of wealth, agricultural, animal, aquatic, and mineral, Muslims have an abundance of petrol, the total population of Muslims is more than one Arab, there are about sixty Islamic countries and their location is very important, Muslims also have important waterways. Then the Muslims are so helpless, compelled, weak, humiliated, the price of their blood is cheaper than water. There can be many reasons for this but the most important and real reason for this is mutual discord and division. This is the disease that has paralyzed the Muslims today and because of which selfishness is prevailing over us today. We have put behind us the legacy of unity and mutual solidarity that we inherited from our forefathers and on the contrary, today other nations seem to be united and striving to achieve their legitimate and illegitimate goals. However, in the Qur'ān, the Muslims have been repeatedly urged to end their differences and unite. The guidance is from the Allah

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا-وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِنِعْمَتِهِ إِخْوَانًا-وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا-كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.¹⁸

Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, so that, you became brothers through His blessing. You were at the brink of a pit of Fire, then He saved you from it. This is how Allah makes His signs clear to you, so that you may take the right path.

This verse forbids actions that cause division among Muslims, therefore, he said, "Hold fast to the rope of Allah Almighty together and do not be divided into sects as the Jews and Christians formed sects." There are some sayings of the commentators in the commentary of "cable of Allah" some say that it means the Qur'ān. It is in Muslim Sharif that

حَدِيثُ جَرِيرٍ «كَتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ، مَنِ اسْتَمْسَكَ بِهِ، وَأَخَذَ بِهِ، كَانَ عَلَى الْهُدَى، وَمَنْ أخطأَهُ، ضَلَّ»

The Holy Qur'ān is "cable of Allah" He who follows it is on guidance and he who leaves it is on error.¹⁹

¹⁸ Al-Qur'ān 3:103

¹⁹ Al-Qusheri, Imam Abul Hussain Muslim bin Hajjaj, Muslim, Kitab Fazail al-Sahabatah, Bab Min Fazail Ali bin Abi Talib, vol.37, Bab.1313, Ḥadīth No.2408

- Hazrat Abdullah bin Masood (R.A) said that Habalullah means congregation.²⁰
- And He said Make it obligatory upon the congregation that it is the "cable of Allah" which has been commanded to hold fast.²¹

Remember that Jamaat refers to the majority of Muslims, not that three people together call themselves "Jamaat-e-Muslimeen" and say that the Qur'ān says to join our group. Someone will call himself "Rasool" and say that wherever the Qur'ān commands obedience to Rasool, it means me, so obey me. I seek refuge in Allah from the ignorance of the ignorant. He further added in this verse that remembers the blessings of Allah Almighty, one of which is the blessing of Muslims! Remember that when you were enemies of each other there were long wars between you, even a battle between Aws and Khazraj lasted for one hundred and twenty years and because of this, there was a hot market of killing day and night. But thanks to Islam, enmity and hatred have been removed and religious love has been created among the people. The Crown of the Prophet (ﷺ) made them brothers of one another. Otherwise, they would have reached the edge of the pit of Hell because of their disbelief. And if they had died in this condition, they would have reached Hell, but Allah Almighty saved them from this catastrophe by giving them the wealth of faith through the charity of the Holy Prophet (ﷺ).

Order to Act Wisely and Prudently Against the Enemy:

Muslims should prepare for war with great enthusiasm, vigor, equipment and military exercises so that the enemy can be defeated. Thus, one of the purposes of Islamic Jihad is to terrorize the enemy, which is an important aspect of the defensive strategy. Similarly, wielding the military tactics, wielding military tactics during the war and showing the essence of bravery is also a regular part of the Islamic system of jihad.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا تَبَاتٍ أَوْ انْفِرُوا جَمِيعًا.²²

O you, who believe, be on your guard, and march in groups, or march all together.

It is the greatest blessings of Allah Almighty that He has not deprived us of His commandments in any sphere of life but has guided us everywhere. Give clear instructions about parents, spouses, children, relatives, neighbors, your strangers. In this regard, he commanded us to be vigilant for our good and said that as in other matters of

²⁰ Muftī Muḥammad Qāsim Qādrī, Tafsīr Sirāṭ-al-Jinān, 22/2.

²¹ Muftī Muḥammad Qāsim Qādrī, Tafsīr Sirāṭ-al-Jinān, 22/2.

²² Al-Qur'ān 4:71

the world, act wisely and prudent in dealing with the enemy, beware of the enemy's ambush and do not give him a chance on yourself and protect yourself. Take the opportunity, then go out a little towards the enemy, depending on the occasion of the palace, or walk alone. That is, where appropriate, take useful measures in obedience to the rich and in the light of experience and intellect. This blessed verse guides us in all the principles of war preparations, war tactics, estimating the military strength of the enemies, keeping information, preparing well against them and the best war strategy. It also shows that it is very important to choose the causes. Fighting without a cause is tantamount to death. For war preparations, see the instructions of the Holy Prophet (ﷺ) and his Companions, (R.A)

أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمُنْبَرِ، يَقُولُ: " (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ) [الأنفال: 60]، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ "

It is narrated on the Authority of Hazrat Aqeba ibn Amir that the Prophet (ﷺ) said in the context of Tafsīr of this verse He said Warning! That force is archery, beware! That force is archery, beware! That power is archery.²³

عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَيْدِيكُمْ وَأَلْسِنَتِكُمْ»

It is narrated on the Authority of Hazrat Anas (R.A) that the Holy Prophet (ﷺ) said Jihad against the polytheists with your wealth, hands and tongue (That is, be ready for any kind of sacrifice in the propagation of the true religion).²⁴

- Hazrat Umar bin Khattab (R.A) wrote a letter to the people of Syria asking them to teach their children to swim and ride horses.

Conclusion:

From the above discussion, it can be concluded that the basic concept of philosophy and politics in the state is that all political views and characters are directly or indirectly inter related. The state has not existed since eternity and has not come down from heaven. This human society is made by man. Without any rule of law, society cannot meet its natural requirements, so the government and the state are essential. The Islamic welfare state was gradually established in Madinah during the Prophet's time. In the first Islamic state, he created a clear system of state affairs related to foreign affairs, defense, trade, justice, law, health, industry, education and human rights, but also taught the world how to run

²³ Al-Qusheri, Imam Abul Hussain Muslim bin Hajjaj, Muslim, Kitab al-Amarat, Bab Fazal Al-Rami Wa al-Hath Alaihe, vol.167, Bab.1061, Ḥadīth No.1917

²⁴ Nisai, Imam Abu Abdul Rehman, Ahmad Bin Shoaib, Kitab al-Jihad, Bab Wajooab al-Jihad (Berūt: Dar al-Kutab al-Ilmiyah, 1426 AH), p.503, Ḥadīth No.3093

affairs. Later on, in the golden period of the Khilafat-e-Rashida, this system became more cohesive and organized, and human rights were protected, and even animals were given rights, which is unparalleled in any other state system in the world. - Later, there were separate emirs, caliphs and sultans in different parts of the world, which were not opposed or rejected by any imam or religious leader. Therefore, the extremist religious classes have no religious, religious or historical justification for the idea of establishing a single Islamic caliphate all over the world. The concept of politics in Islam requires that the classes of society and the various religious units come together to form a constitutional state. That is, the formation of the state and the compilation of the constitution are among the basic Islamic precepts and concepts.